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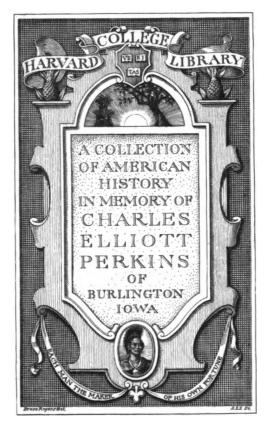
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Pioneer Publication of the Rocky Mountain Region.

ESTABLISHED JUNE, 1850.

OFFICIAL ORGAN 'OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

VOL. XXXVIII. – January to June, 1889.

Published by The Deseret News Co., **GALT LAKE** OITY, UTAH. 1889.



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INDEX.

	PAGE,
Army, Life in Our Regular	32
Argentine Rival, Our	32
Anarchists The	59,88 63
Avoid Contention	78
American Flunkyism	81
A NAW Deal	25
Art of Presiding, The.	. 87
An Outrage An Excellent Book	112
Admission, McBride Opposing	112 120
Another Judge Nominated	120
A narchists and Democrate	120
Anarchist Meeting	145
Anticipated Decision	175
Army Expenses	. 177
Actions for libel A New Destroyer	202
An Important Point	204
Artesian Wells in Arizona	209
American Ancients	. 211
Asia, Letter from	216
An Improper Course	232 2. 445
Another Episode	. 288
An Old Dodge	300
Another Court Scene	302
A Change of Base Acquittals, A Number of	808
Address on Prizethood and Governmyt Richards	201
A tempted Robbery	338
Acquittal, The	839
Arbitrary Power	. 362
Among the "Mormons"	372
Anti-Railroad Law Arizona, Governor of	396 800
Amnesty, Granted	405
Amnesty, Granted Accidental Shooting (Frank Wilcox)	. 406
American Lauguage, The Anderson, Arrival of Justice	409
Anderson, Arrival of Justice	436
Anarchist Address, An	43 6 437
Admission of Utah	445
Admission of Utah Apia Disaster, The 466, 473, 522, 58	1, 546
Anti-Coughing School	468
Appeals to Young Utah	518
American Congress Artesian Wells	042 589
Around Beyrouth	601
Australasian MissionSmellie	679
Amazing Mendacity	680
Agnosticism Another Decision Reversed	685
A rizona, From.	571 Aa1
An Exploded Sensation.	712
An Important Matter	
Aid for the Distressed	785
Abusing Horses	791
Afflicted Towns, TheJ. M. S	807 824
Blood GuiltinessWright	53
Bigamy, Held for	61
Boulanger on Top	68 82
Boulanger	89
Beaver News.	91
Bingham, Bishop Sandford, Sentenced	92
Book, an Excellent.	112
Brown, Thos., Killed by a Cave Brown, F. A., for Holland	122 144
Boulanger's Triumph	178
Bishop Installed, (Geo. Halliday, American For	k) 179
Byard's Attitude	. 201
Bellef and Citizenship	208
Back Numbers	ZIU 915
Bishopric, Nineteenth Ward	305

	•	
1 . .,	P.	AGE.
32	Brown, Byron, United States vs	809
32 88	Bound for the OrientC. U. L Boyle, J. W., Suicide of	513 349
63	Brigham City Election	869
78	Beef "Combine," The	896
81	Burton, Gen., in Court	
85	British Cruiser, A New	469
87	Bees, The Swarming of	501
12	Boulanger's Trial.	504
12 20	Bold Bank Robbery	024 599
20 20	Bank Thief, Another Daring Books	020 545
20	Blundering Again	550
45		
75	First Ward	562
77	Second Ward	588
78	Third Ward	624
02 04	Brannan, Sam, Gone Barlow's Trial, Officer	090 808
09	Board of Education Circular	701
ni	Bear Lake ValleyIrvin	728
16	Boy Burglara	781
32	Brigham Young Burning of Seattle.	759
45	Burning of Seattle.	781
88	Bishop Black Arrested	818
00 02	Chicago Letter; See "Junius," Letters From.	
02	Curing a Cold	11
04	Christmas at College	38
21	Correct View, A.	50
38	Curious Adventure, AG. C. L	54
39	Colored Catholics	57 58
62	Chinese Edict, A	64
72 96	Cleaning Glass	211
99 99	Claims of Wyoming	88
05	Cleansing the Church	88
06	China Threatens Corea	88
09	Cyclone in Pennsylvania	120
36	Crusade's Lessons, TheJ. NJ. N	111
136 187	Contract Let, A (Los Angeles R. R.)	120
137	Chamber of Commerce	122
546	Capital, From the X	127
68	Charge of Corruption	148
518	Cache County, Prosecutions in	145
542	Church Suit at Washington	140
583	Church Teacher, The	172
301 379	Chicago Scandal, The Carlisle, James, Surrendered Himself	175
380	Carlisle, James, Surrendered Himself	179
385	Caine's Argument	187
391	Cabinet, The Cases of Healing	205
361	Cases of Healing Conference of Elders	210
712	Conference of Elders	200 347
717	Consistent Stand, A	286
785 791	Concession, The	287
307	"Capable" Lobyist, A	298
324	Change of Base, A	303
	Charge, Judge Judd's	- 800 იი⊿
53 61	Conference, Salt Lake Stake Conference, General, Announcement. 384, 360, 394,	824 494
68	Contempt Case, The (Zane)	849
82	Cabinet, The	- 840
89	Compensation Fixed	- 347
91	Contempt Case Ended, The (Zane)	. 349
92	Costs Bill, The (Trustees)	405
	Counsel and Coercion	894 403
122 144	Correction, A	405
176	Cliff Dwellers	409
179	Cleveland, Mrs., and the White House	410
201	Church Property, The	459
209	Cancer Which Eats Beefsteak	476
210	Conference, General	481
217	Cup of Coffee, A	. 491 . 492
B05	Conference, The	-102
	Digitized by GOODLP	b.

•

	AGE.	
Clouded Brilliance	494	:
Celebration, A Great Change of Name	495	
Charge to Grand Jury	529	
Criminal Carelessness	561	
Celebration. The	590	
City Bishoprics (See Bishoprics of Salt Lake City		
Clergy and World Civil and Church Law.	613 650	
Cherokees, Among the	653	1
Change of Title	683	
Collett, Death of Elder		
Carleton, Judge, at Home Coercion All Wrong	756 759	
Continue the Work	788	
Correction A	788	
Closing Response, A Cronin Tragedy, The Church Farm, The	788	
Cronin Tragedy, The	808	
	010	
Deseret Weekly, The	27	
Death Bed Scene	28 28	
Danger on the Waters	33	
Dintheria at the Penitentiary	60	
Death of a Pioneer (Clara Decker Young)	74	
Debt of France	79	
Deal, A New Difference, The	85 88	
Dynamiter in Madrid, A.,	89	
Drinks and Narootion (Colmore)	97	
Dyer Contempt Case, The114, 146, 238, 268,	311	
Dyer Contempt Case, The114, 146, 238, 268, Dynamite in Madrid Death of a Veteran (Azmon Woodruff)	144 158	
Dritting to a Climax	1741	
Destroyer, A New	202	
Dignity and Tone	203	
Declines Preferment Death from Morphine (S. F. Lenzi)	204 209	
Death of the Austrian Crown Prince	209	
Discourses:		
Apostle F. M. Lyman.	161	
President Wilford Woodruff	513	
President Lorenzo Snow	708 762	
Delightful Inquiry	228	
Dramatic Display.	231	
Dodge, An Ofd Disloyalty, "Mormon"C. N. A Defense, A. Weak	300 343	
Defense A Weak	361	
Dwarfs, A. Race of	410	
Degraded by Drink	410	
Death of a Judge (Stanley Matthews)		
" " John Bright Driver of a Steam Motor Killed	434	
Dyer's Resignation	439	
Did Nero Burn Rome	476	
Despicable Practice, A		
Daylight for Utah Desperadoes Captured	499 503	
Dynamite Conspiracy	505	
Diphtheria Recipes.	506	1
Dandelion, The	508	i
Day of Prayer, A Dangerous Class, A		i
Day is Dawning	524	
Diverse Views	555	ļ
Despotic and Unjust.	558	
"Denmark," The Death of a Chief, (W. H. Barnum)	566 616	
Divorce Dodges	649	
Divorce Question, The	650	I
Decision Announced		
Death of Elder Collet in Mexico	, 723 785	ĺ
Duty at Hand, The	789	۱
Disturbers Punished	791	l
Domestic EconomyStayner		ĺ
European Topics		ļ
Europeau TopicsWard36, 135, 168 265, 332, 376, 415, 442, 469, 539, 575, 602, 648, 798	829	Í
Editor's Drawer	. 56	ļ
Eclipse, The	58 62	
Earthquakes	369	I
Embezzlement Case, The	- 90	۱
"Except" Utah	. 119	l

۱

PA	GE,
	209
Ends with a Farce	226
Examiner's Report	301
Expressions of Regard	907
Explosions of regarding the second se	401 00E
Lascapes I off MO Same	300
Egypt, Letter FromJ. M. S318,	343
Escapes from Mo sJ. M.S318, Egypt, Letter FromJ. M.S318,	375
Elders in Kentucky Hansen	319
Evolution	358
Elders Report, An (D. T. Hibbert)	370
	371
Empress of Japan. The	410
Empress of Japan, The Electricity	452
Estray A nimels on School Lands	437
Education in Track	
Education in Utah	466
Erratic France	496
Effects of a Change	
Educational	502
Earthquakes in South America	505
Eating by the Alphabet	506
Eve, the Use of the	510
Example. An.	549
Elders Report An Lowe	578
Eye, the Use of the	754
England, In	800
пауев 701,	000
	_
Father's Counsel, AJeffries	13
Fair. The Late	18
Fiction, The New Danger of Sensational	29
Fair. The 'ferritorial	46
France, Debt of	79
Floods	89
Flous Dunneentetlen	
False Representation.	
Fair, The Next Conrad	120
Fire Damp Explosion	144
First District Court 145,	178
Free Speech	153
Fearful Deed, A	178
Forced Prominence	202
Fire, A \$3,000,000	209
Family History	216
Family History	000
Freak, The Latest.	005
Freak, The Latest	305
Fatally InjuredX	305 373
Fatally Injured Favorable ReportX Faith. Comments onSmith	305 373 374
Fatally InjuredX Favorable ReportX Faith, Comments onSmith Fatuitous Frenchmen	305 373 374 399
Fatally InjuredX Favorable ReportX Faith, Comments onSmith Fatuitous Frenchmen Facts in the Case. The	305 373 374 399 402
Fatally InjuredX Favorable ReportX Faith, Comments onSmith Fatuitous Frenchmen Facts in the Case. The	305 373 374 399 402
Fatally Injured	305 373 374 399 402 406 423
Fatally Injured	305 373 374 399 402 406 423
Fatally Injured	305 373 374 399 402 406 423
Fatally InjuredX Favorable ReportX Faith, Comments onSmith Fatuitous Frenchmen Facts in the Case, The Fatal Accident (R. T. Stevens) Family Relationships Fair Presentation, A Falsehood's Work	305 373 374 399 402 406 423 470 493
Fatally InjuredX Favorable ReportX Faith, Comments onSmith Fatuitous Frenchmen Facts in the Case, The Fatal Accident (R. T. Stevens) Family Relationships Fair Presentation, A Falsehood's Work France, Erratic	 305 373 374 399 402 406 423 470 493 496
Fatally InjuredX Favorable ReportX Faith, Comments onSmith Fatuitous FrenchmenSmith Fatz in the Case, The Fatal A ccident (R. T. Stevens) Family Relationships Fair Presentation, A Falsehood's Work France, Erratic Fatally Stabbed	305 373 374 399 402 406 423 470 493 496 502
Fatally Injured	305 373 374 399 402 406 423 470 493 496 502 505
Fatally Injured. Fatally Injured. Fatavorable Report. Katter State Stat	305 373 374 399 402 406 423 470 493 496 502 505 527
Fatally InjuredX Favorable ReportX Faith, Comments onSmith Fatuitous Frenchmen Fatal Accident (R. T. Stevens) Fatal Accident (R. T. Stevens) Faily Relationships Faile Presentation, A Fatally Stabbed France, Erratic	305 373 374 399 402 406 423 470 493 502 505 527 527
Fatally InjuredX Favorable ReportX Faith, Comments onSmith Fatuitous Frenchmen Fatzis in the Case, The Fatal A ccident (B. T. Stevens) Fatal A ccident (B. T. Stevens) Fair Presentation, A Falsehood's Work France, Erratic Fatally Stabbed	305 373 374 399 402 406 423 470 493 502 505 527 5255
Fatally Injured. Favorable Report. Faith, Comments on. Fatith, Comments on. Smith. Fatith, Comments on. Smith. Fatith, Comments on. Smith. Fatith, Comments on. Smith. Fatith, Comments on. Fatith, Case, The. Fatally Accident (R. T. Stevens). Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Frankly Stabbed. Frontier Life in the Army False Dispatch, A. Frees, Two From the Orient. Folly of the Times, A.	305 373 374 399 402 406 423 470 493 502 505 527 5255 582
Fatally Injured. Favorable Report. Faith, Comments on. Fatith, Comments on. Smith. Fatith, Comments on. Smith. Fatith, Comments on. Smith. Fatith, Comments on. Smith. Fatith, Comments on. Fatith, Case, The. Fatally Accident (R. T. Stevens). Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Frankly Stabbed. Frontier Life in the Army False Dispatch, A. Frees, Two From the Orient. Folly of the Times, A.	305 373 374 399 402 406 423 470 493 502 505 527 5255 582
Fatally Injured. Favorable Report. Faith, Comments on. Smith. Fatuitous Frenchmen. Facts in the Case, The. Fatal A ccident (R. T. Stevens). Family Belationships. Fair Presentation, A. Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful	305 373 374 399 402 406 423 470 493 502 505 527 5255 582 682
Fatally Injured. Fatally Injured. X Fatavorable Report. Fatith, Comments on. Smith. Fatitious Frenchmen. Facts in the Case, The. Fatal Accident (R. T. Stevens). Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain	305 373 374 399 402 406 423 470 493 502 527 527 527 527 582 682 792
Fatally Injured. Fatally Injured. X Fatalt, Comments on Fatih, Comments on Smith. Fatih, Comments on Fatih, Comments on Smith. Fatih, Comments on Fatih, Case, The France, Erratic. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful Frable bood Revived, A. </td <td>305 373 374 399 402 406 423 490 493 502 505 527 5255 582 682 792 807</td>	305 373 374 399 402 406 423 490 493 502 505 527 5255 582 682 792 807
Fatally Injured. Favorable Report. Kavorable Report. Saith, Comments on. Smith. Fatih, Comments on. Smith. Fatis in the Case, The. Fatal Accident (R. T. Stevens). Fatally Stabbed. Fronter Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful From Great Britain Falsehood Revived, A. Flowers and Water.	305 373 374 399 406 423 406 423 493 496 502 505 527 555 682 792 807 810
Fatally Injured. Fatally Injured. X Fatalt, Comments on Fatih, Comments on Smith. Fatih, Comments on Fatih, Comments on Smith. Fatih, Comments on Fatih, Case, The France, Erratic. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful Frable bood Revived, A. </td <td>305 373 374 399 406 423 406 423 493 496 502 505 527 555 682 792 807 810</td>	305 373 374 399 406 423 406 423 493 496 502 505 527 555 682 792 807 810
Fatally Injured. Fatally Injured. Fatavorable Report. Katoria State Fatih, Comments on Smith. Fatih, Comments on Father Presentation, A France, Erratic. France, Erratic. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A Flowers and Water. Floods, Appalling .	305 373 374 399 402 406 423 470 496 502 502 555 582 682 792 807 810 821
Fatally Injured. Fatvorable Report. X Faith, Comments on. Smith. Fatuitous Frenchmen. Smith. Fats in the Case, The. Fatal A ccident (R. T. Stevens). Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling . 750, 772,	305 373 374 402 406 423 470 493 496 502 505 527 527 525 555 582 682 792 807 810 821 58
Fatally Injured. Favorable Report. Katoria State Fatily Comments on Smith. Fatily Comments on Fatily Comments on Smith. Fatily Selationships. Fair Presentation, A Fasehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful Frow Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling Flowers and News. German News. Gentle Spirit Gone, A.	305 373 374 399 402 406 423 470 493 496 502 505 527 555 527 555 582 682 792 807 810 821 588 83
Fatally Injured. Favorable Report. Kaith, Comments on. Smith. Fatih, Comments on. Fatih, Comments on. Fatih, Comments on. Fatih. Fatis in the Case, The. Fatal Accident (R. T. Stevens). Fatally Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two. From the Orient. Folly of the Times, A. False and Ungrateful From Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling . Formany at Peace.	305 373 374 399 402 406 423 470 493 496 502 505 527 555 527 555 527 555 582 682 792 810 821 588 83119
Fatally Injured. Favorable Report. Kaith, Comments on. Smith. Fatih, Comments on. Fatih, Comments on. Fatih, Comments on. Fatih. Fatis in the Case, The. Fatal Accident (R. T. Stevens). Fatally Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two. From the Orient. Folly of the Times, A. False and Ungrateful From Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling . Formany at Peace.	305 373 374 399 402 406 423 470 493 496 502 505 527 555 527 555 527 555 582 682 792 810 821 588 83119
Fatally Injured. Favorable Report. Kaith, Comments on. Smith. Fatih, Comments on. Fatih, Comments on. Fatih, Comments on. Fatih. Fatis in the Case, The. Fatal Accident (R. T. Stevens). Fatally Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two. From the Orient. Folly of the Times, A. False and Ungrateful From Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling . Formany at Peace.	305 373 374 399 402 406 423 470 493 496 502 505 527 555 527 555 527 555 582 682 792 810 821 588 83119
Fatally Injured. X Fatally Comments on X Fatih, Comments on Smith. Fatal Accident (R. T. Stevens). Family Belationships. Family Belationships. Fair Presentation, A Falsehood's Work. France, Erratic. Falsehood's Work. France, Erratic. France, Erratic. France, Erratic. Frontier Life in the Army False Dispatch, A. Fires, Two Fries, Two From the Orient. Folly of the Times, A. False and Ungrateful From Great Britain Falsehood Revived, A Flowers and Water. Floods, Appalling 750, 772, German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Guiderson, Thomas, Sentenced. Sentenced.	305 373 399 402 406 423 496 502 555 557 555 5527 555 5527 555 552 792 807 810 821 58 83 119 122 145
Fatally Injured. X Fatally Comments on. Smith. Fatih, Comments on. Smith. Fatally Stathed. Fatally Stabbed. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two. From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain. Falsehood Revived, A. Flowers and Water. Floods, Appalling	305 373 374 399 402 406 423 496 423 490 496 502 555 582 527 527 555 582 807 810 821 58 83 119 122 145
Fatally Injured. X Fatally Comments on. Smith. Fatih, Comments on. Smith. Fatise in the Case, The. Fatise France, Erratic. Fatisehood's Work. France, Erratic. Fatise bood's Work. France, Erratic. Fatise bood's Work. From the Orient. Form the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A. Flowers and Water. Flowers and Water. Floods, Appalling . 750, 772, German News. Gentle Spirit Gone, A. Goss, P. F., Surrendered H	305 373 3799 402 406 423 470 496 502 505 527 555 582 6892 807 810 821 58 119 122 145 178
Fatally Injured. X Fatalty Comments on. Smith. Fatith, Comments on. Fatith. Fatith, Comments on. Fatith. Fatith, Comments on. Fatith. Fatith, Comments on. Fatith. Fronter Life in the Army False bispatch, A. Fires, Two. From the Orient. From the Orient. Fouly of the Times, A. Folly of the Times, A. False and Ungrateful From Great Britain. False hood Revived, A. Flowers and Water. Flowers and Water. Flowers and Water.	305 373 3799 402 406 423 470 493 496 502 505 527 555 582 682 792 810 821 122 145 178 208
Fatally Injured. X Fatally Comments on X Fatih, Comments on Smith. Fatih, Schener, Smith. Fatih, Smith. Fatih, Comments on Smith. Fatih, Comments on Smith. Fatih, Comments on Smith. Fatih, Callent, R. Stabed. France, Erratic. France, Erratic. Fronter Life in the Army False Dispatch, A. Fires, Two Frises, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A. Flowers and Water. Flowers and Water. Flowers and Water. Floods, Appalling . 750, 772, German News. Gentle Spirit Gone, A. Goss, P. F., Surendered Himself. <t< td=""><td>305 373 373 399 402 406 423 470 496 505 527 525 582 792 807 821 58 83 1122 145 178 208 208 259</td></t<>	305 373 373 399 402 406 423 470 496 505 527 525 582 792 807 821 58 83 1122 145 178 208 208 259
Fatally Injured. X Fatally Comments on X Fatith, Comments on Smith. Fatitous Frenchmen. Fatitous Frenchmen. Fats in the Case, The	305 373 399 402 406 423 496 423 496 502 5527 555 582 792 807 810 821 58 83 119 122 145 178 178 208 259 334
Fatally Injured. X Fatalk, Comments on. Smith. Fatih, Comments on. Smith. Fatal Accident (R. T. Stevens). Fatally Stabled. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two. From the Orient. Folly of the Times, A. False and Ungrateful. From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain. Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling	305 373 3799 402 406 423 470 496 502 505 527 555 582 6792 807 810 821 58 58 58 119 122 1478 208 834 835
Fatally Injured. X Fatalk, Comments on. Smith. Fatih, Comments on. Smith. Fatis in the Case, The. Fatish. Fatal Accident (R. T. Stevens). Fatish. Fatish, Case, The. Fatish. Fatish, Case, Work. France, Erratic. France, Erratic. Fatish. Fatish, Case, Morth. A. Fires, Two. From the Orient. From the Orient. Form of the Times, A. False and Ungrateful From Great Britain. From Great Britain. False and Water. Flowers and Water. Flowers and Water. Floods, Appalling . 750, 772, German News. Gente Spirit Gone,	305 373 3799 402 406 423 470 496 505 527 555 582 682 507 555 582 682 508 119 122 145 178 208 259 334 336
Fatally Injured. X Fatalk, Comments on. Smith. Fatih, Comments on. Smith. Fatis in the Case, The. Fatish. Fatal Accident (R. T. Stevens). Fatish. Fatish, Case, The. Fatish. Fatish, Case, Work. France, Erratic. France, Erratic. Fatish. Fatish, Case, Morth. A. Fires, Two. From the Orient. From the Orient. Form of the Times, A. False and Ungrateful From Great Britain. From Great Britain. False and Water. Flowers and Water. Flowers and Water. Floods, Appalling . 750, 772, German News. Gente Spirit Gone,	305 373 3799 402 406 423 470 496 505 527 555 582 682 507 555 582 682 508 119 122 145 178 208 259 334 336
Fatally Injured. X Fatalt, Comments on. Smith. Fatith, Comments on. Smith. Fatal Accident (R. T. Stevens). Fatally Smith. Fatal Accident (R. T. Stevens). Fatally Stabled. Faisehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two. From the Orient. Folly of the Times, A. Folly of the Times, A. False and Ungrateful From Great Britain. False and Ungrateful Frow Great Britain. Flowers and Water. Flowers and Water. Flowers and Water. Floods, Appalling . 750, 772, German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Gunderson, Thomas, Sentenced. Glasgow Latter-day Saints. <	305 373 3774 3799 402 406 423 470 493 496 502 555 527 555 582 682 799 122 145 178 208 259 334 336 399 344
Fatally Injured. X Fatalk Comments on Smith. Fatih, Comments on Smith. Fatih, Comments on Smith. Fatik, Comments on Smith. Fatin Accident (R. T. Stevens) Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling 750, 772, German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Guaderson, Thomas, Sentenced. Glasgow Latter-day Saints. Garn, Martin, Arraigned. Grand Jury. Genuine Education. Morgan. Gilson's Ticket. Gladstone's Speech. Graceful Act, A. Governor of Arizona. Governor of Arizona. Grand Jury Report	305 373 374 399 402 406 423 496 423 496 502 555 527 555 552 7527 555 5582 682 792 807 810 821 58 83 119 1225 834 145 178 825 934 835 839 839 835 839 835 839 835 835 839 835 835 835 835 835 835 835 835 835 835
Fatally Injured. X Fatalk Comments on Smith. Fatih, Comments on Smith. Fatih, Comments on Smith. Fatilous Frenchmen. Fatilous Frenchmen. Fatal Accident (R. T. Stevens). Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling 750, 772, German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Guaderson, Thomas, Sentenced. Glasgow Latter-day Saints. Garn, Martin, Arraigned. Grand Jury. Genuine Education. Morgan. Gilson's Ticket. Gladstone's Speech. Graceful Act, A. Governor of Arizona. Graceful Jury Report Gold in San Juan.	305 373 374 399 402 406 423 496 423 496 502 5527 555 5527 555 5527 555 5527 555 5527 555 5527 555 5527 555 5527 555 552 792 807 810 821 58 83 119 122 58 83 119 124 50 53 84 83 83 83 83 83 83 83 83 83 83 83 83 83
Fatally Injured. X Fatalk, Comments on. Smith. Fatih, Comments on. Fatih. Fatih, Cadeut (R. T. Stevens). Fatih. Fatisehood's Work. France, Erratic. France, Erratic. Fatisehood's Work. France, Erratic. Fatise Dispatch, A. Fires, Two. From the Orient. Form the Orient. Form the Orient. Folly of the Times, A. False and Ungrateful From Great Britain Flowers and Water. Flowers and Water. Flowers and Water. Floods, Appalling 750, 772, German News. Gentle	3053 3733 3799 402 406 423 470 496 502 505 527 555 582 6792 807 810 821 58 58 58 119 122 1478 208 834 835 399 344 481 481
Fatally Injured. X Fatalk, Comments on. Smith. Fatith, Case, The. Fatith, Case, The. Fatith, Case, Work. France, Erratic. France, Erratic. Fatish, A. False bood's Work. Frontier Life in the Army False Dispatch, A. Fires, Two. From the Orient. Form for the Orient. Folly of the Times, A. False and Ungrateful From Great Britain From Great Britain False and Water. Flowers and Water. Flowers and Water. Floods, Appalling. Floods	3053 3733 3799 402 4063 423 470 496 502 555 527 555 582 6822 810 821 148 119 1222 145 178 178 208 399 472 473 481 527
Fatally Injured. X Fatal Comments on Smith. Fatih, Comments on Smith. Fatih, Comments on Smith. Fatih, Comments on Smith. Fatin Vesentation, A Fair Presentation, A Falsehood's Work. France, Erratic. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Flowers and Water. Flowers and Water. Floods, Appalling . 750, 772, German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Gunderson, Thomas, Sentenced. Glasgow Latter-day Saints. Garn, Martin, Arraigned. Garn. Grand Jury. Genetic Speech. Grand Jury Report Gold in San Juan. Good Gift, A Governor of Arizona. Grand Jury Report Gold in San Juan. Good Gift, A Governor, Our New. (Thomas).	$\begin{array}{c} 305\\ 373\\ 374\\ 399\\ 402\\ 496\\ 552\\ 527\\ 555\\ 527\\ 555\\ 582\\ 792\\ 807\\ 821\\ 145\\ 178\\ 828\\ 119\\ 145\\ 178\\ 829\\ 334\\ 8399\\ 472\\ 478\\ 8399\\ 472\\ 478\\ 481\\ 527\\ 619\\ \end{array}$
Fatally Injured. X Fatalk, Comments on. Smith. Fatith, Comments on. Smith. Fatitous Frenchmen. Fatitous Frenchmen. Fats in the Case, The. Fatitous Fatal A ccident (R. T. Stevens). Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A Flowers and Water. Floods, Appalling . Floods, Appalling . 750, 772, German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Gunderson, Thomas, Sentenced. Glasgow Latter-day Saints. Garn, Martin, Arraigned. Grand Jury. Genuine Education. Morgan. Gilson's Ticket. Gladstone's Speech. Graceful Act, A. Governor of Arizona. Governor of Arizona. General Conference. Good Gift, A. Governor, Our New, (Thomas). Garbling Again. <td>$\begin{array}{c} 305\\ 373\\ 374\\ 399\\ 402\\ 406\\ 423\\ 496\\ 552\\ 555\\ 552\\ 752\\ 555\\ 582\\ 682\\ 792\\ 807\\ 810\\ 821\\ 58\\ 83\\ 819\\ 122\\ 178\\ 178\\ 208\\ 839\\ 934\\ 481\\ 527\\ 619\\ 652\\ \end{array}$</td>	$\begin{array}{c} 305\\ 373\\ 374\\ 399\\ 402\\ 406\\ 423\\ 496\\ 552\\ 555\\ 552\\ 752\\ 555\\ 582\\ 682\\ 792\\ 807\\ 810\\ 821\\ 58\\ 83\\ 819\\ 122\\ 178\\ 178\\ 208\\ 839\\ 934\\ 481\\ 527\\ 619\\ 652\\ \end{array}$
Fatally Injured. X Fatalk, Comments on. Smith. Fatih, Comments on. Smith. Fatih, Comments on. Smith. Fatifus Prenchmen. Fatal Accident (R. T. Stevens). Fatal Accident (R. T. Stevens). Family Relationships. Fatal Accident (R. T. Stevens). Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two. From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain. Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling . 750, 772, German News. Gentle Spirit Gone, A. German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Gunderson, Thomas, Sentenced. Glasgow Latter-day Saints. Garn, Martin, Arraigned. Grand Jury. Genuine Education. Morgan. Gilson's Ticket. Governor of Arizona. Grand Jury Report Good Gift, A. Good Gift, A	$\begin{array}{c} 3053\\ 373\\ 3799\\ 402\\ 4406\\ 423\\ 490\\ 502\\ 557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 55$
Fatally Injured. X Fatalk, Comments on. Smith. Fatith, Comments on. Smith. Fatitous Frenchmen. Fatitous Frenchmen. Fats in the Case, The. Fatitous Fatal A ccident (R. T. Stevens). Family Relationships. Fair Presentation, A Falsehood's Work. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A. Fires, Two From the Orient. Folly of the Times, A. False and Ungrateful. From Great Britain Falsehood Revived, A Flowers and Water. Floods, Appalling . Floods, Appalling . 750, 772, German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Gunderson, Thomas, Sentenced. Glasgow Latter-day Saints. Garn, Martin, Arraigned. Grand Jury. Genuine Education. Morgan. Gilson's Ticket. Gladstone's Speech. Graceful Act, A. Governor of Arizona. Governor of Arizona. General Conference. Good Gift, A. Governor, Our New, (Thomas). Garbling Again. <td>$\begin{array}{c} 3053\\ 373\\ 3799\\ 402\\ 4406\\ 423\\ 490\\ 502\\ 557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 55$</td>	$\begin{array}{c} 3053\\ 373\\ 3799\\ 402\\ 4406\\ 423\\ 490\\ 502\\ 557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 55$
Fatally Injured. X Fatily Comments on Smith. Fatih, Comments on Smith. Fatih, Comments on Smith. Fatif, Comments on Fatif. Fatif, Comments on Fatif. Fatif, Presentation, A Fatif. Falsehood's Work. France, Erratic. France, Erratic. Fatally Stabbed. Frontier Life in the Army False Dispatch, A Fires, Two From the Orient. Folly of the Times, A False and Ungrateful From the Orient. Folly of the Times, A False and Ungrateful From Great Britain Falsehood Revived, A Flowers and Water. Flowers and Water. Floods, Appalling Floods, Appalling 750, 772, German News. Gentle Spirit Gone, A. Germany at Peace. Goss, P. F., Surrendered Himself. Gunderson, Thomas, Sentenced. Glasgow Latter-day Saints. <td>$\begin{array}{c} 3053\\ 373\\ 3799\\ 402\\ 4406\\ 423\\ 4996\\ 502\\ 5557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 5$</td>	$\begin{array}{c} 3053\\ 373\\ 3799\\ 402\\ 4406\\ 423\\ 4996\\ 502\\ 5557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 557\\ 5$

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.

	AGE.	-	AGE.
Happy New Year, AChristine		Judge Anderson's Attitude	. 690
Hamlet, The Human Mystery in	30	Kindergarten, Latter-day Saint	94
Home and Health.	31	Killed by a Cave (Thos. Brown)	
He Was from Utah	61	Knavish Measure, A	
His Skull and Boots	61	Killed, Two Men (Jos. A. Young and Geo. Walker)	170
How Tigers Eat	62		
Home, Farm and Garden	64	Kelsey, L. P., vs. Geo. D. Pyper	
He Wasn't Out	76	Kentucky, Elders in	404
Hints on Health	77	Kanab Stake Conference	.404
Haytien Muddle, The	82	Kindness RepaidG. M. O	
Hendricksen, Mrs. E. C., Imprisoned	104	Kanakas as Citizens	753
Hendricksen's (Mrs.) Case 116,	179	Low Must be Obsend The	20
Hill, John, Arrested		Law Must be Obeyed, The	
Holland, For (F. A. Brown)		Log Rolling	. 84
Healing, Cases of.		Lectures, Y. M. M. I. A.,	92
- Homes in Idaho.		Lyman, Apostle F. M., Sentenced	
Habeas Corpus Denied (C. M. Nokes)		Lecture, "God in the Affairs of Men and Govern-	
		ments" Whitney	129
How Much for Odium?	288	Lost in the Mountains	171
History of St. David	317	Loa, Piute County	
Hayti, Horrible War Scenes in	369	Lenzi, S. F., Death of	209
Hendricksen, Mrs. E. C., Imprisoned	104	Letter from Asia	
		Library, Stake	
His Future Foretol 1 (Piggott)	100	Linck, J. H., vs. Salt Lake City	311
"Home Life," The (Insurance Company)		Law and Logic in Idaho	338
Hayti, War in		Lesser Priesthood, TheC. W. P	
Harrison's Calibre		Letters from Palestine	
Huxley on Mormonism			
Harrison and Blaine		Lessons of the Past	
He Has Repented.		Looking Forward	
Herd of Mastodons		Language, The American.	
Heathen at the Door	523	Letter from the OrientJ. M. S	
How to Make a Boom		Letter from SwitzerlandBrandley	
Honolulu Branch Conference		Leprosy in India	
Hawailans, Among the		League, A Great	460
Hittites, The.		Lake Captain's Yarn, A.	468
His Eyes Were Open		Letter from Syria Locander	479
Hale Case, The 692,		Lightning Liars' Work	498
Hawaiians Excluded	704	Land Law, A. New	541
Hawanans Excluded	104	Let us Celebrate.	
Ideas of GovernmentC. W. P	1	London Letter Tattler	
Idaho Memorial. The		Lightning's FreaksCarpenter	
Is it a War Move?	89	Letter from Europe	
Incorporation, "Alexander Mining Co."	90	Length of Man's LifeChicago Mail	
Imprisoned, A Lady		Letter from SyriaFriis	703
		Latter-day Saint's College	819
Incongruous.		Datter-day raint's Conege	010
In a Bad Plight		Marmon Tramp A T N	2
Important Event, An		Mormon Tramp, A	10
In Indian Territory 149,		Moravians, Among the	
In Another Field.		Martyrs to the TruthBurrows	
Ill in Prison (Wm. Hill)		Miraculous Healing, A Case of Stevenson	
Ideas of an OgdeniteI. F		Maricopa Stake	45
Italy, InWard		Methodist Protest, A	
In a Pitiable Plight		Municipal Elections	
It is Un-American		Mobbed and Beaten Douglas	65
Inauguration, The		Monroe Doctrine, The	
Indians, Missionary Work Among the		Morier and Bismark	
daho's Ambition	395	Marine Disasters	88
InfidelityJ. M. S		Morris, W. C., Death of	94
Impertinent		Mormon Exclusiveness	112
Instance of Bigotry, An		Mysterious Assault	119
In Each Other's Hair		McBride Opposing Admission	120
Impurturbable	463	Morris, W. C., Funeral	124
Idaho and Statehood 495, 507,	551	Manti, Sojourn in	136
Ingersoll, Errors of		Manifest İnjustice	140
Inauguration Day.		Moccasin McBride	. 172
Intolerance		Motherly Idahoans	
Idaho Scheme, The		Motion for Rehearing	208
Inconsistent		Mobs, Escapes from	305
Indiana Conference	602	Mote, Escapes nomJ. M. S	315
Immortality			
		McManamy Acquitted	032 940
Irrigation.		"Mormon" DisloyaltyC. N. A	343
Illegally Imprisoned		Missionary Work Among the Indians	
Insect Changes		"Mormons" A mong the M. M. R	
Its Lights and Shades	813	Much Ado About Little	
		"Mormon Creed," The	430
"Junius," Letters from35, 71, 186, 213, 223, 314,		Marshal's Letter, The	433
346, 380, 412, 600, 634, 726, 734, 755,	827	Malad Stake Conference	435
Judge Sprague Dead	61	Manufacturing Epoch	459
Jury List, The.	78	"Mormon" Acquisitions	. 462
Judgment Seat, The	170	Mesa, Arizona, From	472
Judge Judd's Charge	306	Maricopa Stake Conference	476
Jordan River, The		Mediumistic Tricks	500
Japan, Progress of		Mills Burned	
Jews, Expulsion of.		Munificent Offer, A Ward	
Judicial Fairness		"Mormon" Missionaries	520
JerusalemJ. M. S.		More Deceptions	591
Jerusalem, AroundJ. M. S		Miser's Hoards, A	599
• • • • • • • • • • • • • • • • • • •	U TU	MIROL'S LIURIUS, A	040

PAGE.



P	AGE
Mexican Duties	549
Missionaries Abused	559
	553
Mob, In the Hands of a	561
Mining Industry, The.	566
Missionaries Mobbed.	500
Misrepresentation.	569 617
Make the Trial.	017 810
More False Logio	
More False Logic	619 626
"My Policy?	
"My Policy"Little	758
Must be ('orrested	769
Must be Corrected Murdered, An Elder (A. P. Richards)	789
(Mormon) Standarda	600 000
"Mormon" Standards.	000
Meek and Lowly Man, A	908
Negro Problem, The	50
Newest Yet, The	80
New Mexico Wants Statehood	119
Noble Woman, A (Alley Kitchen Thatcher)	122
New Combination, A.	205
Natural Nobleman, A	208
Notes and Queries	437
News From EgyptJ. M. S.	318
Not a Parallel	365
Nevada Legislator. A.	369
New Field Opened, A	399
News Boy to Merchant, From	411
New Zealan J, Elders from	411 437
Neilsen Case Advanced, The	457
New Zealand Mission	478
Not a Correct Likeness	478 500
New Departure, A	500 527
New England Pupils	552 552
Neilsen Case, The 472, 554, 656,	552 719
Noble Work	556
New Light, A	557
Not Magnanimous	оо7 586
Need Supplied, A.	614
New Feature. A	851
New Feature, A No Cause to Complain	682
Needless Forebodings.	082 757
Not Parallel Cases.	759
Not an Exodus	759 809
Need of the Hour, The	809
	000
Our Chicago Letter: See "Junius." Letters From	

28

33

	P	76F
Poetry:	1	
Patience with the Living	··· ··· ····	97
"If I Should Die To-night"		129
My Kingdom		181
My Kingdom The Surprise A Glance at Life's Bright Side.		100
The Surprise		190
A Glance at Life's Bright Side.		220
Alone Among the Shadows	Smith	257
One Less at Home—One More in	n Heaven	289
To-morrow		821
Resurgam	Howden	853
Clambra Enants		074
Coming Events Hidden Sweets Manifest		874
Hidden Sweets Manifest		385
	Royden	417
The Coming of the Lord Shoulder Life's Troubles	R. M. F	449
Shoulder Life's Troubles	Woodmanaea	481
Meteors.	Dunn	519
	. Dullu	E AE
The Ring my Mother Wore A Funeral Hymn		545
A Funeral Hymn	J. N	577
Live it Down		609
Clouds and Sunlight		641
Diogom Timo		879
Blossom Time A Prayer in the dark	•••••••	010
A Prayer in the dark	• • • • • • • • • • • • • • • • • • •	705
Lady Crocus and Lord Sunshin	e	737
"I Wonder if Ever"		769
A Violet	Mav	801
Peculiar Race, A	d. f. U., J f.	17
Penitentiary. At the	Fo r bes	39
Parowan Stake		- 46
Pope's Encyclical, The		• 48
Presidential Pardons.		57
		58
Peace Talk	••••••••••••••••••	
Probate Judge Marshall		60
Poultry Show, Ogden	Browning	70
Presidential Meeting		73
Pc, ular Liberty		
Detect (D) = 4	• • • • • • • • • • • • • • • • • • • •	
Protest, That	· · · • • • • • • • • • • • • • • • • •	80
Presiding, The Art of Protests, Untruthfui	· · · • • • • • • • • • • • • • • • • •	87
Protests. Untruthful		- 96
Pima, Árizona		105
Prosecutions in Cache County	•••••••••••••••••••	1 45
rrosecutions in Cache County	··· · ····	140
Probate Judges	• • • • • • • • • • • • • • • • • • •	140
Perfidious Measure		176
Pidcock, John, Killed		178
Pidcock, John, Killed		178
Pidcock, John, Killed		178
Pidcock, John, Killed Perversity of Man Pitcairn's Island	Abijah Lees	178 185 193
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In	A bijah Lees Hintze. 200	178 185 193 568
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Poisoned by Tobacco	A bijah Lees Hintze, 200	178 185 193 568 201
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Poisoned by Tobacco	A bijah Lees Hintze, 200	178 185 193 568 201
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Poisoned by Tobacco	A bijah Lees Hintze, 200	178 185 193 568 201
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery	A bijah "Lees Hintze. 200	178 185 193 568 201 205 287
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Proposed hy Tobacco Proposed Report, The Political Jugglery Premature Petitions	A bijah Lees Hintze. 200	178 185 193 568 201 205 287 302
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Proposed hy Tobacco Proposed Report, The Political Jugglery Premature Petitions	A bijah Lees Hintze. 200	178 185 193 568 201 205 287 302
Pidcock, John, Killed Perversity of Man Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph Priesthood and Government. Addres	A bijah Lees Hintze. 200	178 185 193 568 201 205 287 302 303 321
Pidcock, John, Killed Perversity of Man Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph Priesthood and Government. Addres	A bijah Lees Hintze. 200	178 185 193 568 201 205 287 302 303 321
Pidcock, John, Killed Perversity of Man Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph Priesthood and Government. Addres	A bijah Lees Hintze. 200	178 185 193 568 201 205 287 302 303 321
Pidcock, John, Killed Perversity of Man Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph Priesthood and Government, Addree Priesthood Meeting Priesthood, The Lesser	A bijah Lees Hintze. 200. se onRicharde 	178 185 193 568 201 205 287 302 303 321 623 353
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph Priesthood and Government, Addres Priesthood, The Lesser Parallel, Not a.	A bijah Lees Hintze. 200 Richards 	178 185 193 568 201 205 287 302 303 321 623 353 365
Pidcock, John, Killed Perversity of Man Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph Priesthood and Government, Addree Priesthood Meeting Priesthood, The Lesser Parallel, Not a Providence Notes.	A bijah Lees Hintze. 200 son_Richards 331, C. W. P.	178 185 193 568 201 205 287 302 303 321 623 353 365
Pidcock, John, Killed Perversity of Man Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Panell's Triumph. Priesthood and Government, Addree Priesthood Meeting Parallel, Not a Providence Notes Palestine, Letters From	A bijah Lees Hintze. 200 son_Richards 331, C. W. P.	178 185 193 568 201 205 287 302 303 321 623 353 365 370
Pidcock, John, Killed Perversity of Man Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Panell's Triumph. Priesthood and Government, Addree Priesthood Meeting Parallel, Not a Providence Notes Palestine, Letters From	A bijah Lees Hintze. 200 son_Richards 331, C. W. P.	178 185 193 568 201 205 287 302 303 321 623 353 365 370
Pidcock, John, Killed. Perversity of Man Palestine, In. Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions. Parnell's Triumph. Priesthood and Government, Addree Priesthood Meeting. Priesthood, The Lesser. Parallel, Not a. Providence Notes. Palestine, Letters From 378, 516, 529, 578, 603, 610, 630	A bijah Lees Hintze. 200 son_Richards 331, C. W. P. 	178 185 193 568 201 205 287 302 303 321 623 353 365 370 729
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph Priesthood and Government, Addres Priesthood, The Lesser Parallel, Not a Providence Notes Providence Notes S78, 516, 529, 578, 603, 610, 630 Parental Cruelty	A bijah Lecs Hintze. 200 Hintze. 200 soonRichards 	178 185 193 568 201 205 287 302 303 321 623 353 365 370 729 398
Pidcock, John, Killed Perversity of Man Pitcairn's Island Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph Priesthood and Government, Addres Priesthood Meeting Priesthood, The Lesser Parallel, Not a Providence Notes Palestine, Letters From 378, 516, 529, 578, 603, 610, 630 Parental Cruelty Patriotic Partisans	A bijah Lecs Hintze. 200 Hintze. 200 soonRichards 	178 185 193 568 201 205 287 302 303 321 623 353 365 370 729 898 400
Pidcock, John, Killed. Perversity of Man Pitcairn's Island. Palestine, In. Poisoned by Tobacco Proposed Report, The. Political Jugglery. Premature Petitions. Parnell's Triumph. Priesthood and Government, Addree Priesthood Meeting. Priesthood, The Lesser. Parallel, Not a. Providence Notes. Palestine, Letters From 378, 516, 529, 578, 603, 610, 630 Parental Cruelty Patriotic Partisans. Pardons Received.	A bijah Lees Hintze. 200 sonRichards 331, C. W. P J. M. S. , 640, 699, 703,	178 185 193 568 201 205 287 302 302 302 302 302 302 302 302 302 302
Pidcock, John, Killed Perversity of Man Palestine, In Poisoned by Tobacco Proposed Report, The Political Jugglery Premature Petitions Parnell's Triumph. Priesthood and Government, Addree Priesthood Meeting Priesthood, The Lesser Parallel, Not a Providence Notes Palestine, Letters From 378, 516, 529, 578, 603, 610, 630 Parental Cruelty Patriotic Partisans Pardons Received. Piute Prophet, A	A bijah Lees Hintze. 200 sonRichards 331, C. W. P. J. M. S. ., 640, 699, 703,	178 185 193 568 201 205 287 302 303 321 623 353 365 370 729 398 400 105 407
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				•••••••••		Snowflake Stake Conference
						Sharp, Hon. John, Interview with
Robberg A	ttempted	•••••	•••••	• • • • • • • • • • • • • • • • • • • •	338	South, Elders and Saints from the Sharp Practice
Religion in	the Army.		· • • • • • • • • • • • • • • • • • • •	Sheridan	357	Sculptor, The Utah
Religion an	d Morality.				360	Should the Few Rule?
						Site Selected
				;) 		Setting the Matter Right
allroad A	iventure, A	· · · · · · · · ·	•••••	•••••	408	Spear in Jail
(USSIA, ISOC)	al Conditio	on or	•••••		411	Striking Incident, A Samoa, A Brush With Germans at
	agialation	•••••	••••••••••	Colcord	400	Sponging a Tiger
Cending.	og isla uon.	•••••	••• ••••	D. J. W	456	Sponging a Tiger
						Switzerland, Letter fromBrandley
'Relic Libr	ary, The".				499	Solemn Warning, A
Rigid Chris	tianity				499	Skeptical Christianity
Railway Di	saster				504	Should be Repressed
				• • • • • • • • • • • • • • • • • • • •		Sign of the Times, A
				• ••• • • • • • • • • • • • • • • • • •		Sunday Legislation
				••••••••••		St. George Stake Conference Sugar industry, The
Railroad in	Palestine			J. M. S	630	Stage Coach Journey, A J. A. R
						Sanitation
						Stake Conferences
Registration	L				683	Skeleton, A Human
				Carleton)		Suicide, Attempted (Mrs. Sarah Muir)
				•••••		Sunday School Union
				· · · · · · · · · · · · · · · · · · ·		St. Johns Stake Conference
				· · · · · · · · · · · · · · · · · · ·		Sandwich IslandsE. B., 479,
Remedy De	manded. A	*******	•••••••••••		787	Should be Recognized
Relief Mov	ement. The				820	Singular Case, A.
Religious T	est, A	•••••	•••••		795	Sugar Question, TheStayner
Regeneratio	n			J. M. S	804	Smallpox in Provo
Richards, E	lder A. P.,	, Mur	dered		, 805	Sudden Stop, A
Regretable	Excess				812	Samoan Affairs
				ph Stock		Scoundrelly Cashier, A
wgistration	, increased	1	•••••	_ 	ō20	Storms and Fires
lownors	o Dissource	-				Sabbath Schools, The
Sermons, se	Necesit-	7 5.		Pratt	19	Same Old Growl, The
B SOLUBIO CON	The The	•••••	•••••	····· ·· · ·····	- 40	Should be Stopped
NIAP HOUSE					A V	Sugar Beets, Planting

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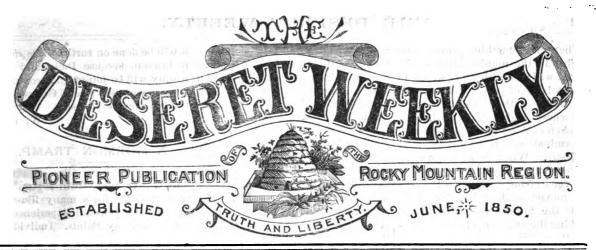
· viii

INDEX.

. PAGE-	PAGI
Suicides, Two, (J. A. Reese and Geo. W. Walz) 562	Utah Commission, The
Sandwich Islands, Returning from the	Ute Indians in Utah 684, 694, 71
Samoan Mission. The	Unlawfully Held 71
South Carolina, InD. T. L.581, 693	Very Inconsistent
Seasonable Advice	
Shale Sidewalks	Very Human Idols
Save Your Sympathy	Visitors from Colorado 56
Secretary, A New	Vaccination
Spencer Trial, The	Voices from the Tomb
	Verdict, A Just
Star Valley	Vigilance Needed Now 64
Self-Convicted	Volume One 81
Surprise for Utah, A	White House, Life at the 3
Sunday School Work 723	Weekly, The New
Sandford Removed 752	Wants a Pardon
Sub-surface Streams	Wyoming, Claims of
Sensible Course, A 786	Wyoming, Claims of
Sevier Stake 793	Williamson's (Earnest) Case
m 13 m 4	Williams', P. L., Report 10
Troublous Time, A 53	Woman Suffragists
Train Derailed	Wise Course, A 13
Turkey, Notes from	Woodruff, Azmon, Death of 15
Truth Defended, The 79	Walker, George, Killed 17
That Protest	Why a Pin Floats 21
Times of Peril	Wilford, Idaho 21
Two Wagons Collided 90	What Right?
Trying to have the Marshal Punished	Washington LetterX
Thatcher, Death of Sister 91	Ward Bishopric, Nineteenth 30
Transcending the Law 110	Watson John, vs. G. L. Corey 30
Twentieth Ward Institute	Whom They Look Like
Thatcher, Alley Kitchen, A Noble Woman	War Preparations
Tanner, Elder H. M., Released	Wounding in War
Too Attenuated	War, Declared 40
"Thy Will be Done"	What, Declared Sama
Tremendous Whoppers	What the Record Says
	Warlike Gift, A 43
The Latest Freak	Ward, A New 47
To the Young Folks	Write Plainly
"Times" Proprietor, The	Wise Delay
Tragic Record, A 411	What's in the Lard? 49
That Elopement 429	Woodruff Jottings 5
Te Kooti	Wiapu District Conference 52
Telescope, New 473	Woman Suffrage (Meeting) 54
"Tribune" Stock, Trying to Catch	Wide Of the Mark 55
Tour in the West, A	When It Is Golden 55
Tale of Cruelty, A	West Virginia, In 57
Turkey, Jn	War on Copper. The Essay Kaigh 63
Turkey, Notes from	Welcome VisitJ. B
Timely Topic 716	Who Are Responsible? 68
Temple Notice	Ward Organizations(Providence, Draper, 22dWard) 7
Terrible if True	Waatch Stake
"The Other Cheek"	"Widows-by-Law"
Tricks Must Not Rule	Women as 'Persons''
Troubles of the Times	
	Young, Clara Decker, Death of
Unwitting WitnessesKelson	Y. M. M. 1. A. Lectures
33, 66, 102, 134, 169, 198, 257, 355, 391, 421, 517	Young Man Killed, A, (John Pidcock) 1
Untruthful Protests	Young, Joseph A., Killed 1
United States and Samoa 119	Young Folks, To the D. L. M 3
Univer distributions and dampa	
Utah Disposed of	CC CL CL CL Decomposition 7
Utah and Statehood	the the the Minutes 7
Under Advisement	
United States vs. Byron Brown 309	
United States vs. Wm. Bredemeyer	
Utah an Exception	
Untruthful Writer, An 492	Zane & Zane Rake, The 2
Utal Lake a Reservoir Site	Zane-Receiver Case, The

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NO. 1.

SALT LAKE CITY, UTAH, SATURDAY, DECEMBER 29, 1888.

VOL. XXXVIII.

THOUGHT'S MARTYRDOM.

What is it to be gifted? Sons

Of science, or of song!

Ye whose brows are crowned with laurel, Ye to whom the wings belong

Of fancy's eagle, upward soaring

Past the regions of the sun, Or downward piercing thought's deep caverns,

Whither, erst, had ventured none.

Answer:---is it not to suffer Pangs to lesser souls unknown:

Pine 'mid earthly throngs, an exile, Ne'er, as then, so much alone?

Is it not to feel more keenly

Censure's breath, or sorrow's dart; To feed fame's fickle, flickering flambeau With blood from passion's breaking heart?

Kindling high hope's radiant ideals On life's dark and craggy const,

The while, below, the real lies weltering Amid the white waves, tempest-tossed.

Torches that light the way to glory,

Consuming swiftly as ye shine; As burned fell Nero's victims, dying To illustrate a truth divine.

Such thy meed, and such thy mission, Child of genius, choice of God!

Through thee—a cloud by lightning riven, The sunbeam e'er must seek the sod. Prophet, poet, seer or savant!

Thine to nobly do and die; Martyrs elect to man's promotion,

God's great name to glorify. O. F. WHITNEY.

IDEAS OF GOVERNMENT.

IT HAS been repeatedly shown in these columns, as well as on the public stand, that the "Mormon" Church contains the theocratic and democratic elements in its system of government. They are nicely balanced and in perfect harmony, in that form presented by divine revelation to the Saints. God speaks, the people say "Amen," and thus Deity and humanity agree, authority and liberty unite, the voice of God and the voice of the people are one, and the result is joy and peace and power.

In this system the agency of man is freely exercised on the one hand, and the benefits obtained from seeking the wisdom of God are fully recognized on the other. There is no compulsion and no rebellion. Free-

dom to receive or reject is allowed to the individual, who, of course, in the nature of things must reap the fruits of his own planting, receive the results of his own acts. It is presumable that if he believes the word or plan or principle to be from God, he will voluntarily receive and practice it. Still, it is possible for a person to believe a given thing to be right and divine, and yet refuse or neglect to be governed by it. Many people, whose lives are anything but commendable, will acknowledge in moments of humility and penitence that they know better than they act, and that their doings are in violation of divine commands.

Man is left free as to his actions. His course is a question of understanding and desire. If he wishes to know what is right and to do it, there remains no difficulty. Access to divine light is open and free, and the power to do good or evil is inherent in the creature. In the Church, union of understanding may be reached by the members through possession of one spirit. Unity of effort is then easy to those who are rightly disposed. If they agree that a measure is from God, they will unite to make it practical, unless individual desires and projects are made superior to divine revelations. When that is done confusion ensues, darkness overshadows, and disaster must be the inevitable consequence.

The Eternal Father has ever respected the freedom of His children on this earth. He compels no one to obey His laws, whether they are revealed in nature or by oral or spiritual communication. He forces no man to heaven. He prevents none who wish to come to Him. Good and evil are ever before mankind. The choice is their own.

In the Church which He has established He has given a form of government to which the members voluntarily assent. It largely springs individuality.

from themselves. They have a voice in all its affairs. The presiding offluers, general and local, are voted into their respective positions by the members, each having an equal vote, whether male or female. It is in the power of the people to receive or reject any nomination that may be made. That is pure democracy. In the same manner they can accept or repudiate any doctrine, or measure, or plan that may be presented to them. Can anything be more democratic than this?

The unanimity with which propositions are usually received, and officers are commonly sustained by popular vote in the Church, gives occasion for the objection of opponents that the assent of the members is a mere matter of form. But this is an error. That assent is a reality. It is the result of a union of belief and purpose. It may be to some extent the result of dislike to anything discordant. But the members who think, know that in voting upon any measure or man they are exercising a sacred right, an important prerogative, and that their sanction is essential to make the matter valid and perfect before the heavens.

Whenever hands are raised for or against anything presented to the body of the Church, without reflection and the full action of the mind and understanding, the divine plan falls short of accomplishment. Everything is to be done "by common consent, with much prayer and faith." All things are to be done in faith. The uplifted hand is an outward sign of an inward and living belief in and assent to the matter proposed. It pre-supposes thought, understanding and accord, or, if against the measure, intelligent conviction that it is wrong. It is not designed that the body should be a mere machine moved by the will of one who presents a motion, or an imitative mass without reflection and without



There is something grand and mighty in the manifestation of the united will and faith and purpose of a vast body of people, whose souls are litup by the same divine fire, and whose hands are raised to heaven in token of a common impulse and determination. It is thrilling and majestic. When it is the willing voice of the people in accord with the voice of inspiration, the heavens are moved at the spectacle, and it joins the human with the divine, making the angels rejoice and causing the Spirit of God to move upon the mass, as it did upon the face of the waters "in the beginning."

One of the reasons why assent is so readily given by the body of the Church to measures presented by the authorities, is that it is well known that those measures have been discussed and passed upon by the presiding quorum or council, and union therein arrived at in advance. And this is the reliance of many who have not perhaps been able to devote much time for reflection upon the matter at hand. It is provided in the revelations upon Church government that the decisions of these quorums, or either of them, must not only be in righteousness but by unanimous consent, in order to be entitled to the full sanction of the Almighty. It is presumed that this unity has been reached by the authorities before the voice of the people is called for, and the confidence reposed in them makes a ready assent of the body to what the leaders propose.

This throws a great responsibility upon those who stand at the head of affairs in Wards and Stakes and the Church as a whole. Personal ends, private purposes, individual preferences must all be made subordinate to the common good, the glory of God, and the advancement of His cause. Jealousy, envy, greed, desire to excel must be banished and the pure love of right and truth must hold sway in every heart, or the word and will of the Lord will not be obtained, but human wisdom, or folly, will prevail in its stead.

When the Church receives the divine mind and sustains it by the popular voice, the true theory and intent of Church government are made practical. Without either it does not reach the true ideal. When these unite, although opposition from without will rage and obstacles may arise that at first seem insurmountable, persistence, in faith, is sure to overcome every form of hindrance and success will be out the land. But submission to His achieved. "Be sure you are right will and word will be voluntary, and vengeance if he did not cease his

and then go ahead" is as good a motto for the Church of Christ as in heaven, because Deity and huany other body or person, and when that assurance is arrived at, both leaders and people should steadily pursue their way regardless of every outcry.

It is this democratic feature of the government of the Church that makes the Latter-day Saint democratic in politics. We do not use this term in a party sense. The party that bears that name has been of late years in many respects anything but democratic in practice. But the rights of the people as the true body politic are inalienable in both Church and State, in their several and separate capacities, under the principles we have accepted as divine.

Under the Constitution of our common country, the people are the source of power and authority. Certain grants of power have been made, to be reposed in the National Government for the good of all. But the right to govern themselves in their several localities, and in their separate local concerns, belongs of right to the people. It is not bestowed upon them by any organized Administration or legislative body, but is theirs of right as citizens, as intelligent human beings, and came to them from God, the Source of all light and power. It is their birth. right. The Great Creator endowed them with it, and the denial of its exercise is oppression, robbery, and diabolism.

It is the duty of every Latter-day Saint to learn his rights, privileges, and responsibilities as a member of the Church to which he has voluntarily attached himself, and as a citizen of the civil government under which he lives and of which he forms a part. This is enjoined upon him by his religion. In each he is an independent, living factor. In each he has rights. In each he has duties. In neither should he be a serf or a rebel. Obedience to rightful authority, compliance with wholesome regulations or laws, subordination to proper requirements are perfectly compatible with human liberty, in Church or State. Independence does not mean resistance to rule; freedom does not imply dissension or revolt. Humility and dignity, meeknees and strength, union and individuality are homogeneous, and the liberty of all requires concessions from each.

There will come a day when every soul on earth will be free. God will rule from sea to sea and through-

it will be done on earth as it is done manity will be joined in a common purpose and the voice of God will be the voice of the people.

C. W. P.

MORMON TRAMP.

I. THE trite saying, "truth is stranger than fiction" finds many illustrations in the personal experience of the Latter-day Saints. Individual instances of patient endurance and heroic devotion are to be found among them sufficiently striking to adorn a tale and stir the heart of the sensitive reader with admiration and sympathy.

The writer was moved to thus reflect recently in becoming familiar with some facts connected with the career of a young German now a resident of this city. I will attempt to tell the story, as I have learned it authenticated in a way that places its reliability beyond question.

Charles A. Haacke was born at Riga, Russia, of German parents, November 2nd, 1865, and is therefore just turned twenty-three years of age. He is of medium height and build, and has a clear cut, intelligent face, with a marked Teutonic cast. At the age of five years his mother died, and he and his father removed to Germany, where his parent married again. At fourteen Charles was apprenticed with a machinist in Berlin, and made good progress in learning his trade.

In 1882 his father and step-mother invited him to accompany them to a "Mormon" meeting. He complied, and on hearing Elder Abram H. Cannon preach was at once convinced that Joseph Smith was a prophet. A short time afterwards all three were baptized by Elder John Q. Cannon.

Charles became at once imbued with the spirit of the Gospel, and ready to sacrifice his dearest earthly prospects for its sake. Not so with his parents, who were not long connected with the Church until they apostatized and became exceedingly bitter in their denunciations of it.

From that time Haacke the elder bent all his energies toward embittering his son in the same way, but to no purpose. Every attempt in that direction only made Charles more devoted to the Church. Haacke, senior, even used physical force on several 0008sions. On one of these the father threatened the son with all kinds of and he denounced Joseph Smith as sum of one dollar in his pocket. an impostor and a liar.

This calumny against the prophet caused Charles' blood to surge wild. ly through his veins with indignation, and he exclaimed, "Not so; Joseph Smith was a prophet of God, and you are a slanderer and a falsifler."

The father sprang toward him, and uttering a figrce imprecation, struck the son a heavy blow upon the face. He was about to renew the attack when Charles stood erect before him and looked him squarely in the eyes. The infuriated old man hesitated, and then subsided, ending by ordering his son out of the house. This command was obeyed with considerable alacrity, and Charles took up his lodging with a member of the Church.

Charles was advised by one of the Elders (J. M. Tanner) to leave, and make his way to Utah. This idea delighted him, but he had not more than one-third as much as would pay his passage to New York. However, he went to Hamburg in the hope of getting an opportunity of working his passage on a steamer, but failed. Having no papers to prove that he was a native of Russia, he was in danger of being detained for service in the German army. He wrote to his father for the proofs of his nativity, but he flatly refused to supply him with them.

This was a sorry New Year's opening for Charles, he finding himself in this luckless position at the opening of 1885. However, he made the acquaintance of a Danishman who was about to return to his native land. This man agreed to take Charles with him, so he paved the way by entering into an arrangement with the seamen of a Danish vessel by which the two travelers were bunked all night in the forecastle of the ship, and were out to sea in the morning, and beyond the reach of German officials. Charles in a few days reached Copenhagen, where he visited the headquarters of the Scandinavian mission. Having letters from Elder Tanner, President Lund kindly furnished him with enough money to carry him to New York. He sailed to Leith, Scotland, proceeded thence by rail to Liverpool, remained at that port one night, departed for New York on the 27th of January, 1885, and, after a passage of ordinary duration, landed on this side of the Atlantic. in a strange land, unable to speak

connection with the "Mormons," derstood, and with the munificent .

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A feeling of desolation crept over the young man as he thought of his position. He sought work, in the hope of obtaining money with which to go west to Utah, but was unsuccessful. Being resolute, though young, he soon made up his mind regarding what he should do; he determined to turn his face toward Zion, and travel to the goal of his desires in the capacity of a tramp. When it is considered that this resolve was made in winter, some idea may be formed of the appalling character of the venture.

Charles met with a German tramp, whose face was also turned toward the setting sun, California being the destination of his mind's eye. The two set out through mud, slush and snow, going a distance of twenty-five miles the first day, the 8th of February, 1885, and reposed in a barn at night.

Sleep was out of the question, the weather being so cold that the chattering of the travelers' teeth beat a rapid accompaniment to the wierd tune played by the wind as it howled around the corners of the wooden structure, in which they lay curled in a bunch of hay.

Next morning Charles was badly demoralized physically, but never wavered in his determination to press on. His feet were chafed and painful, and he cut a sorry figure as he trudged along making an effort to heel it with one foot and toe it with the other.

To make matters worse, a portion of the road lay across a marsh which was frozen on the surface, but was not sufficiently solid to bear the weight of the two pedestrians, who broke through the ice and sank ankle deep at every step.

They reached Trenton, N. J., that night, remaining two days, being treated with considerable kindness by some German residents.

The two days of traveling under difficulties so impressed the tramp companion of our hero that he threw up all hope of reaching the Golden State and concluded to leave the track. Charles, however, did not once entertain a thought of weakening. He set out alone on his westward way, but met with an incident that came nigh bringing his earthly tramp to a sudden ending.

In the dark of the evening he was crossing the river on a long ratiroad bridge. He had reached about midway when a train running at high English so as to make himself un-speed swept around a curve and came presented himself to its keeper and

dashing, with glaring headlights, toward the bridge. He could not get off the structure either by advance or retreat in time to escape what appeared to be imminent-a horrible death. His hair moved his battered hat, and his blood chilled in his veins as he comprehended the danger. He sprang to the side of the bridge, threw himself down, and closely hugged the side timbers, and yet was uncertain whether he would escape. The train came thundering on. He held his breath as it seemed to him to sweep almost directly over him. Fortunately, he was just beyond the reach of the wheels, there was a loud rumbling loar, a blast of wind caused by the swift movement of the train caught him, and the moment of peril was over.

He got off that bridge as speedily as his half erippled condition would allow, and then the first thing the poor boy did in that cold evening air. and in his tired and footsore plight, was to kneel on the frozen ground and thank God for having saved his life. He also asked Him for a continuance of His blebsing and care, and that He might enable him to land safely in the home of the Saints in Utah.

Owing to the lamed condition of his feet and the shock he had received from the perilous position from which he had escaped, Charles was not able to make much headway. He soon met with a mishap which increased his misery. He observed, by the side of the track, what appeared to be a level piece of ground or planking---he could not, in the darkness, tell which. Anyway, it looked as if it might be a smoother surface on which to walk, and this would be a great relief. He stepped from the track for the purpose of realizing his expectations; but. to his consternation, he seemed to alight on nothing that offered any resistance to speak of, to his weight, until plump and splash he went to the bottom of a body of water which was coated with ice.

Of course his nother garments were soaked, and as he trudged along, feeling indescribably miserable, his pants and shoes froze as hard as boards. His locomotion was thus still further impeded; and, to anyone who could have seen him, he would have presented a grotesque spectacle, struggling along as a man would whose lower limbs were devoid of joints.

After traveling three miles in this predicament, the wanderer reached a small station on the railroad. He

asked by means of signs, and a few words of broken English, for the privilege of stopping over night. His appearance aided as much as anything to make his meaning clear. The person he addressed pointed his index finger in the direction of a room where a fire was burning in a stove. He entered it, and, being completely exhausted, threw himself on the floor near the fire. The heat soon began to act upon his pants and shoes, which were thawed out and clung closely to his limbs, while the water trickled from them to the floor.

The night was not passed, as may be imagined, in comfort, and the morning brought no relief. His shoes, already worn and dilapidated, had become hard as sheet-iron, and were curled and gnarled fantastically by being soaked, frozen, thawed, and dried. He resumed his tramp in a pitiable state, his gait reminding one of the movement of the fore legs of a hobbled horse

When he reached Philadelphia, which he did the same day, he not only looked the worse for wear, but completely worn out, and his feelings were in exact unison with his appearance. He became at once the centre of attraction for a motley crowd of unruly boys, who surrounded him, some of them running close up to him and shouting "Hallo, tramp! How are you? Whose your shoemaker? Where' ye bound fur?"

Poor Charles! He had scarcely energy enough left to notice these rude sallies. He was famishing. It was so long since he tasted food that he felt as if his stomach and vertebra were holding a meeting and refused to be dismissed from each other's embrace, so closely did they cling together.

In passing along one of the streets, wondering how he could get something with which to satisfy the pangs of hunger that were gnawing at his vitals, and a place to rest his weary limbs, he espied a German name over a shoemaker's shop. He entered and explained his situation. The knight of St. Crispin kindly gave him seven cents and directed him to a police station, to which he could be admitted for the night. He bought a loaf of bread with the small sum he thus received, put it under his coat, and on the way to the station he kept tearing pieces from it and devouring them voraciously as he went along, finally succeeding in subduing the terrible cravings of hunger.

On reaching the station Charles found a stalwart German policeman, brief struggle between conscience stand glanced at him occasionally

of whom he begged to be allowed to stay over night. The officer placed him in a cell, which had one Firtue that caused the lodger delight-it was warm.

It is a fact that no one who has not known what it is to be voraciously hungry can fully appreciate the blessing of having something good to eat. So with warmth. To fully enjoy its comforting effects a person has to be exposed under the most adverse conditions to the weather's fierce inclemency. That cell was to Charles A. Haacke a palace compared to the accommodations he had for some time been compelled to put up with. He not only felt thankful for it as an element that contributed to his comfort, but offered a grateful acknowledgment to his Heavenly Father for permitting him, in His kind Providence, to possess it even for the brief space of a night.

In the morning the door was unlocked and the temporary prisoner was out again on the streets of a strange city, in a foreign land, feeling a terrible sense of loneliness in the crowded throughfares along which he trudged in another hunt for employment, which was, as usual, unsuccessful. Doubtless there was something about the make-up of his clothing that did not strike those to whom he applied with favor. If they had been judges of character. and perceived the stamp of honesty and intelligence impressed on his frank face, these outward indications would have counted for nothing against him.

ш.

Being still bent on reaching Utah, although his spirits had gone nearly down to the heels of his well-worn shoes, he sought and found a railroad track leading westward, and resumed his occupation of counting ties. He had not proceeded far before he found one of his countrymen, a genuine specimen of the genus tramp, engaged in the same kind of progressive mathematical employment.

The two formed a traveling copartnership, which was a windfall for our hero, because his new found companion had some cash, and although a regular tramp, he had a soft place in his heart. This humane trait he exhibited by purchasing food and sharing it with the wandering "Mormon" boy.

He also initiated Charles into the mysteries of train jumping. When the proposition to invade a cattle car monument, in a green and yellow

and convenience; but Charles' sore feet got away with his mental scruples, the car was boarded, and the couple were conveyed a distance of fifty miles toward the setting sun, enabling them to reach a city the name of which Charles is unable to recall

Here the two proceeded to a police station, and on applying for lodging were shown into a room containing a blazing fire and six other tramps, the latter being engaged in making and drinking coffee, and indulging in all sorts of profane and disgusting language. They were toughs of the toughest texture, any of them being, judging by appearance, ready to take a hand in cutting a throat, cracking a safe, or wrecking a train, providing there should be enough booty at the end of the transaction to induce them to engage in it. This kind of society made Charles feel nervous, but the warmth from the fire proved a soothing antidote to this drawback to his comfort, and he made the best of his surroundings.

Next day, after partaking of some coffee provided by the tramp fraternity, the journey was resumed, Charles' companion teaching him English on the way.

The next night was spent in a barn, and furnished another illustration of the fact that hay as a bedding for mortals in bitterly cold weather is a miserable failure as a substitute for blankets. Scanty covering under such circumstances acts, however, like a charm as an eye-opener. In this respect it operated an entire night, which was sleeplessly spent, and resulted in an early rise and a resumption of the tramp.

When the neighborhood of Harrisburg was reached, Charles' companion showed signs of a disposition to break up the co-partnership. Probably his generous impulses had succumbed to a powerful impression that his exchequer was being more rapidly depleted by the additional drain that had lately been made upon it, and that a continuation of the recent financial policy would lead to complete bankruptcy. He suggested that each take a different road in the search for cold victuals and meet at the Harrisburg depot, at which our hero arrived in due course, but the purser failed to put in an appearance.

While Charles was sitting in the waiting room "like patience on a was made to the latter, there was a melancholy," the keeper of a fruit

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with pitying eye. Finally he accosted our tramp, telling him he looked sick. He handed him some crackers and apples, which the hungry lad devoured after the manner of one who was famishing.

"Are you hungry?" said this softhearted man.

"Yes. Most intensely so."

"I thought so by the way them crackers and apples went out of sight."

As this remark was made there was a soft tremor in the speaker's voice, and an indication of moisture rose to his eyes.

He took Charles to the railroad restaurant and said to those in attendance—"Give this young man all he wants to eat, and charge it to me."

The capacity for eating of the recipient of this kindness was huge. The good things placed before him disappeared with astonishing rapidity, and after the inner man was amply replenished, one of the girls in waiting stuffed a cake into his pocket, that he might have something for future manipulation.

Our traveler returned to the waiting room, where he remained undisturbed until one o'clock in the morning, when the watchman approached him abruptly and demanded---"Where are you bound for?"

"Pittsburg."

"Come here."

The two approached the ticket window.

"Purchase your ticket."

'I haven't any money."

"You get out of here."

Suiting the action to the word, the watchman flung Charles through the door into the snow.

The poor fellow trudged around until he found the round house, about a mile distant. Here a kindhearted engineer shared with him the contents of his lunch bucket, and he remained there the balance of the night.

Next morning sleety rain poured down in a copious shower, and it did not appear possible for the journey to be resumed on foot without the substitution of the bursted brogans for a better pair of shoes. Application was made at the residence of a German clergyman. To the woman who answered the door Charles related his predicament. She retired to the interior of the domicile and shortly reappeared, carrying a piece of bologna sausage, three cents, and a message from the master. The latter was to the effect that the minister had no shoes to give away.

As it did not appear practicable for

Charles to use the bologna sausage as a substitute for shoes, and as three cents was a sum entirely inadequate to purchase a pair, be concluded to apply elsewhere, and for that purpose entered a saloon. The proprietor was requested to solve the shoe problem. He said he could not accede to the solicitation, but would refer the subject to his guests. This was done, when one of the latter, a man with a big, kindly face, and a sort of abrupt business air about him, turned to Charles and beckoned him to follow. He led the way to his house, took the traveler to a room in it, and, without any flourish, handed him a pair of new shoes and a pair or socks to match. He then turned without giving the recipient a chance to thank him, and left Charles alone.

The articles fitted the latter exactly, and he was now equipped with a proper "understanding" to renew his trip across the continent, or nearly so.

The generous donor of the shoes and stockings was a brewer; thus while an application for aid to a dealer in things spiritual proved a failure, when made to one who dealt in spirituous articles it turned out a success; and thus the world wags.

Returning to the depot, Charles entered a box car, hoping that when it moved it would travel westward. Here he was joined by an English tramp, whose loquacity was phenomenal. His talk flowed in an unbroken stream, with scarcely a boulder to break the smoothness of the current. Many of his words were of jaw-breaking dimensions, and were very bewildering to the listener. Being unable to make Charles understand the route he had taken, and the one he intended to take, by oral descriptions, this semi - scientific tramp drew a map from his pocket and pointed out, with great fidelity to details, the various curves, corners, and straight lines covering a vast domain.

This pastime was interrupted by a brakeman poking his head into the car and saying: "Where do you want to go, boys?"

"To Altona," said the itinerant English scientist.

"You're on the wrong train. Come and I'll put you right."

He placed them in a west-going cattle car, and this phenomenal and unexpected courtesy for a brakeman to a couple of tramps was highly appreciated. They were admonished not to show themselves to the conductor, the train was soon speeding on its way, and the same night arrived at Altona.

The two travelers found the streets of that town covered with over two feet of snow. They hunted for the police-station, but failed to find it, so passed the night in an old workshop.

Next morning, when the mercury was below zero, our pilgrim entered a car half-filled with small coal. He burrowed into the dross, covering his lower limbs with it to keep his feet from freezing.

The reader can take a photograph of the picture in his mind's eye, and of he chooses, in imagination, put himself in the place of the poor tramp. He remained in that predicament for thirteen hours—from 8 in the morning till 9 at night, at which latter hour he arrived at Pittsburg. On reaching that city he attempted to get out of his hole, but felt like Rip Van Winkle after his twenty years' snooze. His limbs refused for a time to move, and it took a great deal of rubbing and twisting before he was able to walk, even stiltedly.

IV.

To follow young Haacke in all his wanderings, and give nice details of his hardships and sufferings, would make this story longer than intended. In a few days, after meeting with many perplexing vicissitudes, he reached Fort Wayne, and from there proceeded westward on foot. The first day out from that point he became desperately hungry. He saw a house in the distance, the path to which lay through a wood. He headed toward it, hoping to procure food. The snow was deep and the way was strewn with fallen trees and dead branches. He scrambled through and over these obstacles until his strengh failed, his heart sank within him, and he felt as if he was about to perish. He with great difficulty retraced his steps, and toward the close of the day reached a place where he obtained some bread, which prevented him from succumbing to sheer starvation.

Being unable to secure a place under cover in which to sleep, he returned to the railroad track. Just as he got there a train was moving out, and in a fit of desperation he scrambled into a box car, taking chances as to its going in the direction he wished to travel. He suffered so from cold that he left the car at the next station, where he stopped all night in the waiting room. He discovered then that he had been going in the wrong direction, having been heading toward St. Louis.

The following day everything looked blue to the wanderer. He

was weary and sore, and could make but little headway. He stopped by the side of a water tank till a train came along. There was no open car, but he falt as if he could not let the train pass without him. He seized the iron step-ladder on the side of a car, and clung to it after the fashion of a fly on a wall.

After he had gone some distance in this way a brakeman came along on top of the car and shouted something to Charles that he did not understand. He then made signs for him to climb to the roof, which he did with difficulty. The brakeman led the way along the train, Charles following and nearly tottering off one of the cars, which were in motion. They descended to the platform of the caboose, where an other train-man was standing.

The train was still traveling at a fair rate of speed. The brakeman put Charles on the edge of the platform, and said, "Jump, d-n you, or I'll kick you off!"

The poor lad looked at the steep embankment of the railroad grade, and then at the grim, cruel faces of the two trainmen. The embankment seemed to wear the softer aspect, and he concluded to make the leap and thus take less chances of being maimed than if he were pushed off violently.

Away he went. He shot through the air sideways and struck a snowdrift, into which he plunged and nearly disappeared. The soft snow prevented the breaking of bones, but he lay for some time in a state of semi-stupefaction, but gradually recovered full consciousness. which was combined with an overwhelming sense of "man's inhumanity to man."

After "a long and severe struggle" Charles reached North Manchester, Indiana. At that place he scraped an acquaintance with a butcher, who fed him and recommended him to a farmer, who took him to his house and lodged him. A German minister also took an interest in him. The latter was a jolly Teuton of ponderous proportions, so far as width is concerned, carrying a tremendous amount of adipose. He gave Charles some of his cast off clothes, but the garments were beyond all proportion for the latter's attenuated form.

This minister directed him to go to an old Switzer's. He found the house' and was proceeding from the outer gate to the front door of the domicile when he felt himself seized by the heel by some unseen force.

nature of it, the part of him that was thus treated was subjected to a pull, the operation landing him prostrate on the ground, flat on his face.

The next thing he knew was that an old lady was engaged wielding a broomstick in his defense, to prevent his being worried by a large and ferocious dog. The attempted rescue was successful, and he was soon in the interior of the Switzer's habitation. The old gentleman and his wife treated him with generous hospitality and kindness. Our pilgrim stayed with them a week, paying for his board by fixing up the old man's rusty gun, and doing chores about the house. The name of this hospitable couple is Houstein.

At this point Charles' career was brightened by a providential streak of good fortune. Mr. Houstein informed him that his son-in-law, a Mr. Hiser, and family were about to start for Fort Kearney, Nebraska, where they intended to locate, and he had made arrangements for Charles to go with them. His ticket would cost \$20, and the agreement entered into was that Charles was to refund that amount in work upon Mr. Hiser's prospective farm.

It is needless to say that Charles was delighted at this favorable turn affairs had taken in his favor, or to explain that, as was his custom, when favors came in his way, he acknowledged the hand of the Lord. In a short time he was landed at Kearney junction, and was therefore several hundred miles nearer his final destination.

Mr. Hiser treated Charles kindly, but that much could not be said in relation to his eldest son, who seemed to have, without reason, formed a dislike for him, and manifested toward him a domineering and tyrannical spirit that could hardly be endured.

Having worked about three months on the farm, and thus amply covered the expense of his railroad fare, Charles once more set out for Utah, starting again in the capacity of a tramp, on the 1st of June, 1885, with fifteen cents in his pocket.

v. On the first day out and toward its close he sat down by the railroad track, when an old man came along with a "prairie schooner" drawn by oxen, some cows and a pony accompanying the outfit. The pony, for some reason best known to itself, undertook to run away. Its aged proprietor dashed after it, but the pony got the best of the race. Before he could turn to examine the Charles aided in the pursuit, and made the acquaintance of a German

succeeded in capturing the inconsiderate brute.

In this way an acquaintance was formed between the tramp and the venerable proprietor of the outfit already mentioned. The latter was on his way to Denver Junction, Nebraska, with the intention of squatting upon land in that section, and it was agreed that the two newly found acquaintances should travel to that point in company. When they reached it, the intending squatter's dream of making a home there and sitting under his own vine, etc., was rudely dispelled by the frowning reality of a naturally forbidding region. He was disgusted with the prospect and decided to return to the place from whence he came. After much persuasion he induced Charles to go back a short distance with him and help him over a rough part of the road.

After Charles returned to the Junction he rested a few hours, and then started westward from there about midnight.

It was moonlight, and objects along the way were discernible. About three o'clock in the morning the tramp observed near the track a little humped-up animal that appeared to give some slight signs of life. He supposed it to be a dog that had been hurt by a passing train. Thinking he would do it a kindness if he ended its sufferings, he approached close to it and raised a stick he was carrying to give it a deathblow. For this kindly intention the animal gave his would-be benefactor something warm. It was in the form of a liquid, and dashed straight into his eyes, a spray of the same fluid covering part of his clothing-The effect upon his eyes was such -they smarted with pain-that he instinctively closed and could not re-open them for several seconds. He thought it probable that he had been by this mysterious brute deprived of his eye-sight. At the same time, from evidence of great strength, he felt much more positive that he had not been deprived of the sense of smell.

Charles was not familiar at the time with this species of animal, and has had no great desire since for a renewal of so close an acquaintance. He afterwards learned that it belonged to the genus skunk. For some time after this unfortunate interview he felt a powerful desire to run away from himself, but compromised by leaving his coat on the desert.

At Sidney, Nebraska, Charles

fireman, through whose good offices he rode on a train from that point to Cheyenne. At a late hour on this night he boarded a west-going train, and after it had gone in that direction about seven miles a stop was made at a watering place. Here Charles was detected by a brakeman, who gave him the alternative of giving him a stated sum of money or being left behind on the desert. As he had only a few cents which had been given him by the German fireman, he had to remain, and it was with a sad heart he saw the train move off without him. He laid down in the sage brush, but the night was cool, and he was only half clad, being minus his coat. This situation, combined with the hardness of his bed and the seeming hardness of his fate, drove sleep from his eyes, and he resumed his tramp on the desert.

In the morning a small quantity of bread was purchased at a section house; the tramp was continued all day, and at the next section house the last five cents were spent for food. Still the march was kept up with the intention, if possible, of reaching another section house, and there passing the rest of the night.

After about two hours Charles' courage, of which he possesses a goodly stock, began to ooze, owing to the dreary wildness of his surroundings. He was in the wilderness, far from human habitation, and darkness covered the scene. Around him on every side arose the squalls of wildcats and the howls of coyotes. He was coatless, and the night, notwithstanding the advanced condition of the season, was uncomfortably cool. He felt as if he was at the mercy of wild beasts and liable to be devoured by them. After what he had already passed through thus far on his journey he felt as if the limit of human endurance had been reached. Any fear that he experienced was soon superseded by a feeling of desperation, until he cared but little what might become of him.

The weary pilgrim wandered on, and the wails and howls of the wild animals finally died away in the distance. A point of exhaustion was reached, however, when he could go no farther without rest. To preserve himself from intrusion from any ferocious beasts that might be in the same predicament as himself-exceedingly hungry-he gathered together a quantity of ties. Of these he built a narrow hiding place,

after him. The situation was not mind, but a new vigor seemed to luxurious, the atmosphere was uncomfortably cool, and notwithstand- walked on. He reached a section ing his weariness he slept only a house and on kocking at the door little by snatches. From one of his summons was answered by a these he was startled by a sound of scratching on the roof of his improvised and contracted habitation. It was evidently done by a wild animal, but as it uttered no vocal sound he could not tell its character. Having heard that wild beasts were sometimes frightened by the sudden breaking upon their ears of the sound of the human voice, although he was considerably scared, he commanded the would-be intruder, in loud tones and in the German language, to take a walk.

- The result was highly satisfactory; the scratcher leaped from the tie structure and scampered away, to the great relief of our tramp. As to whether the result would have been the same had the command been delivered in English must be left to conjecture.

At daybreak Charles resumed his weary march. He applied for food at several section houses, but was He unsuccessful in obtaining it. became so hungry that he gathered and devoured three or four hard and dirty crusts of bread that lay around the hut of a Chinaman. This simply tantalized his desire for food, and he was only restrained by religious scruples from breaking into one of the section houses, the inmates of which were absent, and helping himself. The only other relief he obtained was in the shape of a few scraps of orange peel which he found on the ground as he went along.

The next two days were passed in the same way, as no one would render him any assistance. On the third day he became so faint and In the grey light of the early mornweak that he felt he could go no farther, and as if he must collapse and perish. In this condition he sat down by the side of the railroad track where it traverses the side of a mountain and gave way to his feelings. The tears flowed copiously down his cheeks for some time. After his pent up emotions had been relieved by this natural outburst, Charles bowed himself in prayer. With all the faith he could command, and with intense fervor of soul he cried to his Heavenly Father to deliver him from the horrible fate which appeared to be imminent.

That humble petition received an There rested immediate answer. down upon the poor youth an unas to close the entrance aperture he was not only strengthened in him to, and that autocrat repeated

permeate his system. He arose and Chinaman, who refused to assist him. He next went to an adjacent station house and sat on the porch. While there a woman came out and told him she would give him something to eat if he would fetch her some water. He did so, and received sufficient food to partially appease his hunger. His thankfulness for and appreciation of this meal may to some extent be imagined, when it is considered that he had subsisted for nearly a week on one small loaf, a few dirty crusts, and some orange peel scraps. VI.

When Charles reached Rawlins he scraped an acquaintance with the German butcher of that place for an obvious reason; he was in a condition that had become with him a chronic complaint-he was hungry. To cause that condition to be dispelled, the knight of the cleaver gave him two long links of bologna sausage. At the end of one of these he immediately began operations, and in an astonishingly brief time he had traveled along its entire distance, causing the elongated article to vanish. The other he reserved with the intention of annihilating it later. He then betook himself to a coal shed, where he laid himself out for repose.

At midnight the coal shanty slumberer was aroused from his sleep by the sonorous whistle of a locomotive. This is, to the tramp, a signal to get up and jump. That is what our pilgrim did, for he was soon located in one corner of a box car, where he reclined the balance of the night. ing he perceived that he was not alone. There was a man in the opposite corner. He gazed at him with a timid eye, presuning the fellow to be a brakeman who would soon order him out. He was in return being regarded with the same dread suspicion by the stranger, but as the light increased and was thrown upon the subject, they simultaneously discovered that each belonged to the same genus-that of the tramp. They didn't fall on each other's neck, but they felt greatly relieved by the discovery of a common social status.

This relief was short-lived. A conductor came along and they were ordered out. Charles did not move into which he crawled, fixing it so speakable peace and composure, and as rapidly as the train man wished

his command in tones of thunder mixed with vinegar. The person addressed felt certain that the next request would be delivered from the business end of a number 10 boot, and he slid out as if the floor of the car had been greased for the occasion. Another train stood parallel with the one he had left, however, and as he dropped from the one, he crossed the track and jumped into a car on the other, and by this means reached Rock Springs, at which point a brakeman helped him-not as a matter of accommodation-off the train. This voluntary assistance was neither elegant nor pleasant-but quite forcible.

At this point of the journey the traveler received some crackers from a man in a store, and on these he subsisted until he reached Green River on foot. When night.came on at the latter point he sought for a place where he might conveniently stow himself away for the night. He tried the platform of the freight house. There were so many people passing over it, however, that he became dissatisfied with the position. He next crawled under the platform. He was terribly hungry, and he found in his new quarters something with which to calm the cravings of the inner man, but the character of the food was such as to inspire peculiar feelings in the person who thinks or reads about it. It consisted of scraps of bread, over which a dog and a couple of cats were holding a dispute. Charles ended the controversy by driving away the disputants and appropriating the "bone of contention" to his own use. He found an old sack, which he utilized as a pillow, settled himself and slept till early morning. When that arrived he left his lodgings.

At Green River, Wyo., Charles made the acquaintance of two American tramps, the only ones of that nativity in that line of business he had yet encountered. It would seem from this that the tramp is not to any extent indigenous to this country, but is overwhelmingly an importation. One of the two Yankee travelers acted as commissariat for the trio, and displayed a wonderful aptitude in that department, always procuring a tolerably fair supply of cold victuals.

Charles, for several reasons, soon preferred to travel alone, and in that condition reached a point near Piedmont, where he met with a gang of section hands. He liked the appearance of the section boss, who was somewhat aged, and had a face beaming with kindness, mingled,

however, with an expression of firmness and determination. He conversed with this man so far as his limited knowledge of English would admit. "So you want to go to Ogden? I suppose you know that most of the people out there are Mormons. Why do you want to go there? Are jumper, whenever a station was apyou a Mormon?"

When the boss reached the last interrogation he "paused for an answer."

The poor tramp had probably lost some of his moral courage by the knocking about he had encountered in his travels, and as he expected if his answer should be in the affirmative he would be subjected to a round of bitter abuse, he replied "N-n-no," in that hesitating way that denotes prevarication.

As soon as he said it he felt mean and contemptible. He walked away and said to himself mentally-"Charles, you know you are very small potatoes to deny your religion under any circumstances, and you ought to be thrashed for your moral cowardice."

"Well," came the reply from the same source, "may be I can mend, cant I? Any way I'll try."

After thinking along in this way, in German, he went off and again hunted up the section boss in order to interview him in the poorest kind of English. When he found him he asked, only not so plainly as here stated-"Say, boss, what kind of people are the Mormons? Are they pretty bad?"

"No, they are a good people?"

- "Are you a Mormon?"
- "Yes."

"Well, I told you I wasn't one," said Charles, "and I felt so ashamed of having told you so that I came back to say I told you a falsehood. I am a Mormon."

In the evening the section boss took Charles to his hut and treated him with hospitality and kindness. Before retiring the venerable man poured out his soul in prayer. His petition was so fervent and soulstirring that the heart of the tramp was melted within him; and he rejoiced and thanked the Lord that he had met with a Latter-day Saint.

This section man was a resident of Mariottsville, Weber County. He gave Charles a note of introduction to his family, in case he should have occasion to call that way.

On the following day Charles walked to the Piedmont Switch, nine miles distant, and there met one of the Yankee tramps whose acquaintance he formed at Green River. A train was about to depart westward? It had a fruit car in it. This is somewhat different from the other cars, and is flat on the top. On to the platform of this car the two tramps climbed, and were enabled to travel.

At the suggestion of the American, who was an experienced trainproached they climbed to the roof of the car and lay flat on it, to escape observation. In performing this feat a gust of wind carried away Charles' hat. It will be recollected that he was rendered coatless by the skunk episode, and now he was hatless as well, his wardrobe consisting of a shirt, pair of pants, socks and shoes.

Thus scantily clad he arrived at Evanston on the 27th of June, 1885. On reaching there his companion imperatively commanded him to get a hat. For this purpose he meekly entered the shop of a harness maker and asked for one. The harness maker uttered a loud smile and then hunted about among a lot of old leather and rubbish for the desired article. He finally fished something out of the heap that had a faint resemblance to a hat, being not only of indescribable shape, but exceedingly dirty. It was too small. for Charles' head. But it required only a moderate degree of inventive genius to fix it so as to render it feasible to draw it down upon his caput. He simply tore out the leather lining and cut a slit up the side. While these changes did not increase its elegance, they rendered it more useful.

After working three days doing chores for his food, our pilgrim obtained employment as helper to a machinist in the Evanston round house. He was so worn out and fatigued by travel, hardship and hunger, that he could hardly get along for a while, and his garb drew a good deal of attention and some sarcastic comment. The first day at work in the shop he discovered suddenly that he had been asleep standing at his post of labor, and that some of the workmen were poking fun at him. This feeling of fatigue gradually wore away, and he got along better.

He was delighted to discover that the machinist to whom he was helper was a member of the Church. He found that there was a branch in Evanston and soon made the acquaintance of the presiding Elder, of whom he requested baptism, which he felt he greatly needed.

Accordingly the two repaired to the river, that that sacred ordinance might be administered. At the point selected for the purpose the water

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was somewhat deep, and the bottom of the river was covered with slippery boulders. Charles entered the water somewhat ahead of the Elder, and chanced to place his feet on one of the smooth stones. As quick as thought he lost his balance and plunged involuntarily into the current. When he regained a vertical attitude, on turning around he saw the Elder looking at him and doing his best to repress a smile. However, the ordinance was duly performed; Charles became a member of the Evanston branch, and remained at work in that town for a vear.

Our tramp is now a resident of Salt Lake City, and my story reaches here a proper ending; for Charles A. Haacke is married to a young woman who is a native of Germany, and he is the father of a bright, chubby little girl. J. N.

THE RELATIONS OF LIFE.

THE institution of marriage dates from the existence of the human race. If age and antiquity entitle anything to veneration, it must be most venerable. Its perpetuity is unquestioned. Its necessity is that for which all else was created. There is no preparation on earth that will bring man to a Celestial Home without a union as contemplated by this divine sacrament. "The man is not without the woman, nor the woman without the man in the Lord."

It is an institution ordained by the Eternal Council for the life of mortals, the elevation of humanity, and the unspeakable joys of infinitude. That Council made no mistake in its provisions for the happiness of mankind. If there is any failure in any instance, it is because the conditions are wanting on the part of those who engage in it. The all-important question is, "What are those conditions so essential to the nature and wants of God's intelligent creatures?"

First, Love is the presiding genius that sits enthroned over all the happiness of man-that love which overrides all the angry billows of passion; which stays the tide of wrong; which works no ill to neighbor; the love that is an eternal bond-the love of God. Any union formed in the upon God's people in any age. The relation of the sexes, without this element, is lacking in the conditions of real happiness. Momentary pleasures may be had in the gratification of passions, but they are all fleeting; they are not entitled to the appellation of happiness, or even joy, such as spirit can approve or recognize. All such is of the earth, earthy, and must prevail, or one yield to the never intended to be kept. These

such must perish. There is here no power over evil, or passion; merely their indulgence and gratification.

The relation of husband and wife without mutual love can never be a happy relation. Marriages of mere convenience are positive sins-directly against the instincts of our own moral nature; and we cannot violate them with impunity. God has made love the cord by which to draw two human beings together, and by it to make them one. Hence, when this love does not exist marriage is against the canons of human consciousness and the Divine law. The good alone can excite love in the mind rightly trained. Moral deformity cannot excite it: that only produces loathing; hence, minds need to be trained to read the bad in human character, so that the good may never become involved in this relation with the bad. Where mutual love is absent there never will be that mutual forbearance which is so indispensable to the happiness of so intimate a union.

It is this love which precludes conflicts, since love is ever eager to yield on either side and end all strifes by that sweet-token through which spirits blend together. Where mutual love prevails, such a conflict can never arise so as to become a knot to be cut, and not resolved-not until one or both have refused to be guided by the Divine law, and have violated it; since that law tends to harmony, concord, and peace. Where the Divine law is set aside there is no other law for them than that of nature-the law of the strongest. If the good and bad are found united, then the good must yield all but duty for the sake of peace. When a violation of duty is required, the continuance of the union becomes an impossibility, and the parties must separate. Because of this important fact, that two cannot walk together unless they be agreed, the law was given under the Gospel dispensation that the believer should not be unequally yoked together with the unbeliever. This law has been renewed in our day with the restoration of the same gospel, and it is for the peace and happiness of those interested that this law is made obligatory experience of many of the youths of Zion furnishes unmistanable evidence of the truth and righteousness of this law. Where parties of different faith are united in this union, committed to different rites and ceremonies of religious worship, it is a union where discord and strife Garden, made promises which were

faith and views of the other A relation formed under these conditions can never be a union: it is a fearful mockery, a living lie, since the moral judgments of each are sacred and cannot be violated without sin. Neither can it be required of one or the other to do what he or she thinks should not be done.

When the sons and daughters of ancient Israel married with the sons and daughters of those who were strangers and aliens to their faith and law, they inherited the displeasure of God, Whose favor was not restored until all such were put away from among the people. It is not necessary to pursue the evil consequences of such an alliance-not only to the parties directly interested, but to their children, who could never be trained in the fear and love of God under the influence of a divided faith, in "a house divided against itself." The relation which consummates the marriage union is clearly a divine one; and the law by which it is formed is a divine law under which duties faithfully performed bring mutual happiness to each. We are told that all laws have their bounds and conditions. The conditions complied with will surely bring bleesings. The conditions of the marriage law are that "they twain shall be one," the love of God, of moral excellence and virtue; and the blessings are embodied in the fulness of all that can be enjoyed, of all the happiness the soul of man is capable of receiving, and of an endless nature.

The fact that he who obtaineth a wife findeth a good thing and obtaineth favor of the Lord, and that her value is far above rubies, should induce some thousands of the young men of Zion to take of her daughters to wife, to perform those duties which will enable them to fill the measure of their creation, and thereby honor the laws of life and that God who is the Author of us all.

It is a condition of the law of marriage that a believer shall not be united with an unbeliever. Such a union is declared to be unequal, and cannot be perpetual. Saints and sinners cannot become one in the spirit of love: the one must become loathsome to the other. Alienation and final separation are the inevitable result, as evidenced in too many cases where young mothers have been forsaken and subjected to a life of sorrow and regret for having listened to the flattering tongue of the deceiver, who, like Satan in the

conditions attached to the law of marriage are in harmony with the fact that no woman, in the capacity of mother, can perform her duty to her children, as required of her^eby Him who created her for that purpose, and, at the same time, live in fellowship and union with a faithless, wicked man. Because of this fact, which is a perversion of the entire plan of creation, all the seed of Abraham, the house of Israel, whether by lineal descent or by adoption, have ever been forbidden to intermarry with those who were strangers-Gentiles, because of their unbelief and rebellion against God's law. This condition relating to marriage was imposed upon Israel in all ages for the protection of woman and the honor and safety of the institution. It was a fearful time of sorrow and lamentation when all those who had violated this condition, and connected themselves with aliens in marriage, had to be put away from among the people, and they and their children cut off from the promises that were secured to Abraham and his seed only. The conditions of this law are well understood by the Saints-the Israel of to-day; and few will dare to place themselves outside the terms of redemption by their violation.

Of all the relations of life there are none so desirable, terminating in such glorious results, as that of the family. Its very foundation is love, by which two souls are drawn together and made one in a union that is imperishable when its conditions are duly honored. This union is both of the body and spirit. It includes all the powers and faculties that each may possess, and is the most perfect in its nature of any thing that can possibly affect, or relate to, the happiness of man. It takes in all that is sacred-the very essence of all human existence. Father, mother, and home, the dearest things of earth, are the legitimate fruits of this union. In it each is made supremely happy in the joyful task of filling the measure of creation. All burdens are made light, toil becomes pleasure, and sorrows are turned into joy, by the ministrations of that love which seeks not its own but another's good. The conditions of this family relation are most desirable to every human being who can rightly contemplate the divinity of his nature; and this brings me to my Christmas proposition, which the reader may well conclude must be in accord with these apparent facts.

The very idea of Christmas sug-

gests the presentation of gifts; and every lover's mind must be on the rack in order to ascertain by what token he can best give assurance of his sincere devotion. I propose to answer this question for the young men and young women of Israel in Utah and the surrounding country. with you will not be a failure. You have all to encourage you. Your parents will help you; your country invites you with a liberal homestead; and you will learn that "he who findeth a wife findeth a good thing, and obtaineth favor of the Lord." "Her price is far above rubies; her

To all such I would say, 'It is time you had passed the childhood of life, ceased to play with baby toys as gifts to sweethearts, and began to put on the habiliments of manhood and womanhood for the honor and good of your race. This suggestion is made to not less than from fifteen to twenty thousand of the youth of Israel, who are trifling with life's demands and God's designs by neglecting to enter upon the duties of married life. It is not only Christmastide but the merriest time of a leap-year, in which the ethics and conventionalities of society accord to the lady all the privileges in this respect which the ardent admirer claims. And rightly so; for it is her natural right-a right of choice to whom she will commit herself for protection and exaltation. Choose what token and what way you please to express your admiration and determination; but the plain, smooth ring of pure gold has been aptly and appropriately adopted as emblematical of that undying love which has no end, reaching to the eternity beyond, as does the marriage vow, which is "for time and all eternity." In its full significance, and in all sincerity, let it be the Christmas gift of the young men of Israel to the fair daughters of Zion who will accept the pledge, and return it with that love which only woman knows. Let it not be said in Israel that woman has loved too well and been betrayed by one who should have protected her.

You celebrate the Christmas advent of God's great gift to man. It was the gift of a life—the best, the choicest, the first-born from among many. Love could devise no greater gift with which to secure your love, happiness and redemption. Show now your appreciation of that gift by henceforth appropriating yours to the happiness of another; and live in those relations by which you may evidence your love and secure that of the good, whether on earth or in heaven.

Life is a reality, and demands your most earnest endeavor in the performance of its duties. The conditions under which you can fulfil your duty to woman will secure for you happiness and the glory of dominion, and the marriage institution

have all to encourage you. Your parents will help you; your country invites you with a liberal homestead; and you will learn that "he who findeth a wife findeth a good thing, and obtaineth favor of the Lord." "Her price is far above rubies; her wealth the wealth of worlds." He who is so reckless as to determine to encounter the storms on the perilous voyage of life, without the companionship and aid that have so wisely been provided for him, is like a ship at sea, without ballast or rudderlike the captain without pilot or compass. 8. W. R.

AMONG THE MORAVIANS.

IT WAS my fortune to pass the winter of 1883-84 in the pretty little town of Bethlehem, Pa., as a student in the university there situated. Soon after my arrival, I became practically aware of the existence of a somewhat peculiar and very interesting religious order known as the Moravians. This denomination of worshipers was to me but little known at the time, yet during my brief sojourn in their midst, many peculiar customs, as well as numerous interesting items of their past history, impressed me in a way long to be remembered.

As the result of some inquiry and research, I learned that the Moravian sect is of historic importance, and may with truth be said to enjoy to a degree the dignity of age. The church was first organized in Bohemia in the year 1457, and its establishment is to be regarded as one among many religious movements resulting from the martyrdom of John Huss by the Council of Constance. The official name adopted by the sect soon after the perfection of its organization was the Unitas Fratrum, or Unity of Brethren. This title was reconfirmed when the church received recognition by the Parliament of Great Britain in the year 1749. The influence of the order spread widely throughout Europe during the sixteenth and seventeenth centuries, but it was not until 1735 that a Moravian settlement was made in America. At that time, however, Savannah, Georgia, was selected as a nucleus; but this place was soon abandoned, and other more successful enterprises were undertaken in Pennsylvania. The town of Bethlehem in that State was at one time exclusively under Moravian control; and there this little body of worshipers settled

freedom, and the exercise of the tenets of their belief towards Divinity in their own unostentatious and impressive way. In the early times of the church the Moravians taught and practised an almost severe simplicity in dress and manners; but of late years the influence of Babylonish ideas and modern fashions has made itself felt with them as with all others, and today but little remains of the original impressive and simple ways.

But all of this has naught to do, except by way of introduction, with our proposed description of a Moravian New Year's festival. The last day of the expiring year on this particular occasion was Sunday, and in the early evening the usual Sabbath service was conducted in the quiet style of Moravian worship. The Watch service, to celebrate the ending of one cycle and the beginning of another in the long course of time, was to commence at eleven o'clock; yet soon after nine the main body of the spacious church was fairly filled; and long before the time of beginning the house was crowded in every part. I was fortunate in securing a convenient position; and during the waiting interval was able to survey the arrangement and decoration of the building, and to note with interest the way in which the artistic taste of man may be used to lend additional solemnity and impressiveness to the rites of sacred worship. Many of the embellishments had been prepared for the preceding Christmas festival, and others had been added for the present occasion only. Behind the pulpit, extending from wall to wall, was an elegant painting, representing in natural size the stable in Bethlehem of Judea, with the Christ-child wrapped in swaddling clothes, sleeping in the manger; the Virgin mother watching with tender and inspired devotion her God-like babe; and the wise men offering their symbolic gifts of frankincense and myrrh, enclosed in golden caskets. Above the humble roof shone in rich effulgence the herald star, as the celestial token of earth-born deity. This truly beautiful picture was illuminated from behind after the manner of a transparency; the richness of color and brilliancy of tint producing the most striking of scenic effects.

At prominent places in the room were placed mammoth evergreens, with numerous jets of colored flame, and laden with gifts for old and young, expressing in a strong and pleasing manner the sentiment so ing of artillery and the ringing of undertaker who listened with ill-

appropriate to the occasion, "LIGHT, LIFE AND LOVE." Spanning the pulpit was a magnificent arch, radiant in light and color, and bearing upon its keystone in letters of actual flame the number of the dying year. White doves, each with expanded wings, and holding in its mouth the symbolic olive twig, were suspended by invisible threads over the heads of the audience, waving and fluttering with every movement of the air. and apparently just about to alight. Richly ornamented devices and spangled emblems of worship and of praise were distributed about the chancel with pleasing taste.

I was still deeply interested in a quiet survey of this hall of worship when the service began. The orchestra, as is characteristic of Moravian churches, was large and efficient. Besides a magnificent organ, fine toned violins and clarionets, there were the typical trombones. The instruments last named are never absent from worship service. The choristers numbered upward of a hundred choice voices, and lent their choral aid to the musicians' efforts, till the listener felt that he was suffused in a sea of the sweetest sound.

The pastor then took his place beneath the emblazoned arch, and soon exercised the charm of his quiet but penetrating eloquence over the minds of the worshiping throng. His oratory was not of the impassioned kind-the sort that lashes the feelings into a state of tumultuous enthusiasm, as the hurricane furrows the placid face of the ocean; but rather was it like an evening breeze, cooling the heated brow of care and strife, and leading to soothing thoughts of better things. The speaker's influence was almost magical; the vast congregation seemed as if beneath a spell of power. I sat with watch in hand during the last few minutes of the year, noting with eager sense the circumstances of the occasion. At the precise moment the finger indicated the midnight hour, and while the pastor and his flock were still wrapt as one in the interest of the discourse, the whole orchestra and the full choir, in a tremendous crash and a joyous shout, broke in upon the stillness with a song which is only performed at this solemn moment of the year.

Simultaneously, the beautiful arch beneath which the speaker stood lost the figure from the key-stone, and in its place blazed out brighter than ever the number of the new year; while on the outside the boom-

bells lent further enthusiasm to the advent of a new heir upon the throne of Time. The musical part continued for several minutes; then all again was still; and the minister with a gentle exhortation, and a fervent prayer, bade all "good morning and a happy year."

The monarch of the past was dead; a successor had assumed the crown, and the inaugural services were complete. We dispersed, and on our homeward way encountered bands of music, and groups of carol singers, breathing forth sounds both sweet J. E. TALMAGE. and joyful.

CURING A COLD.

WHILE on a visit to England a few years ago, it fell to my lot to pass through a singular experience, the recollection of which remains riveted on my memory like a fire in an eastern hotel or a runaway in a western cañon.

As usual, the weather, which to . the native taste may seem just the thing, was to my naturalized American ideas disgustingly damp and dirty, at least from very early in the autumn to exceedingly late in the spring; for an Englishman generally gets a patented dislike to English fogs with his first papers in America, and this is intensified when he becomes fully naturalized. The British cornucopia is always full of everything to an American except what we call fine weather. One week of our Salt Lake climate, as described by the sanguine but truthful secretary of the Chamber of Commerce, would be such a red letter day in England as to shed a glorious gleam of sunshine over the whole year. A few days like we enjoy even in September or October, sprinkled through an English summer, would raise the value of real estate in London four thousand five hundred feet above the level of the highest tide ever reached by British financial waters. Capitol Hill prices would be as a bottomless boom compared with the sudden rise thus produced across the sea. But a Salt Lake sun never rose or set, a Chamber of Commerce day never dawned or departed, during my visit, and feeling the lack of that genial element as I traveled to and fro seeing the sights, I caught a severe English cold, which, with the harmonious accompaniment of an American vamping cough and a Scotch bagpipe wheeze, kept me awake at night, and brought a smile of satisfaction to the face of an

THE DESERET WEEKL

concealed delight from his office pipes inside, and if the reader ever ing encouragingly said, 'It'll soon across the way.

I had continued in this condition several weeks, my constitution getting weaker every day, while the cough and the undertaker grew correspondingly more healthy, when a friend who had become acclimated called on me, and in the plenitude of his sympathy advised me to take a vapor bath.

The remedy, he said, was not very severe, and was as certain as death in England or taxes in America. The advice seemed to be sensible. It was reasonable at least. As the absorbing of English moisture through my unsuspecting pores had produced the cold, what method of cure could be more consistent than the expulsion of the foreign fluid through the same avenues, under the genial influence of the British bath? I resolved to try it. My friend gave me the address of a party by the name of Brown, who was pronounced most excellent in his line, and who with the exception of being a "little hard of hearing," my friend said, was really considered as perfect a manipulator of bronchial and cuticular complaints as nature and science combined had yet produced in the metropolis. Taking the address in question and a "four wheeler," I was in the course of human events duly seated in the reception room of Mr. Brown's scientific bathhouse. By a desperate vocal effort that nearly dislocated my larynx, and after much violent but intelligent gesticulation, I managed to inform the deaf proprietor that I was suffering from a cold, and desired his artistic assistance in subduing it.

He led the way to one of a long line of private rooms where stood a machine resembling, only in appearance, however, a refrigerator. It required but a few moments to disrobe and step into the machine, the interior of which I found to be lined with perforated metal pipes. The seat being low, the back of my neck just below the cerebellum fitted into the posterior half of a circular aperture in the top of the concern, and my throat filled the other half as the door came to with a click like a spring lock. I was thus, with the fortunate exception of my head, thoroughly encased as if in a coffin. Brown, with a skilful and knowing look, adjusted some taps and screws at the bottom of the affair, and, placing a thermometer on the top of it, left me to my thoughts and the mercy of the sweat-box. No sooner had he gone than the hot steam

had his cuticle brought suddenly into contact with the steam from the spout of a tea kettle, he can perhaps form a faint idea of what I suffered for the next ten minutes as the steam increased to the power of a locomotive. Brown's thermometer went up to 150 degrees outside, and how far I went up inside I never found out. My mind began to act briskly in expedients for instant relief; and, as the Quaker said, ':something had to be done, and that right off." But what could I do? I was fastened completely in the box, and my efforts to extricate myself were perfectly useless.

At last a thought struck me, while I was shut in, I wasn't shut up. So I sent forth a yell, as from a soul in torment. "Brown! Brown!" I shouted. No Brown came. Too deaf to hear. His attendant, if he had one, must certainly hear me; but no, he had been dismissed to attend to other customers who were not so sick as I was, and didn't need so effectual a treatment. Brown had said he would attend to my case himself. So I yelled out, "Brown!" till I was so exhausted and faint that had it not been for my chin and cerebellum being supported by the hot steaming board which formed the top of my coffin, I would have dropped into the box and died there. I thought of the dear ones left at home, of contracts still unfulfilled abroad, and wondered if I had paid up the last assessment on my insurance policy. I pictured in my mind the most appropriate epitaph to go on my tombstone, 'In memory of our steamed friend," with the touching conclusion-"The good die young," etc. At last a boy, the only attendant that had heard me, came "Did you call, in and said, sir?" "Call, well I should smile!" "Goodness," he said, looking at the thermometer, it's gone up, ain't it?" "Yes, and I'm about gone up too," I replied. He changed the cocks, pulled several levers, and left himself. The air cooled a little, and 1 was beginning to feel it about 85 degrees in the shade, and grateful for deliverance from a dreadful death, when, with a knowing look and a bustling gait, in came the proprietor. One glance at the thermometer, and it struck him I was not getting a warm enough bath, so, in a twinkling, he jumped to the taps and turned the steam on again, hotter than ever. I hallooed, "Too justment of the local point of the HOT, TOO HOT !"

Deaf as a post, he thought[•] I was came rushing upon me from the complaining of the cold, and smil- result is the whole object in fitting

come up now," and rushed out of the apartment. No attendant now answered my yells, as the boy thought it was only my nerves, and that as he had turned off the steam I would soon find it cold enough to suit me. But a patient heard me and released me from the machine, and as I escaped, I vowed that if I ever took another vapor bath it would not be in a box without a latch or string on the inside, nor with a deaf idiot for my only attendant.

As I left my cold in the bath coffin along with considerable of my adipose tissue, I forgave the proprietor, and even recommended him to my friends; but never did I fail to mention that he was "hard of hearing," and invariably advised the patient to arrange for an easy exit from the sweat box, and to hold the damper in his hand during the entire operation-from its "teakettle" incipiency to its "locomotive" termination.

CHAS. W. STAYNER.

SPECTACLES A NECESSITY

IT 18 a general idea among the people that the human eye is a perfect optical organ, while in point of fact an absolutely normal eye is a rare exception. This very brief explanation may be helpful to some whose sight is not all that is desired.

There are two distinct and diametrically opposite conditions of the eye, due to its anatomical construction-hypermetropia, or far-sight, and myopia, or near-sight. Presbyopia, or old sight, is caused by a hardening of the lens, which commences at the tenth year, and gradually increases as the individual grows older. It is incident in certain degrees to both refractive conditions. An eye may have different degrees of far sight in different meridians of the same eye. A nearsighted eye may be affected similarly. An eye may be far-sighted in one meridian and near-sighted in another of the same eye. These conditions are called astigmatism, and considerable patience and skill are required in testing the eye to find the proper glasses to correct the error. Spectacles can correct optical errors only. No glass can benefit the vision if the loss is due to disease of any part of the eye. Distinct vision depends upon the exact adrefractive media upon the retina which is the perceptive layer. This and wearing refractive glasses. A hypermetropic or far-sighted eye is so called because the nearest point of distinct vision is farther from the eye than is normal. Its antero-posterior diameter is shorter than the local distance of its refracting media, and the retina lies within the focus. A double convex or condensing lens of greater or less power is required to assist the natural lens, to shorten its focus and bring it on to the retina. This kind of refractive defect requires the wearing of presbyopic or old-sight glasses earlier than either the normal or near-sighted eye.

It is often a very hurtful mistake to delay the wearing of glasses as long as possible. Properly fitted glasses are beneficial just as early as comfort and ease in the use of the eyes and distinct vision require them. High degrees of hypermetropia require glasses to be worn all the time, even by very young children. It is mistaken sometimes for near-sightedness, because objects are held close to the eyes before vision is distinct

A myopic or near-sighted eye is erroneously thought by many to be a very strong eye. It is essentially a weak eye, and generally grows worse. Myopia may be acquired by long-continued use of the eye on close objects. Statistics show its increase to hold a close relation to the higher intellectual attainments of a people or nation. The axis of the eye is too long; the retine is behind the focal point of the refracting media; hence a concave or dispersing glass is required to throw the focal point further back. Low degrees of myopia need glasses only for distance; but high degrees require them for reading also. If the patient is a musician or artist, a glass must be adjusted for the de. sired distance. Myopes of low degrees may in old age need a convex glass, but in certain degrees never need old sight glasses; because they make use of their far point in all near work. More complicated and difficult cases, both for testing the eye and in grinding the glasses, are those described above as astigmatism. Here two glasses will have to be combined, each correcting a meridian of the eye separately. One of these glasses is called cylindrical, because it is a section of a cylinder, and corrects only in one meridian. Spherical glasses correct in all meridians.

If an eye is more myopic in one If an eye is more myopic in one meridian than another, a concave cylinder is combined with a con-parties by geographical discrimina-

cave spherical. In some cases two cylinders at right angles answer best. Hypermetropic astigmatism is corrected in the same way, using convex glasses. When the same eye is both near-sighted and far-sighted at the same time, concave and convex glasses must be combined, one or both being cylinders. When the natural lens has become opaque it is called a cataract. It lies immediately behind the pupil, causes it to look white, and as completely obstructs the ingress of the rays of light into the eye as a curtain drawn down over a window. No glass can help the sight in this condition. After the cataract is removed, strong convex glasses, a pair for distance and a pair for near, frequently restore the blind once more to see the faces of his friends and his books. Colored glasses, blue or London smoke, the latter being preferable, are non-refractive, and are used only as protectors to weak or sore eves.

ROMANIA B. PRATT, M. D., Deservet Hospital.

A FATHER'S COUNSEL.

A FATHER'S counsel is good for his children. Blessed are they who obey it! Our Heavenly Father's counsel is good for the sons and daughters of Adam. Blessed have been the nations who have sought it and practiced it! And greatly blessed would be the nations of the earth today if they would seek unto the Prophet of God for the mind and will of God to guide them in their duties. But the counsels to which we now call special attention are those given by the father of this country, George Washington, in his "Farewell Address." Here are a few of them:

"It is of infinite moment that you should properly estimate the immense value of your National Union to your collective and individual happiness; that you should cherish a cordial, habitual and immovable sattachment to it; accustoming your-selves to think and speak of it as the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event, be abandoned; and indignantly frowning upon the first dawning of every attempt to allen-ate any portion of our country from the rest, or to enable the sacred ties which now link together the various parts." "In

contemplating the causes which may disturb our Union, it occurs, as a matter of serious con-

tions-northern and southern, Atlantic and western; whence design-ing men may endeavor to excite a belief that there is a real difference belief that there is a real difference of local interests and views. One of the expedients of party to ac-quire influence, within particular districts, is to misrepresent the opinions and aims of the districts. You cannot shield yourselves too much against the jeakousies and heartburnings which spring from these misrepresentations: they tend these misrepresentations; they tend to render alien to each other those who ought to be bound together by fraternal affection."

"The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government."

"All obstructions to the execution of the laws, all combinations and associations, under whatever plau-sible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force—to put in the place of the delegate will of the nation the will of the party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public adminis-tration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholescme plans digested by common counsels and modified by mutual interests."

"Towards the preservation of your of your present happy state, it is requisite not only that you should steadily discountenance irregular opposition to its acknowledged authority, but also that you should re-sist with care the spirit of innovation upon its principles, however specious the prejects. One method of assault may be to effect in the forms of the Constitution alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown. In all the changes to which you may be invited, remember that time and habit are at least as necessary to fix the true character of governments as of other human institutions; that experience is the surest standard by which to test the real tendency of the existing constitution of a coun-try-that facility in changes upon the credit of mere hypothesis and opinion exposes to perpetual change from the endless variety of hypothesis and opinion; and'remem-ber, especially, that for the efficient management of your common interests, in a country so extensive as ours, a government of as much vigor as is consistent with the perfect se-curity of liberty is indispensable. Liberty itself will find in such a government, with powers properly distributed and adjusted, its surest guardian. It is, indeed, little else than a name where the government is too feeble to withstand the enterprises of faction, to confine each member of the society within the



limits prescribed by the laws, and to maintain all in the secure and tranquil enjoyment of the rights of person and property." "The alternate domination of one

"The alternate domination of one faction over another, sharpened by the spirit of revenge natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation on the ruins of public liberty. Without looking forward to an extremity of this kind (which, nevertheless, ought not to be entirely out of sight), the common and continual mischiefs of the spirit of party are sufficient to make it the interest and the duty of a wise people to discourage and retain it.

"There is an opinion that parties in free countries are useful checks upon the administration of free government, and serve to keep alive the spirit of liberty. This, within certain limits, is probably true; and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency it is certain there will always be enough of that spirit for every salutary purpose; and there being constant danger of excess, the effort ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame, lest instead of warming it should consume.

warming it should consume. "Of all the dispositions and habits which lead to political prosperity, religion and morality are undependent able supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness-these the firmest props of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense description description of religious obligation desert the oaths which are the instruments of investigation in the Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

"In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope that they will make the strong and lasting impression which I could

wish—that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the *destiny* of nations. But if I may even flatter myself that they may be productive of some partial benefit, some occasional good; that they may now and then recur to moderate the fury of party spirit, to warn against the mischief of foreign intrigue, to guard against the imposture of pretended patriotism, this hope will be a full recompense for the solicitude for your welfare by which they have been dictated."

Now, have these counsels been prized and practiced? Let the present condition of the United States Government and people answer that question. And, then let the political and philosophical seers of this country peer into the future and tell us what that present condition will produce in the near future, unless there is a speedy and an honest return to the correct principles upon which this government was founded. WILLIAM JEFFRIES.

A HAPPY NEW YEAR.*

NEW YEAR'S DAY has been regarded as an occasion of peculiar significance among all peoples from very early ages. The fact that it marked the closing of an old account with Time, and the opening of a new one, caused it to be regarded by the ancient Romans as a peculiarly fitting period for the reconciliation of differences, the making of good resolutions, the exchanging of visits and the giving of "strenal" or presents to relatives and friends. All of these things may be found described at length in the pages of Ovid and other Latin writers, who also tell us of masquerades, feasts, smoking altars, and white-robed processions to the Capitol. The Roman young man of fashion arrayed himself in his best and went forth to visit his lady friends, to partake of the cup which both cheers and inebriates, and to impart a hue of carmine to the seven hills of Rome, just like his fellow of today in any of our modern cities. Not only were the "strenal" or presents exchanged between relatives and friends, but the Emperors exacted them from their subjects. The Cæsars made these New Year's gifts such a source of profit to themselves and so onerous a burden to the people, that Claudius at length issued a decree limiting their cost.

Like the ancient Romans, the early Saxons observed the festival of New Year's Day with feasts and gifts. Among the Persians these New Year's presents took the form *Copyright, 1888.

of egg, while the New Year's gifts distributed by the ancient Druids among the early Britons consisted of branches of mistletoe cut with peculiarly solemn ceremonies.

When christianity began to make its way among the Romans the church vigorously opposed the participation of its converts in the festival observances of New Year's Day, which were of a heathen character, the occasion being dedicated. as was the whole ensuing month, to the God Janus, from whom it was called January, and whom they represented as a man with two faces. one looking backward and the other forward, thus implying that he stood between the new and the old year with a regard to both. Sacrifices to Janus were offered upon twelve altars, not only during New Year's Day but also throughout the entire month of January. It was therefore very natural that the church should oppose the festive ceremonies of this occasion. But about the fifth century the first of January, or New Year's Day, assumed a specially sacred character as the anniversary of the Savior's circumcision and as the octave of Christmas, which had then become a fixed festival on December 25th as commemorative of our Lord's nativity. Thus January 1st still holds a place in the church calendar.

Many of the observances of New Year's which once enjoyed the greatest popularity are now nearly or wholly obsolete. This is most notably the case with the giving of presents, which though once a universal custom is now almost entirely superseded by the giving of Christmas gifts. Many of the old English Sovereigns, like the Roman Emperors, derived no inconsiderable portion of their income from the New Year's gifts of their subjects. In his quaint "History of the World," Howell states that the wardrobe of Queen Elizabeth was almost wholly supplied by New presents. Among other Year's things he remarks that "Queen Elizabeth in 1561 was presented with a pair of black silk knit stockings by her silk woman, Mrs. Montague, and thenceforth she never wore cloth hose any more." In return for the elaborate New Year's presents which she received from every one attached in any capacity to her Court, good Queen Bess made gifts of gold and silver plate to the men, and of necklaces, bracelets, gowns, mantles, petticoats and fans to the Under the Henrys the women. extortion of New Year's gifts was

practiced just as under the old Roman Emperors, and the custom of voluntarily making them to the reigning English Sovereign continued until Oliver Cromwell, on becoming Lord Protector, put a stop to it.

Apropos of this custom of giving New Year's gifts, a good story is told of a Court jester of James I, who, being sent by his royal master with a bag containing a fine lap dog as a New Year's present to a female favorite, was persuaded by some ways of the Court to refresh himself en route at a tavern, where they exchanged the lap dog for a pig. The dismay of the jester on tumbling out his sowship at the feet of the lady was so great that he rushed precipitately from the house of the favorite and into the presence of the king, shouting all the way that he had been bewitched by some fiend who had metamorphosed his master's lap dog into a pig, a statement which received ready credence from the king, who was a devout believer in witches and witchcraft, and who had written and published a voluminous work on those subjects.

Everyone is familiar with the customs of masquerading on New Year's eve and day, of watching the old year out and the new one in, and of firing off guns, blowing horns, singing, and partaking of good cheer on New Year's Eve; but probably few are aware that these are among the oldest of all our social usages, and have been practiced in variously modified forms in nearly all civilized countries ever since the Roman Emperor Julian reformed the calendar and made the "calends", or first day of January, the beginning of the year. In many parts of rural England and Scotland it is customary for large parties of men and women to go about on New Year's Eve bearing from house to house an abundant supply of cakes, bread and cheese, together with a great bowl of what is called wassail or 'lamb's wool," a drink composed of hot ale, spices, sugar, toast and apples. In the households they visit all the members of the family are awaiting their coming, and are prepared to welcome them with a plentiful supply of good cheer. The first house visited by these wassail carriers after midnight is regarded as highly favored, it being a popular belief that good fortune throughout the entire year is then sure to follow all its inmates. Great care is taken, however, that the first member of hold shall be a man, for were a directly connected with New Year's,

woman to be the first to enter, misery and misfortune would infallibly ensue.

Upon the calends or first day of January, the ancient Romans were especially careful to so regulate their conduct that their every word and act should be a happy augury for all the ensuing days of the year, and they believed that as they were fortunate or the reverse, glad or sorrowful, happy or miserable upon that day so would they continue to be throughout the following twelve months. This old superstition still exists in the minds of many persons, especially in the northern counties of England, where both old and young are particularly careful in their behavior on New Year's Day.

In many of the rural districts of Scotland it is still customary, as it has been from time immemorial, for all horses and cattle to receive an extra feeding on New Year's Day, that they as well as their masters may have cause to commence the new year with rejoicing. Readers of the Scottish poet, Robert Burns, will remember his "Auld Farmer's New Year Morning Salutation to His Auld Mare Maggie, on Giving Her the accustomed ripp of Corn to Hansel in the New Year :"

"A Guid New Year I wish thee, Maggie! Hal, there's a ripp to thy auld baggiea ripp being a handful corn.

Felix Fonteneau, a Frenchmau who published a very curious work on astrology in 1680, says that New Year's Eve should never be spent in idle mirth and frivolity, and that unhappiness and misfortune will be the result of thus misusing it. He adds that it should be devoted to pious meditation and to an effort to read the future.

Pythagoras, an old Greek philosopher (a term which he was the first to apply to himself because he was a lover of wisdom), required his disciples, of whom he had 600, to devote New Year's Day to recalling all the events and actions of their lives during the preceding twelvemonth, in order that by condemning those meriting censure and by praising those who were worthy they might the better regulate their conduct for the ensuing year.

A pious old English custom was for one of two friends meeting on New Year's morning to exclaim, "Welcome the New Year," to which the other would reply, "And God's blessing on us both while it continues."

Lady readers will be interested to the wassail party crossing the thres- | learn that the term "pin money" is

from the fact that when the present style of pins first came into vogue they were so expensive and were thought so desirable that they were largely utilized as New Year's presents, and instead of the pins themselves, the money with which to buy them was often given, thus giving rise to the term "pin money," which finally came to be applied to all money bestowed for the purchase of feminine dress or ornament

In this connection it is related that Queen Elizabeth once said to Sir Walter Raleigh, on receiving from him a New Year's gift of the newstyle pins, "I trust these will pin your loyalty still closer to our person," to which Sir Walter gallantly replied, "That might not be well, for my love for your majesty might ooze through the pin holes in my loyalty in so unruly a manner as to be unpleasing to your highness."

GEOFFREY WILLISTON CHRISTINE.

STAND YOUR GROUND.

What if mortal powers decree Truth no longer Truth shall be? What if multitudes decry Laws revealed from heaven most high? By the Truth, in honor bound, Zion's children! stand your ground.

Millions now accept with pride Truths once scornfully denied; Millions yet will truths endors That are now opposed by force. Truth will yet the world astound-Zion's children! stand your ground.

Lo! the skies are overcast; Fierce the gale and loud the blast. But the wise to Truth will cling, At the cost of everything; Let oppressors run their round-Zion's children! stand your ground.

Man, inclined to rule and reign. May, indeed, the body chain; O'er oppression's harsh control Towers the independent soul. Courage, comrades! Free or bound,-Zion's children! stand your ground.

What if timorous traitors cringe, And upon the truth infringe? What if doubtful friends devise Subtle plans, and call them wise? Satan, oft disguised, is found-Zion's children! stand your ground.

What is freedom, power, or place, Furchased by the soul's disgrace? Wherefore turn from glory's gate, Even for a Soversign's state? Better strive for joys profound-Zion's children! stand your ground.

Falsehood cannot face the light: Evil hates to help the right; Not by some degrading scheme Will the Lord His own redeem. Let your faith in God abound; Zion's children! stand your ground.

When Messiah comes to earth, Faith will be of priceless worth; Lack of faith, the saving kind, Is the curse of human kind; Faithful souls will yet be crowned-Zion's children! stand your ground.

Salt Lake City.

EMILT H. WOODMANNER

MARTYRS TO THE TRUTH.

6

ACCORDING to the history of the Church, the martyrs to the truth of this dispensation number about forty. But this statement applies to those whose blood has been shed for the testimony of Jesus, and has no reference to the many hundreds whose lives have been sacrificed through the hardships and exposure to which the Saints were subjected in the early days of the Church. In this connection it is estimated that not less than three hundred of the Saints lost their lives from these causes in the Missouri persecutions alone. The deaths of quite a number are also traceable indirectly to the crusade carried on during the last few years.

On March 25th, 1832, Joseph Smith and Sidney Rigdon were dragged from their beds at midnight in the town of Hiram, Portage County, Ohio, daubed with tar and feathers, and severely injured. Aquafortis was poured into President Joseph Smith's mouth, and he was held by the throat until left for dead. One of his children, who was sick with measles, and in bed with him at the time of the outrage, was thereby exposed to the night air, and died almost immediately. She may therefore be called "the first martyr of this dispensation." But the first man whose blood was shed for the Gospel's sake was Brother Andrew Barber, who was shot and killed in a skirmish which occurred between a company of Saints and a mob several miles west of the Bi Blue, in Jackson County, on Nov. 14th, 1833. In this engagement two of the mobbers were killed, and several were wounded on both sides.

On October 25th, 1838, a battle was fought between a mob and about seventy-five brethren on Crooked River, Caldwell Co., Mo. In this Gideon Carter was killed, and eleven others wounded. Among them were Apostle David W. Patten and Patrick O. Bannion, who died soon afterwards.

Five days after this memorable battle the Haun's Mill massacre took place, in which eighteen or nineteen defenceless Saints were inhumanly butchered by a mob. The names of those whose lives were sacrificed upon that occasion, as far as obtainable, are Thomas McBride, Levi N. Merrich. Elias Benner, Josiah Fuller, Benjamin Lewis, AlexanderCampbell, Warren Smith, Sardius Smith, George S. Richards, Wm. Napler, Augustine Harmer, Simon Cox, Hiram Abbott, John York, Charles Merrick, John Lee and John Byers. And among the wounded who subsequently recovered were Isaac Laney, Nathaniel K. Knight, Wm. Yokum, Jacob and George Myers, Tarlton Lewis, Jacob Haun, Jacob Fontz, Jacob Potts, Charles Jimison, John Walker, Alma Smith, and Miss Mary Stedwell, who was shot through the hand while endeavoring to escape.

The details of the martyrdom of the Prophet and Patriarch Joseph and Hyrum'Smith are so well known to the Latter-day Saints as to need no description here. I will therefore briefly mention that on June 27th, 1844, at about 5:20 p.m., an armed mob with blackened faces surrounded and entered the Carthage jail and cruelly and deliberately murdered Joseph and Hyrum Smith in cold blood, while John Taylor was badly wounded, and Willard Richards received a slight wound on the ear. This diabolical deed was perpetrated at the time when Governor Ford had pledged his word that the brethren should be protected.

The next martyr in the course of this narrative was Edmund Durfee, who was killed by a mob in Green Plains, Hancock County, Ill., in November, 1845. About the same time, Joshua Smith was poisoned in Carthage.

On September 12th, 1846, the socalled battle of Nauvoo took place. Wm. Anderson, his son Augustus, and Isaac Norris were slaughtered, while others among the defenders were wounded. The mobbers who were driven back also sustained considerable loss.

In May, 1857, while Apostle Parley P. Pratt was on his way from St. Louis to Arkansas, he was followed by three blood-thirsty wretches (one of whom was Hector H. McLean), who had previously declared their intention of killing him. To aid them in their sanguinary design they preferred fictitious charges against him, but from these he was honorably discharged by a United States Court, at Van Buren. These assassins there followed him and murdered him in cold blood near Van Buren, Arkansas, on May 13th, 1857.

Reference must now be made to the martyrdom of missionaries, which of recent years has presented some remarkable examples of courage and devotion in meeting death for the sake of truth and righteousness.

AlexanderCampbell, Warren Smith, Sardius Smith, George S. Richards, Wm. Napler, Augustine Harmer,

aid and brutally murdered by an armed mob near Varnells Station, Whitfield County, Georgia. His companion, Rudger Clawson, through the providence of God, escaped the fury of the mob, and was permitted to return home with the body.

On August 10th, 1884, there was enacted one of the most shameful and inhuman acts that has ever been recorded in the history of the Church, in the murder of Elders Wm. S. Berry, of Kanarra; John H. Gibbs, of Paradise; and Brothers Martin Conder and John R. Hudson, of Tennessee. Sister Conder, mother of the two last-named, was also severely wounded; and Devid Hinson, leader of the mob, was killed. This occurred at the residence of Mr. Conder, on Cane Creek, Lewis County, Tennessee.

The last martyr of this dispensation of whom we have reliable account was Edward M. Dalton, who was murdered by Deputy-Marshal Wm. Thompson, junr.. while riding peacefully through the streets of Parowan, Iron County, on December 16, 1886. Yet in all probability the number of martyrs has been augmented by the mysterious disappearence of Elder Alma P. Richards, of Milton, Morgan County, who, while laboring recently as a missionary in the Southern States, was undoubtedly waylaid and murdered by a mob near Meredian. Miss., on August 2, 1888.

In conclusion, it may be stated that while the above includes all the actual martyrs in the history of the Latter-day Saints, there are a number of instances wherein the servants of God, although seriously wounded, were, through the power and blessings of God manifested in their behalf, restored to life and health, and permitted to live for many years. In a few instances the survivors are living to-day, and these are properly entitled to the honor of being called living martyrs to the truth. Among them I would make special mention of Bro. Philo Dibble (now a resident of Springville), who was fatally shot in the stomach in the engagement with the mob near the Big Blue, in Jackson County, on November 4, 1833; and of Isaac Laney and Alma Smith, who were dangerously wounded at the massacre at Haun's Mill, in which the first-named was literally riddled with bullets, while almost the entire hip of the latter was shot away. These brethren, through the power of God, recovered and lived more than thirty-five years afterSmith in Cealville, Summit County, on June 19th, 1887.

In the above narrative no reference has been made to the many Elders who have died while on missions in foreign lands. Of such there have been no less than four during the last two years; but I feel justified in stating that for the sacrifices these great and noble men have made, in giving their lives for the Gospel's sake, and for the dissemination of truth on the earth, a great and lasting reward awaits them hereafter; while here, among the Latter-day Saints, their names will be ever held in grateful remembrance, and esteemed and cherished by this and future generations as among the noblest martyrs that have ever adorned the earth.

JOSIAH BURROWS.

A PECULIAR RACE.

THE region of the Cumberland Mountains is not one which has attracted foreign immigration to any great extent since the Revolution, yet in it is found, in considerable numbers, a race quite distinct from the homogeneous American population which inhabits that portion of the Union. An animated discussion of the traits and peculiarities of this race has lately taken place in the columns of the New York Christian Union; aroused by a sketch written by James K.Gilmore, entitled "A Mountain White Preacher." Mr. Gilmore has won an extended and excellent literary reputation over the nom de plume of "Edmund Kirke," and is the author of historical writings relating to the Alleghany and Cumberland mountain regions, and of the part taken by the inhabitants in the civil war.

Mr. Gilmore's sketch portrayed a type of preacher which, he claims, is often met with among the peculiar race referred to, and which forms a considerable element of the population in the mountainous districts of contiguous portions of Tennessee, North Carolina, Virginia and Kentucky. The portraiture was that of a knavish hypocrite, ignorant and dishonest, and being applied to a fraternity, called forth an indignant reply from several correspondents. among whom was a Mr. C. J. Scofield. This gentleman denounces Mr. Gilmore's description of the white preacher of the Cumberland Mountains with vehement indignation, characterizing it as a gross libel upon a worthy, class of Christian

named, Mr. Scofield says:

"Ignorant he no doubt is, but very rarely a fool. Sometimes he may (like his cultured brother in broadcloth) be a knave, but any one even slightly acquainted with the people of that region should know that, in spite of an ignorance which is sometimes grotesque but more often pathetic, they are remarkable for gravity, sincerity, and courage-qualities everywhere and always intolerant of folly and hypoerisy. * * *

"It would be easy to sketch, from personal knowledge, a 'mountain white' preacher far more truly typ-ical of the class than Mr. Gilmore's shabby scamp—but I forbear. Suf-fice it to say that he would be ignorant indeed, uncouth in speech and manner, flercely sectarian, like his spiritual ancestor John Knox, but honest, unselfish, and untiring; carrying some poor mention of Christinto every lonely cabin where but for him the savor of that name would never come, and making the remotest coves of the mountains vocal for hours with the strange agonies of his prayer. All this—but neither fool nor knave."

Mr. Gilmore rejoins in a communication in which he explains that his sketch of "A White Mountain Preacher" was not intended to portray the class to whom Mr. Scofield applies it. He describes the class meant; they are the spiritual representatives of a peculiar race of people found in considerable numbers in the regions referred to, but not homogeneous with the bulk of the population. From Mr. Gilmore's account it would seem that among the Cumberland Mountains, and in sections of the southern states adjacent thereto, there dwells an illfavored race of people, whose origin is more or less mysterious, but whose traits of character and person mark them as being entirely distinct from the Anglo-Saxons. Mr. Gilmore claims to have known this people for forty years, and to have lived among them for nearly four; but instead of citing the results of his personal observations among them, in support of his first portrayal of them, he quotes the following from a letter written by Hon. Landan M. Ewing, a native Tennessean, and one of the most eminent lawyers of that state:

"You must have seen that the genuine Coveite does not belong to the same race of people as those of the valleys and lowlands of the same states. Everywhere and under all conditions they are the same. The men are long and lean, with sallow complexions, round, black, beadlike eyes, and straight, coarse, and almost sooty dead-black hair. They will not work, but spend the most of their time in hunting, fishing, drink-ing, gambling, and fighting. The women, when young, are sometimes

city on October 31, 1873; and Elder mountain districts of the states half the prostitutes of the cities are recruited. At home they do all the work of the garden and the field. Goitre is the fate of one-half of them, and there is scarcely a family without its cretin. As a race they are far more incorrigible than the negro. I am of opinion that they are descended from the thieves and vagabonds originally shipped to the col-onies as a penal settlement. There are more of them in North Carolina than in any other state, and from there as a central point they have spread over the mountains of the adjacent states. The fact of their existence and multiplication is a menace to civilization. * * They are a mysterious race, and, having among themselves no traditions or history, their origin is unknown. In complexion they resemble the Gypsies or Portuguese. They have miscegenated with all inferior races with whom they have come in contact, such as Indians and negroes; but to the pure Anglo-Saxon they bear an inveterate hatred, for which they are alike unable to render a reason or an apology. As a matter of course the above is not applicable to all classes of these mountaineers, many of whom are descended from the best patriot and revolutionary stocks; but such can be as readily distinguished from the mountain Arab as the white man can be distinguished from the quadroon. *

"In the Alleghany and Cumberland chains of mountains these peopie can be found isolated from the rest of the world, not so much by poverty and ignorance as by their own utter incapacity to harmonize with civilized people. Whenever you read in the newspapers about those terrible vendettas which have disgraced the country, you will, on inquiry, find that nine out of every ten of them are traceable to this class or race of men. During the war they were thought to be peculi-arly loyal because they resisted conscription and enrolment in the confederate army; but as soon as the federal army took possession of their country, and invited them to aid in butting down the rebellion, they were found to be altogether as hos-tile to the Union as to the con-federate cause. There was but one way to enlist them, and that was to let them organize a guerrilla force, officered by men of their own race, with free license to plunder both sides."

By way of illustrating the general character of this race, and showing how far they are in the rear of civilization's front, Mr. Gilmore relates the following incident from his personal experience among them :

"In the autumn of 1853 I traveled on horseback through the Alleghany and Cumberland mountains, and near the village of Maryville, in Blount County, Tenn., I encount-ered a native, who had a large roll of det her the neuronal of his of div of cloth on the pommel of his saddle, which he said he was taking to a versation, and, after some desultory remarks, he informed me, as a piece of news, that he and his neighbors workers. Of the preacher in the very handsome, and from this source had, a few days before, whipped a

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Mixican spy nearly to death. 'A what?' I exclaimed. 'Why, a Mexican spy,' said he. 'What do you mean by a Mexican spy?' I asked. 'Why,' said he, 'aint we a-fitin' the Mexicans? And we tuck this feller to be a spy, from the way he went on.' 'Is it possible,' I said, 'that you haven't heard that the Mexican war ended years ago.' 'Why, no,' said he; 'we did hear that old General Scott had tuck Mexico, but we thought the fitin' was still gwine on.' This he said in the utmost sincerity, and with a face as solemn as a graveyard.''

Mr. Gilmore estimates the total white population in the regions of the Cumberland and Alleghany mountains in which are found scattered more or less thickly the people above described, at about two millions, and the latter at about two millions, and the latter at about half a million. The majority are descended from Scotch-Irish and English stock, and Mr. Gilmore speaks highly of them; but of the minority he says:

"These people, and only these, are the poor whites of the Alleghany region, and, in view of what they are, did I say an incredible thing when I wrote: The native poor white preachers may be classed under two general heads—knaves and fools? The sketch that I drew, I distinctly said, was of one of the more intelligent of the class. I might picture others who would give a more severe strain to the reader's credulity."

There is an element of romance in the graphic description which Mr. Gilmore gives of this ill-starred and peculiar race. That a strain of blood antagonistic to the spirit of Anglo-Saxon civilization exists in portion of the south, it is easy to believe. The early inhabitants of Missouri were largely drawn from the regions of the Alleghany and Cumberland mountains, and while the people who migrated from thence to the state named included among their number many citizens in every respect worthy the name of Americans, there was among them a numerous class who seemed incapable of partaking of the true spirit of liberty or the Christian religion. This the Latter-day Saints know who settled in that state and participated in the experiences the Church was there called upon to pass through. It is easy to believe that it might have been scions of the stock Mr. Gilmore describes, who murdered, and exterminated from the state of Missouri, the Latter-day Saints.

It is not difficult to believe that the same stock is frequently met with by Latter-day Saint Elders who are now laboring in those portions of the south. The fact that one class of the

population receive the Elders with great kindness and hospitality, often evincing a willingness to risk life itself in their defense; and the further fact that another class manifest towards them a deadly hatred, would indicate the existence of two races having antagonistic traits; and hence is derived confirmatory evidence of the truthfulness of Mr. Gilmore's description of the "poor whites of the mountains."

B. F. C., JR.

THE LATE FAIR.

AS SEEN AND ENJOYED BY "ESSAY CAIGH."

I TAKE a great deal of interest in the fair. By this I do not mean the ladies, or anything of that nature, but exactly what is said—the fair, or to be more explicit, the Territorial Fair. The one that was held here in October last was a gratifying success in most respects, and reflected a great deal of credit upon the management and our growing Territory. (The reader may have observed language similar to this before, but it fits first rate and once more won't hurt.)

The show of blooded stock was especially fine, and speaking of stock reminds me that right here is a good place to drop a suggestion coupled with a double-barreled protest.

The undersigned desires to be enrolled as distinctly against the growing evil of exhibiting babies in competition. I know it is customary, but so are a great many other things against which justice and fair-dealing sternly set their faces. Let it be understood at once and for all that neither myself nor any one to whom I am nearly related competed for the baby prize, so there can be no chance to throw sour grapes in this direction.

It is not right to exhibit babies in competition. One baby is as good as another, generally speaking, and to the authors of it a good deal better. Only two or three can have prizes, and only one the capital prize, thus leaving the hundred or more that receive nothing in innocent retirement with mothers more or less wrought up toward the dangerous point, in accordance with their respective dispositions for explosiveness. And why should they not be angered beyond control? To them their own is equal or rather superior to anybody else's, and Nature so arranged things that it should

should have the brightest, the best, and the sweetest baby on earth, and yet a fair, or rather an unfair, committee undertakes to undo the excellent decree and make two or three women unnecessarily overjoyed at the expense of a whole host who are just as much entitled to it as the others. It is easy enough to say "It is only a little fun," or that those who don't get prizes will be consoled within themselves by the facts that the judges were only men and therefore incapable, and that within themselves and to themselves they will say that though their babies didn't achieve success, they did more-they deserved it; but that doesn't smooth out the wrinkles of disappointment which they feel at having been induced to bring out the sweetest babes in the world only to have them "insulted" by a 'lot of no-account people who knew no better." Let the great law which makes every mother supremely satisfied and altogether happy over her own offspring be encouraged, not merely by empty words, but by our sympathy and actions in every-day life-or, if we can't do that, let us at least refrain from doing the other thing and inflicting a slight not easily forgotten, in order that a mob of unthinking spectators may enjoy their disappointment. This is simply, on a limited scale, "butchering to make a Roman holiday." Please stop it.

The other human exhibition-the young ladies - was all right, although the mind that suggested it may have inclined that way a little more than was consistent or in full accord with good taste. It had this to recommend it: That whether in babyhood or maidenhood, the female of our species is most nearly always good looking and entitled to a prize, wherein she differs from the other sex. A baby boy may be and generally is sweet, in one sense of that overburdened word, but he soon grows out of it; a girl hardly ever does. A boy grows up to be a man, if he lives, and the chances of his being a good looking and useful one are one out of a possible hundred. Even if he should be good, some taint of the original disposition to, avoid censure so profusely exhibited in the Garden' of Eden will crop out here and there, enough in any event to show the male that is in him. Some men are pretty good, of course; but as a race they will assay from 5 to 115 per cent pure hog. I know a young man who once took a prize as the bose baby in a county fatr in Missouri. I was then ten years

my parents had thought ever so much of me. We have both been grown-up for some years, and if I thought that I was as ugly as he is now, I firmly believe that death would be stripped of all its terrors. He has a countenance like a British pug; his skin is a series of serrated cones, like a nutmeg grater; his mouth is big enough to take in the new moon; his eyes are like two huckleberries in a pan of meal, and his breath would crack a hardboiled egg. This is the prize beauty of a quarter of a century ago. Bah! The thought makes me weary, and for sheer relief I once more ask the gentlemen-I should say the enterprising gentlemen-who preside over the destinies of the fair to do so no more, that is, as relates to the babies, not to the presidency. I have no doubt that Governor West was a handsome baby, but-well, I drop the subject.

This last fair developed a bull that weighed 2,640 pounds. He took a prize and deserved it. Anything that can contain as many pounds as that within its hide deserves something more than its board and lodging. I know of bulls that think they weigh more than that, but they are mistaken.

The display of jackasses was very fine. I thought some of competing in this line; but when I got there and looked around I found that I would stand no show.

One display that attracted my particular attention was a flock of sheep that had never been sheared. They had a dreamy, faraway look which extended all the way from the dome of thought down to the point of the proboscis, and occasionally the tail of one of them would waggle as though within its grasp there was a pencil and it wanted to jot down the fleeting idea before it escaped. They were parceled off in blocks of five, and would doubtless have voted the Republican ticket unanimously and joyfully if they had had a chance. There were a few black ones among them and they all got along together first rate.

The feathered tribe were not so numerous, but there were some splendid specimens. Among them I noticed a rooster that was partly Chimborazo and partly Sanpete, the remainder being mostly plain rocster. This was a remarkable bird; he was one foot eight inches in height, and his fighting weight was about fifteen pounds. His owner has made a *fair* income out of him judgment, but we think that the art because of his (the bird's) musical qualities. Punctually at four evelock the greatest quantity."

a.m. this long-legged minstrel gets out of his quarters and into the open space in the back yard, where he begins to serenade the neighborhood with a song so plaintive and yet so piercing that everybody within hail instinctively and unresistingly turns to listen, and then turns to find something hard and heavy to throw. By this means a good collection of bric-a-brac is collected, generally in good order. Sometimes, however, a boot-jack or a brick strikes the fowl squarely on the back and breaks it -the article, I mean, not the back. He is truly a noble bird, and money could not buy him. (Bronze medal.)

They had some splendid butter. It was all bald-headed, and most of it "secession" butter. (In "union" there is strength-See?)

The carrots were excellent, and I never knew before that there were so many beats in Salt Lake.

I am utterly unable to describe with any degree of justice the truly creditable display of woolens in all shapes, styles and fabrics. It is gratifying to note that our sheep men and factories are able to produce cloths, linseys, flannels, yarns (especially yarns), etc., without any other protection than a profit of about fifty per cent. And yet we never hear of them besieging Congress to hang on to customs duties or taking an active part in Presidential campaigns for the success of the Republican ticket. Not any. They are willing to let well enough alone, like the sensible people that they are. Most of them are so willing to have no interference with existing things that they refuse to talk politics at all, especially the economic part of it. But it was a gratifying display and showed how grandly we are holding our own and all of other people's that we can get.

There were some excellent suite of clothing and pieces in all styles. The prettiest thing in clothing that I saw was one of the young ladies referred to.

But I can no longer enumerate. At the next fair I will endeavor to be present, and intend taking some notes that will be more to the point. The price of admission (25 cents) is so cheap that a fellow can't afford to stay away.

Yours, fair and square,

ESSAY CAIGH.

A correspondent asks in which of the arts alcohol is most used. "Well, we don't like to give an ex-cathedra of painting noses red gets away with

THE RESURRECTION.

THERE is no one subject involving consequences of greater moment to the human family than that of the resurrection; and, considering its vast importance, perhaps no other subject is so poorly comprehended by humanity generally. This may be due to the fact that, without the aid of revelation, it is impossible to understand the correctness of this principle in any degree whatever; and the tendency in the present age is to deny revelation rather than accept it. Consequently, large numbers of otherwise intelligent men look upon the doctrine of the resurrection as a myth, a chimera of the brain, altogether contrary to the principles of true philosophy, and, as scientifically demonstrated, an utter impossibility. In support of this the most ingenious and seemingly logical arguments are used, embodying physiological and chemical proofs which are considered incontrovertible.

It is not my purpose in this lecture to discuss the subject of the resurrection with unbelievers; for in the language of Paul, "If Christ be not risen"---to which may be added, "If there is no resurrection"---""then is our faith vain, and we are yet in our sins."

Every true Latter-day Saint aocepts the doctrine of the resurrection, and views it as an assured fact; for every religious labor they perform, together with every ordinance they receive (and more especially those that pertain to Holy Temples), points directly and bears a close relationship to our resurrection from the dead. Prominent among them may be mentioned our marriages for eternity as well as time, making possible the continuation of the seeds throughout endless ages; thus preserving and perpetuating that patriarchal order which was established by heaven in the early periods of this earth's existence, and which is the pattern of family relationship in the heavens.

It has been remarked, and truly too, that after the fall we were temporally and spiritually dead, and must for ever have remained in that condition but for the atonement wrought out by our elder brother; which atonement made possible, or, in other words, brought to pass, the resurrection from the dead. For as in Adam all died, even so in Christ all were made alive.

Our father Adam realized this * The following lecture, prepared and written

by Joseph E. Taylor, was read in the Logan Temple, June 2nd, 1888.

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when he prophesied concerning the families of the earth, saying, "In this life I shall have joy, and in the flesh I shall see God" (Pearl of Great Price, page 10); while Eve rejoiced over the prospect of redemption and the eternal life promised them for their posterity. This could not have been realized but for the fall, by which the evil and the good were made manifest, and their children were left free from that time to choose for themselves.

Assuming, then at the outset the doctrine of the resurrection to be an established fact, we will launch at once upon the broad ocean that lies before us, and in our researches into some of its details will go no farther than the light of revelation will justify. There is so much pertaining to this subject that has not, as yet, been revealed, and there is such an intense desire to learn more in relation thereto as to provoke considerable speculation in theory, which is always daugerous as applying to heavenly things.

It must be remembered that in our mortal state, without the aid of a quickening power, we cannot at all comprehend the glorified condition of a reunion of the constituent elements of the mortal takernacle and the immortal spirit which have been separated by death; and we shall never fully realize that condition until after the powers of the resurrection have been brought to bear upon us. For experience alone will furnish full and complete knowledge either as to the glories of a resurrection to eternal life, or the sufferings and torments of the sons of perdition. The revelation says concorning the latter, "And the end thereof, neither the place thereof, nor their torment no man knows; neither was it revealed, neither is, neither will be revealed unto man, except those who are made partakers thereof."

"Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again. Wherefore the end, the width, the height, the depth, and the misery thereof they understand not, neither any man except those who are ordained unto this condemnation."

It is also undoubtedly wisdom in the Almighty to hide from us the glories of a resurrected state; for such knowledge would unquestionably have a tendency to make us dissatisfied with our present condition, there being no genuine joy upon this earth; neither can there be separate from anticipations of a glorious

the paradise of God, but more especially after the resurrection from the dead. Paul sensed this when he exclaimed, "If in this life only we have hope, we are of all men most miserable."

The vision which the prophet Joseph had of the glories of the three kingdoms makes very plain Paul's statement that "There is one glory of the sun, and another glory of the moon, and another glory of the stars;" and that the glory of the stars is as varied as the stars themselves vary in brightness. Joseph's description is more minute than Paul's; and it would seem that he had at this and other times a more extended view than Paul. He remarked at one time that "Paul said he knew a man who was caught up to the third heaven." "But, "said he, "I know a man who was caught up to the seconth heaven." That man I have always believed to be Joseph himself, for the reason that no man living could supersede him.

Therefore, if it was not himself who was thus caught up, it must have been one of the ancients with whom he had conversed. Seeing that Joseph held the keys of the last dispensation, his privileges were certainly equal to those who had heretofore held similar authority and power. This being the dispensation when everything is to be revealed, who so likely as the head of the dispensation to become possessed of this knowledge, seeing that he is made the channel of communication to us?

We may, therefore, fully rely upon what he saw in vision on various occasions in regard to the future, and we presume to say that these visions were often before him when in after times he spake upon the subject of the future. His words may consequently be accepted as unquestionable authority.

There are different periods spoken of when a resurrection from the dead should take place; and although very little is said concerning the resurrection of any other since our Savior's ascension (this being the commencement of the first resurrection), yet any subsequent resurrection would simply prove that the first resurrection was continued after His ascension. We will speak further upon this as we proceed, for we wish now to consider the death of our great progenitor.

It is recorded in the 5th chapter of Genesis that Adam died at the advanced age of 930 years. "But it is from anticipations of a glorious often asked, "Did Adam lie in the "It is true that the earth was or-future—not merely in spirit life in grave until he was redeemed there- ganized by three distinct characters, often asked, "Did Adam lie in the

from through the death and resurrection of the Only Begotten ?" I will ask a question in reply: "Did Jesus have power to lay down His life and take it up again?" He so declared. (John x, 18.) It might be well at this point to enquire who was the Savior of the world; and what relation did He bear to our father Adam? For the veil of the mysterious past has been lifted just a little to enable us to see within. I will first quote from a discourse preached by President B. Young, in Salt Lake City, April 9th, 1852, (see Journal of Discourses Vol. 1, page 50.):

"The question has been often asked who it was that begot the Son of the Virgin Mary? I will tell of the Virgin Mary? you how it is. Our Father in heaven begat all the spirits that over were or ever will be upon this earth, and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual and afterwards tem-We were made poral. Now hear it, Oh! ye inhabi-tants of the earth, Jew and Gen-tile. Saints and sinner. When our tile, Saints and sinner. Father Adam came into the Garden of Eden he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this earth. He is Michael, the ancient of days, and about whom holy men have written and spoken. Lie is our Father and our God, and the only God utth whom we have to do."

"Every man upon the carth, whether professing or non profes-sing christian, must hear it and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees also. The seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed.

"When Adam and Eve had eaten of the forbidden fruit their bodies became mortal from its effects; and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had be-gotten Him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. When he took a tabernacle it was begotten by His Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession.

"I could say much more about this, but were I to tell you the whole truth, blasphemy would be nothing compared to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth so far as I have gone.

viz.: Eloheim, Jehovah and Michael. These three formed a quorum as in all heavenly bodies, and in organizing elements perfectly represented in the Deity, as Father, Son and Holy Ghost. Jesus our elder brother was begotten in the flesh by the same character as was in the Garden of Eden, and who is our Father in heaven. Let all who may hear these doctrines pause before they make light of them or treat them with indifference; for they will prove their salvation or damnation."

We will now quote some of the sayings of Joseph Smith upon this point, as uttered by him in Nauvoo, April 6th, 1844:

"It is the first principle of the Gospel to know for a certainty Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us. Yea, that God Him-self, the Father of us all, dwelt on our earth the same as Jesus Christ I will show it from the Bible. did. I wish I were in a suitable place to tell it, and that I had the trump of an archangel, so that I could relate the story in such a manner that perdid Jesus say? Mark it, Elder Rigdon, the Scriptures inform us that Jesus said, 'As the Father hath power in himself, so hath the Son power.' To do what? Why, what the Father did. The answer is obvious, in a manner, to lay down His body and take it up again. 'Jesus, what are you going to do?' To lay down My life and take it up again.' Do you believe take it up again.² Do you beneve it? If you do not believe it, you do not believe the Bible. The Scrip-tures tell it, and I defy all the learn-ing and wisdom and all the combined powers of earth and hell to-gether to refute it. What did Jesus do? Why, I do the things I saw My Father do when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling; and I must do the same; and when I get My Kingdom I shall present it to My Father, so that He may obtain Kingdom upon Kingdom and it will exalt Him in glory. He will then take a higher exaltation and I will take His place, He will then take a higher and thereby become exalted My-self; so that Jesus treads in the track of His Father and inherits what God did before."

I think these two quota lons from such a reliable authorily fully solve the question as to the relationship existing between Father Adam and the Savior of the world, and prove beyond question the power that Adam possessed in regard to taking his body again after laying it down -which power he never could have attained unless he had received first a resurrection from the grave to a condition of immortality. We further say that this power was not forfeited when as a celestial being he voluntarily partook of the forbidden fruit, and thereby rendered

his body mortal in order that he might become the father of mortal tabernacles, as he was already the father of immortal spirits—thus giving opportunity to the offspring of his own begetting to pass through the ordeals necessary to prepare them for a resurrection from the dead, a celestial glory.

All that Father Adam did upon this earth, from the time that he took up his abode in the Garden of Eden, was done for his posterity's sake and the success of his former mission as the savior of a world, and afterwards, or now, as the father of a world only added to the glory which he already possessed. If, as the savior of a world, he had the power to lay down his life and take it up again, therefore, as the father of a world which is altogether an advanced condition, we necessarily conclude that the grave was powerless to hold him after that mission was completed. All those who have now for the first time taken upon themselves mortality, must wait for their resurrection through Him who alone possesses the power to bring it to pass. It is these, and these only, whose resurrection we here wish to consider. But we will now resume the consideration of the question, viz., the times when the resurrection did and will take place.

King Mosiah, whose writings are recorded in the Book of Mormon, declares that

"There cometh a resurrection, even a first resurrection. Yea. even a resurrection of those that have been, and which are, and which shall be, even until the res-urrection of Christ; for so shall He be called. And now the resurrec-tion of the Prophets and all those that have believed in their words, or all those that have kept the commandments of God, these shall come forth in the first resurrection; therefore they are the first resurrection. There are those who have part in the first resurrection, and these are they that have died in their ignorance before Christ came, not having salvation declared unto them. Thus the Lord bringeth about the restoration of these, and they have part in the first resurrection, or have eternal life, being redeemed of the Lord. And little children also have eternal life. The Lord redeemeth none such as rebeleth against Him and dieth in their sins; yea, even all those that have perished in their sins ever since the world began that have wilfully rebelled against God, that have known the command-ments of God, and would not keep then; these are they who have no part in the first resurrection."

Alma also, in speaking to his son Corianton upon this subject, says: "And behold again it hath been"

spoken that there is a first resurrection, a resurrection of all those which have been or which are, or which shall be down to the resurrection of Christ. Behold! I say unto you it meaneth the reuniting of the soul with the body of those from the days of Adam down to the resurrection of Christ. Now whether the souls and the bodies of those which have been spoken of shall all be reunited ot once, the wicked as well as the righteous, I do not eay; let this suffice, that I say they all shall come forth, or, in other words, their resurrection cometh to pass before the resurrection of Christ. Now, whether there shall be one time, or a second time, or a third time that men shall come forth from the dead it mattereth not, for God Himself knoweth all these things, and it sufficeth me to know that there is a time "appointed when all shall rise."

We gather from the above that at the time of the resurrection of Christ the righteous were to come forth from their graves, also those who had died in their ignorance, as well as little children; but it was questionable in Alma's mind at what time the wicked would come forth. As to what did actually transpire at the time of and immediately succeeding the Savior's resurrection we will refer to the record. Matthew the Evangelist, says (Chap. 27, ver. 52-53.) "And the graves were opened, and many bodies of the Saints which slept arese, and came out of their graves after His resurrection, and went into the holy city, and appeared unto many."

Josus, when He appeared to the Nephites upon this continent, quoted the prophecy of Samuel, the Lamanite, and showed that it had been fulfilled. (3rd Nephi, 28. 10.) He upbraided them for neglecting to write the same, and said: "How be it that ye have not written this thing-that many Saints did arise and did appear unto many, and did minister unto them." We have here two testimonies concerning the Saints rising from the dead-one in regard to those upon the eastern continent, and Jesus' testimony in regard to those upon the western continent. Whether there were any of these who constituted the ten lost tribes who had died previous to this time and who were resurrected during this period is nowhere recorded; and while we might justifiably suppose that such was the case, I would much prefer to wait the coming forth of their history, when the facts concerning them will be fully made knonw.

Moses, in describing Enoch's vision upon this subject, records: "And the Saints arose and were

crowned at the right hand of the Son of Man with crowns of glory, and as many of the spirits as were in prison came forth and stood on the right hand of God, and the remainder were reserved in chains until the judgment of the great day," (Pearl of Great Price, page 20.) These Scriptures establish the fact that the resurrection which took place at and immediately after the resurrection of Christ was the first resurrection, and that this was the period upon which the expectation, faith and hope of all saints was centred. Further, that those who know no law, or, in other words, had died without a knowledge of the plan of salvation, had part in the first resurrection through the redemption of Christ.

The question next arises, "Did the resurrection cease when this was accomplished; or was it continued for some time after the Savior's ascension into heaven? If so, how long was it continued?" In the Book of Doctrine of Covenants (Sec. 27) it is recorded that the Savior told Jeseph: "I will drink of the fruit of the vine with you upon the earth." The others He names who should be present at that time, (with some of whom Joseph was acquainted, for they had committed to him the power and authority of the Priesthood which they held) were Moroni, Elias, John the Baptist, Elijah, Joseph, Jacob and Abraham. Except Moroni, these all lived previous to the death of Jesus; consequently, we can readily believe that these faithful men were among the first to come forth in the resurrection of which we have been speaking, and that in ministering to Joseph and others they did so in their resurrected bodies. To these may be added Moses, who appeared to Joseph and Oliver in the Kirtland Temple on the 3rd day of April, 1836, and committed the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the North. In addition to these it is said: "And also with Peter, James and John whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witness of My name, and bear the keys of your ministry, and of the same things which I revealed unto them."

We all understand that John was translated; so that he would necessarily appear in his translated body, as the final change will not take place with him until after the sec-

Peter and James had both been executed as martyrs. Therefore they must have appeared in spirit form unless they had received their resurrection; and we have shown in a former lecture upon Priesthood that it is contrary to the order of heaven for spirit to minister to flesh to confer the authority of the Holy Priesthood, which was done by Peter and James in connection with John at the particular time mentioned. Hence we conclude that Peter and James did appear and minister to Joseph and others in their resurrected bodies.

The Prophet Moroni closed his record 421 years after the coming of Christ. In speaking of himself he says: "And now I bid unto all farewell. I soon go to rest in the paradise of God, until my spirit and my body shall again reunite, and I am brought forth triumphant through the air to meet you before the pleasing bar of the Great Jehovah, the Eternal Judge of both quick and dead; amen." His words certainly indicate that he would die; and yet when this individual appeared to Joseph, he did so in the form of a man. Joseph's description of him is very full and complete. He says: "A personage appeared at my bedside, standing in the air; for his feet did not touch the floor. He had on a loose robe of the most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked and his arms also, a little above the wrists; as also were his feet naked a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description; and his countenance was truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name and said unto me that he was a messenger sent from God unto me, and that his name was Moroni."

On the ninth day of October, 1848, Joseph Smith makes the following explanation: "Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; end coming of the Savior. But hence they appear in bodily shape." American continent after the ascen-

This agrees with the revelation given on February 9th, 1843, wherein three grand keys are given by which good or bad angels or spirits may be known: "There are two kinds of beings in heaven, viz., angels, who are resurrected beings, having bodies of flesh and bones. Secon I, the spirite of just men made perfect-they who are not resurrectel, but inherit the same glory. When a messenger comes saving he has a message from God, offer him your hand and request him to shake hands with you. If he be an angel he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with ycu, but he will not move. because it is contrary to the order of heaven to deceive; but he will still deliver his message."

It certainly appears from this that Moroni was a resurrected being, for he appeared to Joseph in bodily shape, and he it was who delivered to him the plates and afterwards received them from his hands, as Joseph himself testified, on the 2nd day of May, 1838. And without question he still holds them in his possession. The testimony of the three witnesses, and more cspecially that of David Whitmer, many times repeated, was that the angel Moroni not only brought and laid the plates before them, but also turned over the leaves of the record one by one, in the presence of himself, Oliver Cowdery and Martin Harris. But, to place the matter beyond all dispute, we will quote Joseph's answer to the question, "How and where did you obtain the Book of Motmon?" as given by him May 8th, 1838: "Moroni, who deposited the plates (from whence the Book of Mormon was translated) in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me and told me where they were, and gave me directions how to obtain them."

Seeing, then, that Moroni was resurrected at the time he appeared to Joseph, his resurrection could not have taken place until some time after he deposited the plates in the hill Cumorah, which, as we have shown, was not until four hundred and twenty-one years after Christ; for his last recorded words were: "I soon go to rest in the Paralise of God." And as Moroni's resurrection occurred at so remote a period, why may we not suppose that other faithful Saints who died upon the

sion of Jesus have been resurrected also?

We would make especial mention of the Prophet Nephi who was the grandson of Helaman; also his son Amos, who took charge of the records; and the son of Amos, who was named after his father, who in turn received and transferred them to his brother Ammaron, which Ammaron hid them up in the hill Shim, they being afterwards obtained by Mormon according to the directions of Ammaron, which records were all finally hidden by Mormon in the hill Cumorah, except the abridged records which he delivered to his son Moroni. We would also include nine of the twelve disciples whom Jesus chose, and to whom He gave a promise that "after they were seventy and two years old they should come into His Kingdom and find rest." The other three whom Jesus chose obtained a promise that they should not taste of death, but should be changed to immortality when Christ should come in His glory; consequently, they still remain in the flesh as translated beings.

We may also ask why many of the Saints upon the Eastern Continent who did not die until after the resurrection of Jesus should not have their bodies resurrected also, including all the Apostles save John, who, like the three Nephites, will tarry until Jesus comes? Although there is no direct revelation that I am aware of declaring this to be the case, yet I see no reason why it should not be, seeing the keys of the resurrection were revealed in the days of the Savior, and not before His time. That dispensation is not completed, neither can it be until the dead who belong thereto are raised from their graves, as well as those who died before it was ushered in; although the work of that dispensation, as far as it pertains to mortality, may have ceased long ago.

True, each succeeding dispensation has either resumed or continued much of the labor of the former one; and the same authority which was held by men in previous dispensations has to a greater or lesser extent been by them conferred upon others in the dispensations succeeding, and in this manner are dispensations linked to each other. Yet there is a labor peculiar to each dispensation, and belonging thereto, which will not be at all interfered with, even by the heads of other dispensations, except to assist if needs be.

Unquestionably there remains

much unfinished work belonging to the several dispensations preceding this; and while it may be completed during the period of this dispensation, yet that labor will be directed by those whose right it is to dictate by virtue of the authority still held by them, although they themselves may have passed away centuries ago. Joseph says, Journal of Discourses, Vol. vi, page 238: "All these authoritative characters will come down and join hand in hand in bringing about this work. We therefore conclude that an authority once conferred is always retained until the labor necessary to be performed un ier that authority shall have been fully completed.

For instance, Joseph Smith held possession of the plates no longer than was necessary to translate the record which they contained. They were then delivered to their former custodian Moroni, who still has them in his keeping. It appears that the twelve Apostles whom Jesus chose in Palestine have not finished their mission: for in September, 1830, the Lord said to Joseph the Seer: "And again, verily, verily, I say unto you, and it hath gone forth in a firm decree by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else."

This is in accordance with the promise Jesus made to His diciples previous to His death (Matt. xix, 28). Elijah still holds the keys of the sealing power, though he himself has conferred this authority upon others, as Moses still holds the keys of the gathering, although he has appeared at two distinct times to confer the keys of this poweronce in Jesus' day and afterwards upon Joseph in this dispensation. Michael, the Ancient of Days, will sit to confirm the acts of the rulers of these several dispensations, and to make the final awards, when the work pertaining to each dispensation shall have been fully completed, and not before.

We are now living in what is termed the last dispensation, at the head of which the Prophet Joseph stands. And as Joseph was the first to receive every manifestation, revelation, key of power, and authority of the Holy Priesthood, why should

he not be the first to receive a resurrection from the grave, and thus be prepared to resurrect his brethren? Elders in Israel and all faithful Saints are anxiously anticipating this glorious time, which we all be_ believe is very nigh, though the exact period has not been revealed to the Church. It is believed by many that His resurrection will be simultaneous with the coming of Christ. because of the promises male concerning those who had previously been sleeping in their graves. But this need not necessarily be, seeing that the keys of the resurrection can be used at any time to bring from their graves all those whose resurrection becomes essential for any purpose whatever; more especially the head or ruler of the dispensation of the fulness of times.

Whenever it becomes necessary for Joseph to be resurrected-not to minister again to the common multitude, as he did during his mortal life, but to direct his brethren in those labors so needful to be performed for the accomplishment of the great work of the last Jays-the grave will be powerless to hold him longer, and he will appear in Temples and other places to the great joy of those who are worthy to come into his presence and listen to his voice. Then will be revealed a power as pertaining to the redemption of Zion, that even the Latterday Saints as a whole wot not of: while the revelations concerning the dead will make manifest such a stupen lous labor to be performed in their behalf as to demand the erection of many Temples in various parts of the land for the receiving of ordinances for the vast multitude who are awaiting their redemption.

The inspiration which particularly rested upon Joseph during the latter part of his life was concerning the dead. After mingling with them so long in the spirit world, that same inspiration will necessarily be increased among those who still remain, when he shall make known to what extent the Gospel has been received by them, and their desire to have the ordinances vicariously administered. In view of these things I am led to ask myself, "Are we prepared for Joseph's resurrection so as to be ready to respond to the demands that will be made upon us, both of our time and our means, to carry on the great work of the redemption of the living and the dead, and also the redemption of the land of Zion?"

We wish next to speak upon another great and important event

which Prophets, Apostles and righteous men have made their theme from the earliest periods of this earth's history, viz., the second coming of Christ, at which time will be developed powers in connection with the great principle of the resurrection that are altogether beyond our conception. For then not only will the worthy dead be raised, but the Saints who are alive will be quickened, so as to enable them to meet Him in the air as He shall descend with an innumerable throng composed of those who have been valiant for the truth in all the ages past, and have already received their resurrection. The signs of the near approach of the coming of our Savior are certainly unmistakable; but the exact time we cannot determine. Some Latter-day Saints have expressed themselves in a very positive manner upon this point, and have based their sayings upon statements made by Joseph the Prophet, to which we will refer.

On the fourteenth lay of February, 1835, the members of Zion's Camp assembled in Kirtland by the commandment of God and were then addressed by Joseph Smith, who, among other things, said "it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh, even fifty-six years should wind up the scene." At one time, Joseph says, he was praying to know concerning the coming of the Son of Man, when he heard a voice repeat the following words: "Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter." Joseph says concerning this: "I was left thus in doubt, without being able to decide whether this coming referred to the beginning of the Millennium, or to some previous appearing, or whether I should die and thus see His face. I believe the coming of the Son of Man will not be any sooner than that time." Had Joseph lived until December 23rd, 1890, he would then have been eighty-five years of age. The fifty-six years spoken of that should wind up the scene will terminate February 14th, 1891.

While these are very important sayings, they are to some extent ambiguous, and require further explanation, if not further revelation, to make them plain. And when the Prophet himself expresses doubt upon one of them, as to what way elations makes the subject very and brimstone. Some shall rise to

really meant, it would certainly be presumptuous on my part to conclude that it is sufficiently explicit to base a decision upon. In regard to the fifty-six years just alluded to might it not be interpreted to mean that the fulness of the Gentiles should then come in; or does the expression refer only to the second coming of Christ? These are questions I do not feel myself competent to answer. Jesus says: "But of that day and hour knoweth no man, no not the angels in heaven, but my Father only." (Matt. 24: 36.) The new translation says, "Neither the Son but the Father only."

We come now to the question: "Is the resurrection that will take place at the second coming of Christ anything more than a continuation of the first resurrection, and not separate from that which took place when He Himself came forth from the tomb and afterwards?" For all our blessings relate to "the first resurrection." John says: "Blessed and holy is he that hath part in the first resurrection." This certainly refers to all the faithful, irrespective of the time they lived upon the earth. Of the wicked it is said: "They shall not have part in the first resurrection." We therefore conclude that the resurrection at the second coming of Christ is a continuation of the same resurrection which took place at his first coming, and relates to all His faithful Saints as well as those who have died without law. Of those who died without law previous to Christ's first coming. King Mosiah says: "And thus the Lord bringeth to pass the redemption of those, and they shall have part in the first resurrection, or have eternal life, being redeemed of the Lord." The Lord, in speaking to Joseph in regard to the redemption of this class of individuals who have lived and died since the time of our Savior, uses the following language: "And then shall the heathen nations be redeemed; and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them." (Doc. and Cov., Sec. xlv, 54.)

The spirits to whom Jesus preached after His death are said to have been those who were disobedient in the days of Noah; consequently, they could not have been ignorant of the law while they lived. As to what time subsequent to their receiving the Gospel and the ordinances vicariously administered they were worthy to be resurrected, the Scriptures are silent; but late rev-

plain. Peter says concerning them, that they might be judged as if they were in the flesh, "but live according to God in the spirit." This expression would seem to infer that their resurrection had not taken place at least in his days.

The two resurrections spoken of as distinct from each other are named, one as "the resurrection of the just;" the other as "the resurrection of the unjust." The sealing ordinances which we receive relate to our coming foith in the first resurrection, or the resurrection of the just. At Christ's second coming there would seem to be a general resurrection of all Saints; for the Lord revealed to Joseph the following: "And the Saints that are upon the earth who are alive shall be quickened, and be caught up to meet Him." "And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet Him in the pillar of heaven." (Doc. and Cov., sec. 88, ver. 93-97.) The others who will receive their resurrection at this time are thus described, (vers. 99); "And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at His coming; who have received their part in that prison which was prepared for them, that they might receive the gospel, and be judged according to men in the flesh."

Those who have to remain are thus described (ver. 100-101): "Then cometh the spirits of men who are to be judged, and are found under condemnation. And these are the rest of the dead, and they live not again until the thousand years are ended; neither again until the end of the earth."

There still remains another class. who seem to have no part either in the first or last resurrection, at least to inherit any degree of glory. When they are brought up it will only be to receive a greater condemnation. These are also the only ones upon whom the second death shall have any power. For a full description of this class I will refer you to the Doc. and Cov., Sec. 76, ver. 31-44, inclusive. In another revelation it is said that "they remain filthy still." Joseph said of them: "Those who commit the unpardonable sin are doomed to Gnolom, to dwell in hell, worlds without end. As they commit scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire

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the everlasting burning of God, for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone." But we will leave the consideration of the utter hopelessness of these sons of perdition, and turn our attention to a more pleasing subject.

The redemption wrought by the Savior extends to those who have died before reaching the years of accountability, and who are termed children. It is said by King Mosiah concerning them: "If it were possible that little children could sin, they could not be saved; but I say unto you they are blessed; for behold as in Adam, or by nature, they fall, even so the blood of Christ atoneth for them." It is an accepted doctrine by all Latter-day Saints that "little children are redeemed from before the foundation of the world." Or, in other words, that their redemption is brought to pass through the atonement of Christ, which redemption was determined upon befere the foundations of this earth were laid. Joseph Smith says: "They shall have eternal life; for their debt is paid." Therefore, children belong to that class who come forth in the first resurrection and inherit the glory of a celestial kingdom.

But we are met upon the very threshold of this subject by the inquiry, "Will children grow after their resurrection?" This question undoubtedly originated from a feeling that the perfection of glory can only be obtained in connection with a fully developed tabernacle. Hence the anxiety of parents to have opportunity given their children to develop, after the resurrection, to the full stature of men and women. I have never heard even a suggestion to the contrary, but that they will rise from the dead with the same stature as when they were laid down. Therefore, any further development of physical growth must be after the resurrection. The only direct answer I have met with to this question is that given by Joseph the Seer in a sermon preached by him, in Nauvoo, at Conference on the sixth day of April, 1844. The sentiments he then expressed were called forth by the death of Elder King Follett, who had been crushed in a well a short time previous. In speaking concerning children, he said: "As the child dies so shall it rise from the dead and be for ever living in the learning of God. It will never grow. It will Willard Richards, William Clayton, still be the child, in the precise form

out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the Mansions of Glory, and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children reigning on thrones of glory with not one cubit added to their stature."

These sentiments have never to my knowledge been flatly contradicted; but they have been most severely criticised at times in private circles. To all the criticisms that I have heard I have one reply to make, which is, that if ever Joseph was inspired by God, he certainly was at this time. For nothing short of the inspiration of the Almighty could have called forth such advanced doctrines as were delivered by him upon that occasion; and I think that this certainly would be one of those times when the visions of the eternal worlds, as seen by him twelve years previously, as well as at other times, would be most vivid in his mind; and he would speak of things as he had seen them in vision, being inspired by the Holy Ghost to do so upon that occasion. For all of his expressions are most emphatic, and bespeak actual knowledge.

A few minutes previous to his speaking upon the condition of children after their resurrection he said concerning Brother Follett: "I am authorized to say by the authority of the Holy Ghost that you have no occasion to fear, for he is gone to the Home of the just, etc." Did Joseph at this particular moment have the Holy Ghost; and the next moment lose it, insomuch that his next utterance was an error? I dare not assume such a position. Again, it is claimed by some that, there being no short-hand reporters present, it was impossible to report correctly; to which I reply that there certainly is a most beautiful harmony in the entire sentiment which I have quoted, as well as in the entire discourse itself. Each part fully agrees with the other. If this sentiment were false, why not have corrected it at the time, or why republish it fifteen years later by inserting it in the "History of Joseph," or publishing it in the Journal of Discourses, and thus perpetuate and extend a serious error, are questions that are certainly worthy of our attention.

Four brethren reported this sermon, viz., President W. Woodruff, and Thomas Bullock. In comparing in which it appeared before it died notes so serious, an error-had it given: Upon this earth, which was

been one-would certainly have been discovered. The Prophet him. self was not in the habit of allowing false doctrines to remain uncorrected, and the fact of his not having corrected, nor in any way modified any of his utterances upon that particular occasion during the remaining eleven weeks of his life, is another strong evidence to me of its genuineness; for upon after reflection he certainly would realize the importance of this doctrine. Besides the published report of the discourse mentioned, several persons who were present on that occasion have testified to me that Joseph did utter the sentiment I have quoted upon that particular occasion; and I am certainly not in the wrong in endeavoring to sustain God's prophet. We have already said that we cannot conceive of perfection short of a full development of our physical being; hence our reasonings are all in support of this idea. We will now consider this important point.

The variety of stature of the spirits before tabernacling in flesh has not been revealed, so far as I am aware. But as variety is found in all the works of our Father, we are certainly justified in supposing that a variety, and a pleasing one too, existed in the spirit world. We have supposed that all spirits had attained to what we term a full stature before taking earthly tabernacles; but is not this merely supposition. there being no proof that such was the case? We can easily understand, because we have seen that a man measuring five feet or thereabouts can and does exhibit as much, and often more, intelligence than one who measures six or seven feet, though not necessarily so.

Nephi, the son of Lehi, says of himself that he was "large in stature;" but this did not hinder him from becoming acquainted with the mysteries of heaven; while Paul, who, as Joseph says, was "about five feet high," was also highly favored of the Lord in this particular, friasmuch as he was forbidden to utter many things which he both saw and heard. But seeing that a child in mortality does not naturally exhibit the same intellectual powers as the full grown man-be his stature large or small-we are at a loss to consider how a completeness of intellectual power can be exhibited, even in a resurrected state, short of attaining to a full bodily stature.

I will now ask, "Where do we get our bodies?" The answer is easily

especially prepared for that purpose. And just such a body as earth has furnished us will rise again. Neither more nor less. The perfection of the earthly tabernacle is complete in the person of eight, seven, six, five, four, or even two feet-with this difference, however-one is an infant, another a youth, the other a man. The only question then is, "Can the resurrected child exhibit intelligence equal to the fully grown resurrected man?" For herein consists the glory of God. Joseph says it will possess "all the intelligence of a Gol," and "be for ever living in the learning of God." Consequently, its progress as a child must be similar to those who are of full stature. It also holds dominion; for he further says, "Eternity is full of thrones, upon which dwell thousands of children reigning on thrones of glory, with not one cubit added to their stature." Mormon, in writing the history of Jesus ministry to the people upon this continent after his resurrection, uses the following language: "And it came to pass that he did teach and minister to the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things-even greater than he had revealed unto the people. and loosed their tongues that they could utter." "Behold it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things. And the things which they did utter were forbidden, that there should not any man write them."

I will here ask, by what power did these children on the first day mentioned speak unto their fathers such great and marvelous things, even greater than Jesus Himself had revealed unto the people? And on the second day, by what power did not only these children but babes also utter such marvelous things, which were to precious to be written? The common answer would be, "Because Jesus loosed their tongues." But this does not cover the ground. Were these children, as well as the babes, merely machines set in motion, and their utterances simply mechanical? Or did the children teach their fathers. and the babes utter marvelous things by virtue of the understanding they themselves possessed; the organs of the body being quickened,

power of the resurrection as held by Jesus, to enable them to exhibit these latent powers?" To me the answer is obvious, and I think this is the grand key that unlocks the seeming mystery of the power which children will possess after their resurrection, when as children they will be found seated upon thrones, reigning in glory; the power of the resurrection having made it possible for them to exhibit the full strength of their intellect, or rather, as Joseph says, "All the intelligence of a God."

We turn next to the classification of all those who will come forth, both in the first and the last resurrection; for it has been revealed that people who have dwelt upon the earth will be classified as follows: First, those who will attain unto a celestial glory are called "the church of the first-born;" and they are said to be "Kings and Priests to God." Again, they are called Gods,' and inherit all things. Joseph has made it known that "in the celestial kingdom are three heavens or degrees," and that the highest can only be reached by observing the patriarchal order of marriage; or, as he says, "entering into this order of the Priesthood." This glory is typified by the suu. Thus we see that it is possible for individuals to become partakers of celestial glory without receiving a fulness thereof; for those who would receive a fulness must observe all the law. Second in order are those who have died without law; the spirits of men who have been kept in prison; also honorable men of the earth who did not accept the testimony of Jesus in the flesh, but afterwards received it. These receive of the glory of the Son, but not of the fulness of the Father; and their glory is terrestrial, as typified by the moon. The third class, as defined by the revelations, is a singular admixture, and consists of professing christians, liars, sorcerers, whoremongers, adulterers, etc.those who have received neither the Gospel nor the testimony of Jesus at any time. Of these it is said, "They shall not be redeemed until the last resurrection," and when redeemed can only enjoy a glory which is telsstial, which glory is typified by the stars, and varies in degree "as one star differeth from another star in brightness or glory." These are called servants of the Most High; "but where God and Christ are they cannot come."

These last complete the vast multitude who will be resurrected to in- resurrection of Christ, that the soul for the time, by a portion of the herit a kingdom of glory; the re- of man should be restored to the

mainder, or fourth class, are "sons of perdition." They are vessels of wrath, for whom there is no forgiveness in this world nor in the world to come, and of whom Jesus says, "It had been better for them had they never been born;" "The only ones who shall not be redeemed;" "Wherefore He saves all except them."

Concerning the beasts of the field. the fowls of the air, and the fishes of the sea, these also are all to be restored, for the revelation declares: "All old things shall pass away, and all things shall become new. Even the heaven and the earth, and all the fulness thereof-both man and beasts, the fowls of the air, and the fish of the sea, and not one hair, neither mote shall be lost; for it is the workmanship of mine hand."

A very few words upon the seeming mystery of the same identical body that has been buried in the earth, being raised from the dead and consumed by fire; or whose organization has been in any way whatever destroyed. We declare most emphatically that if this is not the case, there is not a resurrection; neither is there a restoration.

Think you the mother would be satisfied to press to her bosom elements different from those which in mortal life constituted her child; to whom she gave birth, and to whom she supplied nourishment from her own breasts, even though the material of which its body might be composed were quickened by the same spirit which quickened its body in mortality? No, she never would. She would say, and justly too, "Give me my own child;" and unless she is satisfied, that the same elements which constituted the tabernacle of her child in mortality were to be restored to her in the resurrection. she would have sorrow instead of joy; for there would be a constant longing for the lost one.

Again: Would the husband be satisfied with anything less than the wife who was given to him by God in mortality, which gift was made eternal not only by promise but also by sacred covenant? We reply, "No, he would not." So likewise will the wife want her own husband, and the child its own parent. While we have no philosophy to fully explain how this shall be brought to pass, yet the promises made are most emphatic; for all will be restored without the loss of a "single hair or mote."

Alma says, "Behold it is requisite and just, according to the power and

body, and that every part of the body shall be restored to itself." The Prophet Joseph said, "Mothers, you shall have your children again." He also declared, "There is no fundamental principle belonging to a human system that ever goes into another in this world, or in the world to come, I care not what the theories of man are." (History of Joseph Smith, April 7th, 1843.)

The Book of Mormon contains a great many other sayings that are most definite upon this subject, as also the Book of Doctrine and Covenants. Job understood this principle when he exclaimed, "In my flesh shall I see God, and my eyes shall behold and not another." Eschiel saw in a vision the literal resurrection of the whole house of Israel. Jesus appeared in the same identical body that was laid in the grave. Paul declared, "He that raised up Christ from the dead shall also quicken your mortal bodies." John the revelator saw, among other things, an innumerable throng of those who had been redeemed out of every nation, who were brought forth from their graves, and were dwelling upon a redeemed earth. All this sustains the doctrine of a literal resurrection from the deadof man, beast, bird and fowl, as well as the earth itself-a restoration full and complete of every thing that has possessed organic life.

Again, we might say if the identical body is not resurrected, wherein would be the justice of God in consigning to happiness or misery some other element made to represent that body? We see at once that this is impossible. In short, every doubt cast upon a literal resurrection tends to becloud the mind, and must, if indulged in, result in a total denial of the possibility of any resurrection whatever.

To deny a literal resurrection is to throw away the only key that unlocks the mystery of the future, makes possible the glory which is beyond the grave, and which never can be obtained unless the identical body is again united with the identical spirit, and quickened with the power of an endless life.

If the grave yields not up its dead, then is the grave victorious; but if, on the other hand, it is forced to yield them up, as Paul saw it would be, then with him we may exclaim, "O grave, where is thy victory?" The triumph of the Savior of the world will not be complete until every soul that has taberhacled in the flesh, from the days of Adam until the last born in mortalityexcept the sons of perdition-shall have been brought from their graves and placed in that condition of glory which their own acts have merited. Then, and not till then, will be heard the proclamation of the seventh angel, saying, "It is finished, it is finished! The Lamb of God hath overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall the angels be crowned with the glory of His might-the Saints shall be filled with His glory and receive their inheritance and be made equal with Him." Kmen.

JOSEPH E. TAYLOR.

THE DESERET WEEKLY. More than thirty-eight years ago

-on the fifteenth day of June, 1850 the publication of the DESERET NEWS was commenced. Its appearance at first was very modest and unpretentious, being but a small eight-page sheet and issued only once a week. Such a publication would appear insignificant now in comparison with the far more elaborate and artistic periodicals of the present day, but it must be remem. bered that the newspaper business in the West was then in its infancy and the NEWS enjoyed the distinction of being the only publication issued west of the Missouri River. The press, type, paper, etc., for use in the business had to be transported in wagons at least a thousand miles, and at very great expense. Even the mails, conveyed by the fastest means of transit then in use, were weeks and sometimes months traversing the waste which intervened between civilization here and elsewhere. The population of the Territory, upon which the paper was necessarily dependent for its circulation because of the isolated condition of the settlements, was very meagre and the people so extremely poor that they could scarcely indulge in the luxury of a newspaper at any price. Considering all these facts, the publication of the paper in that early day was quite a venture and its continued existence during the vicissitudes which beset it was little less the marvelous.

When in 1858 this Territory was invaded by an army and the settlers abandoned their homes and removed southward, its publication in Salt' Lake City was necessarily suspended, but soon afterwards resumed in Fillmore, Millard Co., where it continued to issue until peace was restored, when the press and fixtures were returned to this city.

Hampered by want of means, by failure to obtain the necessary supplies of material from abroad and having to resort to the alternative of making paper occasionally by hand in the most primitive manner until paper-making machinery could be imported and set in operation, the NEWS struggled on during those early years, and in course of time the original weekly edition was supplemented by a semi-weekly and then a daily. These latter during recent years, since the mail facilities have become so greatly improved throughout this region of country, have' to a great extent supplanted the WEEKLY NEWS, its circulation of late being chiefly confined to those places which are least favored with frequent mails.

The time seems now to be ripe for a change to be made in the weekly edition, to extend its sphere of usefulness and render it more acceptable to its readers. The NEWS was not v started in the early day to which allusion has been made as a speculation, nor has it been carried on since for such a purpose. It was designed as a means of supplying the people of this country with the news of the day, defending their rights and liberties, advocating the principles of the Gospel and laboring in the spiritual and temporal interests of the Latter-day Saints, whose official organ it is and has been since its inception. How well it has succeeded in filling its mission the public must judge. It is contrary to the custom and policy of the NEWS to indulge in self-praise. It is perhaps safe to presume, however, that every intelligent, thoughtful patron of the NEWS has wished on reading many of the articles which have appeared in its columns that he could have them compiled in a suitable shape for binding and preserving for future reference and perusal. Neither edition of the NEWS has been in suitable form for such a purpose. If a person were to preserve the papers and have a volume bound it would not only be cumbersome in size, but devoid of an index, and hence it would be difficult to find in it what might be wanted.

It is now proposed to select such articles from the daily and semiweekly editions of the NEWS as will be suitable to preserve in bound form and compile therefrom, and from such other original and selected articles as may be necessary, a magazine which will take the place of the weekly News with a change in the title to that of the DESERET WEEKLY, of which the present is the initial number,



It is intended to have it combine in some degree the characteristics of a newspaper and magazine with a leaning in favor of the latter, the aim being to make a record of current history in the news which may be published that will be interesting alike for present perusal and future reference rather than to pander to the popular taste for that which is sensational, or has but a passing interest. The back volumes of the NEWS contain the best record of the history of the Church of Jesus Christ of Latter-day Saints in existence, but that record is buried in the midst of a mass of extraneous matter which renders it difficult of extraction. In the DESERFT WEEKLY it is proposed to publish items of current and past history, essays and treatises on doctrinal and other subjects, biographical sketches, reminiscences of experience, poetry, miscellany, answers to correspondents. and other matter, interesting alike to present and future generations and so provided with tables of contents to each number and a complete index to each volume that any particular article may be readily found.

The hope is indulged in that many patrons of the EVENING NEWS and SEWI WREKLY NEWS may also subscribe for the DESERFT WEEKLY, notwithstanding the latter may be partly made up from articles from the former, in view of the advantages pointed out and others they will doubtless discover.

The price of the weekly NEWS \$2.50 per year-will be continued for the present publication, but inasmuch as a whole year's magazines would make too bulky a volume if bound together, the year will be divided into two volumes, and if subscribed for singly the price will be \$1.50 each.

The numbers as issued weekly, or the complete volume when bound, will constitute a most appropriate present, and the propriety of making use of the same in this manner is suggested to those who can afford to so invest, with the assurance that worthy objects of their bounty in this line may be readily found in this community or among poor Saints or traveling Elders abroad, who are hungering after the printed word. Nor could a better medium be found to enlighten strangers throughout the world in regard to the principles of the Gospel and the circumstances transpiring in the midst of the people of God, and if and greatly assisted the little ones to freely made use of in this manner it sing. Her mother was President of

missionary work in which the Saints are engaged.

In conclusion, it is hoped that the patronage extended to the DESERET WEEKLY will be such as to encourage its publishers and enable it to accomplish all the good for which it has been designed.

HOLIDAY CHANGES.

In days agone, ere Edmund's-Tucker law, Dark curtains o'er fair Utah seemed to draw. How sweet and joyous came our Christmas cheer, How gladly welcomed we each bright New Year.

Is't but my fancy that to-day seems dull, That o'er all things hath crept a solemn lull? Smiles are profuse, as in the by-gone years, Yet 'neath so many, linger pent-up tears.

In graveyards everywhere, are mounds new made; How many forms beloved therein are laid! Young men and maidens, parents, infants sweet Where is the heart untouched, which still doth beat?

Nor is this all: Friends into prison thrown, Some mobbed and whipped, and one's sad fate unknown!

Can Zion merry-make and laugh to-day? Is't not more fitting that we fast and pray?

Young folks and little ones must foyous be: We would not check, but aid their artless glee; But off remind them, 'mid their festive cheer, Whence come their blessings, Whom they should revere.

Who hath not felt the mighty force and weight Of changes vast in Eighteen-eighty-eight? What Eighteen-eighty-nine's events will be, We feel some impress of, but cannot see.

Good-bye, Old Year! and New Year welcome quite! Whate'er thou bringest, we must know, is right; Though earth should reel 'neath Truth's avenging rod,

Still will we serve and praise the Lord our God.

And there will come a time, a glorious day, When sin and sorrow will be done away; When with true bliss well celebrate the Birth, Which causeth Peace to reign o'er all the earth. Luna.

MISCELLANEOUS.

DEATH-BED SCENE.

I TRUST you will give me space in your valuable paper for the following items from this part of the country in regard to a peculiar death scene in the family of Brother A. S. Farnsworth. Six months previous to the death of his daughter a personage in the form of a woman appeared to her, and conversed with her for some time. She dreaded to die, thinking her mission was not ended.

From her youth up she had been an obedient and affectionate girl, observed the Word of Wisdom, and in every way had striven to be a good Latter-day Saint. She was Assistant Secretary to the Primary Association, did most of the writing, would serve as a powerful aid in the the Association. The poor girl ling- were all very joyful.

ered for eight weeks and then passed peacefully away.

During the last four weeks of her sickness she earnestly called for the Elders to administer to her, hoping that she might recover. The messenger that appeared the second time said to her, "May, you are coming very soon." She told her mother what she had heard, said her time had come and that she felt very happy, and would not want to return only "on ma's account." She asked this messenger, "Do you answer our prayers?" "Yes, May," he said. "Will I get well?" she inquired; but he answered not a word. As soon as she told this to her parents their faith failed them in administering any longer and felt ready to give her up, and acknowledge the hand of the Lord. During the four weeks she was conversing with messengers she saw her future Home but could not describe it. She felt happy in the thought of "going Home," as she termed it--it was such a beautiful place. She told her father to make her coffin fully large, and was prayerful day and night during her sickness.

She was born in Richfield, Sevier Co., Utsh, on the 7th November, 1874, and died November 10th, 1888. Typhoid-fever, at first, changed to inflammation of the bowels.

Her death occurred just six months from the day she first saw the messenger. Her witness of so many things from the unseen world is remarkable for one so young. The deceased girl was the daughter of A. S. and Mary Farnsworth. Her faith was strong until the messenger told her her time had come, when she expressed an earnest desire to go to the Home beyond.

Ever praying that faith may increase among the Saints,

Your brother in the Gospel,

8. S. H. MancosWard, Colo., San Juan Stake.

A DREAM OR VISION.

Some time in November last, after having done considerable work in the Temple for my dead, I went to bed as usual, and lay meditating upon Temple work. I heard the clock strike twelve, when my mind was led away, seemingly a long distance, to the foot of a very high mountain; but by what means I got there I do not know. I looked up the mountain as far as my eye could reach, and beheld, as if in another world, a multitude of people. A man came past me and went right in amongst the multitude, who

While I was looking wonderingly at the happy throng, I saw with unspeakable joy my father and mother near me. looking as they did when alive, only more pleased and happy. The man mentioned above seemed as he passed among the people to electrify them with joy. He said to a woman, "I have come to let you people know that they are doing a great work down there for you." "Down where?" she asked. "There is a place down there called Manti Temple," he answered. "How de you know ?" the woman asked; to which he answered, "I have just come from there." At this the woman broke into exclamations of joy and praise to God, in which the multitude joined. "I must go," the messenger said, "and let other people know." They were unwilling to let him go; but he departed.

The people appeared to increase immensely in number around the place where the information was received. until it seemed like an extensive valley filled with persons who were still gathering and rejoicing, and filling up the space as far as the eye could reach.

A this juncture a strange and unpleasant looking individual came up to me and asked me sneeringly what I wanted there?

"I have come to the light," I answered. "To the light," he replied grafily. "Yes," said I, "to the light; Daniel Roher-we were rewarded some love darkness more than light, because their deeds are evil, and I have come to the light to make my deeds known." Upon this he vanished.

Then it appeared to me that I returned; but how I got back I knew not. When I awoke the clock struck three, so I had been in the condition I have described for the space of three hours the happiest three hours I ever spent in my life.

I am now nearly eighty-two years old, and I write this (trusting you will publish it) in order to encourage my brethren and sisters in the great and grand work of redeeming the dead. JAMES GLEDHILL,

Gunnison, December 18, 1888.

A CASE OF MIRACULOUS HEALING

LAST night in company with one whom I baptised thirty years ago in Georgetown, Mahaska County, Iowa, I was recounting the results of one week's work in that part of the country. The circumstances were of the weather was so cold that the a peculiar character. Only one individual in that neighborhood belonged to the Church of Jesus Christ of Latter-day Saints. He was dangerously linger's sisters, three of his pulse is mustaken for strength, love

sick, and was pronounced by his doctor, Ezra N. Woodworth. to be dying. The doctor remarked to a brother of the dying man, "If the "Mormon" Elder who has just arrived here should heal your brother and I do not care what course he may take, I will be a 'Mormon' and go to Salt Lake City; the best board of physicians in the world cannot save him."

After anointing with oil and the laying on of hands, God's power of healing became manifest and many of the friends of the supposed dying man, believing, rejoiced and praised God.

Doctor Woodworth, on coming in soon afterwards, examined his patient and exclaimed: "Mr. Stevenson, there is nothing to hinder this sick man from getting well; he has undergone a change." To this I replied: "Doctor, you will have to go to Utah, or else take your words back. But this man being healed, and his being able to drive a team across the plains next spring will not make you a Mormon."

Soon after this I preached by invitation in a log school and meetinghouse, which was fille i with an attentive audience; and subsequently, when Dr. Woodworth and myself gave out an appointment to hold forth at a double frame house at Hopewell, near by, at the request of a relative of the sick man-a Mr. for our labors with abuse from a Methodist minister, who threatened to incite the people to mob us.

It was interesting then to hear Dr. Woodworth say: "Go on, Mr. Stevenson, and preach. You have friends enough to protect you." The doctor and others were quite prepared for any emergency. Although it was a very cold and snowy night, we had a crowded, quiet and attentive congregation.

The sick man was healed. His finger nails and toe nails fell off in consequence of the disease, but he recovered and in the following spring drove a team over the plains, and This lived 20 years afterwards. man's name was Jesse O. Ballinger, and he died firm in the faith at Springville, Utah County, Utah, where many of his friends have gathered. Soon after this powerful testimony, we baptized a brother of Ballinger, in Georgetown, on the 5th of December, 1858, at which time water was frozen on his hair and clothing before we arrived at the house. Subsequently two of Bal-

nephews, besides other relatives, and several of his friends, gathered to Zion, and now number in Utah, all told, about 150 souls, all from a small beginning of one week's work in 1858.

We were able, while spending our Christmas eve of 1888 together to review the past with satisfaction, and were surprised at the result of our past labors, thanking God for His mighty power.

EDWARD STEVENSON.

Pleasant Grove, Utah County, Utah, December 25th, 1888.

THE NEW DANGERS OF SENSA-TIONAL FICTION.

THE danger to the community in the yellow-covered romance has been so long celebrated that it has become somewhat tedious. The daily newspaper constantly gives us fresh revelations of gangs of boyburglars, haunts of infantile pirates, or perhaps some secret order with dire oaths and bloody daggers. We are ready to cry out that the public health demands a censorship, that our boys are too precious to the State to be left to such a diet of horror and crime. Indeed, we draw the cords a little tighter round our girls also, lest they, too, fling away home for a sensation, and do more than dream of poison or coachmen. It were better if our anxiety came to something, and remedy were to wait upon alarm; but since we are content to meditate upon the evil, let us follow the matter to the end, and see how far it extends; let us see where, perchance, it is leading us, also, the grown-up children-this new conduct of life, this government of novels. A clever observer once declared that the main use of newspapers was to cause all the world to think alike at the same time, and that out of such common thought might come any great revolution in ideas or action.

Novels will answer the same purpose if they are only widely enough read, and perhaps they are even stronger motive powers. It may not be malapropos, therefore, nor altogether without value, to consider the probable effect upon the general public of certain wonderfully successful novels of the day. The survey is by no means reassuring. Life and religion, one and the other, are being swept along by the wind of fashion just now, and it must be that shortly we shall be overwhelmed by the gathering whirlwind. The most popular novel of the season makes life one wild rush of passion; im-

heaven itself is brought down to the level of a Mohammedan paradise. The even tenor of a woman's days is exchanged for an existence of leaps and jerks; clothes become "vital with emotion," and even such stolid things as houses and furniture grow "instinct with suffering"---whatever that may mean--in this new life of the soul.

It is but a trifle in the midst of the more serious matters, that complete changes of wardrobe must needs be ready for every changing mood, and that whole suites of apartments must be dismantled and refurnished in the brief hours of a single night, lest the surroundings fall out of harmony with a sudden phase of feeling. Even blessed sleep, it would seem, has grown a trifle critical in these artistic days, and comes not for all our wooing until we change our bedstead! All this is somewhat trying and inconvenient as a rule of life, but we must make shift to follow on as best we can. How shall it be, again, but that happily married readers shall question the vows they have paid at the altar, if, mayhap, they were repeated vows? A book full of storm and struggle to prove that second marriages are bigamous may well unsettle its admirers, and cause much foolish rending of heart. "Fools rush in," we know of old; but what of the consequences when they draw after them long trains of "silly women," to invade the holy place.

Yet these lesser and greater evils are but incldental to the view of life presented in such a book as "The Quick, or the Dead?" Its fair author is reported to have said that nearly a thousand women have written to Barbara's creator in gratitude and sympathy. This, then, is the type of woman the uncounted, silent multitude is emulating, and these less contained ones are admiring. We shall shortly see our young, unformed, all-ignorant girls making a religion of their emotions regulating, life by their impulses, acting out every whim borne of the sky or the rain, turning passion into play and play into passion, shaming Venus herself in her own bowers. But as if it were not enough to smirch the sanctity of the life that now is, we must tear asunder the bonds that bind us to heaven.

Again at the bidding of a woman, we are called upon to see the dread result of too much religion. It is difficult to discover just what "John Ward" was intended to teach. Perhaps its clearest teaching is the vigorous lesson of the holy duty of med- the strife between the higher forces there? That is a question very often

is degraded to the lowest plane, | dling. But further than that, Helen, who has no religion at all except to pick apart that of other people, is the patron saint of the book; John, who certainly believes in his faith and has the courage of his convictions, is its Mephistopheles. Let us all give up our faiths, and teach those about us to give up theirs, and let us-what shall we do? There does not seem to be much answer at hand. Many a half-thinker will confound John Ward's temperament with his faith. and glorify Helen's disposition into the religion of which she had not a scrap, but which she so sorely needed. And meanwhile the morbid conscience of him-or more likely of her-who has somewhat confusedly based holy living on certain long-believed and neverscrutinized doctrines, suddenly finds itself confronted with the manœuvres of a sham battle of beliefs. Uncounted damage is like to result in the destruction of the mimic forces; in faith shaken and courage daunted by a fight that means nothing, a defeat where the enemy are but friends clothed for the time in the garments of an imaginary hostility.-Anna L. Dawes, in the Critic.

THE HUMAN MYSTERY IN HAMLET

For more than a century Hamlet has been the "wonder and despair" of poets, actors, medical experts, and philosophers, and despite the vast literature that has been poured forth on the subject, the problem of Hamlet's real or feigned insanity still remains unsolved. This "masterpiece of the master mind in literature" has not yet ceased to hold its universal power and fascination upon the minds of men, even though its mystery baffles discovery and the riddle remains a riddle still. Thus far the discussion has been mainly between two classes of contestants, the advocates of the theory of genuine insanity and those who claim that the play is a representation of feigned insanity. In his work entitled "The Human Mystery in Hamlet," Mr. Martin W. Cooke joins neither class, but after declaring that both theorice ore erroneous, and that neither can ever be fully established, he presents an original and able solution of the puzzle. His view excludes the idea that Hamlet is intended to present any single individual or person. He believes that the office of the character is to exhibit typical mental struggles. Hamlet is not a person, he is a type. The play is a drama of the inner man; it is the spiritual tragedy of humanity,

of the being and the lower. In other tragedies Shakespeare exhibits individual men; in this one-man. In each of his other tragedies he has portrayed a hero whose mind is controlled abnormally by a single passion or group of passions, and by the conduct, speech, and results are shown the effect of the sway of such passions on the mind.

Hamlet is a concentration of all tragedies. In him every passion is an active, powerful rebel against the will, and the forces which should determine action counteract and cripple each other. His will is opposed by the powers within him. As in the old Greek plays, men hopelessly struggle against fate, so Mr. Cooke sees in Hamlet a being commanded by a supernatural power or will-a will not of this world. "He is a player acting the part that typifies humanity in a play that sets forth man's spiritual life in worldly conditions under pressure of the law of the supernatural." This antagonism between man's will, influenced by his passions, and the all-controlling Will above him, is the theme of some of the great poems of antiquity, and Mr. Cooke has shown that there are some very striking parallelisms of thought and phraseology between these and the play of "Hamlet." His quotations from the "Electra" of Sophocles and the "Æneid" of Virgil indicate that Shakespeare may have found in them the suggestions of his own play, and as Orestes was driven by the Fates, and Ænes governed by the gods, so Hamlet was made to illustrate "the irresistible power of the supernal upon man." The author, who is president of the New York State Bar Association, has elaborated his theory with a skill which shows familiarity with his subject, and while it may not be accepted as conclusive by all Shakesperean critics, it is certain to gain interest and attention .- Public Opinion.

LIFE AT THE WHITE HOUSE.

PERHAPS the lady readers of the Sentinel might like to know something of the experiences which Mrs. Harrison will have when she reaches Washington as the wife of the President. Will she pack simply her trunks with wearing apparel and move into a house completely furnished and filled with beds and bedding, silver and tableware, servants and cooking utensils, or will all or any of these have to be brought along or provided after she gets asked, and with it a good many others, as to horses and carriages. coachmen and waiting maids, cost of and payment for the necessaries of the kitchen and dining room, etc. It is a curious fact that all the Cabinet officers are furnished with horses and carriages at government expense, but that the President is not. The Cabinet officers are furnished horses, carriages and coachmen, and the horses are kept at government expense. If the President wants any of these things he must supply them himself. There is a stable near the White House, built during Grant's time, with plenty of room for horses, but every president who comes finds it empty. And, of course, it costs him lots of money to fill it. Whoever sells a horse or carriage to the President of the United Strtes expects to get about 25 per cent more for it than he would if he sold it elsewhere. Of course, the President must have three or four carriages and several horses. Whether General Harrison will bring any with him or buy them is not known. Probably he will buy new carriages, and, of course, a President's horses must be thoroughbreds. And he need not expect much of them after he gets through his term in the White House either, for Washington pavements are hard on horses, as President Cleveland's big seal-browns show. The President is also obliged to furnish his own driver. Albert Hawkins, a big colored man whom Grant brought here before he became President, is still driving at the White House, as he has done ever since Grant's term, and will probably be re-engaged by Mr. Harrison; but if he does it will be at his own expense, for the government does not pay Albert's salary.

Inside of the White House, Mrs. Harrison will find employes waiting to be re-engaged and paid for their services. The steward, who has charge of the kitchen and diningroom, the various subordinates who sweep and dust and cook and attend to the table and table ware-they are all private employes. Down in the basement, if you pass at the proper time, you see the laundry work of the White House going on. All of these employes are, however, paid privately. Of course, there is a yearly appropriation for the contingent expenses of the White House, but this is intended more to keep up the furniture and furnishing generally than to pay the cost of the President's living or the hire of his servants.

One thing that Mrs. Harrison will find is a completely furnished house solid silver, the finest of china, linen for the table and bedchambers, elegant furnishings in the parlors and fairly good in the private parts of the house. The private diningroom is on the first floor, just across the hall from the state dining-room. This is the only room on the first floor used by the family of the President. The parlors are used for callers, and the entire family or "living" rooms are on the second floor. There are, perhaps, half a dozen of these, scarcely more; a sitting-room or two near to the circular "library-room," where the President sits during his business and working hours, and several handsomely furnished bedrooms and dressing-rooms. An elevator carries the family down stairs at meal times, and when they go down for other purposes if they desire it; as a rule they walk up and down the broad, easy and luxuriously carpeted stairs and through the handsome and always attractive corridors which lead the way to the dining-rooms and parlors on the first floor. There they find everything ready, for the experienced steward is able to relieve the mistress of the White House of all the cares of housekeeping-if he is well paid for it.-Milwaukee Sentinel's Washington Letter.

HOME AND HEALTH.

It is said by Eleanor Bates, in Daughters of America, that a lady once attended a concert, at which she fell into a discussion with a friend concerning diverse modes of cookery; the theme of the conversation proved more enchanting than the music, which came to a sudden pause just as her unruly tongue, in spite of heuself, proclaimed in hearing of the whole audience to their undisguised delight, "We fry ours in butter!"

Beloved sisters, fry no more in butter, it is expensive, burns easily and needs constant watching. Not many of you turn to lard, that modern American product which has been scornfully thrust from foreign markets. The housewife who raises her own pigs on the banks of a running stream and feeds them plentifully on sweet corn meal and buttermilk-she and none other may use lard without fear and without reproach, but the lard of the market is fearfully and wonderfully made. Produced from unclean, sometimes diseased animals, and as proved by recent revelations, more often adul-

some article of food. Let us forthwith inaugurate a crusade against it.

What then shall we use for frying? Clean beef drippings are delightful in their way, but some of the objections always made to animals fats are in place here. There is an article, however, against which none of these can be urged. It is cotton-seed oil.

You don't like the taste of oil? Do you like the delicate flavor of fresh, sweet chicken fat? The tastes are almost identical. The cost is less than that of lard. A kettleful may be used again and again. It will cook without burning at a much higher temperature than either butter or lard. It being purely vegetable, can carry no trichinæ, no form of scrofula into the human system. It "takes up" in cooking less than lard. Its merits have long been known to foreign chefs, and are proclaimed aloud in cooking schools, though sometimes disguised under the name of olive oil. They who have used it the longest, are its warmest friends and firmest adherents.

Most people can enjoy a good dinner, the appetite being the result of exercise and the performance of the day's duties; but many complain that "nothing relishes for breakfest." A few plain dishes, plain and simple, may tempt the taste; all are very easily prepared and inexpensive as well.

It takes but a few moments, with a good fire, to make the following: Over a quarter of a pound of highly flavored cheese, thinly sliced, pour half a pint of sweet milk. Put in a frying pan, and add a good pinch each of salt, pepper and mustard, and a piece of butter the size of an egg. Stir the mixture constantly, and cook moderately fast. Roll three soda crackers very fine, and sprinkle in gradually. It will then be about the consistency of an omelet. Roll up neatly, turn upon a hot dish and serve at once.

A piece of smoked salmon, well freshened in warm water, dried in a napkin, delicately broiled, and well buttered, or a clear, thick piece of salt codfish, treated in the same way, and served hot, will sometimes relish, when nothing else will, and both are recommended by physicians as a stimulant to the appetite of convalescents. It adds greatly to the attractiveness of both breakfast and dinner that it should be served hot, a point that is often apparently lost sight of.

recent revelations, more often adul- Another plain dish made from terated than not, it is an unwhole- cheese is the following: Slice and

melt a quarter of a pound in the oven; then add one beaten egg and a wine-glass of milk. Beat all these together, return to the oven and brown. It requires but a few moments.

Fried apples, though a very oldfashioned dish, taste well for breakfast. Lay some small bits of salt pork on the griddle, and remove when the griddle is very hot, and lay pieces of fair, tart apples, as large as can be cut, skin uppermost, on the griddle. They must be laid singly, like buckwheat cakes. Cook moderately fast, turn when brown, and sprinkle with salt. When softened thoroughly arrange on a dish. They will be found very palatable. The apples should not be mellow.

LIFE IN OUR REGULAR ARMY.

THE following is communicated to us by "A Soldier," who writes from Fort Lewis, Col., under a late jate:

In this great country, where a regular standing army is so unnecessary, the public can afford to look with indifference on matters solely connected with it; but once in a while they are forced to think of its management or rather its mismanagement, which is so glaring that it forces itself on the attention of the public at least annually, when we have the Commanding General's report. This document has become a continual wail deploring desertion. and making suggestions of lame remedies for its prevention.

The writer of this letter, for publishing from an enlisted man's standpoint, the cause of so much desertion, was accorded the severest punishment in the power of a courtmartial to inflict, but the punishment has certainly not changed his opinion in the least. In his report just published General Schoffeld says there were 2,486 desertions from the army during the past year. This may look enormous to those who have not been troubling themselves much about former reports, but to those who are either in the army, or who take sufficient interest in it to read anything about its workings, this aggregate is indeed a small one.

In 1881 the desertions numbered 2,361; the next year they rose to 3,741; the two following years they were 3,578 and 3,672 respectively. An improvement was effected in 1885 and 1868, when the numbers fell to 2,927 and 2,090. This improvement was caused by an order from the war department severely censuring the officers for the tyrannical manner in which they enforced military York. The great Plate country is which he has had built.

discipline, but the officers soon forgot the order and again reverted to their old game of persecution, tying men up by the thumbs, "spread eagling" and otherwise torturing their victims in the name of military discipline, when as a matter of fact the punishments were for the most trivial offenses, or none at all.

No wonder then that desertions increased. They will continue to increase as long as the men are treated not indeed like soldiers, but worse than Russian Nihilists, who have been caught plotting treason against their Czar. I have in my mind's eye a case which recently oc. curred right here, as an illustration of the severity and wanton cruelty of the punishments inflicted. This was a recruit who had unfortunately became obnoxious to a petty officer who, as a punishment, ordered him to remove some indescribable filth which by chance was in the vicinity. To this the soldier objected until he could see a superior officer. He was thereupon ordered into a dark cell were he remained till general charges were preferred against him for disobedience to orders, and he was sentenced to hard labor for eight months and to forfeit eighty dollars.

This is one of the many cases which are of frequent occurrence and which are a disgrace to our army. Of course I don't want it to be imagined for a moment that all officers in the army are tyrannical or oppressive. Certainly not. As in every other profession, there are good and bad wearing the shoulder stripes. But from my experience I can say without fear of contradiction that both good and bad trample alike on army regulations every day in the week and can continue to do so with impunity as long as reports or complaints to superiors from enlisted men must pass open through their hands.

There are other reasons for desertion I admit, but this I hold is the chief one, overtopping all the others.

OUR ARGENTINE RIVAL

ONE of those economical phenomena which periodically disturb the industrial world is now presented in the enormous growth of the trade of the Argentine Republic in South America. Curiously, at the present time, the financial needs and demands of this rich agricultural region have caused securities to fall on all the European continental bourses, as well as on the stock exchanges of both London and New

drawing gold from London. The Bank of England raises its rate of interest in order to check the outflow. The consequences are that 10 per cent a day is the charge for carrying American securities in London, and so that Babylon of banking cities ships them home to New York and a market. Argentine borrowings in Europe have risen to phenomenal proportions. Meanwhile the interest to us in all this phenomenal financiering-in this second edition of George Law's Panama scheme, or the catastrophical South Sea bubble-is the fact that all these millions of gold and paper now rushing to fresh fields of economical expenditure on the banks of the Rio de la Plata are to be returned to Europe transmuted into grain, provisions, wool, hides and coffee. So that, unless a terrible financial fiasco is to result from these investments of European capital, in a few years South America will beat India outof sight as a competitor of our agricultural industry. Here we have a country most of which a few years since was in possession of Indian tribes, and which did not contain half the population of the city of London, now competing in the money markets of the world with the most powerful nations for means to develop resources which are all but unlimited. The Argentine Republic extends over an area as great as all Central and Western Europe combined; its fertility, together with the yet undeveloped wealth of its mineral resources, indicates that it is well able to sustain as numerous a population as the part of Europe alluded to; its extent in latitude is greater than that of any other existing country if we except the comparatively useless foreign regions of British America and of the Russian Empire. This is the country which, having exhausted the spare gold of Europe, is now tapping the enormous hoard which the United States at present controls, and which in turn is to be used in order to build up a new rival not only to our farming community in the markets of the world, but to our railways as transporters of our agricultural products.-Chicago News.

Twenty-five presidential terms will have ended on March 4 next.

Mr. Gladstone has been examining his correspondence, and, after having destroyed a very large number of letters, has set aside 60,000 for preservation in a fire-preof room



SALT LAKE CITY, UTAH, SATURDAY, JANUABY 5, 1889.

POWER OF THE PRESS.

When dangers darken e'er the land. And gathering tempests rise, And lurid lightnings glance and gleam Along the murky skies

What trusty guardian seek we then To shield us from distress. And 'neath its shelter feel secure?

NO. 2.

The Press, my friends, the Press!

When rulers fail their faith to keep, And use their power for ill, And in the sacred name of Right

Their selfish aims fulfil;

When injured Justice lifts her head, And dares to ask redress

Who pleads her cause with clarion voice? The Press, my friends, the Press!

To keep the boon our fathers gave, For which they fought and died The beon of Freedom, bright and fair, A nation's dearest pride!-

What power beneath the arm of God Do Freedom's sons possess, That holds the tyrant in its grasp?

The Press, my friends, the Press!

The Press, my friends, the Press-it speaks The burden of our souls ! If gay, it laughs; perplexed, it guides; Or vexed, it thunder rolls! Then should we guard it pure and free, That heaven may ever bless

Our champion, advocate and guide; The Press, my friends, the Press!

-Selected

DANGER ON THE WATERS.

MARITIME disasters have been so frequent and appalling during the past few years as to shock the civilized world. They have not been confined to calamities upon the broad bosom of the ocean, but have occurred inland upon navigable rivers, which should naturally be free from such occurrences. Neither have they been exclusively the result of furious storms which lash the waters into an ecstasy of rage, snapping huge timbers as if they were frail pipe stems, and engulfing ill-fated vessels with their unfortunate living freight. The most dreaded of all catastrophes, the "ship on fire" has been an incident of great frequency, resulting in the most horrible holocausts.

asters, has been such as to constitute a latter-day phenomenon. Thinking people are led to reflect upon the conducing causes, but the solution of the question is enveloped in mystery. Those who are religiously inclined regard it as a sign of the times, in unison with affairs in general, which are sadly out of joint. A few days since, in treating upon existing conditions and what they indicate, we referred to a specific prediction made by Joseph Smith, the Prophet, to the effect that peace would, "not many years hence," be taken from the earth. In connection with this allusion it was shown that a comparatively pacific spirit throughout the world was being supplanted by the genius of contention, and combinations constantly arising in every phase and department of life, each pitted against the others, while the associations themselves, were racked with internal splits. These conditions are developed in all departments, from the smallest concerns of men to those involving the relations of nations and kingdoms with each other. These are the incipient stages of war, being the primary elements of actual conflict.

The object of treating upon the subject was to show that the Prophet had predicted, by inspiration, the present situation, besides pointing by the same divine gift to a still more appalling state of affairs which would be the legitimate outgrowth of the incipient elements of gigantic contention. For the same purpose we direct attention now to the phenomenal destruction of late years upon the oceans and navigable rivers of the world.

On this subject the Prophet Joseph Smith made a direct prediction, the indications for the fulfilment of which before a great while are

The increase of maritime dis-prophecy containing this forecast occurs on page 229 of the Book of Doctrine and Covenants, and embodies these words: "Wherefore, the days will come that no flesh shall be safe upon the waters."

> The safety with which companies of Latter-day Saints have traveled over the ocean on their way to the gathering places of the Church has been a marked feature in the history of this people. This being a gathering dispensation, those who have received the Gospel through the preaching of the Elders have flocked to where the main body of adherents was located like doves to the windows. Hundreds of companies have traversed the ocean on the way to central points, yet not one casualty of any extent has ever occurred on the journeys. This providential preservation has been the result of the fact that the overwhelming bulk of the people composing those parties of pilgrims have been the honest and pure in heart. Those of a contrary quality have been rare exceptions. It appears, however, that the virtue of the main body will not always be effective in preserving those who are not pure and upright. So great will become the danger of maritime travel, on ocean and river, that only the worthy will have the divine providence thrown over and around them. Hence the revelation already quoted from says: "And it shall come to pass in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright of heart."

UNWITTING WITNESSES.

T. THE theory of evolution, or the gradual unfolding of physical life, supplemented by the unnatural and gruesome vagaries of Darwinism, came like a palladium of comfort strongly marked. A portion of the and license to a corrupt and atheistical generation. In these pestilential vapors infidelity might feast and immorality could revel as congenial caurian life in a death-swamp. But as electric flashes purify the atmosphere, and sun-beams dispel noxious vapors, so have startling discoveries and the bursting forth of a flood of pure light made wide rifts in the clouds of error, and shattered many a fancy dream of truth-smothering and false science.

The cherished theory of delving antiquarians is that man has existed upon the continent of America for hundreds of thousands of years that he has gradually advanced through a series of progessive stages, from a primitive crudity lower than that of the most abased brute-that his ingenuity and natural capacity for invention and improvement developed with his growing perceptions of necessity and comfort. This mist of murky vapors still bewilders many honest minds, and retards the progress and useful efforts of archæological researches.

It is one of the positive declarations of radical evolutionists that animals peculiar to the primal status of life moved about upon the wild and desolate regions of America a million years before man made his appearance. These animals were of the huge and uncouth types, known as the mastodon, migatherium, the mylodon, and others-all supposed to be extinct. But in 1857 a fragment of a human skull was found associated with the bones of the mastodon in the auriferous gravel of Table Mountain, California. at a depth of one hundred and eighty feet. Dr. C. F. Winslow sent it to the Natural Historical Society of Boston; and a fragment was also forwarded to the Philological Academy of Natural Science.

In 1866 another almost complete skull together with some other fragments of human remains was found, as announced by Professor J. D. Whitney, Director of the Government Survey of California. This relic is known as the "Calaveras skull;" and beside it were found the remains of mammals, fossilized wood, and a land snail shell. (See Whitney, Auri. Gravels of Ser. Nav.)

Gravels of a similar kind, and supposed date of deposit, have yielded the bones of extinct animals. The Marquis de Nadaillac says: "There are deposits in California and Oregon, where the remains of elephants and mastodons might be had by the gigantic wagon load. Besides. pachy-dermata, we meet with ex-

several kinds of horses. It contains elms, figs, alders and other descriptions of trees; land-points, stone hatchets, mortars-doubtless used for grinding grain and other kernels, and bearing witness to the presence of man. These have been found buried beneath beds of lava." (Pre-historic America, page 42.)

Whitney, in reporting his discoveries to M. Desar, says: "My chief interest now centers in the human remains, and in the works from the hand of man that have been found in the tertiary strata of California, the existence of which I have been able to verify during the last Evidence has now few months. accumulated to such an extent that I feel no hesitation in saying we have unequivocal proofs of the existence of man on the Pacific Coast prior to the period of the mastodon and the elephant. You may rely upon my publishing this fact, with all its details, so soon as the necessary maps are engraved and I have made 'a complete geological survey of the regions." (Revue d' Anthrop, 1872, page 760.)

It is further claimed that, as landheads and arrow points, hatchets, etc., have been discovered near and mingled with the remains of these animals, they were attacked and killed with them; so that not only did man appear contemporaneously with them, but that with these feeble weapons he succeeded in vanquishing his gigantic foes. While trenches were being dug for gaspipes at a large city in one of the Southern States, about ten years ago, the work-men came to a buried forest. at a depth of sixteen feet. Amongst the trunks of trees and fragments of burned wood lay a human skeleton. The discovery drew the attention of curious scientists, who commenced to speculate as to the length of time the trees had been buried. Doctor Bennet Dawley gave it as his opinion that the human remains were fifty-seven thousand years old! He must, however, afterwards have discovered an error somewhere; for by a later calculation he reduces the antiquity fourteen thousand four hundred years. (See Short's American Indians, page 123.)

In 1848, Count de Pourtalis found some human jaws, with the teeth still therein, and with them a human foot in a conglomerate of coral and broken shells. These materials were embedded in the shore rocks overhanging Lake Monroe, Florida. Professor Agassiz published the distinct oxen (elotherim), hiparim, and covery to the scientific world, with and refinement. He stood in the

comments thereon, in his "Types of Man," page 352. The learned professor allows the coral bank an age 13,300 years; and for the bones embedded in its bosom 10,090 years. The scientific world, including Syell and Wilson, accepted the data. and discussed them against dissentients for several years. Ultimately the Count himself discovered that he had either been misunderstood, or else that he had made a mistake. However, he put an end to the controversy by declaring that the bones were found, not in a coral bed of conglomerate, but in a fresh water deposit, distinctly characterized by mollusks, such as are found everywhere in the adjoining lake. (American Naturalist, vol. 2, page 423.)

Dr. Foster, in speaking of the Count's back-down, suggested that "the pre-historic forests so-called, successively laid low, with thousands of years between each bed, were trees and other debris brought down by the river in its frequent inundations, and deposited with the washings from the bottom and banks." Thus, one by one, the foundation dogmas of the popular fabric of delusive theories are being frittered away by the silent attrition of these sepulchral evidences of the hoary past. The learned once refute one another. Says Nadaillac in the preface to his work: "The first revelation in regard to the existence of man with extinct animals was received not only with surprise but with natural incredulity. Soon, however, proofs of such weight multiplied that doubt became no longer reasonable, and we are now able to assert with confidence that at a period from which we are separated by many centuries man inhabited the earth, already old at the time of his appearance." The Marquis might have stopped with this, but he must go on and show his infidelity thus: "The length of this period can be measured by no chronology; no calculation can compute it; history and tradition are silent with regard to it."

The one grand aim and effort of atheistical science is to evade moral responsibility. Nothwithstanding this bold denial, there are chronologies, histories, and traditions by which the period of man's first appearance in mortality upon the earth can be computed and ascertained with reasonable exactitude. When man was first created he was a perfect being, organically, and was associated with the highest conditions conceivable of civilization

presence of his Author, and enjoyed that murky vapors of prejudice enthe beautification of his Father's house with the social freedom of a son at home. Who can conceive of it and jealously oppose its coming any deficiency in his natural capabilities, endowments and resources? This was man's primordial state uppn the earth. If he is found at a subsequent period in a condition of abject degradation, we have the very best reasons for attributing the lange to his personal dereliction or hereditary defilement, and consequent degeneracy. History, experience, and the laws of his nature proclaim with a thousand tongues that man is a responsible being. Every law he breaks invokes the acourge; every immoral pollution deepens the gathering shade over his waning glory; every crime of disobedience and cruelty accelerates his downward steps into the valley of misery and wretchedness. , A large division of the antiquarian school insists upon a fabulous antiquity for the original American races. These were led by Louis Agaesiz and Sir Charles Lyell. In the opinion of the latter, "The Mississippi has flowed along her present bed for upwards of a hundred thousand years." (Second Visit to the United States, Vol. II, p. 188.)

There is another class division whose members are more conservative and cautious in construing the language and object lessons of archeology. Among these are the Marquis de Nadaillac. He observes: "Multitudes of races and nations have arisen upon the American concontinent and have disappeared, leaving no trace but ruins, mounds, wrought stones, and fragments of pottery. Then who and what were the first inhabitants of America? Whence did they come? To what immigration was their arrival due? By what routes did they reach these unknown lands? By what disasters were they destroyed? Vast and formidable are the problems involved in these questions; for they affect at once the past and future of the furman' race." (Pre-historic America, page 15.) The manifest candor and earnestness which incite the above interrogations should be met with corresponding desire and sincerity in those who have favorable evidence at their command to solve them.

To this end some powerful evidences can be adduced from that strange and wonderful production, the Book of Mormon, the most startling and unique archeological discovery of the age. We are aware

viron it; that the phantoms of superstition and the fiends of hate guard hundred doctors and about an equal out into the light. But the interesting thir.g is gradually winning its way and emerging from unfavorable obscurity. And surely when such objects as fragments of bones, rusty knives, gruesome skulls, and heaps of animal and human manure (see F. W. Putman's Report to the Peabody Museum, vol. 1, page 484) claim the ardent attention of the scientist, and are objects of microscopic examination, a book of such momentous pretensions as the Book of Mormonwhich has been a foremost agent during the last half-century in proselyting hundreds of thousands. and populating an immense territory -is entitled to a share of respectful consideration.

The following pointed remarks are quoted from vol. 1, page 197-8 and Chambers' Encyclopædia: "Different colonies, voluntary or involuntary, must have reached the New Continent at different times. Whence came the successive shoals of invaders? To this question no direct answer can be given. We can only scan the various routes by which the old world was most likely to people the American Continent." After considering the suppositions that colonies might have emigrated from Behring's Strait, the Aleutian Isles, and the Polynesian Archipelagos, the writer says: "We can hardly conceive anything but barbarism having been conducted to America by any one of them; and instead of being presumed to be so many baits for Asiatic Columbuses and Magellans, must rather be viewed as each a mother country to a new colony, as each a point of departure for a fresh swarm."

> J. H. KELSON. [To be continued.]

OUR CHICAGO LETTER.

CHICAGO, Dec. 21, 1888. Editor Deservet News:

Divorce, dynamite and drunkenness are not the only industries which flourish in Chicago. There is one other which promises to eclipse the three great adjuncts of law, license and liquor. This is abortion. The Chicago Times has been investigating the extent to which the vile industry is carried. A corps of reporters, male and female, explored the city thoroughly and visited a great majority of the doctors and midwives of Chicago. that the venerable relic is unpopular; The result of the investigations thus hard to estimate.

prosecuted is horrifying. The Times has found that ithere are about three number of midwives engaged in this terrible destruction of infantile life. There can be no question as to the veracity of the Times' statements. It publishes the names and addresses of the doctors and midwives who have volunteered for pay to relieve "young ladies in trouble," The charges are very moderate, ranging all the way from \$5 to \$200 per case. This is cheaper than cremation, and nearly as cheap as pig-sticking or ox-butchering.

So flourishing has this business become that an institution on a large scale is specially devoted to abortion. The institution is called a hospital. but it ought more properly to be called "a packing house", or "a slaughter pen" or some such title suggestive of the stockyards. One of the doctors vouches for the institution and for the ability and discretion of its conductors. Here is what he says:

"In yesterday's Times the girl-reporter gave the particulars of her visit to Dr. Hale of 69 East Twenty-second street. It will be remembered he said to her after agreeing to commit the abortion: 'You see it is this way: When you go to this hospital you are expected to remain the full time. Should anything occur soon it would be indispensable to be able to state that you had taken medicines previous to going there, but had given them up because they had no effect. That would explain the event. It's a mere technicality you see, but this is an institution in which preachers and physicians both are interested and is run on very Now, I will give you some pill to begin taking this very night; take two before going to bed and two in principle the morning; they will probably do no more than act as a purgative; it fills the bill, however, of having fills the bill, however, of having taken medicine to bring about the event you desire before going to the hospital. I will give you a note to the superintendent. He is a very the superintendent. considerate man and his wife is an excellent woman. They both know how to keep silent. Take this note and go there tomorrow. He will take you and I will call tomorrow or Monday.'"

This is a subject that cannot be very well touched on without violating much that is considered decent and delicate. The Twnes, however, has gone into the matter minutely, and has published the details of the dreadful trade in a manner comprehensible to the dullest intellect. There are six hundred practitioners, male and female, engaged in this trade of abortion. That is, this number is actually known. How many others there are under cover it is Allowing one

patient per day to each practitioner, that will give us about 4,000 young women per week who are victims of immorality and irreligion.

Of course Chicago does not furnish this vast sacrifice. No, the victims come all the way from Memphis to Minneapolis, from Denver to Buffalo. The strangest part of all this is that the doctors do not consider themselves engaged in anything immoral or reprehensible. They do express a fear of the state law, but God's law has no terrors for them. These doctors look upon an infant much as Charles Lamb would look upon a young roast pig. Elia says: "See him (the sucking pig) in the dish, his second craddle; how meek he lieth! Wouldst thou have this innocent grow up to the grossness and indocility which too often accompany maturer swinehood?" The Chicago abortionist asks, "Wouldst thou have this innocent grow up to become a preacher, an alderman, aye, perhaps a family executioner like myself?"

What a realm of thought this horrible Chicago trade opens up! It takes one away to the banks of the Ganges, to the malarial swamps of Africa and to the rice fields of China. What a vista of social and philosophic questions does not it propound? What a woeful state of religion and morality does it not illustrate? With such a terrible evil at the bottom, vain are all the schemes and systems of social regenerators and scientific reconstructionists. The poor wretch who with a perverted religion throws her new-born into the Ganges, may be a murderer, but still she remains a woman; because of the mistaken sacredness of her deed, the maternal instinct is still preserved to her. But the unfortunate young woman who comes to a Chicago butcher to hide her shame is no longer a woman. In her the maternal instinct is killed. She goes back to her place in society a fiend, a murderer, no longer one of God's creatures. She may settle down. get married, raise children, but from her will come your Giteaus, your Jack the Rippers, your White Caps, your atheists, anarchists and all your pests of society.

The basis of all progress, the foundation of all morality, the acme, in fact of all eugenies is the purity of Revelation teaches this woman. and evolution must admit its truth. The primary duty of a religion founded on revelation is the care, the fostering, the preservation of the instincts of motherhood implanted by young man was the one chosen for the question. The result of the re-God and nature in woman's bosom.

instincts should go hand in hand with a moral training repressive of the physical, the carnal, the criminal desires. With this type of woman is society regenerated, civilization perpetuated, religion made possible, a millennium on earth established, and a glorious heaven in prospect.

Pursue the reverse course, destroy the instinct of motherhood, and forward the animal and carnal and what kind of woman would you have? You will have a monster neither man nor woman, neither brute nor "human-a Catherine de Medici. With such a type no progress is possible, no civilization possible and no religion practicable. Your man of science, your evolutionist, your historian, all alike must admit the truth of this.

There is another view to be taken of the question. These 4,000 young women who fall weekly into the hands of our scientific excutioners, are, it may be safely said, the brightest, the healthiest and most superior of the sex. We all know that the brighter and better a young woman is, the more earnestly is her seduction sought by the dissolute of the male sex. Parents and guardians of such young women cannot be too careful in the preservation and protection of their charges. It is a duty to society, to the community and to the state to protect these young women, to educate and instruct them in the duties of womanhood, and to establish them in their rightful spheres.

Take any of our small towns in Illinois or Michigan, and study the people of that town. You will be surprised at the evident degeneration of the race. It will occur to you as if propagation went on entirely among the riff-raff; to a certain extent, this is so. If, in a family, one or two bright, smart young girls happen to exist, the great ambition of these girls is to become typewriters, stenographers, or book-keepers, and then bury themselves in one of our large cities. The same rule holds with the boys. They, if smart and bright, want to become lawyers and doctors. The result is, the weak and sickly are left at home to propagate, while the bright and healthy come to Chicago to be brutalized, sterilized and demoralized.

Galton attributes the brutality, ignorance and tyranny of the middle ages to the system of celibacy in the church. This took away the men most calculated for paternity and progress. The quiet, mild, moral nothing new has been imported into the priesthood or the monastery, cent election at Holborn furnished The promotion and purity of these while the wild, rude and reckless a slight variety in the course of

were left to propagate the race. There is such a thing as evolution in eugenies, but after all it is only the evolution taught by revelation.

The religious revolution of the sixteenth century brought into existence a married priesthood. But this did not solve the question. We find that a married priesthood devoted entirely to ecclesiasticism is a much worse evil than a celibate priesthood similarly situated. What we want is a religion that in its priesthood unites both the secular and the religious, where the priest and the farmer are combined in one, where muscle and intellect are equally developed. We vant a religion in which all shall be interested, and to which all shall contribute on a distinctly understood principle. We don't want a religion with a begging petition at the end of every sermon. We don't want a religion that every time we sit in a pew a box at the end of a long pole is thrust under our nose. Such a religion is degrading to both priest and layman, and in fact it is only such a religion that can have in it the classes of priests and laymen.

While glancing over the Chicago Advance of Dec. 20th I noticed a communication from Utah. It was a report of some church convention in Salt Lake. It appears there are as many church organizations out there as there are secret societies in St. Louis. I read about the Utah Union, the Utah Association, the A. H. M. S., the Y. P. S. C. E., and a half dozen others, but at the end of the Rev. Mr. Bailey's report is the significant sentence: "If the churches and schools, which have been asked for help for this church, would send in their offerings for the church it would help the pastor, who has assumed a large amount trusting to such response for aid."

Such pitiful begging as this would destroy manhood even in a mule. "

JUNIUR.

EUROPEAN TOPICS.

In England the inevitable and wearisome Home Rule struggle is again in full swing. After the first few weeks of preliminary skirmishing, the campaign has been fairly The characteristics of the begun. struggle do not show the slightest variation. The same old well-worn arguments have been repeated, the same well-known replies given; but

events; but the confirmation of its former vote shows that the constituency remains unaffected by the arguments for or against the Irish proposals. The slight additional interest awahened in the question at the beginning of the session, by the Commission of Inquiry, has utterly died away, and the daily progress of the trial is regarded with indifference. The Irish question has been so long before the country that there are few voters in the country who have not long ago taken sides upon the question, and whom the arguments of either party are powerless to effect. It seems that the nation must wait until the pext general election shall bring up the question for decision. Mr. Gladstone's recent visit to Birmingham for an instant galvanized into life the interest of the nation, but a week after the impression was gone.

Among painters, sculptors, musicians and architects, and those who patronize the fine arts, considerable interest has been manifest in the organization of the National Art Congress, which has just held its first session at Liverpool. Not the least important item is the fact that Sir Frederick Leighton has been elected its president. In sculpture as well as painting Sir Frederick has long since proved himself an expert. It is well known that he is an enthusiastic lover of the art, in the practice of which he is so bright a proficient. He regards it not merely as a money making trade but also as a harmonizing and ennobling mission. Sir Frederick in his speech made some very pertinent remarks. He said: "Our countrymen have no adequate conception of the place of art as an element of national greatness. They do not appreciate its vital importance to certain branches of national prosperity. It is useless, it is stupid. it is fatal to ignore the existence or undervalue the influence of the seriess classes of English society, There they are strong, numerous, rich, public-spirited, upright, industrious, but incurably prejudiced. They do not like the arts as they are liked and appreciated by some other nations." The charge is heavy, but the president proceeds to substantiate it by an appeal to the example of the truly artistic nations of the world. Indeed he has little difficulty in proving his point and in showing that many so-called educated people are profoundly unconscious of what constitutes a work of art.

There is no doubt that England expedition which the committee sympathy. Russia, on the other will have to begin another cam- propose to send is by far too weak. hand, however much her generals

paign in the Soudan, if in fact it is not already begun. The daily skirmishes at Suakin have grown more serious and more menacing; so much so in fact that the reinforcements sent lately have proved none too many. The reports from the desert go to show that the dervishes are gathering to the attack, and a serious battle may at any time take place, as the commanding officer at Suakin is only awaiting the arrival of the Tenth Black Regiment from Alexandria to make a strong attack on the entrenchments of the enemy. That part of Upper Egypt known as the Soudan is perhaps the most disagreeable spot on earth for a permanent residence, and it possesses two disreputable seaports-Massowah and Suakin. The first, as everyone knows, is in the possession of the Italians, and the second is held for the Egyptians by Great Britain. Thus Suakin is at the present moment in very great danger. It is besieged by the Mahdists, who by some hocus pocus, common enough in regions about which nobody knows anything, have contrived to send against the British forces several batteries of Krupp guns with a force of well-trained artillerymen. Where these have come from no one seems able to tell; but there they are. The British Government, which seems to be in a vacillating mood, has resolved to send another battalion of British troops. Lord Randolph Churchill very sensibly observed the other night in the House of Commons, one regiment is either too much or too little. It is too much if England intends to abandon Egypt; it is too little if Suakin is to be set free from the Mahdists.

The German committee for the relief of Emin Pasha has resolved not to await the result of the Anglo-German blockade on the African coast, but to proceed with the organization of its relief expedition. It is considered quite possible to open a communication by the Tana River with Emin Pasha and perhaps with Mr. Stanley. The committee consider that the latter is still alive, as it seems to them such a large expedition could not perish without leaving any trace. That the committee has come to a wise resolve in not delaying action there can be no doubt, as the Anglo-German blockade promises to be a long and tedious business, and more apt to exasperate the Arab slave dealers than to disarm their hostility. The expedition which the committee It is to consist of two hundred Europeans, when five times that number would be too few. It is true they will have a kind of military organization and be well supplied with small arms, but of artillery they will have none.

"The world moves for all that," said Gallileo, and it might be added "Spain also." At present the question of universal suffrage is agitating the politicians of Spain. Even the Conservative Prime Minister Senor Sagasta is among the advocates of the measure. The conservative party being thus divided it remains to be seen what result the liberal party will be able to accomplish, or will it end in a revolution?

Russia continues to excite the uneasiness of her western neighbors, Germany and Austria. Not that there is more than the usual marching and countermarching of troops in Russian Poland, but Gen. Gourko, the governor of Poland, is making an exhibition of bloodthirstiness terrible to behold. Still after all Russia is only doing what all other nations in Europe are doing—that is, she is preparing for war.

The Austro - German alliance seems to be just a little bit shaken. For some time past a newspaper war has been carried on between the leading organs of the German and Austrian press. The Germans do not love overmuch the Austrian Prime Minister Count Taaffe, and the Count complains of a sort of Sackville incident at the Austrian court. The German Sackville, so to speak, is the German Ambassador Prince Reuss, who, Count Taaffe insinuates, is leagued with his enemies for his destruction. A French contemporary has discovered that Taaffe is an Irishman by lescent, which may account for his umbrageous disposition. Be this as it may, the German newspapers declare that it is all up with Austria the day that the triple alliance is broken; and Austrian organs of public opinion take up the glove thrown down and openly declare that a Franco-Russian alliance would suit Austria much better than the present alliance with Germany and Italy.

However, the real enemy of German unity at the present moment is neither her eastern, western, nor southern neighbour, but one within her own gates. France has shown pretty often of late that she is not to be roused up—that a warlike policy is one in which she has little sympathy. Russia, on the other hand, however much her generals

may bluster, is in no position to the people been educated by press lieved by ""the penitent's "prayer;" make war with allies, both active and passive. The real danger to German unity proceeds from the socialists, whose numbers have increased threefold during the last ten years, and would have increased much more had it not been for the ever-increasing emigration. The re pressive measures of Prince Bismarch have had no perceptible influence over them. The last election has made their influence felt in the Reichstag or Parliament. Should the day of trouble once come to Germany, her socialist enemies will not want allies among the discontented classes whom Prussian-preponderance now offends.

J. H. WABD. Europe, Dec. 17, 1688.

CHRISTMAS AT COLLEGE.

Our college closed on the 21st of December and will re-open on Jan. 2nd, 1889. Many students have gone home to spend the holidays. On the posst of Chesapeake Bay, having communication by rail with all parts of the Union, and by water with all the great centers of industry and commerce on both shores of the broad Atlantic, Baltimore, with a population of about 500,000, is an excellent location for a medical college. "The Monumental City" is one of the chief seats of learning in America. Here are gathered students from all parts of the civilized world to attend first-class colleges and universities. The College of Physicians and Surgeons is centrally situated, has good hospital and laboratory facilities, and a very able faculty. We get a fair share of the numerous accidents which occur, while our four hospitals furnish ample clinical illustrations of the didactic lectures on medicine, diseases and all kinds of surgery. Besides Americans, we have English, Irish, Scotch, Welsh, German and French students, numbering in all nearly 200.

The fact that a Mormon had matriculated at our college was soon in the ears of all, and numbers of the students came to ask concerning the "Mormon Bible" and our religion, also about the truth or falsity of many of the anti-Mormon newspaper and pulpit stories, some of which they could hardly swallow, while others, they said, must be correct, having come from ministers of the gospel. The credulity of civilized man is something remarkable. What monstrous stories have been

and priest to weigh matters in the while "the thief on the cross" scale of intelligence and judgment? poor chap-is lugged in very often Only to a very limited extent. Too often editors have taken a course which men of true dignity never pursue, and many papers are disgraced by the employment of narrow-minded and inconsistent but "educated" simpletons, who would rush by a woman in Baltimore or Chicago carrying about 50 feet of lumber, 100 pounds of coal, or coats enough to partially load a horse cart in order to elaborate a long article on the innate brutality and meanness of some Mormon, who, according to an Associated Press dispatch. had been assisted in the harvest fields of far-off Utah by his wife or daughter. We can excuse those backwoodsmen in Georgia who in 1884 alleys, or of the peorty clad men, were reported to have said to some city visitors, "We reckon Gin-ral Grant is a fine President, but allow he is a right smart while in stopping the war;" also a man in Florida who two years ago (so a student told me) came into a small town in that state with two slaves to sell; farther, that somewhat illiterate and partly dormant people 'do not know who is president, that the war is over, and that slavery has been abolished seems hardly credible; but what shall we say of a newspaper man who at this late day tries to make people believe the yarn that President Young is still alive, that his death and burial are only shams, and other equally idiatic stories? "Moravians, rise! bestow some meet reward on dull devotion!"

What about the ministers educating the people? Poor souls, many of them put it honestly when they confess to God every Sunday in prayer that they have "gone astray like lost sheep." One, with an armful of perishing heathens, is gathering money to support missionaries in India or Timbuctoo; another becomes hoarse over crime and illiteracy in Utah, where the Christians are hoping to establish reformatory homes for women who are as pure if not purer than their own wives. A third, having proceeded very far on the road to perfection, is now going to tarry a few moments to knock the life out of political trickery in the United States; and another resurrects an ancient Greek and dances him before his congregation for an hour. Of course to helpthese practical sernions out, the Lord's. Prayer is sung a few times, or chanted with unnatural religio- to three dollars, and no doubt to

to prove the sublime truth(?) that a man can live a life of sin and be: saved at the last moment! Why not preach about-and devise means to stop such places as "Beard's Hall," "Winter Gardens, 41 FoThe House of Reses" and a hundred other such places scattered all over this city, where thousands of young their inen begin downward. course, and where poorly paid and hard worked young women enter the gates of hell-a temporal hell at least

Columns might be filed with the resital of the squalid and Godless condition of families living in miserable hovels and dark, filthy women and children we meet all over the city begging their brund. A nother evil might be considered /--the fiendish but common practice of murdering the unbern. Ah! but there is our "modesty and culchaw" in the way. It is true thousands are beginning to have their eyes trained to see objects a little measurer than China and Utah; yet too many age still straining at the gnat, and too often the leaders of the people ovade living issues and the influences. which are constantly weeking thousands of people, especially the young. Everything tells us that Ohristmas is here, and it seems as if all had determined to have indeed a "merry" time. The clergy have said their "little pieces" about the wonderful birth, and, among other things, have told ustiket Unrist was not bern en December 25th any more than He was on the 4th of July. The newspapers have gathered in every item-general, local, and personal; have given detailed accounts of all the parties, especially the private ones and : wed+ dings, who were at them; how all were dressed, the kind and value of the presents, and style efcards. That wonderful genius, the reporter, has described the games in bowling alleys, at rafiles, and at pool tables, and even gives the names of the lucky men. Such deep and profitable subjects he delights to dwell upon; in fact, some journals seem to vie with each other as to which shall priat the greatest amount of suchsilly and wome than childish non-86086. · · · · · · ·

Christmas trees were pleatiful. and sold sapidly at from fifteen cents What monstrous stories have been nasal intonation; occasionally the have followed them--those set up in and are believed! But have not long-suffaring congregation is re- such places as the Ross Wynain

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\$300,000 marble palace on St. Paul Street all the way down the line to the simple pine bough in the little one-roomed, paper-windowed hut on Fillpot Alley - would have given a history similar in a few points, but widely. diverin others. gent Sente Claus came to the charitable institutions. at some of which balls and concerts were given. The unfortunates in prison were remembered. All kinds of good things were sent into the "Pen"-roast "coon and possum" and many other delicacies were found by the warden, who opened the packages before delivering them. But one present-a roast turkey from a widow to her only sonspeaks a small volume to the thoughtful. On Christmas Eve a large crowd gathered on the street not far from here. I went out, and there was a young woman lying on the cold pavement, her head resting on the marble door-step of a prominent man-a Christian-and by her side lay a pool of blood, and blood was still running from a long gash on the head. She was drunk, and on her way home fell, receiving a bad cut. In all this there is nothing strange, for such sights are not rarities. But just at the time of the great hurrahing and rejoicing over the supposed birthday, of Christ, see how His teachings are ignored! The bystanders laughed at the suggestion that we should help her bome. Those who lived near would not take her inside, but I could bandage her wound, which had to be dressed by the light of a street lamp. The man at whose doorstep she lay was indignant and sent for the police, who came with a patrol wagon and hurried her to the station-house. Yet this poor creature will be a mother in a month or two! "Alas, for the rarity of Christian charity!"

many hospitals must have interesting places to the stuь At one which our college trols were a mashed leg, a bed skull, and several knife and cı wounds, all requiring our atn te on. These were a few of the C fistmas gifts of bad whiskey. hts,"" 'Albaugh's," "The Acade of Music," "The Monuerí al," and the many other thehave noted troupes and special at ections which draw immense яt th ngs by day and night during the honday week. The first theatre in America was built in this city. Its ruins-now used by a coal and wood of perception, quick in action, and a dealer-can be seen on the right strict disciplinarian where so many hand in passing up Saratoga from were brought together of different years of age.

Gay to Calvert Street. It was called by the classical name "The Mud Theatre," and properly so, I think, when a brick just above the door of a house near by wears this inscription: "High Water Mark, July 25, 1868."

That slimy but delicious fish-the oyster (one of which is given with every "drink" at most of the saloons) becomes prominent just now. The Maryland State Navy has been fighting the fishermen over a month for catching oysters on forbidden ground, though the ground is under water. [This is free advice to those who do not eat oysters.] The navy has got the worst of it so far, and a leading paper announces that "the navy can be bought for a yoke of oxen and a yellow dog." Baltimore has about 1,000 boats in the oyster trade; each boat has two dredges or iron scoops, having a capacity to hold seven bushels of oysters. A boat makes a trip in from seven to fourteen days, and according to its capacity brings from 800 to 8,000 bushels at a load.

Some time, since the NEWS contained an interesting letter written by a medical student at Ann Arbor. By it I see our students there hold their regular meetings, which is an excellent plan. I have been at many churches here, but have not "got religion" from any of them.

S. H. A.

BALTIMORE, Maryland, December 25th, 1888.

AT THE PENITENTIARY.

The sentiment and feeling which exist in the Utah Penitentiary today are of such a nature that I think it but just to all concerned to give the public a synopsis of the pastweek's programme here. At Christmas time every heart was made glad through melody, song, recitation, and speeches. The entertainment given by the inmates in the forenoon showed talent, and passed off glori ously. Speeches were delivered by many, and the remarks offered were made in a happy, cheerful vein. All received counsel that afforded universal satisfaction. The efficiency, urbanity, kindness, and discipline of the officers, from the highest to the lowest, were warmly commended. The cleanlinessand good order which are maintained at the institution were also praised. Special mention was made of the turnkey-how necessary it was that that officer should be keen

temperaments, convicted of such varied offenses, and might be kept under proper control, restraint, and in health. It was conceded, likewise, by the speakers that Mr. James A. Doyle and Mr. Jenny were the "right men in the right place" as turnkeys for this institution.

The Christmas dinner was served at 2 p. m., according to bill of fare published in your valuable journal. The tables were heavily laden with good cheer, furnished by generous friends outside, who liberally responded to the call of the committee, Mesers. C. Wilckens, O. P. Arnold, Lehi Pratt and B. Hampton. A hearty vote of thanks was tendered to the committee, as well as to Marshai Dyer, Warden Pratt, the guards, Mr. Fisher and his efficient corps of assistants, who labored hard in the preparation of the repast. Mr. Patterson, too, and his nimble waiters who dexterously and invitingly placed the food on the table were thanked; in fact, all who had in any way contributed to the occasion.

New Year's day another enter tainment took place surpassing in variety and attractiveness that presented on Christmas Day. Instrumental and vocal selections and recitations were capitally rendered, and a speech full of good humor and excellent advice was delivered by Bishop Geo. Halliday.

In closing this notice it is but justice to say that the relationship between officers and prisoners is excellent. The aim of Marshal Dyer and Warden Pratt-carried out so efficiently by the other officers-has been to elevate the morals, improve the condition of the convict, and cause him to feel that he is a human being not totally lost to all decency and respect, but capable of rising to a better state than when he entered the penitentiary, going forth upon society with the better part of his nature cultivated and improved, while his baser passions are restrained. It is remarkable to see the civility, good feeling, and respect which exist here where men of every class are congregated. In writing this I only reiterate the opinion of all the inmates of the Utah Penitentiary.

Respectfully,

Jos. B. Forbes. Utah Penitentiary, Jan. 1st, 1889.

HENRY A. NOON, of Provo, died January 2, of pneumonia. He was one of the founders of the Provo American, and was about thirty

THE SOLAR ECLIPSE.

A TOTAL eclipse of the sun is a rare occurrence, and when one takes place it attracts attention from the civilized world. It is not only because such a phenomenon is a beautiful and awe-inspiring spectacle, but for the additional reason that valuable scientific data, such as can be obtained at no other times and from no other source, are to be had. One of these is the excellent facilities afforded for looking for Leverrier's so-far theoretical planet Vulcan, believed by him and many others to have an orbit between Mercury and the sun. Mercury is the smallest known planet and, so far as known, enjoys the distinction of being the nearest one to the sun. Still, the question is an open one, and whoever discovers the long-lost wanderer will achieve distinction greater than that possessed by Leverrier himself. Certain it is that all will try this time as never before, because opportunities for observation are to be superior on this occasion, owing to its being the first total eclipse of the sun, visible on the Pacific Coast, where the air is clear and the altitudes favorable, which has ever been scientifically scrutinized.

It is not, however, to be inferred from this that only professional astronomers and scientific students can make observations in quest of the intra-mercurial planet; for anywhere west of the Rocky Mountains, within the belt of totality, we are promised so fine a view of the astral surroundings of the sun that the unpracticed eye can detect fixed stars as small as the sixth magnitude, and if Vulcan has even such proportions as the larger of the planetoids swinging around the sun at various intervals between the orbits of Mars and Jupiter, and is not on the other side of the sun from us, he will certainly be detected, if an opaque body. It will also be a rare opportunity for comet seekers, and one or more of these irregular visitors to our system might appear in the depths of space without evoking special wonder.

Astronomy is now recognized as one of the most correct and exact. as well as abstruse, of the sciences. Time was, and it was not so very long ago, when the degree of information possessed by the masses relative to this subject was so limited that an eclipse, solar or lunar, afforded nothing more than sensuous gratification on the part of

event, and little if any speculation or enterprise regarding it before or after. The press, however, has been steadily invading the ranks of this class; nobly has it brought mankind well to the front regarding a knowledge of celestial economy, and it has received excellent assistance from the profession itself, which, encouraged by the greater inquiry and growing interest manifested, has busied itself in making known the rudiments of the science, and imparting advanced information as rapidly as the public mind was prepared to receive it. Thus today, when there is to be an eclipse of whatever nature, the knowledge of it beforehand is not confined to a circle or a class, but is diffused generally, and if the event is to be an important one as was that of Tuesday last, all are agog over it and duly prepared with smoked glass or other contrivance to get full views of the phenemenon through its varied degrees. The amateur astronomer or student, who easually contemplates the subject, is often of more direct use to a community in this connection than would be the most skilled of practical or theoretical astronomers, for he understands more or less in both directions-receives the greater knowledge from the greater source understandingly and hands it down to those who otherwise could not receive it; as, even without pedantry, the plain terms of an advanced professor and thinker disclosing a feature or development of his craft to those who have not studied or become intrinsically interested, would be so much Greek to the uninitiated, or as a learned exposition of the pandects of Justinian to a Sunday School class. It often happens, also, that observations taken by the amateurs are of great benefit even to the profession, since it is a well understood fact that the eye behind which is a mind bent upon learning, will peer more intently and earnestly into the depths of space in quest of developments, than will that of the practiced and calculating master of the science, who knows primarily and principally what is coming and therefore receives all kinds of impressions as a matter of course. The distinction is simply this-that the amateur or student is one or two steps ahead of the one who gives the science no thought, and leagues behind the one who has thoroughly mastered it. It is a vast, grand and inexhaustible field in which to labor, seldom the populace at the time of the affording any other tangible re- the experience of the writer.

quitement to the one who is learning it than his own gratification; and it is only through the aid of governments and wealthy patrons that the professors most accomplished receive financial encouragement of any magnitude. A better illustration of this cannot be had than the fact that the great Proctor, who had become thoroughly familiar with the depths and breadths of the so-called upper deep, and was on the most intimate terms with all their discernible habitants, died within the past year and left nothing to his widow! Truly the scientist whose labors run in other than practical paths, must be an enthusiast indeed -he must be to ever achieve success even as a master of his chosen calling, pecuniary success being of necessity a secondary matter.

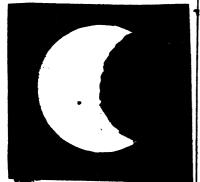
We venture the assertion that in no eclipse or other celestial occurrence of recent times has there been so much interest and for which there has been so much preparation as in that of the first of January, 1889. The reasons for this are numerous. California, where presumably the best and most protracted views were to be had, is thickly strewn with scientific associations and the means of taking accurate and scientific data; add to this very attractive condition of things the fact that civilization and cultivation in a high degree prevail at almost every point and the accessibility of any of them by rail, and we find a nucleus for the creation of a feeling of interest. In Nevada and Idaho also, the best views of one of the grandest eclipses of late years were at points easily reached by means of railroads. This is not generally the case, or has not been; and with the original incentive coupled to the excellent facilities, we have a result of more observations of a scientific, unscien-



tific and ordinary character than is recorded of any like event within

40

The territory within which the eclipse was a totality commenced well toward the western (to us) limit of the Aleutian Islands, a scattered archipelago, stretching out from the great projected peninsula of southern Alaska, two-thirds of the way across the Pacific toward Kamschatka; proceeding southerly it reached the most southern point in its curvilinear progress north of the Sandwich Islands a hundred miles or more, when its upward course began, and it reached the shore of our western coast as a belt 100 miles in width, the exact centre of which was Point Arena; thence it proceeded gradually and curvingly in a northeast direction, clipping the corner of northwestern Utah at the southern limit, thence through Southern Idaho, Montana and Northwestern Dakota into Manitoba, where it ended. As it progressed the belt became narrower and the period of totality correspondingly shorter; at Point Arena the time was fully two minutes, while in Idaho, where the average width was 85 miles, it was ten seconds less. or thereabout. It became, then, merely a question of choice as to which place in the long list of available ones would be the best from which to make observations, California getting nine out of ten of the visiting observers, and meeting, in several instances, with less success, as we learn from the dispatches, by reason of light clouds, haze or other impediments, none of which occurred in either Nevada or Idaho



VIEW AT 2:20 P. M.

point, a partial list of those nished in the profession of asy as a science, in the colleges initically by reason of being at the second stations and elsewh may be interesting.

Price D. B. Todd, of Amherst, Mass., observed at Norman, Cal.

The Lick Observatory sent a party to Bartlett Springs, Lake County. The party was under J. E. Keeler,

minutes of totality to a spectroscope study of the corona. Besides Mr. Keeler, the party consisted of E. E. Barnard, astronomer (in charge of photographic observations), C. B. Hill, assistant astronomer, and A.O. Lenschner, student in astronomy.

A party from Harvard College Ob servatory took station at Willows. The party consists of Professor W. H. Pickering, chief; A. L. Rotch, metoreologist; Mr. Bailey, Mr. King and Mr. Black. The work of the party was the photography and photometry of the corona.

Professor Lewis Swift, director of the Warner Observatory of Rochester, N.Y., searched for intra-Mercurial planets.

Professor J. P. D. John, director of the Depauw Observatory of Greencastle, Ind., with his assistant, Dr. W. V. Brown. The equipment of this party consisted of two five-inch telescopes, an almucanter, etc.

Professor W. W. Payne, director of the observatory or Carlton College, Minnesota.

Professor H. S. Prichett, director of the observatory at Washington University of St. Louis, Mo., observed the eclipse by photography. All the foregoing were in California.

Mr. Blinn took some of the instruments of his private observatory in East Oakland to a station at or near Winnemucca, Nev.

In Nevada, also, United States Surveyor-General Irish, who is practiced in astronomy, made observations.

G. F. and T. D. Davidson, sons of Professor Davidson, of the Coast Survey, took a party to Winnemucca station, Nev.

Charles Burckhalter, of the Chabot Observatory, Oakland, took the 101-2-inch reflecting telescope of his private observatory to a station near Cloverdale. A number of gentlemen belonging to the Pacific Coast Amateur Photographers' Association made photographs under Mr. Burckhalter's guidance.

With the design of providing the readers of the NEWS with the best attainable data regarding the eclipse. without entering into the technical and profounder phases of the subject, it was decided to dispatch a messenger to make amateur observations at a point as near the centre of the belt of totality as possible. After considerable figuring and comparison, aided by no small amount of guessing on our own part and others, as well as by information astronomer, who devoted the two from abroad, it was decided that they feel disposed; if at the hotel,

Pocatello, Idaho, would be the most convenient and accessible headquarters, and a few miles northwest of there an excellent place to view the coming celestial spectacle. This programme was accordingly carried out, our emissary leaving Salt Lake City on the morning of December 31, bound for inter-Idaho.

The trip to Pocatello is one but slightly relieved with incidents worthy of note. It is not quite 200 miles from Salt Lake, and about 20 miles west of north from it, being the junction of the Utah & Northern and Oregon Short Line railways. It is here that the former ceases to be a narrow-gauge road, the continuation to Montana being standard gauge. Necessarily there must be a rehandling of all freights and a transfer of all passengers and baggage going further in whatever direction, at this point, and this alone would make it an important one, viewed as a railway centre. It is said to contain near 3000 people when they are all at home, but it does not look to have more than half that number. On the southwest is a long row of two-story frame cottages, and on the west still another, close by another of onestory tenements, which by themselves give the place a somewhat townlike aspect. These are all owned by the Union Pacific Company, as is also the only hotel in the place, an excellent establishment in appointment and room, being about the size of the White House in Salt Lake, but of wood like all other buildings here. Among he other attachments of frontier civilization. it has a scale of prices sufficiently inflated to satisfy the most persistent stickler for "style;" a 25 cent meal costs 75 cents, and a halfdollar bed a dollar and a half. There are no saloons, this being an Indian reservation and the sale of liquor prohibited; through at train times a side door in the hotel seems to lead to where those who want to be stung worse than by an adder can be. This place has a special permit, it is understood. It is not to be inferred from this, however, hat there is no drinking here, or no drunkenness. The dreadful shooting affray of a few days ago is easily traced to the ardent, and that prohibition does not prohibit any more than protection protects, is easily observed without going in quest of it. The railway employes inhabit the cottages referred to, at least those who have families do; the others board at the hotel or wherever else



this would seem the most liberal railway company in point of wages on earth, or else the employes get special—very special—rates.

Some preparations on the part of the citizens for seeing the eclipse at the best possible advantage had been arranged before our representative's arrival, and at 11 a.m. an excursion party left for Blackfoot, 25 miles north and a little east, in the centre of the belt of totality. As the belt would run southwest to northeast, as previously stated, it is easy to see that they went many miles further than they needed to, as to reach the centre the shortest route would be one at a right angle with the best and this would make one mile of travel equal to about three in the other direction; however, they had the railroad for it and the NEWS man had a conveyance that didn't go more than one-third as fast as they, so it was about an equal thing after all.

There is one newspaper published here, the Pocatello *Reporter*, issued semi-weekly, by Wheeler & Kautzman.

The first solicitude of the morning was watching for the dawn with the hope of seeing a cloudless sky. Those ordinarily useful aerial appendages at this time would have been not only unwelcome but a distinct and unequivocal nuisance. At the first glimmer of the gray dawn our representative was at his room window taking a view of the upper deep. He was delighted-overjoyed. Not a cloud was to be seen, not even the flecking overhead which sometimes acts as the avant courier of clouds. The day opened as a typical New Year should-bright, beautiful and prom-The incessant clatter of ising. switching cars and the loud and shrill panting of the iron horse beneath the window was such a serenade as kept him awake during the greater part of the night, but he diln't mind that then, when it was plain that his mission would not be a failure so far as meteorology was concerned. Dressing in an atmosphere ten degrees below zero, he sallied forth to look at the town, with the result stated above. (It was 6:4) p. m. when the train arrived, and therefore long after dark.) It did not take ncon long to come around and then it was time to sally forth and get in position.

rocatello is skirted closely on the south and west with mountains, and the sun, up to ten o'clock, seemed swinging around in his path to impending obscuration uncomfortably

close to their summits; but within an hour more he loomed up grandly in the field of view and seemed disposed to hold himself aloof from all entangling alliances until the ordeal had been passed.

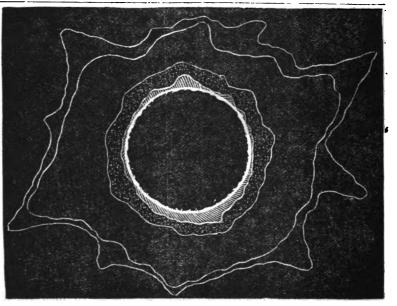
As the time for the first contact approached (this proved to be 1:85 p. m., standard time) glasses were adjusted and we began looking his solar majesty squarely in the face. At the time stated, an intense, scrutinizing gaze revealed just the faintest perceptible tinge of darkness on the western side of his disc, and this one minute later was very apparent. The contact itself could not, of course, be seen. It grew slowly, spreading as it advanced. Seated on a sagebrush while this was being witnessed, and watching the encroaching moon as it stealthily crawled between the earth and the sun, it was a subject to admire beyond ability to portray, and to direct the mind toward the grandeur of the science which, through its advocates, was able to direct one to that rugged and secluded spot to behold the glorious developments of infinite Providence.

At 2 o'clock there was the slightest perceptible diminution in the light, for the moon was well upon the sun's disc. Correspondingly it grew cooler; the atmosphere was as pleasant as could be desired at the outset, but from that time on it became more and more unpleasant, and the overcoat left behind was longed for in vain. Steadily the solar breadth decreased, though to give it a cursory glance with the unaided eye this was not noticeable till the last moment, which was one mainute before S, when, without glass or other assist-

ant, it was easily perceived that the sun was "going out," the filament of light on his southeastern border being so very narrow that it could be looked upon intently. This lasted but a few seconds, then all atonce "winked" two or three times. and a dark, leaden orb, ragged at the edges and fringed all around with the most glorious and glowing aureole, burst upon the vision. It was such a sudden, complete and magtransformation that the nificent beholder could not have been otherwise for a moment than completely transfixed, whoever he may have have been. The space where the sun should be was a bank of the densest darkness, closely surrounded by varying shades of pink, gold and silver in irregular and shifting positions, growing lighter as they reached the outer limit of the corona, while modified protaberances and irregular fingers of flame shot away out into the vasty depths of ether. Tongue could not describe, pen depict, nor pencil portray it. It was simply a grand, glowing, roseate exposition of celestial pyrotechnics, to be appreciated only by being seen.

Apart from all other considerations, a total solar eclipse is one of the most magnificent and impressive spectacles the eyes of human beings ever rested upon. It is properly called the crowning glory of the heavens, its awful majesty causing all other celestial phenomena to pale before it. Its splendors are marvelous to a degree beyond human conception, and once beheld will linger so long as memory remains the warder of the brain.

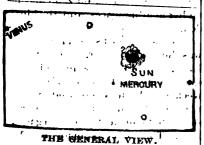
Those who have seen merely par-



THE TOTAL ECLIPSE.

tial eclipses; no matter how near totality, so long as there was a mere thread of the glowing disc of the refer of day apparent, can form no of what a comconception plete obscuration is. So long as there is any portion of the sun, however slight, protructing beyond the moon, there will be sufficient light even from that stender source to completely destroy all the gorgeous effects observable when he is completely hidden. The earth is not so dark by many shades, there are no stars visible, and the crowning feature of the celestial exhibition-the magnificent corons-does not appear. The feeling of solemnity, not to say reverence, inspined by even an eleven-twelfths obscuration is an insignificent sensation compared with that which takes possession of the mind and heart when surrounded by the dense leaden shades produced by the occultation of our source of light and heat.

At the same instant that the last glimmer of the sun disappeared, the planet Mercury "bobbed up serenely" in the heavens and only about thirty minutes, or' half a degree, southeast of the sun. So far as was known, our representalive had never before met the little world face to face, for it is generally, as at present, so near the great luminary around which it revolves that it cannot be seen as evening star and arises too early as



morning star to be observed by those who and not unusually early risers. But here it was, almost as luminous as Venue, three degrees farther off, and ahining with that steady and lustrous glow which has been a source of admission from days long before any known literature of astronomy was constructed. Three of the larger of the fixed stars in the vicinity could be disceived but only by class scruthy, and the magnificence of the whole spectacle was spt to detract greatly from an alytical observation,

h was very cold, and one's fingers were like fiskes of ice, though for p the only sense employed was the eyesight; but after the first stroke of admiration had passed, sketching roughly and with rapidity was begun, of course only producing crude outlines perfected in accordance with the observer's memory afterward, the result of which is very well produced by the engraver in figures 8 and 4. The reader should consider the right hand side of the cuts as west, the Tat_ ter being the point from which the moon began her invasion of the sun's dominions.

The period of totality held finely on, fully a minute being occupied by the splendid vision; then, in an instant, a gleam of sparkling light appeared at the northwest side of the darkened orb; it glowed like a precious gem set in a jewel, and grew as rapidly as the sun's light had disappeared, and at 4:14 o'clock the god of day shone forth as grandly as though his face had never been hidden. The event was over, the occasion past, and there was nothing more to be done but to wait patiently for the first southbound train.

In Salt Lake City, obscuration began at eighteen minutes before two o'clock, standard time: As the shadow increased, the thermometer began to fall in a noticeable degree, but after the point of greatest obscuration was passed, at 3:05 p.m., the cold moderated slightly. At 417 p.m. the moon had entirely passed from the sun's disc. During the whole two and a half hours there was not a cloud to obstruct the view. For about half an hour the light of the sun was perceptibly dimmed, and at its deepest shadow was almost as mellow as the light of the full moon, though of course considerably stronger.

Nearly everybody seemed to be out having a glimpse of the beautiful scene. Some attempted to look at it with the naked eye, but to these it was very unsatisfactory, as even one-twelfth of the sun's face is too much to gaze steadily upon. The great majority used smoked glass, and aimost every available piece within reach was gathered. One gentleman, in the western part of the town, couldn't find a piece of glass about his premises with which to operate and secure a view of the obscuration, and his neighbors had all the pieces they could find in service." His house faced south, so with burning paper he smoked the transom light, which served the purpose excellently. short time fingers were not needed | A lady in the southern portion of when traveling in the State of Illi-

the city had no other means of behelding the sight, so she took a pane of glass out of the kitchen window. The glass was broken in snaoking it, but she saw the celipse.

RELIGIOUS PROCEEDINGS.

Religious services were held in the Tabernacle, Salt Lake City, on Sunday, December 80th, 1888, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang: Mortals, awake; with angels join,

And chant the solemn lay.

Prayer by Elder H. P. Richards. The choir sang:

At first, the babe of Bethlehem, Of meek and humble mien.

The Priesthood of the Thirteenth Ward officiated in the administration of the Sacrament.

PRESIDENT JOHN MORGAN

was called to address the congregation. He said he was thankful for the privilege of meeting with the Saints under such peaceful and favorable circumstances The privileged afforded in this capacity are seasons of feasting, wherein the Saints are strengthened in the performance of their duties. This is the last Sabbath in the year 1888, and by next Sabbath the records of the year now closing will be swallowed up in the eternity of the past. But the year before us is as a blank sheet, to be written upon by the deeds of the next twelve months. This is a momentous time, and the Saints should reflect upon the position they occupy. No people today are in such a peculiar position as we are, not only as to geographical situation, but in a religious, social, and political sense.

No people on the earth are so completely misapprehended as are the Latter-day Saints. When we contrast the ideas of the world with the knowledge of those acquainted with the gentus of the work we are engaged in, there is a vast difference. Looked upon as deluded, ignorant and fanatical, we are ostracised by all the nations of the earth and all ranks of society. The human family has become so imbued with sentiments adverse to the Saints that it would seem that generations of time must elapse before a proper understanding of the principles embraced by the Saints will be arrived at.

But those who have witnessed the growth of the Church must acknowledge that there is something wonderful in it to give it such vitality. Some twelve or thirteen years ago,

THE DESERET WEEKLY.

nois as a missionary, I remained Could we expect this great work to over night in the vicinity of where be accomplished without opposition ex-Governor Thomas Ford died and and persecution, when we consider was buried. The neighbors in the the suffering and agony that have immediate locality gave me a recital always been the price of the estabof his death and burial. In the li- lishment of a true principle? But brary of the gentleman at whose for the providence of God the work house I was stopping there was a history of the State of Illinois. In looking over it casually I read that portion of it which alluded to the scenes at Nauvoo, and the martyrdom of the Prophet and Patriarch in In this connection I am reminded Carthage jail. In closing up the of an incident which I had related chapter the writer made these remarks: "Let no one imagine that Mormonism is dead because of the death of Joseph Smith and Hyrum years ago. There are a great many Smith. Perchance it may be that those who read this volume will live to see the time when Palmyra, in New York, Kirtland, in Ohio, Far West and Independence, in Missouri, and Nauvoo, in Illinois, shall become holy places, to be yet visited by the thousands of followers of the slain Prophet; and perchance it may be that some future historian will record that I, Thomas Ford, governor of Illinois, was the Pontius Pilate in the history and career of Joseph Smith."

Reading this history published half a century afterwards, I was struck with almost the commencing line in one of the chapters of the history of Joseph Smith, recently published, wherein the writer states that Thomas Ford was the Pontius Pilate in the history and career of Joseph Smith. Here was a man not connected with the Latter-day Saints; here was a man who had in his weakness, in his cowardice, and in his imbecility allowed the spirit of the prophets to flow through him for a moment.

The record of those who have opposed the Saints should be a warning to those who place themselves in a similar position today. It certainly should warn them what the harvest will be; for truly the word of the Lord is fulfilled that the hand that is lifted against Zion shall not prosper, while the hand that is raised in her defense shall grow and increase in all that is good.

Those who are keeping in their hearts the spirit of the Gospel are ready for every good work. They are walking in the light of the truth; while those who are walking in the darkness and shadow have doubts and fears. But to the faithful Saint there is no doubt of the outcome. He knows full well the result of the work which God has set His hand to do.

Difficulties have been met from the outset. But is not that natural?

would indeed have soon passed away. But His hand has been over it, the salvation of our Lord has been manifested, and the Saints have come out of difficulty unscathed. to me in regard to one of our young brothers laboring in the State of Iowa as a traveling missionary some people located along the Missouri River, through Missouri, Iowa, Kansas, and Nebraska, who once had a name and standing in the midst of the Latter-day Saints. They have stopped by the wayside and are no longer associated with those who are alive in the work. In a neighborhood composed principally of this class of people the young Elder was raising his voice in proclamation of the truth at a meeting convened at one of the district schoolhouses. While so engaged, one man who evidently felt that the Elder was a little forcible rose in his place and, interrupting him, stated to him and to the congregation, "My father was in Nauvoo. He knew the Prophet Joseph and Brigham Young, and the Twelve, and my father heard the Prophet Joseph say that if ever Brigham Young led the Church he would lead it to hell." The young man had not had very much experience, and of course felt a little perplexed by a remark of this kind in public. He hesitated a moment, and then gave his reply in this wise: "I never was in Nauvoo myself; I never met the Prophet Joseph; I do not know whether he ever made such a remark or not; I have heard that he did; but whether or not he did make it, it was all true that Brigham Young led the Church. He led it down into hell and out on the other side, and you people that we find here are the charred bones that could not stand the fire as it went by, and were left by the wayside."

So we find today in the fires of persecution as they rage about the Latter-day Saints. There are those who cannot stand the fire, and as a result we find them stopping by the wayside, all along back in the his- Ezekiel. Daniel and others. They tory of the Church; but I ask you has it paid them to do so? Has it paid them to stop and allow this work to go on without them?

God rules and will continue so to do, and will be justified in all His works. In the commencement of the new year let us see if we are firmly planted on the rock of Truth and are in the narrow way that leads back to our Father's presence, or whether we are neglectful of our duties and are walking in danger. There is safety only in the path of duty. Man-made schemes will not bring salvation. But the principles of the Gospel have been restored with the authority to act in its ordinances, and obedience to those principles will lead men to sternal life.

The peculiar condition in which the human family are should be an evidence to them that the time has come for the establishment of truth and righteousness; or, as I heard a gentleman, not a member of the Church, once say, when he was found fault with for caring for a "Mormon" missionary, "If Joseph Smith was not a Prophet he should have been, for we need one bad enough, the Lord knows." When we reflect on the condition that exists in the world, do we not realize the necessity for something to save those of the human family that will be saved, religiously, socially and Should there not be politically? something done to save the world from its tendency today? I rejoice in being able to testify that principles have been revealed which will accomplish this work of salvation if the world will receive them. May the peace of God be on Zion and in all her abiding places, and the kingdom of God be established.

APOSTLE MOSES THATCHEB was the next speaker. He said he had not thought of being called to speak today, as the labors of the past week had been severe, and he did not feel that he had the physical strength to make the congregation . hear. The remarks made by the previous speaker, referring to the misapprehension under which we labor, caused a train of thought to pass through my mind that may be of some benefit. God has not had a servant on the earth who has not been in a similar position. At no time was there a people who believed in revelation who were not misunderstood. Abel was not understood by his brother Cain, and therefore lost his life. Noah and Abraham were also misunderstood, as were Isaac, Jacob, Joseph, Job, Isaiah, were not only misunderstood but were talsely accused, as we have been, and had to labor under those difficulties. No person was so little

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understood and so falsely accused by the generation in which He was on earth as was the Savior of the world, who was even accused of being Beelsebub himself. They who followed Him were misunderstood. Those who garnished the graves of the dead Prophets sought to slay the living ones.

There must be a motive for all this, and we must look for it beyond the Garden of Eden. Before the foundations of the earth were laid there was a council around the Throne of God. There was a great subject under discussion-the salvation of the whole human family. Before that council was discussed the problem that agitates the world today. The great warfare that will continue till Christ will reign as King of kings was also discussed there. Satan proposed to save every human being through a plan of coercion, and demanded therefor the glory and honor of God. But Christ the First-born proposed the plan of sacrifice; He recognized His Father's position and labors. From that time the warfare commenced. One-third of the heavenly host followed the autocratic and imperious Lucifer. The other twothirds followed Michael; and those who fought for the free agency of man were triumphant, and Lucifer and his hosts were cast out. If the pure and upright are falsely accused, it is because Satan continues his warfare as he commenced it, and will continue it till he is overcome by Christ.

There are millions, perhaps, who have been made to believe that the Latter-day Saints are a wicked people, just as there were many who thought they were doing God's service when they slew the followers of Jesus Christ. The Gospel is a perfect law of liberty, and the struggle is upon this basis, one seeking to maintain the free agency of mankind and the other the principle of coercion. The awful scenes enacted by the Inquisition, by Nero, by Charles IX, were the work of the power that advocates coercion. That is the power that has ever brought carnage and sorrow among men. But those who follow Jesus are free. The Latter-day Saints are the freest of earth's people today. They are priestcraft. not dominated by They are cast out by the world, and in them are the elements characteristic of a free and independent people. There are many even in this nation who believe that the President of our Church is responsible to none, while all are responsible to him. This is wrong; for the founda-

tion of the Church government is the principle of the consent of the governed. There are three things necessary for holding office in the Church: First, the nomination by proper authority; second, the consent of the people to sustain that officer; third, ordination by the power of the Priesthood, or the authority of God. There is no man who is not subservient to the courts of the Church.

We refer to our territorial government as one which we dislike; we have no choice in its principal officers; it is a system of government without the consent of the governed. We do not believe in such a government. There is not a line in the Constitution that justifies it, from the beginning to the end. There is not a breath of the Spirit of God in the Declaration of Independence which justifies it in the least; and the people of the Territory ought to be as free to govern themselves as the people of a State. They believe that after they shall have been misrepresented and borne it patiently, after they shall have been cast into the pit and sold into bondage, that God will deliver them and make them the saviors of the nation. We are not aliens, as has been misrepresented, but we are American citizens. God has made ug free not only in the .reedom of the Gospel, but free in the declaration of human rights; and by and bye, when our brethren and the nation understand us better, they will receive us gladly as did those who sold their brother into Egypt. May God speed the time when every man and woman shall be understood as they are, and then the kingdom of God will not be looked upon with envy, hatred, jealousy and dread; but every Christian heart that beats for freedom will welcome the coming of Him whose right it is to reign.

The choir sang the anthem :

While shepherds watch their flocks by night. Benediction by Counselor Daniel H. Wells.

Maricopa Stake.

The Maricopa Stake held a conference on Sunday and Monday, December 23rd and 24th, in Mesa, President C. I. Robson presiding. The reports of the different wards, quorums and associations showed them to be in a fair spiritual condition. The subjects treated were the proper culture of our youth, Word of Wisdom, education, care of the poor, and obedience.

President Robson closed with a Sabbath Schools of the various

strong exhoritation to the Saints to preserve their homes intact.

Much rain fell within the past week. GEO. PASSEY.

Clerk.

Sunday School Conference.

The superintendents, assistants, officers, and teachers of Utah Stake Sunday schools met on Saturday morning, Dec. 29th, 1888, at the Stake Priesthood Room.

After singing, and prayer by Elder George Webb, the roll was called. Eighteen schools were represented, with quite a number of officers and teachers from the wards. Superintendent D. John said they had called that meeting to adopt some better plan in their schools. It was suggested that they should all have a uniform system of administering the Sacrament. Some schools adopted one plan and some another. He urged the necessity of monthly lectures in each ward of the Stake; and where there was more than one school in a ward all might meet together and have short lectures, interspersed with singing. Our schools, he continued, have their anniversaries and jubilees so arranged that two or three schools do not meet at the same time, so that the Stake Superintendent or his assistants can be present.

Assistant Superintendent S. S. Jones remarked that they had met to agree mutually on the plans suggested for the future good of the schools, and they can exchange their ideas, and express their views on the various subjects which had been laid before them. Assistant Superintendent G. H. Brimhall was particularly interested in these matters. He had visited the schools in the Stake, heartily agreed with monthly lectures, and was in favor of framing subjects on the Bible, the Book o. Mormon and other Church works, for the teachers of classes in the Stake. By this method they could teach their pupils the principles of the Gospel. Assistant George Webb favored every move and plan of his co-laborers.

Bishop John E. Booth moved that the Sabbath Schools of this Stake administer the Sacrament uniformly by asking a blessing on the bread and water, without intermission between, and that the pupils remain seated while the blessing hbs been asked. This proposal was approved by all present. Elder Thos. Daniels, of Payson, moved that the Sunday Schools of the Stake hold monthly lectures under the auspices of the Sabbath Schools of the various

with as to time, place, etc. proposition was unanimously adopted.

Bishop John E. Booth moved that a committee be formed of the Stake Superintendency with Joseph A. Reese, of Spanish Fork, for the purpose of drafting plans for each school, hearing subjects for each month on Bible and Book of Mormon history. The name of Bishop John E. Booth was added to the committee. Prof. R. G. Macser was largely in favor of this move, as the subject had been taken up by the Board of the Deseret Sunday School Union. He also endorsed the business which had been presented.

On the motion of Assistant Superintendent S. S. Jones, a committee of two was appointed for anniversaries and jubilees. The following being named by Superintendent D. John: Wm. Grant, of American Fork; James Brown, of Pleasant Grove, and James Whitehead, of Springville.

On the motion of Assistant G. H. Brimhall, there were appointed, for the schools of each ward of the Stake, missionaries to labor on the streets and in the homes of those who do not attend Sabbath School. It was also agreed, on the suggestion of Superintendent G. H. Brimhall, that the Stake Secretary be furnished each year with \$1.00 from the large schools and fifty cents and twenty-five cents from the smaller ones, to defray the necessary expenses for stamps, stationery, etc.

On the proposition of Evan Wride, superintendent of the Second Ward, the conference adjourned subject to the call of the Stake superintendent.

The proceedings closed with the benedicition by Karl G. Macser.

JAMES HARDY,

Stake Secretary.

Parowan Stake.

THE quarterly conference of this Stake convened in the Parowan meeting house Sunday and Monday, December 23 and 24, 1888. President Morgan Richards, junr., presided. On the stand were Apostle John W. Taylor, Elders David Cannon and Seegmiller, of St. George Stake; High Counselors, Bishops and representative men from the various wards in the Stake. On Sunday morning, after the usual opening services and the reading of reports from a number of the Sabbath schools, Apostle Taylor gave some impertant instruction in regard to the selecting of competent clerks,

wards; the Bishops to be conferred and punctuality in making out true The and proper reports, etc. Ekler Wm. Connell bore testimony to the truth of the work in which we are engaged, and declared that Joseph Smith was a true Prophet of God.

The remainder of the morning was occupied by Elder David Cannon, who spoke on the subjects of the building of Temples and the nature and objects of the various ordinances performed therein.

At 2 p. m. the Sacrament was administered, and the Stake statistical report was read. The remaining portion of the afternoon was occupied by the Stake Presidency and Apostle Taylor, and the subjects discoursed upon were the training of children, encouraging and sustaining the Sabbath schools, attending meetings, family and secret prayers, and the kind of reading matter that should be used by Latter-day Saints. The speakers pointed out that it was the duty of every Latter-day Saint to investigate and ascertain if the religion they have embraced is true. Reference was made to the wonderful inventions that are being made in the world for the destruction of human life, to retain the human voice, and for the use of steam. electricity, etc. The time of the evening meeting was occupied by Elders Daniel S. Macfarlane, William Ford, and Henry Leigh, who gave good instruction on a number of subjects.

Monday, President Richards presented the general authorities of the Church, and they were sustained by the unanimous vote of the conference. Afterwards, David Matheson was presented and sustained by vote of the conference as second counselor to Bishop Adams in the Parowan Ward; also William Corry as Bishop of Cedar City Ward, with Uriah T. Jones as first and John Chaffin as second counselor; Joseph B. Dalley as Bishop of Summit Ward, with Robert B. Dalley first and William F. Smith second counselor; William Ford as Bishop of Kanarra Ward, with Myron S. Roundy first and James Stapley second counselor; Daniel S. Macfarlane, Francis Webster and Hans J. Mortensen as regular members of the High Council, to fill vacancies in that body; Joseph Mickelsen as president of the first quorum of Elders, with Enoch Wardell first counselor.

President Richards said he was most thankful for the visit of Apostle Taylor and for the excellent admonitions he had given. He had no fault to find with the changes made

at the conference of this Stake of Zion, and he believed the Saints would acknowledge God's hand in all these things. He gave good advice to the young people, advised them to investigate the Gospol, live pure lives, be honest and virtuous, and seek. diligently for a testimony of the truth of the Goepel, and then God would crown their labors with success.

Apostle Taylor next read the revelation known as the Word of Wisdoma and spoke upon the same, showing very plainly the weaknesses of human nature, and the effect of liquor upon the human system. The speaker spoke also at some length upon the subject of temperance and the result of violating the laws of nature, which are the laws of God.

At 2 p.m. the local authorities and home missionaries were presented and sustained by vote. Elder Cannon again addressed the meeting, among his subjects being the atonement and the agency of man.

The closing discourse was delivered by Apostle Taylor. He continued the subject of temperance.

By invitation of President Richards, the Cedar City Choir was present in full force, and much credit is due to them and their able leader, Brother Joseph Cosslett. for the part which they took in furnishing some excellent music and singing during the conference. The Parowan choir was also present, and added materially to the enjoyment of all who took part in our conference

The various subjects treated upon, together with the valuable information given, made the conference interesting, instructive and profitable. The meetings were largely attended.

WM. H. HOLYOAK, Clerk of Conference.

THE TERRITORIAL FAIR.

To the Citizens of the Territory of Utah:

For many reasons the work of holding the recent Territorial Fair was undertaken by the Board of Directors of the Deseret Agricultural and Manufacturing Society with feelings of trepidation and concern. At the very beginning of its endeavors vexatious questions arose and had to be determined respecting the validity of the act making appropriation for the exposition building, necessitating the exercise of wisdom and caution in the contracting of debt and consequent delay in preparations for the fair. When finally

the courts determined the legality of the act, other obstacles of a more or less serious nature intervened, and these, together with the apprehension of delay in completion of the building, fears that owing to the insufficiency of the notice given farmers would be entirely unprepared to exhibit their commodities, and a wholesale apathy among the people, consequent upon the long period of inactivity in fair holding, combined to inspire a feeling of anxiety in regard to the outcome of the project which was at once irresistible and depressing. It is therefore with more than ordinary pleasure that we are enabled to announce that in all respects the fair of 1888 was an unqualified and unequivocal success. In fact, considering the attendant disadvantages, some of which have been enumerated, the interest evinced on the occasion, the charcter of the display made, the financial outcome, and the satisfaction universally expressed, are remarkable and gratifying. For this result the Board feels it is indebted to the public, and therefore takes this occasion to express to them its obligation. In a special manner it desires also to tender the thanks of the society to the patrons of the fair for their substantial aid; to the awarding committee for their arduous and important labors performed • without compensation; to the donors of special promiums for their public spirit and encouragement in a worthy cause; to his Excellency the Governor of the Territory for countenance and support; to the Honorable the Mayor and City Council of Salt Lake City for valued favors; to the Salt Lake Chamber of Commerce, for its energetic and valuable assistance in advertising and opening the exhibition, as well as for the loan of some handsome specimens of Utah's resources; to Prof. Evan Stephens and his talented company of singers, and the Theatre orchestra, under the direction of Prof. Weihe, for their delightful music at the opening; to Wm. Naylor, Charles S. Burton, B. Y. Hampton, Briant Wells and others, for hard work and no pay, and last, but in nowise least, to the press of the Territory for their valuable help, columns of space, courteous treatment and intelligent advocacy.

The board is unable to determine the exact effect which this exhibition may have had on the welfare of the people of the Territory, but it is inclined to the belief that it has been the means of exciting an in-terest in Territorial productions belief in Territorial productions below of the territorial production below of territorial production below of territorial production below of territorial production below of the territorial production below of territorial production belo

which will be abundantly felt for Account good during the coming year; that it has measurably impelled the manufacturer to make better articles, the artisan to do finer work, the farmer to raise better crops, the breeder to improve his live stock, and in many ways to have so stimulated and promoted the cause of home industry as to insure the success of future fairs and encourage the people in building up a healthy prosperity.

We also take this occasion to state that preparations have already begun for the Territorial fair of 1889. It is confidently hoped and expected that this exhibition will show a wholesome growth in all the material interests of the Territory. The premium list will be published and distributed in early spring, so that ample time will be given to all to prepare their exhibits. With a view to make the exhibition as complete a reflex of the industrial and agricultural condition of the Territory as possible, the board invites correspondence and suggestions from the farmers, manufacturers, artisans and all who are interested in the welfare of Utah. Such correspondence may be addressed to Heber M. Wells, Secretary, City Hall, Salt Lake City, and will be distributed by him to the proper departments for consideration.

The prospects for the future were never more encouraging to the society than at present, and with the co-operation of the people the board feels that it can accomplish a vast amount of good to the Territory.

By order of the board of directors of the Deseret Agricultural and Manufacturing Society,

JOHN R. WINDER.

President.

HEBER M. WELLS, Secretary.

THE FINANCIAL CONDITION.

The report of the Secretary of the D. A. and M. Society, recently submitted to and approved by the board of directors, shows as follows:

Receipts during year. 3,674 45 85 00 1888...... Rents..... 44 Total receipts.....\$25,804 50 Disbursements during year.

	Liabilities.	
nnhaid	nrominme	

Richard Kletting, architect	1,000	- 00
Salt Lake Bidg, and Mfg. Co	855	
Appropriation to Secretary Balance	500	00
Balance	126	62
Total	\$2.547	89

SEASONABLE ITEMS.

The old year is about gone, and the new is about to dawn upon us. The season just closed, notwithstanding some drawbacks, must, on the whole, be considered good. The evidences of this surround us on every hand. No past year has seen this people enjoying themselves more, nor apparently better able to do so. All our stores speak well of the volume of business done during the past year; and, in the line of entertainments, the holiday season has seen every opportunity used. A fair extent of building has been accomplished; consisting chiefly of a good class of dwelling houses, built mostly by our well-to-do young residents, a number of whom have married in the just closing year.

A notable event of this (Monday) morning has been the distribution of a carload of coal amongst the poor of Lehi. This came about as follows: First Mr. Frank Evans, merchantiof this place, solicited the boon from the Pleasant Valley Coal Company and the D. & R. G. R. R. Com-Both promptly responded, pany. the coal company donating the coal and the railroad the freight. The cars arrived on Saturday afternoon, and the distribution was made this morning by the local coal agent, Mr. Vaughan, teams being sent by friends and neighbors of the recipients. I am glad to learn that the distribution was made without regard to church or creed; needs alone were consulted.

Our poor have also been provided with wood, furnished by the young men of Lehi, to whom a picnic ball (the girls and friends to furnish) will be given at an early date. Therefore we have the satisfaction of knowing that our poor are not suffering for want of fuel at this inclement season.

Acting Bishop Wm. Clark and Counselor Oley Ellingson have been most active in arranging for these and other necessary movements, to which the whole of the people have promptly responded. Wishing you a happy New Year,

CITIZEN.

LEHI, Utah County Dec. 31, 1888.

Cincinnati, Dec. 81.- The Cincinnati, Washington and Baltimore road has been placed in the hands

The	Deser	ret	We	ekly.
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CHARLES	W. PENROS	l, -	• •	EDITOR.
Saturds	y, -	Jài	nuary	5, 1989.

OLD YEAR AND NEW.

To RUN over the great events in detail that have transpired in 1888 would require many massive vol-All that can be done in a nmea. few brief words is to grasp the general aspect of that division of time.

There is one thing with which it is impossible for the Latter-day Saints to avoid being struck-that the shaping of all human affairs denotes that we are indeed living in the latter days, and that the prophetic gift must have rested upon the Prophet Joseph Smith to a marvelous degree. There is not a general or special phase of society which he did not specifically refer to as a condition not far remote from the time the prediction relating to it was uttered. These events constitute indicators directed to the consummaintion of still greater changes which are to precede the coming of the Lord.

Among these conditions are the preparation of the nations for a gigantic coming struggle; "rumors of war," which are the precursors of the actuality; offensive and defensive organizations in civil society, fulfilling the prediction in the Book of Mormon concerning the development in the latter days of "a great division among the people;" secret combinations whose aim is the destruction of the social fabric as a whole, including wholesale murder in their modes of operation; the growing disposition toward violent lawlessness and crimes of the most blood curdling atrocity and barbar ity; the incipient outcroppings in this country which forebode a coming war of races; destructions on the sea and phenomenal and disastrous battles of the elements on land; the tendency of vaulting ambition to override the commonest rights of humanity, and many other sinister elements that are sapping the foundations and testing the stability of human institutions.

It may be that we are liable to be deemed pessimistically inclined by alluding to the cloudy portion of the

ective glance no less heavy. We re not alone in such reflections. The nature of current events is causng deep concern in the minds of nosts of thinking people throughout he world. But while much has appened during the past year that as inflicted untold misery upon nultitudes of people and may porend woes still deeper and more exensive in the near future, there has een much for which to render hanks and praise to the Giver of all good. Indeed, it is a question whether the most calamitous events should cause those who are honestly seeking to pursue a godly course to be despondent. These conditions indicate the nearness of the bright and glorious era which will dawn upon the world, and in one sense should lead the righteous to rejoice because of the approach of their redemption. The Latter-day Saints have special reasons for rejoicing in many respects. By faith they can see beyond the larkness of the night the dawn of the coming day. Some of the brethren who have borne the heat and burden of the day have passed to their rest in the paradise of God, where they co-operate in the work of redemption with the visible Church on earth. Many have been cast into prison, and still languish there; others are in exile.

While these and other circumstances have discomforted and disturbed the people, the blessings of the Lord have been plentiful in many respects. Among them has been a general time of prosperty, while faith is being increased byiexperience. Abroad the Gospei has spread with remarkable potency, especially among the "lost sheep of the House of Israel," on the islands of the sea. And the Saints may take this comforting assurance home to their hearts-that whatever happens, at home or abroad, of a general character, will conduce to the establishment of God's truth on earth, however contrary the aspect of this proposition may appear at the time of the occurrence, for the "work of the Father" is about to begin among all nations to prepare the way for the redemption of Israel.

While we can look back upon 1888 as one of the most wonderful years in the history of our planet, there is good ground for anticipating that its successor will not be one whit behind it in that respect. We live in a remarkable time, and events are about to happen that will cause the ears of the inhabitants of earth to tingle. The righteous will take the Holy Spir-

THE NEW WEEKLY.

HEREAFTER the contents of the DESERET WEEKLY will comprise materials that appear in the daily, from which the most appropriate and important will be selected, omitting articles that are of less moment. The remainder of the space will be filled with original articles by well known writers of ability and experience. We hope also to receive contributions from those who can wield a pen but are not at present known in the literary field.

We hereby invite our friends to contribute to this publication, which will not only embrace articles upon politics, religious principles and current events, but likewise be open to statements concerning exhibitions and manifestations of the power of God, answers to prayer and other matters that tend to strengthen the faith of the Saints and cause them to seek after the spiritual as well as the temporal things of the work of the Lord. Narratives of striking incidents of missionary experience will also find their way into the columns of the new weekly, and we hope that this invitation to our friends to forward contributions in the lines herein defined will not go unheeded.

We announced the other day that an "answers to correspondents," department would also be opened,. and that we would do our best to render it as interesting as practicable. This will not be feasible, however, unless we are plied with questions of a proper kin i.

One excellent feature connected with our new periodical is that its size and shape will admit of its being bound, and preserved as a part of the private libraries of subscribers. Thus they will have within easy reach a work of reference in relation to the history of the times in which we live that will be beyond price.

We request our agents and friends everywhere to do us the kindness not only to subscribe themselves, but to use their influence to induce others to do the same. The price is the same as for the old weekly edition, now defunct-\$2.50 a year.

THE POPE'S ENCYCLICAL.

FROM the lofty position which the Pope of Rome occupies as the head of one of the most extensive religious organizations on earth, he is able to obtain a comprehensive view of what is taking place in the world, passing year, associated with a pros- it for their guide, and not be moved. and of its general condition. That

he sees things about as they are is proven by the tone and remarks of his encyclical letter. His description of the tendencies of the age is but too truthful, and he evinces sound wisdom in naming the causes designated by him, of the evils which exist and are growing.

His remark that the age is seeking material things is strikingly true; for spiritual things are at a discount almost universally. The deduction reached by His Holiness that "secularism, nihilism and communism are the outcomes" of a devotion on the part of the masses to carnal instead of spiritual things is another evidence of his acumen in describing the natural and inevitable effects of forces now operating among civilized nations.

Anyone, however, who studies the present condition of the world in respect to morality and religion, as the r'ope is compelled, owing to his position, to do, and who makes an honest and intelligent statement of the results of such observation and investigation, must substantially agree with the views expressed by His Holiness; and consequently with views which, until recent years, were peculiar to, the followers of Joseph Smith, the Seer.

It is noticeable that His Huliness makes special mention of the kind of education that is being given to the rising generation of our times, which, he says, has the effect to ...obscure true notions of right" in them. None know the power of the teacher in forming the future character of the pupil in respect to faith and infidelity better than the Catholic clergy do, and no sect has a greater dislike to a secular education for their children than they entertain. In line with the views which are expressed by the Pope upon this subject, the Freeman's Journal. a Roman Catholic organ, recently said:

"The education of youth is the most important point in these days for the attention of Catholics. It is undoubtedly idle to waste time in attempting to have the present publle school system made acceptable to Catholics. The Catholic faith of our children is more precious than money: their moral training is more important to us than the share that we contribute to the support of a system that we can not participate in. Let us have a school in every parish, and let it be a good school, well built and well taught. The time will come, if we build up a good parochial-school system, when the American people, who are always just according to their knowiedge, will throw off the prejudice that now misleads so many of them in this matter. In the meantime,

we shall not have risked, for the sake of money, what ought to be more precious to us than any other treasure, the Catholic faith and Christian morality for our children."

The Pope points out existing evils, describes existing conditions, and names some of the causes of both, but he fails to point out a practical and adequate remedy.

A METHODIST PROTEST.

A BREESE of no small degree of stiffness has been raised by the recent action of the Methodist preachers in some of the large cities of the country against the holding of the forthcoming inaugural ball. The initiative in the matter was taken by the clergymen of the sect at Columbus, Ohio, and from that point the anti-inaugural ball fever has spread to other Methodist bodies with the rapidity of an epidemic.

At the Columbus meeting of preachers the following protest was adopted:

"We, the Methodist preachers of Columbus, in view of the elevation of a Christian man to the presidency, do feel that this is a fitting time for high official discountenance to the tendencies in certain quarters to imitate the follies, displays, pageantry and extravagance of European courts.

"We, therefore, respectfully protest against the proposed expenditure of nearly \$100,000 for the purpose of imitating these follies, corrupting the simplicity of Republican principles, encouraging the tendencies to extravagance, and perpetuating that relic of barbarism, the inauguration ball, on the occasion of his inauguration."

A report of the proceedings likewise says:

"The meeting also protested against the giving of the 'charity ball' next Thursday night for the benefit of the Old Ladies' Home, and urged all Christian people to remain away from it."

Subsequent proceedings of the same character at Indianapolis indicated that the agitators in this matter proposed to approach General Harrison and give him some good advice on the subject. Doubtless he will take it in good part, but will pay no further attention to it. We have no idea that he will insist that General Britton, who presides over the committee which has the inaugural in hand, shall, together with all his aids, step down and out, and the arrangements for the ceremonies be entrusted to a committee of Methodist deacons, with a full-blown preacher of that persuasion in the chair. There may be some ground for the boast once

made by a Methodist minister in this city, to the effect that, principally through the efforts of his church, Congress was compelled to pass the Edmunds law, but it is open to serious doubt whether that denomination will be successful in getting its ecclesiastical legs astride the neck of the chief Executive and running him according to religious orders.

Notwithstanding that the inaugural ball will be held in the face of the protest appearing above, sectarian denominations are a power in the affairs of State-a potential factor in political programmes. As we showed a short time since, this fact was recognized by the majority of the Utah Commission when they adopted in their report to the Secretary of the interior a set of resolutions passed by a Presbyterian conference against the Church of Jesus Christ of Latter-day Saints, and asking Congress to disfran-. chise the members of that body. This potency of religious bodies in State affairs received a still later recognition at the hands of the Liberal party of Utah. This organization, by means. of a card issued by its chairman, called upon the preachers of sectarian churches to come to its aid by using an influence with their flocks and with Congress against the interests of their political opponents. Thus the Liberal party sought to fasten upon this Territory, and, to some extent, upon the nation at large, a union of church and state.

Returning to the action of the Methodist preachers regarding the inaugural ball, are they not guilty, like the Pharisees of old, of straining at a mosquito and swallowing a The readers will obmammoth? serve that the inaugural ball is the mosquito, and the gigantic evils existing in state affairs and in social concerns, that sink that infinitessimal dance incident out of sight, constitute the mammoth. There are so many matters of great moment that might consistently engage the attention of preachers of the day who have the welfare of the race at heart, that they might well afford to pass over the inaugural proceedings, which have become a custom respected on account of antiquity if not because of intrinsic merit, as a matter of comparatively little moment. We do not wish it to be understood that we are in favor of the pomp and pageantry, extravagance, and worldly vanity which are the concomitants of the inaugural ball business; but there are so many

greater evils that might be struck at with lusty ecclesiastical blows, that the Methodists might afford to let it alone, and get after something the abolition of which would to a great extent improve the social situation.

Talking about the interference of ecclesiastical officers with the ordinary affairs of life, the reader will please note the position taken by the Columbus preachers respecting the proposed ball for the benefit of the Old Ladies' Home. "All Christian people" are advised to give it a wide berth.

We do not know the reason for this action. It is to be presumed that it is not because those who assumed to give such advice were desirous of preventing the Old Ladies' Home from receiving assistance, that being a benevolent institution. If it was for the purpose of protecting Christian people from contamination to which they might be exposed by mingling with immoral characters, the advice was sound. But no particular howl is raised against the Methodists on the ground of exclusiveness and priestly dictation, because of this counsel to Church members. How different when protective advice is tendered to the young people among the Latter-day Saints by their Elders. Although the sole object is to guard the youth against straying into bypaths that lead to destruction, those who tender it are denounced as ecclesiastical interferers with the social affairs of their people. But what is commendable in a sectarian clergyman is denounced as unbearable tyranny in a Latter-day Saint Church official; and so injustice goes on unchecked, being propped up by unsightly and unreasoning prejudice.

THE NEGRO PROBLEM.

THE negro problem, the foundations of which were intermingled with those of the American Union itself, was by no means solved with the abolition of slavery, nor the reconstruction of the South, nor the enfranchisement of the colored race. On the contrary it is giving to some of our statesmen and sociologists a grave anxiety, not unlike that which far-sighted men felt in the fifties, when the spirit of war began to show itself in legislative, political and journalistic circles in various parts of the country.

The increased fecundity of the whites gather in them and gain in black race over the whites with whom they live in contact, will, if which leave the neighboring farmthe natural progress of events be not ing districts. Thus a segregation is

interfered with, in a few years more place the whites in the minority throughout most districts of the South. The prospect of being ruled by their former slaves fills with gloom the breast of the proudpirited Southron, and that such as condition, once brought about, can peacefully continue long, is scarcely to be dreamed by the most sanguine optimist, much less expected by a sensible person. familiar with human nature, and the forces and motives which actuate men and produce war.

Two new phases of this problem are being noted by some of the newspapers of the South. One, referred to by Senator Ingalls in his recent remarks upon the subject, is that the mulatto is disappearing, while the colored race grows steadily blacker. A southern paper suggests, as among the causes of this process, the fact that slavery encouraged relations between master and slave for which the law provided no punishment and which tended to multiply mulattoes; whereas now the colored woman may invoke the law in establishing the paternity of her child, and responsibility for fix the it. The same paper ASSARTA 86 another reason for the decadence of the mulatto, that since the war, a sentiment, not existing in slavery days, has grown up in both races, which regards their association in a capacity to beget offspring as disgraceful. It is asserted that mulattoes of both sexes prefer marital companions darker than themselves, a fact which tends to concentrate the black blood in, and eliminate the white from, the veins of the colored race. It is a well known scientific fact that an admixture of the two bloods is not favorable to fecundity, and that the darker the colored people are, the more prolific they are.

The other phase of this subject to which allusion is made, is the alleged retirement of the whites from the coast plantations to the high lands of the interior, leaving the negroes in possession. The Atlanta Constitution notes this, confirms it, and adds that wherever the negroes very largely predominate the whites are retiring; "the English speaking race everywhere rules or retires." The receding of the whites from the coast does not affect the cities on the seaboard. The whites gather in them and gain in numbers from incoming accretions which leave the neighboring farm-

in progress which promises soon to result in the formation of white and black sections on the map of the South, having more or less distinct boundaries. This condition cannot but foster sectional and race antipathies, and the tendency in the direction of it is another ominous phase of the great race problem on the American continent.

Recently, in an address before the Georgia Legislature, Hon. J. L. M. Curry, late minister to Spain, said:

"I want to say to you in perfect frankness that the man who thinks the negro problem has been settled is either a fanatic or a fool. I stand aghast at the problem. I don't belleve civilization ever encountered one of greater magnitude. It casts a dark shadow over your civilization, your churches, your government of the future. It is a great problem, which will tax your energies. Georgia was once Shermanized. Georgia, with the South Africanized, as it may be, would be a thousand times worse than Shermanized."

A CORRECT VIEW.

ONCE in a while a public journal has a square look at Utah affairs, and not only takes in the situation but boldly expresses the results of independent observation. This was the position of the Chicago Times when it glanced in this direction and dashed down these remarks:

"The so-called Gentile population of Utah are heard from chiefly through the active politicians among their number. The Moramong their number. The Mor-mons have been the thrifty populaindustry, Utah. Their tion of which has changed an unpromising desert into fruitful soil, has made the wealth of the Territory. Salt Lake City is substantially city. They control its n their city. They control pal affairs as they control relative work of the municicontrol the Legislative work on ritory. The minority, Tercompreritory. hended under the general term Gentile, is not ill-treated, its rights of person and property are respected, no religious persecution is attempted, but it makes it moan as though labored under hard conditions. Its moral sense is not greatly outraged against polygamous practices, for its own class is not a stranger to vice, but it does protest against the political unification of the church whereby it is deprived of the exercise of a power its adventurous spirits, incapable of the close indus-try of Mormons, covet. The Gen-tile in Utah would have the Mor-mon disfranchised that he himself may hold, occupy and possess the land, levying its taxes upon Mormon property and disbursing the proceeds for the benefit of the Gen-tile. Under the sway of political Under the sway of political iles levying upon Mormon Gentiles levying upon Mormon property special assessments for street and other improvements, Salt

Lake would become a paradise for favored jubbers, such as Washington was in the palmy days of 'Boss'

Shepherd. "Utah must answer for the sins of Mormondom, but the indictment made by the resident Gentile must be read in the light of his ambition to control through processes of taxation the wealth created by the in-dustry of the Mormon. The Utah Gentile is not as virtuous as he would have good people believe."

Nothing truer was ever spoken than that the "active politicians" have undertaken perpetually to speak for the non-"Mormon" popuation of Utah. They have been represented by those who have styled themselves "political authorities." We should have stated that they have been largely misrepresented by them, as many honorable Gentiles are as much opposed to the methods of some of the "active politicians" among them as are the "Mormons." That better class of them do not sympathize with the wholesale misrepresentation indulged in by political schemers, who thus seek to cover up the real character of their designs. They consider it shameful, and so it is.

When the truth of the situation is shown, as it is by the Times, the "active politicians" explode, in a frantic outburst of anger, and lapse into an aspect of injured innocence. They exclaim pathetically, "We have never asked the 'Mormons' to do anything but come within the laws."

The laws referred to are those that Congress has been worked up to pass by the bringing of a religious as well as a political pressure to bear upon that boly; such for instance as the measure enacted for the purpose of escheating the property of the "Mormon" people. This invitation to come within the laws simply means, in one of its phases, that the Latterday Saints shall tamely and supinely submit to a system of wholesale robbery. Nor is it intended to confine the stealing process to the escheating of the property of the people in an aggregate capacity. It has been broadly stated that the ultimate design is to resort to the confiscation of private property, and to deny "Mormons" the right to acquire realty under the laws of this country.

These are some of the lamb-like ideas that have been advanced by "active politicians" in Utah. If adopting them. to the shape of anti-"Mormon" statutes, as a matter of course the "active politicians" would shout themselves hoarse in enunciating the Judge Henderson's decision in the main in the room several hours.

demand that the "Mormon" people "come within the laws" by submitting humbly to measures of spoliation. This "come within the laws" chestnut is getting dry. It is bellowed for outside effect. In this region its true inwardness is well known, and its utterers thoroughly comprehended.

It is understood now that attempts are to be made to induce Congress to enact measures to disfranchise the "Mormons." It is not improbable that a bill has already been framed in this city to that end, and is being carried to Washington, ready for the making of the attempt to thrust it down the throat of the National All this work is of legislature. course being done by the "active politicians."

And why should the "Mormons" be disfranchised? A small minority have engaged in a fight with the majority for political supremacy. If a man has a fight on hand with another, and is not over scrupulous about fair play, he will call in a force stronger than his antagonist and have the latter's hands tied. So soon as the tying process is accomplished he expects to beat him with a club with impunity, besides being able to put his hands in his pockets and seize his loose cash. He will shout at the same time so that he may be heard by passers by, whom he wishes to deceive, "Why don't you come within the laws?"

MUNICIPAL ELECTIONS.

WE have received a number of communications from correspondents, making inquiries respecting the law governing municipal elections. There seems to exist in the minds of the propounders of these legal conundrums, doubts as to whether the municipalities they refer to ought to be governed by their old charters in the matter of electing officers, or by the new law, known as the general municipal bill, passed at the last session of the Legislature.

The latter statute contains provisions for districting incorporated cities, and electing members of the council from wards instead of at large as heretofore; and confusion seems to exist respecting the question as to whether or not these provisions apply before the inhabitants of a municipality vote in favor of There are other such designs were to materialize in- points relating to the government of cities respecting which uncertainty has been created by the passage of the general municipal bill, and the sulphur, should be allowed to re-

Ogden case interpreting some of its sections.

Some of the subjects legislated upon in the general municipal bill have been thrown into such uncertainty and confusion, by the defective manner in which that bill was drawn, and by Judge Henderson's ruling, that we prefer not to attempt to elucidate them. Some good lawyers differ from the decision in the Ugden case, and others concur therein; and as that case will be brought before the Supreme Court of the Territory for final adjudication, we prefer withholding an opinion on the points of law involved.

In the meantime the officials of certain municipalities are in a quandary as to how they should proceed regarding their forthcoming elections, some of which are in the near future. The best advice we can give them is to consult with competent legal counsel. Under the circumstances they may rightly procure legal advice at the expense of the municipal treasury.

SANITARY.

WE have been requested by a professional teacher to suggest that the fumigation of school rooms be regularly attended to in this Territory. It is carefully done in many parts of the world, especially in seasons when epidemic and contagious diseases prevail. The result has been that the spread of maladies of that character has been checked, and even the general health of the pupils improved, by the rectification of the atmosphere of the school room.

During the last few months such diseases as scarlet fever and diphtheria have been more or less prevalent among children. In one intance there was a case of the la tter complaint in a house only a few rods from one of the schoolhouses of this city. These facts suggest that the fumigation precaution should be adonted.

The experiment costs but little, and there is not much labor connected with it. All the openings of the building-doors and windowsshould be tightly closed; an iron vessel containing a quantity of sulphur is placed near the centre of the room, and a live coal dropped into the stuff. The person attending to the process then withdraws, leaving the sulphur to burn until consumed. The sulphuric acid gas, or fumes of

This method is adopted in England in all buildings in which a case fo contagious disease has developed, the work being done by public officers under the direction of a board All articles of clothing of health. that have been in contact with the patient are carried away, and, after being put through a special fumigation in a public place used for the purpose, are returned to the owner.

We respectfully commend the subject of fumigating school houses as a sanitary measure to the trustees of districts. It is a matter that could be attended to once a week-say on Saturdays, that being the vacation day of the week. We believe it would be attended with good results.

SOCIAL AMENITY.

A PECULIAR custom has recently been introduced into social parties in this city, especially those that are somewhat crowded.

It has been inaugurated to enable the social hog to monopolize the floor.

When he gets through dancing one set he secures his position for the next by dropping his handkerchief on the spot he occupied until he retires with one partner to select another.

In this way the more modest and unselfish among the guests are compelled to ornament the side seats as perpetual wallflowers.

Occasionally the same tactics are adopted in order to secure the best places on the floor, even when it is not crowded.

The management of a party that does not protect its guests against such a boorish imposition is in a bad way.

This late phase of social life, illustrating the absence of one of its amenities, is quite suggestive. It impresses one with the truism that in all human affairs, from the greatest to the smallest, occasions giving the student an opportunity to study are ample. The observer has but to keep his eyes open to enable him, without difficulty, to distinguish the hogs from the lamba.

Now, gentlemen, drop your handkerchiefs.

SELFISHNESS.

SELFISHNESS is an inherent quality of all human beings, amounting in its influence over them to an attribute. Every born creature is a self consciousness, proclaims the fact of for his good and his blessing, of delight, that would fall upon the ear

self as relates to existence, and as truth and knowledge, of virtue and relates to the development of all the honor, of power and dominion, he attributes of the being.

It is not unreasonable—it is right -that every self should be selfish in that which relates to the development of itself. Self-interests should be carefully guarded, self-reliance self-defense justified, cultivated. self-confidence encouraged, self-examination commended, self-government demanded, and self-restraint over self-will that is presistent in wrong to another, until self is subdued to its own limits of self.

This principle in man is like the law by which all things are gov-erned. It has its bounds. Within those bounds its exercise is legitimate and proper; outside of those bounds it is sin-a selfishness that would sacrifice the interests of others for self aggrandizement-that knows no self-denial, and will admit of no self-defense.

Man was not vainly created with unlawful propensities, inclinations and tendencies. Nothing W88 made in vain. Both physically and spiritually he was the image of his Maker. If by reason of temptation he is prone to use those propensities unlawfully, and exercise them beyond the limits prescribed for their action, the necessity of self-control is apparent, and law, not temptation, must be his rule of action.

Self-interests are legitimate, and should be carefully guarded. In doing this, man may and should be selfish. Every interest that belongs to the filling of the measure of his creation as designed by the Creator, should in all cases demand his unyielding determination to secure to himself all their advantanges, both of rewards and of glory.

In this pursuit and earnest endeavor there is no sentiment of what is termed selfishness apparent to another. He is moving in his own legitimate sphere without affecting injuriously the interests of others. He gathers from the moral and sentimental world around him that which enriches his share without diminishing another's, and his life becomes an example for other lives, worthy of their imitation.

Independent in his individuality and organization, he is as independent in the exercise of all its powers; ever responsible for the source from whence they have been derived. He is only justified-can only meet this responsibility by keeping within the bounds prescribed by law for his action. All that the law has provided

should selfishly seek to acquire and determinedly maintain, as his inherent right, and as essential to the realization of his great immortal destiny.

God's words and works, we are informed, are for His own purpose and tality and eternal life of man." Herein is the great law of life. Works appropriated to the happiness and for the eternal life of others secure all there is of glory that can come to man. In the careful observance of this law happiness and heaven would exist everywhere; evil and all evil propensities would be banished. No sin nor death could enter there; all works would be works of love, and would be in harmony with the spirit of the Gospel which gives salvation unto Man's ambition for glory man. should never be allowed to die. He should be selfish enough to be zealous in bringing every propensity, every feeling, and every word and every work of his, and every men.ber of his body into complete subjection to the conditions of law applicable to them. In so doing no one is entitled to be his master. It is a self work for his own self-glory. He must for self learn the law, and so apply it as to qualify himself for the task of bringing to pass the happiness and eternal life of others, as well as to secure his own purposes and glory, as did his Father before him.

Selfishness is a powerful element of man's nature. When restrained to its legitimate operations, it is the guardian angel of his interests; and, strengthened by ambition, gives energy and force to character. But selfishness must stay at home-must abide with self. There is no other place on earth where it is a virtue; no other field in which it can work to merit a virtuous reward. No thought, word or deed that goes out to or that is for another must be tainted with its presence or with its impress. It answers to the maxim of a wise philosopher that "truth told out of its proper relation becomes a lie," so selfishness, while it promotes life, and gives energy to self at home, is death if meted out to others.

Every thought that is of or for another should be one of fervent desire for his good, peace and happiness, without envy or distrust; every word one of merited praise that would fill the soul with ecstacy and

s the melody of angels' voices, or the enrapturing anthem sung by the "morning stars," when they "shouted for joy over a newly-made world." Every deed or act of life towards another should be as unselfish in its nature as are the works of God for man. wherein He has created all things for the happiness, glory, immortality and eternal life of man; all that can possibly contribute to the gratification of his present and the glory of his future. His words and works are all for the possession and enjoyment of life by others. When this becomes the all-absorbing motive of man towards his fellow-man. there will be no unhallowed and accursed fruits of selfisnness to blight the power of love, or mar the fellowship of man with man, nor man with his Maker.

To think alone of me and mine As worthy of God's blessing, Prevents the kindly act I owe-The law of love transgressing. To think and act for these and thine, I owe the duty to each brother; As I would have them do to me, So I must do unto each other. Unlawful self the rule defles, Makes man despise his neighbor; By which he ewas he lowers not Ged; For good of others will not labor. S. W. R.

BLOOD GUILTINESS.

THE fate of those who besmear their hands with a righteous man's blood should be held up for warning whenever known. If we knew the immediate effects upon those who participate in such deeds a chapter of horrors would be presented that would reach down and claim charity in a most legitimate form.

As to who constituted the mob that killed Joseph it is possible that our system of proselyting alone can develop. Sometimes we hear of men living who make a vain boast to appease the sentiment of a community that they "assisted to kill Joe Smith," and at other times the circumstance comes down through posterity. An instance of the latter that may never have been mentioned was found by the writer while in the State of Alabama. The fate of the individual who was guilty of shedding a prophet's blood was not as startling as some recorded, but the circumstances attending the bringing of it to light were quite interesting.

Late in the fall of 1886 we took a trip in an old field that had furnished some honest souls, but who had not been able to obey the command to gather. Our welcome by nearly all was a most pleasant and agreeable one till we reached the humble home of a brother who was alone a member of the Church. His wife and large family were outside of the fold, though they endured our presence. Perhaps but few Elders have ever been at the house who did not notice upon their approach, the woman with the corners of her mouth drawn down and an old bonnet pulled over the eyes as if condemnation was fixed upon her brow and she could not look us in the face.

To be affable and pleasant was one of our principal motioes, and though gloomily repulsed in this instance the same rule was adopted but with very poor effect. Thus we would spend our time talking to the man and what members of the family were not marked after the manner of the mother. These conditions never lent much aid towards making the conversation very spirited and usually our departure would be hastened in consequence of such uncongenial feelings.

Never would we depart from the house without commenting upon the peculiarity of some people and a dread reference would be made to the acts of our female friend.

We would wonder and wonder what so affected the woman, but never could tell what it was.

It was a year later when a second visit was made to this place and while in a confidential chat with the man of the house he told the cause of his wife's actions. Said he: "Brother W.; my wife's grandfather, named Rice, was one of the mob that killed Joseph Smith. Very soon after he was employed on a steamboat; while riding along one calm day he very strangely fell from the boat and notwithstanding the efforts made to rescue him he was drowned. The circumstance was somewhat mysterious to all who witnessed it."

And this to me was the explanation of what we could not solve. Our presence tended to arouse the feelings of the woman against us because of a failure to accept the truth, but the fate of her grandparent would thrust itself before her and a forced respect in silence was given us. While not a strict application yet one that can be applied, we quote, "The sins of the fathers shall be visited upon the children to the third or fourth generation."

E. S. WRIGHT.

Bismarck was lately made a Docto of Divinity.

A TROUBLOUS TIME.

THE present appears to be a general time of trouble and perplexity among the Saints. Their afflictions are not confined to those immediately imposed upon them by their enemies who seek their overthrow. The trouble and sorrow thus heaped upon them are grievous enough, but they by no means stand alone. There appears to be a prevalent sinister unseen influence at work seeking everywhere for vulnerable or assailable points and making the most of opportunities. Nearly every family of standing has its own perplexity, and each is more or less apt to consider its own case among the most discouraging. In numerous instances the only relief that occurs consists simply of a change in the nature of the affliction, and the causes of grief and annoyance are generally of a kind that carries them beyond the control of those whom they afflict.

Some people inclined to mental morbidity may be disposed to think that this pretty general situation is necessarily a token of divine displeasure. On the contrary it may be the expression of infinite love. In every affair of life it is desirable that the Saints should preserve selfpoise and control, and not permit themselves to be overwhelmed with excitement and disconsolate fear. They should be constantly on their guard, and under all circumstances keep in mind that alarm and faith do not dwell tegether in the same breast, being the antipodes of each other. By pursuing this course they will gain by the experience through which they pass, bitter and unpalatable though it may be at the time.

In these times it will be found profitable for afflicted Latter-day Saints to peruse and ponder upon the revelation beginning upon page 425 of the Book of Doctrine and Covenants "The Word of the Lord to Joseph, the Prophet, while in Liberty Jail, Clay County, Missouri, March 1839." In it some of the most appalling situations to which mortals could be subjected are enumerated and graphically described. Joseph was informed that, if he should be called to endure them, "All these things shall give you experience and shall be for thy good. The Son of Man hath descended below them all; art thou greater than He?"

"After tribulation cometh the blessing," and after the Saints have passed through the narrows and the day star of peace shall arise, how intensely they will enjoy the change. The transition will come.

A CURIOUS ADVENTURE.

Some years since a man was arrested in one of the country settlements of this Territory on rather a grave charge, and pending the action of the grand jury was imprisoned in the county jail, a not very secure structure, from which he soon contrived to effect his escape. He left no clue to the course he had taken, and after a brief search, hope of capturing him was abandoned and it was believed by his acquaintances that he had left the Territory.

Some weeks afterward the writer happened to be traveling in one of the southern counties of the Territory, and stopped in a town in which a mill was in course of construction, when, to his surprise, he noticed the culprit engaged upon the building, in company with a large number of other men there employed.

Being in conversation with the Bishop, who was superintending the work, at the time of making the discovery, I exclaimed, "What in the world is that fellow doing here?" The Bishop, true to his Yankee instinct, answered my query by asking if I knew the man, and when I assured him I did, gave his name, told of the crime with which he was charged and of his escape from the county jail, he shook his head incredulously. "You are mistaken," he said; "this man's name is Richardson. I have only known him for a few weeks, since he came here, but in that time he has shown himself to be a first-rate fellow and a perfect genius. He is boarding at my house, and is able to turn his hand to almost anything. He has mended clocks and done tinkering for the people, finished up the carpenter work on my house, and now, as you see, he is working as a masou. and he seems to be equally clever at everything. In fact he is quite a preacher as well; he gave us a discourse of about two hours' length on Sunday last and it had a good many practical ideas in it. He may resemble the man you speak of, but I assure you he is quite a different person."

I could perceive that the Bishop was thoroughly captivated with his ingenious boarder, and it was not much to be wondered at, for he was intelligent and rather prepossessing, and really very expert in various lines as a workman; but rude as it might seem to shatter the Bishop's idol by undeceiving him as to the man's character, and ungenerous to prevent a man from making his way

among his acquaintances, a sense of for thought, I sprang from the bed duty to the public impelled me to do 80.

Taking the Bishop by the arm and starting towards where the man was employed, I said, "Come and be convinced!" but the fellow, who had also recognized me, was evidently in no mood for being interviewed, for as we approached him he dropped his tools and hastily made his way out of town. Even with this evidence of guilt before him, the Bishop refused to believe that the man was the criminal he was represented to be, or at least to act upon the suggestion offered to have him placed under arrest and communicate with the officers of the county whence he had escaped.

Having business with the justice of the peace in the place during the day, I called his attention to the character of the man who had found refuge in the settlement, but he too failed to realize the necessity for immediate action in having him arrested. However, as the refugee failed to put in an appearance during the afternoon, the justice of the peace began to feel that he ought to have acted with promptness on the first suggestion. Accordingly, after dark in the evening, in company with the constable, he called at the Bishop's house where I was staving and asked what I would recommend in the emergency. While we were talking a boy came in and reported that Richardson was just then peering through the window at us, but he managed to escape before the officers could get outside, and though diligent search was made for him that night it was unavailing.

Learning from the Bishop's wife that a coat, vest and watch belonging to her boarder were in the house. I ventured the opinion that he might remain secreted in the vicinity until after I had left, to recover them or possibly attempt to do so during the night, and remarked tha if I heard him about the house I would get up. The members of the Bishop's household slept up-stairs, but I was shown to bed in a room on the lower floor, on entering which, in addition to the bed I was to occupy, I noticed a lounge with a pile of bed clothes upon it, but nothing more.

During the night I was aroused from my peaceful slumber by a slight noise, and on opening my eyes I could plainly discern by the light of the full moon which shone through the windows a human figure standing at the foot of my bed. Taking it for granted it was the fugitive, among strangers when ostracised and, without stopping a moment my room-mate was, and she hur-

and, clutching him by throat, forced him backward upon the lounge where I held him until I feared if I did not slacken my grip on his windpipe he never would regain his breath. Accordingly I loosened my hold, when to my surprise, after gasping once or twice, he cried out "Mother!"

When excited a person thinks quickly. I did upon that occasion. The truth flashed upon my mind in an instant that it was the wrong person I was choking. The voice was too boyish for the robust man whom I had imagined I had in my grasp; and besides the latter would not be likely to call for maternal assistance if it were he. A glance at the bed clothes which I had noticed piled upon the lounge when I entered the room, but which were now tumbled partially upon the floor, and the scantily clothed form of the person I was holding down, satisfied me that whoever he was he must have been reposing upon that lounge during the earlier part of the night. Then, fearing the household might be aroused by his screams, I shut off his wind again long enough to command him to be still and make no noise, piled the bed clothes upon him while his eyes remained closed, and slipped back into bed, to ponder upon the scene in which I had just been an actor. When the ludicrousness of the situation presented itself fully before my mind, 1 could hardly control my inclination to laugh.

I had been lying awake fully an hour thinking of the episode and wondering who the young man could be whom I had choked, for I was under the impression the Bishop had no son at home, when I saw him rise to a sitting posture on the lounge, and look around the room as if in quest of his assailant, an act which convinced me that he had not observed me retire to bed after loosing my hold upon his throat, and that he had probably been too thoroughly frightened to open his eyes before. I could discern his head from where I lay, while he sat up, but I doubted whether he saw me, as I lay quite still. After satisfying his curiosity he again lay down, and when morning dawned and I arose and dressed myself, he was sound asleep.

On emerging from the house I found my hostess already astir, looking in vain through the chicken coops and other outhouses for her missing boarder. I inquired who riedly answered, "Oh, that is my grandson, and I forgot to tell you last night that he walks in his sleep!"

I told her I had already made the discovery, but not until I had used him rather roughly, in the belief that it was her boarder I was dealing with, and that force was neces-88.T.Y. With concern depicted on her countenance, the good old lady entered the bedroom and aroused the youth to learn how he fared, when he awoke with a start and exclaimed, 'Oh, grandma, that Richardson came here last night and almost choked me to death!" "No," said the lady; "you mistake; it was Brother L-- who choked you, and he supposed you were Richardson." He felt so abashed on learning of this fact that he avoided my presence during the remainder of my stay in the settlement.

The justice of the peace and constable were up early looking for the fugitive and discovered him just as day was breaking making his way out of town. He was arrested, brought back and lodged in a cellar, where at a later hour, in company with the Bishop I interviewed him. The ingenuity for which he was noted was displayed in the defense which he made when he was reproached for having deceived the people among whom he had found refuge, as to his name and character. "I gave you," he said, "my name as Richard Richardson, which is strictly true. My name is Richard, and my father's name was Richard, so I am Richard, Richard's son."

The sheriff of the distant county from whose custody the prisoner had escaped, soon arrived and took his man back with him, and in course of time he stood his trial, was convicted, and served a term in the penitentiary. Since that time he has led a reformed life and to a great extent established a character for himself which I have no desize to injure by mentioning his real name. Should he read this sketch he will doubtless readily recognize the part he played in the circumstances narrated, but the encounter I had with the somnambulist and the mutual misunderstanding alluded to will probably be new to him.

G. C. L.

WANTS A PARDON.

On Monday, Dec. 31, there were filed in the office of Secretary Hall, the papers in the matter of the apthe papers in the matter of the ap-ing for the pardon of one John T. Thus far the Governor has taken plication of John T. Harrington, Harrington, who was convicted in no action in the matter. The ex-

convicted of murder in the second degree, asking that Governor West issue a pardon in his favor. Harrington was convicted of being one of the leaders in the Eureka lynching affair, early in July, 1886, when a man named Fischer was taken out of jail and hanged by a mob. The affair created considerable excitement at the time, from the fact that there was considerable doubt as to the justice of Fischer's punishment. as well as condemnation of the method by which his death was broughtabout. At the trial in Provo the case was stubbornly fought, and resulted in the conviction of several of the lynchers, who were sentenced to various terms of imprisonment. The application for executive clemency is as follows:

"To His Excellency Caleb W. West, Governor of Utah Territory:

"We, the undersigned, residents of the State of Colorado, hereby certify that we know John T. Harthe month of July, 1886, in a court in the Territory of Utah, for the lynching of one Fischer, and who is now in the Penitentiary of Utah Territory under the sentence im-posed on him resulting from said conviction. We know said John T. Harrington as a resident of Gilpin County, Colorado, for some six years, from about the year 1878 to 1885, and we know him to be a young man of good reputation. He was a miner by occupation; was indus-trious, truthful and peaceable; in brief, was a good citizen during his residence in said Gilpin County, Colorado."

The signers of this document are Alvin Wood, attorney-general of Colorado; J. M. D. Linsay, ex-district attorney of the First Judicial District of Colorado; G. C. Snyder, mayor of Black Hawk, and quite number of officials and promi-8 nent men of Gilpin County, Colorado. Recommendations for clemency came from Judge Henderson, who presided at the trial, and Ogden Hiles. A statement that they believe the ends of justice to have been served was signed by six out of the twelve jurors who convicted Harrington. The six jurors are Joseph Hatch, W. P. Bennett, Lewis S. Robinson, T. E. Thurman, Allen House, and C. H. Karren.

The document was placed in the hands of the Governor several days Learning of this, Marshal ago. Dyer submitted the following protest:

"To His Excellency, Governor Caleb W. West:

"Sir-I am informed that there is now a petition on file with you, ask-

the First District Court of murder in the second degree, and sentenced to seven years' imprisonment. It has been represented to me that this man is paying a certain amount of money for the purpose of securing his pardon, and that certain lawyers have represented to him that they could secure a pardon for him for a certain amount of money—amount un-

known to me. "I am not personally aware of these facts, but state them as they are stated to me, and I am sure that no pardon should be granted (if it is being at all favorably considered by you)until the matter is fully investigated. Under the circumstances, I respectfully enter this my protest against any pardon until such in-vestigation is had.

FRANK H. DYER. U.S. Marshal."

The money referred to was \$100 which had been placed in Warden Pratt's hands by Harrington, with instructions that it be paid to his atttorney, Geo. Sutherland, of Provo, when the pardon was secured. The attorney's attention was called to the Marshal's protest, and the following reply was made:

Caleb W. West, Esq., Governor,

"My Dear Sir-With reference to the statement contained in Marshal Dyer's letter to the effect that a cerby erspected to the effect that a car-tain sum of money has been placed in the hands of the Warden at the Penitentiary to be paid to lawyers in event of a pardon being granted to John T. Harrington, I have to say: About eight or nine months are About eight or nine months ago Harrington asked me to make an effort to procure a pardon for him. I told him that I would do so, but that he must pay me \$100 to cover expenses in working on the case. He agreed to write to friends in Colorado to procure the amount, and I immediately entered upon the work of getting recommendations from jurors who tried the case when he was convicted, many of whom I went to see personally; getting petitions from Colorado, etc., I made one or two trips to Ogden and else-where in his behalf. About two months ago I received a letter from Harrington, or some one on his be-half, saying the \$100 had been received and had been placed in the hands of the warden and would be paid to me when the work was completed. I paid little attention to this, and if I made any reply I do not re-member what it was. It was the definite understanding all along, definite understanding all along, however, between Harrington and myself that this money was to be paid to me for expenses, and in any I saw Harrington today and event. he admitted this to be the case, and aid the money to me. Neither Mr. Thurman nor I is to receive anything whatever contingent upon th pardon. I refer you to Mr. Pratt, warden of the 'l'en.'

"Trusting the foregoing will be sufficient by way of explanation, I am Very truly yours, GEORGE SUTHERLAND."

Thus far the Governor has taken

planation of Mr. Sutherland dispenses with the idea that a pardon can be bought, though the sum named, \$100, is too small to even suggest such a proceeding. But there are other considerations, some of them of a grave nature, connected with the circumstances of the lynching, which require that a careful investigation be made as to whether the ends of justice have been served to an extent to punish Harrington for the part he took in the affair, and to have an effect in deterring others similarly inclined from endeavoring to wreak summary vengeance upon offenders. The Governor will doubtless give all these matters proper consideration before he reaches'a conclusion.

•Henry Clews, the great banker, is a small and very nervous man.

EDITOR'S DRAWER,

MANY stories are told to illustrate the sublime perseverance and unsurpassable assurance of book agents and lightning rod vendors. An instance in point: A book peddler called at the residence of Bishop Thomas R. Cutler, in Lehi, Utah County. He wanted to sell him a book, but discovered that the Bishop was in the penitentiary serving a term for unlawful cohabitation under the Edmunds law. "All right," said he, "I'll go there and see him and get his subscription." Sure enough the fellow appeared at the "pen," to the inexpressible disgust of Brother Cutler, who brought the interview to as speedy a termination as practicable.

EVERY public speaker of experience has in his time perpetrated some eggregious blunders, in the haste of utterance. One of the most stupendous and steep ever made by the writer was in the town of Sheffield, England, in the early part of 1864, just about a quarter of a century since. The subject under treatment was the gathering of the elect in the latter days, predicted by the ancient prophets. In showing that Isaiah, where he speaks of the Lord's house being established in the last days in the tops of the mountains, must have had reference to the Latter-day Saints, the speaker entered upon a description of the elevated location of Utah, exclaiming, with much fervor, that its altitude was over 4930 miles above the level of the sea. It is needless to state that this surprising an-

be lighted up with a smile of considerable width, to correspond with the height of the mistake.

THE Nauvoo *Independent* of Dec. 28, 1888, contained the following:

"A. W. Beach, of Salt Lake City, Utah, spent several days the latter part of last week in this city. The gentleman claims to have been the first male child born in Salt Lake City. His father, Rufus Beach, built the house at present owned and occupied by Mr. Chris. Bruegger, on Mulholland street, where he conducted a small store and the 'Travelers' Inn' during the reign of the Mormons in the city."

Brother Beach at present resides at Eagle Rock, Idaho. On December 31st he was met in Salt Lake City by a representative of the NEWS, who inquired concerning his eastern trip, of which he gave an account as follows:

I left Salt Lake City on Nov. 26, 1888, traveling on the D. & R. G. Railway, for a visit to my mother's relatives at Burlington, Iowa. T stayed there a few weeks, and on the 20th of December made a trip to Nauvoo, Illinois. I called on F. Kimball, Esq., to whom I made myself known, and stated that I had come to see the former home of the Latter-day Saints. He received me very kindly, and invited me to make my home at his house during my stay in Nauvoo. I was pleased to accept his hospitality, and, after answering his inquiries regarding Utah and her people, he ordered his buggy and took me for a drive.

We went to what used to be my father's house, now known as "Beach's Tavern," or "Travelers" Inn," which is occupied by a German and his family. "Here," said Mr. Kimball to me, "was our headquarters at the time of the battle between the Mormons and the mob, when the latter attacked and threatened to destroy us. We took articles from my foundry and made These were them like cannons. stationed in that corner," pointing to a spot about a quarter of a mile from my father's house, "and there," continued Mr. Kimball, "with our guns we made ready for business. You know we meant to defend ourselves from the mob.

ence to the Latter-day Saints, the speaker entered upon a description of the elevated location of Utah, exclaiming, with much fervor, that its altitude was over 49 % miles above the level of the sea. It is needless to state that this surprising announcement caused the audience to

most covered with blood. He was ramming a bullet home in the gun. Said I, 'Hyrum, for God's sake get in the' buggy and go back to the house.' "No, I won't," was his reply, "I'll stay here an i give them h—l yet." He had been hit by a musket ball, which had plowed a furrow from his forehead over to the back of his head.

"Right in the corner was where Captain Anderson was killed. He was over by the blacksmith shop, and was doing his duty like the brave man that he was when a cannon ball fired by the mob struck and killed him."

After the narration of these and other instances we drove away. I also conversed with quite a number of people in Nauvoo. Of several of these I asked the question, "What was the cause of the Latter-day Saints being driven from Nauvoo?"

"Jealousy," was the reply they made to[•]me. "The anti-Mormons knew that if the Mormons were left alone they would soon control the state elections; they would build up a large and beautiful city, and Nauvoo would become the State capital. We have found out since those days that the Latter-day Saints were lied about; that it was not for their bad behavior they were driven from their homes, but that it was because of jealousy, they were so prosperous and united. We want you people to come back and build up this country, for we cannot do it. We believe you people must have left a curse upon this place, for nothing prospers here now."

Major Bidamon was one of those upon whom I called, and he expressed himself as pleased to meet me. I asked him, "What do you know about the 'Mormons?'"

"I know," said he, "that they are the most honest, upright, and abused people that I ever saw."

"Major Bidamon," said I, "what about the statements made by Elder Stevenson and others who were here with him, and recently published in the DESERT NEWS?"

"They are true," said the major, emphatically, "everyone of them. I did all I could for your people, and we want you to come back here."

The major is in rather poor health. He remarked, "If I live till the 3rd of February next I will be ninetynine years old." As I arose to take leave of him, he took me by the hand and said, "God bless you. Give my kind regards to your people."

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 $\mathbf{56}$

I also visited what is known in Nauvoo as the "old Mormon burying ground." It is in bad condition, many headstones having been broken down by stock, which has been allowed to pasture on the place. I enjoyed my whole trip east, it being the first I have made there. I did not fail to embrace the many opportunities of bearing my humble testimony to the divinity of the Gospel as revealed through the i'rophet Joseph Smith and taught by the Church of Jesus Christ of Latter-day Saints. While I was at my father's place I discovered, in the possession of Mr. Bruegger, who occupied the house, an old painting of the Nauvoo Temple. It is, as you see (exhibiting the pucture, about 28 by 26 inches), a very good painting, though it has become slightly dimmed and dusty by time. I purchased it from them, and shall preserve it as a valuable relic of Nauvoo Jays. I shall have it cleaned up and varnished, and put it in a new frame, when it will look very well.

Mr. Beach left for his home in Eagle Rock on the morning of New Year's day.

THE following incident of missionary experience has been handed to the editor:

While laboring as a missionary in New England in 1876 I made the acquaintance of an aged widow lady in the city of Salem, Mass., who became so much impressed with the doctrines revealed through Joseph the Seer that she was on the point of embracing them. For some years she had been associated with a certain religious society in that city, some of the members of which were very much opposed to her becoming a "Mormon." One of these was an ordained elder of the society, who paid repeated visits to the widow, seeking to dissuade her from embracing "Mormonism." Upon one of these visits he expressed an ardent wish to "meet that 'Mormon" in her presence, and, by vanquishing him in a discussion, show to her the shallowness of his teachings.

'I was but a youth, while he was somewhat noted locally for his familiarity with the Bible and his controversial powers; hence he was very boastful of his ability to discomfit me. A meeting between him and myself was arranged to take place at the widow's house. The family Bible from the centre table, out of the house. and opening it on his lap with a

Book of Daniel and spent about an hour in elucidating, in his way, its mysteries. What he said had not the most remote bearing on the truth or falsity of any doctrines I had taught to the widow, and I remained a year she became a resident of Utah. silent, as did she. His object, I surmised, was to impress her with the fact that he was so learned in Bible mysteries that I could not possibly rival him in that regard; and that she should therefore be influenced by him and not by me.

At length he broached the subject of "Mormonism," in substantially the following language, addressed to me: "'Mormonism' is no new thing to me. But I know it is false. know that there have been no revelations from heaven since the New Testament was given."

He said this with marked and solemn emphasis, and then continued: "Now I'll tell you how I know this. Over thirty years ago, when I was a young man, living with my father's family, two 'Mormon' Elders stayed all night with They preached 'Mormonism' us. to us, and I went and prayed to the Lord to reveal to me whether or not the Book of Mormon was true. And the Lord revealed to me that it was false!"

He laid great stress on his 'closing declaration, knowing enough of the religion he was contending against to realize that of all the arguments its advocates use, their solemn testimony of a personal knowledge of its truth, obtained by revelation, is one of the most difficult to resist; and his purpose was to strike me in advance with what he deemed my own best weapon.

"Buti Elder ---- " said I quietly. "you just said that there had been no revelations from heaven since the New Testament was given; how then could you have had one showing the Book of Mormon to be false?"

Instantly the fatal nature of the blunder he had made flashed across the mind of my would-be vanquisher. The infernal machine he had constructed for my destruction had exploded in his own hands. He was utterly crushed. I have never seen a person more completely overcome with confusion. He could not utter a reply and made no attempt to do so. Soon anger predominated over chagrin, and he demanded of the widow:

"Give me my hat!"

She handed to him his head-gear, interview began by his taking a large and without another word he stalked

Amazement sat upon the face of great flourish. He turned to the the widow at the denouement of the convention would be marked by

interview. It seemed to show her the hypocrisy of one of her chosen religious counselors, and of his helplessness in warring against the truth. I soon after baptized her, and within

CURRENT EVENTS.

Presidential Pardons.

WASHINGTON, Dec. 31.-The President has granted pardons in the cases of A.G.Green, Jonah Richardson, J. H. Byington, Wm. Severn and Sidney Weeks. These persons, with the exception of Weeks, were convicted in the district courts of Idaho of unlawful cohabitation. Weeks was convicted of adultery.

Statehood.

2. — There WASHINGTON, Jan. were more than a quorum of Senators present.

Among the petitiens and memorials presented and referred were the following: By Edmunds, from a branch of the Woman's Board of Salt Lake City, a remonstration against any action of Congress looking to the admission of Utah as a state. Edmunds said he was happy to think there was not much danger of such action this session.

CHICAGO, Jan. 2.-Col. C. Broadwater, of Montana, is in the city and has received word from Senator Mitchell, of Oregon, that Montana and all the other territories except Utah and New Mexico will likely be admitted at this session.

Colored Catholics.

WASHINGTON, Jan. 1 .- The national convention of colored Catholics, composed of delegates from nearly all of the colored Catholic churches and societies throughout the country, began its session this morning in St. Augustin's colored Catholic church in this city. Every seat in the church was occupied when at 10:30 o'clock Father Talton of Quincy, Ill., the only colored Catholic priest in the United States, began the celebration of solemn high mass. Immediately in front, and beneath the pulpit, sat His Eminence Cardinal Gibbons, who delivered the sermon. He was clad in the scarlet robe of his office. At the conclusion of the sermon the cardinal welcomed the delegates. This gathering, said he, will mark an era in the history of the colored people of the United States, for never before had the colored Catholics of the country met in convention. He trusted that the deliberations of the

THE DESERET WEEKLY.

moderation and discretion. The actions of the convention would be watched by the country, and with kindly eyes of friendship, but with sharp ones of criticism. He suggested that the convention discuss the education of children-the religious education necessary to the life of the Republic. A temporary organization was effected by choosing as President Wm. H. Smith. A committee on permanent organization was also appointed. An adjournment was taken till tomorrow.

Peace Talk.

PESTH, Jan. 1.—Liberal members of the Diet today waited upon Premier Tisza and offered him New Year's congratulations.

Finance Minister Sazapary, who acted as spokesman, referred to the services of Herr Tisza, and expressed the absolute confidence of the liberals in him as a leader, assuring him of the full support of the party in his foreign policy.

Herr Tisza in reply said:

"In the foreign political situation the alliance of central European powers offers a most permanent guarantee of peace. I may, without the risk of disappointment, give expression to the hope that, with this alliance, and in view of the fact that there is not a state in Europe absolutely desirous of war, we shall succeed in preserving this year the blessings of peace and thus continue in the work of progress."

Herr Tiszar's remark is hailed as the assurance of the year's peace. Nevertheless, Russia is preparing to face the contingency of an immediate conflict. Although the frontier provinces from Bessarabia northward are already swarming with soldiers, more continue to arrive. Reports from Galicia refer to the dreadful sufferings of the Russians on the frontier, who are said to be badly sheltered and ill-fed.

PARIS, Jan. 1.—In replying to the congratulations of the diplomatic corps today, President Carnot referred to the Paris exhibition and said he trusted the year would be one of peace and prosperity.

Rome, Jan. 1.—King Humbert today received the members of the Chamber of Deputies who wished to offer New Year congratulations. In his speech he said: "It is my earnest wish to preserve peace, and it is greatly satisfactory to me to be able to state my believe that for this year peace is assured."

German News.

BERLIN, Jan. 1.—The Emperor's uary. The indictment traces the Venus, Vega and Alpho Cygai remarks during the reception today entire working life of Geffeckin in seen. The corona could not were without special interest. He trying to prove that he has been a drawn, but as seen through the singled out from the personages pass- persistent enemy of German unity.

ing before him Count Herbert Bismarck, Herr Von Weddell, General Piesdorf, Count Von Schlingdorf, Count Zecheny, the Austrian Ambassador, and several others, speaking a few words to each. The ceremonies of the day were ushered in by trumpeters blowing the reveille outside the palace chapel at 10 o'clock. Divine service in the chapel was attended by the Emperor and Empress, Prince and Princess Henry of Prussia, Prince Albert of Prussia, Prince George of Saxony, Prince Leopold of Bavaria, the Gran 1 Duke and Duchess of Baden, Grand Duke of Hesse, Duke and Duchess of Saxe Meiningen, and a brilliant array of generals commanding various army corps.

After service there was a general reception of court and ministerial officials. A long train defiled before The the Emperor and Empress. ladies were in half mourning, wearing high-necked dresses and bonnets, but no jewels. The congratulations course was held in the white salon of the Schless and was distinct from the special audience accorded to foreign ambassadors. At a later reception, the Emperor is reported as having addressed each representa tive of the great powers with the same formula, expressing his desire of the continuance of cordial relations. Prince Bismarck's attack of neuralgic gout is abating, but he is unable to fix a date for his coming to Berlin. He will certainly not be able either to be present at the opening of the Landtag or participate in the colonial debates in the Reichstag. The Emperor and Empress sent Prince Bismark costly Christmas gifts; the Emperor, in a long autograph letter, expressing gratitude for Bismarck's services, and hopes for his early recovery. The Lad tag will be opened by the Emperor. The session will be an interesting one. The government measures include bills dealing with the police administration in the eastern provinces, clerical education in Posen, and the extension of railways on the eastern frontiers. For the last named purpose Minister Maybach wants a credit of 45,000,000 marks.

The public prosecutor to lay served upon Professor Geffeckin an indictment for high treason. It is a voluminous document, indicating a long trial and the calling of numerous witnesses. The trial will likely begin at Leipsic at the end of January. The indictment traces the entire working life of Geffeckin in trying to prove that he has been a persistent enemy of German unity.

A Chinese Edict.

The Department of State has been informed by the Minister of the United States at Pekin of the following edict of the Empress Dowager, published at Pekin, Friday, November 9, 1888:

The Emperor having reverently succeeded to his exalted inheritance, and increasing day by day in maturity, it is becoming that he should select a virtuous consort to assist in the administration of the palace to control the Emperor's official household, and to encourage the Emperor himself in upright conduct. Let, therefore, Yeh Ho Na La, a daughter of Deputy Lieutenant-General Kneihai Hang, whom we have selected for her dignified and her virtuous character, become the Emperor's consort.

A special edict of the same date says: Let Ta Ta La, aged 15 years, daughter of Chang, formerly vicepresident of the board, become the second consort of the first mark. and let Ta Te La, aged 13, also daughter of Chang Hey, formerly vice-president of the board, become the imperial concubine of the second rank. It is understood the Emperor is between 18 and 19 years of age.

The Eclipse.

HELENA, Mont., Jan. 1. — The eclipse was observed here favorably this afternoon. The day was bright, cold and clear. It began at a quarter past two and lasted an hour and a half. The sun was all obscured except a thin crescent at the top. It grew colder and dark. Chickens went to roost and lamps were lighted indoors.

SAN FRANCISCO, Jan. 1.-Prof. Louis Smith, director of Warren Observatory of Rochester, was stationed at Nelson, and telegraphed the following as the result of his observation: "The eclipse, as far as afforded an opportunity to search for intra-mercurial planets, was a failure from the clouds and haze. All four contacts were well made, a chronometer watch, previously set to Lick's Observatory time, being used. Five very small, colorless protuberances were seen, all having pointed apexes. Near the point of one was another, detached from the sun. Bailey's Beads were seen at the second and third contacts, but were entirely unlike those seen at Denver in 1878. No cronosphere was visible, Mercury, although looked for. Venus, Vega and Alpho Cygai were The corona could not be seen. drawn, but as seen through the tele-

The conditions were generally favorable today both in California and Nevada for a clear observation of the total eclipse of the sun. In this gity the eclipse was only partial. Half of the totality in California was from 50 to 100 miles north of San Francisco, and trains from this city this morning conveyed a large number of people to various points favorable for observation. The weather at Marysville was very clear. The first contact was about 12:30. Several streaks of lightning were observed during the totality. Several photographs were made during the totality and the views will be sent to Amherst College. Prof. Holden of the Lick observatory telegraphs to the Associated Press that the beginning of the eclipse was successfully observed at that point, and also the last contact. Photographs were taken at Oroville. A cloud obscured the view on the totality, but a good view was had up to within a few minutes of that period. The conditions were all favorable at St. Helen. The nearest approach to totality was at 1:50, when the observers noticed plainly with the naked eye a narrow circle of light on the northeasterly side of the sun's disc, and a constant bright sheet was transferred to the other side. The party from the Lick observatory, in charge of Professor Keller, made successful observations at Bartle's Springs. Prof. Keller telegraphs to the Associated Press that the corona was beautifully distinct, and that he saw a remarkable change in the length of the coronal lines.

Professor Barnhard obtained nine photographs.

Professor Hill photographed all contacts and studied the structure of the inner corona.

Professor Senschner made seven measures of light during the totality.

Reports from many other points in California and Nevada state the eclipse was observed with great interest. A very decided drop in the temperature during the period of totality was noticed, and at some points the stars were visible, as plainly as at night.

The Anarchists.

Owing to the predictions of the Prophet Joseph Smith respecting the growth of secret combinations of a destructive character, the following from Chicago, under date of December 30th, 1888, is deemed worthy of presentation:

Anarchist Parsons, a dark skinned don for that which they did not do. citizens of their Constitutional rights. wildow, to-day made good her boast When liberty shall be crowned with but the police department must

that she would speak in Chicago in spite of the police. It was in Waverly Hall, one square from Mayor Roches' office and is the same place which was closed against her a week ago. Four hundred people crowded into the little auditorium, and many others choked up the entrance and stood upon the stairs. The meeting was one called by the socialistic labor party "to transact business, and for the promotion of socialistic doctrines."

The proceedings opened with a resolution condemning the police for their recent lawless interference with public meetings. The resolution was unanimously adopted. Tommy Morgan, a socialist, was the first speaker. He said the employment of force by workingmen was futile. It appealed to the lowest instincts of mankind, and was wrong from a moral, intellectual, and a practical standpoint. Its impracticability had been demonstrated in this city by the Haymarket results. The hanging of the anarchists was proof enough that force was impracticable.

The meeting was open to any one wanting to talk, each speaker being allowed ten minutes. Mrs. Parsons rose and the crowd cheered lustily. "I should like very much," she said "some of these days, to answer the assertions that Mr. Morgan has made against those who are dead; but the ukase has gone forth from Roche and Lord Bonfield that I am never to make another speech in Chicago, and that I am to be forever deprived of that liberty under the constitution; but I cannot sit here quietly and here it said that those who are dead and silent in the tombs had anything to do with the throwing of the Haymarket bombs, though in the war against tyrants everything is justified and any one that says anything else is cursed. They were miserable curs who on last Sunday night allowed themselves to be driven from this hall by the police."

Mrs. Parsons then read what purported to be an extract from a speech of Thomas Jefferson, in which occurred these words: "God forbid that any country should be for twenty years without a rebellion." "Did Patterson or Spies utter anything more revolutionary than that?" said Mrs. Parsons. It has been declared that martyrs are no good, but their memory is dear and a perpetual inspiration, because they died before they would ask pardon for that which they did not do. When liberty shall be crowned with

immortality, the brightest names in her crown will be those of Parsons, Spies, Fischer and Engel, who died for her. [Cheers.] I am for peace on principle. If you see two rival armies approaching each other, and take a poll of the men you will find nine-tenths of them are for peace, but they are borne on by irresistible force to the conflict. Before we can have peace in society like our own, rivers of blood will have to run. (Applause.)

The chairman interrupted Mrs. Parsons, and said the ten minutes allowed had expired.

A number of detectives were present but there was no attempt to interfere. After many other speeches some of them decidedly fiery, the hall was cleared and a private meeting held by prominent members of the socialistic party. When the conference ended it was announced that arrangements had been made to continue these proceedings every Sunday afternoon.

The following was received the next day Dec. 31st:

Master-in-Chancery Windes, to whom was referred the anarchist petition for an injunction restraining the police from interfering with their meetings, rendered a lecision this morning. The opinion refuses to recommend the granting of the petition, thus giving victory to the city. The Master says he does not discover any property rights involved in the issue, and that there is no precedent for the granting of such an injunction.

On January 1st the following was among the press dispatches from Chicago:

In view of the decision rendered yesterday in the matter of the application of the anarchists' organization known as the Arbeiter Bund, in which Master-in-Chancery Windes declined to recommend an injunction restraining the police from interfering with its gatherings, although suggesting that one might not improperly be granted by a higher authority, Mayor Roche today sent a letter of instructions to the police department, in which he said:

"I have instructed the corporation counsel to convey to the court the idea that if the Arbeiter Bund has a legal and lawful right to hold public meetings we wish the court to so declare, and if the officers of the city have been exercising unusual authority they should be so advised as they do not intend to act illegally to deprive any person of his rights upon a mere technicality. We don't propose, under any circumstances, to deprive any class of citizens of their Constitutional rights. but the police department must



necessarily be governed by experi-ence. It is their duty to inquire if they believe a man is about to commit a criminal offense and to take steps to prevent such an act. We do not desire to again exper-ience difficulties like those we have had in the past. We must not of-fer encouragement to such meetings fer encouragement to such meetings and such proceedings as the Su-preme Court said led up to the Haymarket riot and its unfortunate consequences, and it is to be hoped that the courts will draw the fine in a definite way, so we may have instructions, and if we have not sufficient authority under existing laws, the responsibility must rest with others, and not with us."

As will be seen from the following dispatch the Anarchists appeal from the refusal to enjoin the police:

CHICAGO, Jan. 2.- The objections of the report of Master in Chancery Windes, in reference to the application for an injunction to restrain the mayor and the police from interfering with the Arbeiter Bund meeting, were filed by both sides today. The case will probably come up tomorrow.

CHICAGO, Jan. 2.-Hronek, the anarchist, convicted of conspiring to assassinate with dynamite Inspector Bonfield and Judges Gary and Grinnell, was refused a new trial, and sentenced today to twelve years in the penitentiary. Sixty days were allowed for filing a bill of exceptions.

Berlin. Jan. 1.-At the instance of the leading German authorities in criminal law, eminent legal men of nearly all countries have agreed to form an international society, the object being the practical improvement of the criminal laws. The agreement awaits the adherence only of English and American lawyers.

Paris, Jan. 2.-Boulanger held a reception last evening, which was very largely attended. In reply to an address from the Patriotic League, Boulanger expressed confidence that Paris would elect him to the Chamber of Deputies. Special detectives watched his house and made note of those who visited the General.

Dublin, Jan. 1.-The peasants in the vicinity of Dunfanaghy and Farakalgh have armed themselves. fortified their houses, destroyed bridges and blocked the roads, in readiness to resist evictions, which will be attempted tomorrow. Troops and police in the vicinity march with difficulty, and the appearance of the district is warlike.

Sofia, Dec. 30. - The Sobrange yesterday voted sums asked for in

political refugees except actual leaders since 1886, and extended pardon to Major Popoff who was convicted of embezzling funds belonging to the war office. Prince Ferdinand closed the session in a speech in which he thanked the members.

A new political group is being formed at Belgrade aiming at the territorial extension of Servia. The group is composed of moderate liberals and radicals and is pledged to raise the question of Austrian occupation of Bosnia. King Milan is intriguing with the leaders of the group, although warned by Count Kalnoky that he does so at the risk of the loss of Austrian support.

Yuma, (A. T.), Dec. 28.-Mariano Moreno and Ladislado Lopez, Mexican convicts at the penitentiary, while working with a small gang of prisoners upon the nearly completed prison sewer some fifty feet below the railroad bridge spanning the Colorado river, were crushed beneath a mass of soft sandstone which fell from a cliff alongside this afternoon. Moreno, who was under sentence for burglary for one year, died in a few minutes. Lopez, in for manslaughter for six years, will recover. A guard, observing the dangerous indications in the cliff, gave warning and all escaped save those mentioned, who, unaccountably, would not heed the warning.

NEW YORK, Jan. 2.- A special to the Mail and Express from Port au Prince Dec. 31 says: Articles in Haytien newspapers contain charges against Thomson, minister of the United States to Hayti. Many Americans have been arrested, both men and women. The American consulate is filled with refugees. An army is marching on towards this city (Port au Prince). I interviewed Legitime today. He said he would show no clemency to foreigners who interfere in Haytien politics. Legitime stated he would shoot one nundred if necessary. The excitement here is intense. Americans at Port au Prince are in danger of their lives.

Out of Prison.

Thomas Barratt, of American Fork, was released from the penitentiary Jan. 2, having completed the term of four months to which he was sentenced for having live i with his wives.

Probate Judge Marshall.

On Monday, Dec. 81, John A. the budget, granted amnesty to all Marshall, Esq., who was appointed Stephens' Opera Company, to the

by President Cleveland to be Probate Judge of Salt Lake County, took the oath of office and filed an official bond of \$5000. The appointment is dated Sept. 25, 1888, and the commission runs for two years from that time.

Diphtheria at the Penitentiary.

We understand that there are three cases of diphtheria in the Utah penitentiary. They are not considered to be of a malignant type. It has been demonstrated, however, that some of the worst cases communicated by contagion have proceeded from those of a milder kind. The appearance of a contagious disease like diphtheria in a place where so many people are thrown so closely together is most unfortunate, as the danger of communication and spread of the malady is very great, requiring strict precautions to be established to prevent such a condition. Doubtless the Marshal and Warden, who have exhibited much solicitude for the sanitary condition of the prison, will institute-and probably have already done so-all the measures practicable to prevent the spread of the dread disease.

Reception to Bishop Sheets.

On Monday, Dec. 31, Bishop Elijah F. Sheets was released from the penitentiary, where he had served a sentence of eighty days for unlawful cohabitation, in addition to paying a fine of \$150 and \$38 costs. On New Year's eve the members of the Eighth Ward, Salt Lake City, as a mark of the love and esteem which they entertain for their Bishop, and by way of exhibiting their delight at his release, accorded him a reception, which took place in the Eighth Ward assembly room. The arrangements for the gathering were carried out in a most complete and satisfactory manner by an active committee of ladies and gentlemen, the company numbering upwards of 200. A first-class supper, contributed by the members of the ward. had been provided; and to this the invited guests sat down at seven o'clock. A concert was afterwards given. interspersed with addresses at intervals.

Sincerely Grateful.

The following testimonial has been handed in, with the request that it be published:

We wish to express our heartfelt thanks to all the members of



manager of the Theatre, for the use of it, to the attachees of the same, to those who furnished the gas and coal to make it warm and comfortable, and last, though not least, to the Old Folks' Committee, who combinedly furnished us with one of the most enjoyable afternoon entertainments we ever experienced; and to one and all who in any way contributed towards it we say "God bless you, and may you have a Happy New Year."

MILLEN ATWOOD, in behalf of old folks over 70.

SARAH I. MCDONALD, in behalf of widows.

AGNES MCDONALD, in behalf of orphans.

HENRY C. WHITE, in behalf of deaf mutes.

He Was From Utah.

A few days ago telegraphic dispatches gave the sad information that four men had been killed by the caving in of a trench at Denver. One of the unfortunate men was Jens Peter Hjort, son of Christian Hjort, of Lynne. He had been working in Colorado for three years and particularly in Denver since last April. He was employed by the Denver Gas Company, and at the time of his death was engaged in digging a trench under the Denver tramway, when by some means the sides caved in, killing him and his three companions. The body was prepared and shipped on the ill-fated flyer, which was due here at 11:45 Tuesday evening, but did not arrive until yesterday morning at 4:15, owing to a wreck near Echo. The remains were in charge of Mr. John W. Fink, of Denver, and upon reaching here were taken care of by the relatives of the deceased. The remains of the deceased will be interred in Ogden Cemetery today. Deceased was 25 years of age.-Ogden Standard, Jan. 3.

His Skull and Boot.

About a year and a half ago, Mr. Elijah Reed left Kelton for Snowville, since which time nothing could be found nor heard of him. A party went out to search for him, but without avail. They found a boot and some other property, but no other clue. Many and varied were the ideas advanced as to what had become of him. On Christmas day, Mr. Phil. Arbon told Mr. J. E. Johnson, a nephew of Mr. Reed's, that he had a clue to his uncle, as he had found a skull and one boot which he thought were Mr. Reed's. The sad news was broken to his mother, who is nearly

83, and who has sorrowed over his unknown fate. The news completely overcame her, and she had to be taken to her home at once, she having come from St. Thomas to Snowville to spend Christmas The nephew has since identified the skull as that of his uncle, Elijah Reed, by a wound he received not long-before his fatal journey. It is supposed he got off or fell off his horse and wandered away while partly under the influence of liquor, and perished for want of sustenance. —Logan Journal.

Train Derailed.

The "owl train" on the Utah Central, due in this city at 1:20 a. m., failed to arrive on time Wednesday morning. There is nothing of note in its being behind time, for it usually has to wait at Ogden for the west bound "overland flyer" on the Union Pacific. On that morning, however, it was detained five hours in Ogden, the cause being an accident which occurred to the "flyer."

At 10 o'clock Tuesday night, this fast express was running at about 30 miles per hour, down Echo Canyon, about four miles above Echo station. The train consisted of the express and baggage cars, smoker, day coach and two sleepers. The locomotive and express car passed on all right, but the baggage car caught a broken rail, and, with the remainder of the train, left the track. The baggage and smoker continued along the ties till the engine stopped, but the day coach and those following, after going about five car lengths, became uncoupled and went down a fourfoot embankment.

The passengers were shaken up considerably when the cars first left the rails, but that was only a jar to the shock that followed when their portion of the train attempted to find a new road. The day coach continued to about 100 feet from the track, when it toppled over and came to a standstill. The San Francisco sleeper remained upright, but the last sleeper turned over on its side in the ditch.

It was a bitterly cold night, but the train crew were not long in investigating the condition of the passengers. These were thrown about considerably, but by a singular good fortune all had escaped uninjured except Prof. Stark, of Wyoming, who was in the day coach; when it went over he had his leg broken. The passengers were all taken (are of, and as soon as possible were forwarded to Ogden, reaching there about 4:30 p.m. Wednesday. From received with surprise and regret

the way in which the trucks, coaches, etc., were scattered about, it is a marvel that so little damage was done.

Held for Bigamy.

On Monday, Dec. 31, 1888, W. C. Brown, a non-"Mormon," was arrested by Deputy Rench on a charge of adultery. It came about in this wise: Brown had heard that his wife, from whom he had separated, was going to prosecute him for having married again. He met Rench, with whom he was slightly acquainted, and began to tell of the trouble he was in, apparently oblivious to the fact that Mr. Rench was a deputy marshal. Brown went on to tell how he had been married, and that his wife had left him without cause; that after she had been gone out of the country four years he married again, and now she had returned. The deputy listened to his recital, then informed Brown that he was a prisoner.

Brown was taken before Commissioner Norrell and told substantially the same story. He was held to await examination today, and in default of \$800 bonds was sent to the penitentiary.

This morning it developed that he had told several others of his marital difficulties, but his stories did not agree, and the effect was decidedly against him. At the investigation it was shown that a Miss Rossbeck married Brown on Nov. 1, 1879, while he was a soldier in the Fourteenth Infantry, then stationed at Fort Douglas. She lived with him till May, 1884, and had three children. During a great portion of this time Brown had failed to provide for his family, and atter repeated warnings his wife left him. For about six months she worked with a family just outside of the city, then returned to town and has since been supporting herself and children. She has not been out of the Territory at all. Brown went to Ogden, where, a year and a half ago, he married Louisa L. Young.

This rendered him liable for bigamy, and upon that charge he was held. He was sent to prison, as he was unable to secure \$1500 bail. The marriage was performed by a Methodist minister, Brown of course representing himself as being without a wife.

Judge Sprague Dead.

The announcement of the death of Judge Ezra T. Sprague will be

by a large proportion of our citizens. | to take the testimony in the suit for The sad event occurred at 1 a.m., Sunday, December 30. Even to his intimate friends, who were acquainted with the nature of the Judge's affliction, his demise was an unexpected event. For nearly thirty years he has been a sufferer from consumption, the immediate. cause of his death being hemorrhage of the lungs. About two weeks ago he was taken with his last attack of illness, and since then has not been able to attend to any public duties.

When he became ill, his wife was absent from home, having been called to the bedside of her dying mother at Madison, Wisconsin. Afher mother's funeral, Mrs. ter Sprague started homeward, reaching here on Saturday, Dec. 22, and a week later she was called to mourn the departure of her beloved husband.

Judge Sprague was born in Con-necticut in 1883, and had just passed his fifty-fith year. After graduat ing from college he came west to Wisconsin, where he engaged in the study of law. He was married there, and when the war broke out enlisted in the Union army. He was delicate in health, but the dauntless spirit with which he was possessed, and his remarkable presence of mind and calmness during the exciting scenes of the battlefield, are testified to by those who witnessed his coolness and bravery at Corinth, at Iuka, at Vicksburg, and many other battles of lesser magnitude in the great civil war. In 1861 he started in his career in the army as adjutant of the Eighth Wisconsin Volunteers - the famous "Eagle Regiment;" after nearly two years' service he was made adjutant-general of the brigade, and a few months later adjutant-general of the division. He was next made colonel of the Forty-second Wisconsin, and during the last few months of the war was in command of the post at Cairo, Illinois.

After the close of the Rebellion he engaged in practice as an attorney. In the spring of 1874, he came to He served as Assistant Utah. United States Attorney in Utah under Sumner Howard and P. T. Van In 1876 he was made clerk of Zile. the Supreme Court of Utah, which position he filled at the time of his death. He was one of the attorneys for the Crescent Mining Company, and on a number of occasions has been appointed by the courts to hear cases as a referee. The last one of this class, and the most important, was his appointment as Examiner,

the Church property.

In all his associations in Utah, as well as before he came here, his course has been dignified, conscientious and peaceful. All persons who had to deal with him felt that he was one of nature's noblemen, firm in his convictions of duty, gentle and courteous in all his actions, and ever ready to do an act of kindness. From an intimate association with him in his official capacity, we can speak of him as a cultivated gentleman, one of the honorable men of the earth.

There are in this part of the country no relatives of Judge Sprague except his immediate family-his wife and four children, two sons and two daughters. With them we condole in the loss of an excellent and kind husband and father.

N. C. FLYGABE, of Ogden, who was sentenced on Monday, Dec. 31, on a charge of unlawful cohabitation, was required to pay a fine of \$300 and costs. No imprisonment was imposed, owing to a petition in his behalf, signed by prominent citizens of Ogden.

JUDGE J. R. MCBRIDE and P. H. Lannan took the night train for the east on Jan. 1st. They were ostensibly headed for New York, but it is probable that Washington will be the scene of operations of one of them, and probably both, in work, ing against the people of Utah.

S. J. SEWELL, an old time resident of this city, was stricken with paralysis Jan. 2d, and died in a few hours. He was in his 66th year. He was a very large man, and for many years has been a familiar figure on the streets. He leaves a wife and four children.

On Jan. 2d, in the Idaho legislature, a bill was introduced for legislation supplemental to the test oath law that excluded "Mormons" from voting. The new bill requires that before persons can exercise the elective franchise they must have separated from the "Mormon" Church for three years, if they have been members of that organization.

MISCELLANEOUS.

How Tigers Eat.

A Hindoo expert on tigers gives the following interesting information about the appetites of tigers and their manner of devouring their prey:

"An ordinary-sized tiger and

animal at one sitting, leaving only the head. The tigress begins at the shoulders and eats downward. When their heads come together in the middle of the animal, they know that there is no more left, and quit eating.

"Before eating, the tiger always drags its prey a short distance. After the meal the tiger sometimes lies down by the skeleton, but if there are hills in the neighborhood, it will probably go off and find a cool spot for its nap.

"If anything has been left, the tiger will return the next night to eat it, but it never makes the second meal in the same spot as the first, always dragging the body a short distance away.

"The tiger can eat half a bullock in two hours. Tigers will also eat each other if it is more convenient than to hunt up other provisions. They are supposed to kill only once in five or six days, and, in fact, do probably sleep and doze for several days after they have gorged themselves, but they will kill whenever they get a chance, and it is on record that one tiger killed for fourteen consecutive nights.

"They will wander immense distances at night, always taking the easiest paths and frequently traveled roads on that account. They move about little in davtime, because the hot ground burns their feet."-Golden Days.

Evaporated Fruit.

Evaporated fruit today is entirely different from the dried fruit of a dozen years ago. Who doesn't nemember the shrivelled, dark-colored, wedge-shaped pieces of apple and peach that were sold by the family grocer? They possessed the tenacity of sole leather and were uninviting to look and smell. Before they could be used in the homemade pie they required to be boiled and stewed for hours at a time. The preparation of the dried fruits of those days was primitive. Farmers' wives and daughters pared and sliced the apple by hand and placed them on wooden trays, which were set out in the sun. It took days to dry the fruit, and exposure to showers and the night, air had to be avoided or the lot would be spoiled. The advent of steam evaporators and scientific methods has wrought a great change in the business. Large evaporating establishments have been put up, thousands of men given employment, and a prosperous industry created. The superitigress will finish a cow or such ority of the evaporated fruits to the

62

sun-dried article has caused an immense demand for them, and, aside from the consumption in this country, large amounts are shipped abroad. The new processes now in use produce fruit that retains much of its original color, and that is as palatable as though it were in its fresh and natural condition.

A large proportion of the evaporated fruit that is consumed in this city and exported is produced in the western part of this state. Within a radius of forty miles of Rochester there are 1,500 evaporators, from the small farmhouse apparatus, with a capacity of twenty-five bushels per day, to the large steam evaporators drying from eight hundred to one thousand bushels of apples every twenty-four hours. These evaporators employ over thirty thousand hands during the fall and early winter months. Large quantities of apples of a quality that was formerly wasted are utilized, and the profits of fruit raising largely increased. The great care and scrupulous cleanliness observed, and the excellent quality of the fruit used, have made the New York evaporated apples famous, and enabled them to command good prices. The product in the state is now estimated at 30,-000,000 pounds, worth at first cost about \$2,090,000. In order to produce this quantity of dried fruit no less than 5,000,000 bushels of apples are required, and 15,000 tons of coal consumed. A constant attendance, night and day, of an army of men, women and children numbering 30,000 is necessary. The process of evaporation eliminates 225,000 tons of water, reducing the green fruit to about one-eighth of its original weight, each 100 pounds yielding, when properly evaporated, twelve pounds of fruit.

The fruit is packed in boxes holding 50 pounds each, and is shipped to all parts of the world. Aside from the fact that the evaporated spple can be transported to any clime without deterioration, the advantage in the cost of freight is great. A case of the concentrated product costs 30 cents for transportation to Liverpool; in the green state. the eight and a half bushels required to produce the 50 pounds would cost \$2.25, and in the canned state the cost would be \$2.10. The principal consuming countries abroad are Germany, England, France, Belgium, Holland and Scotland. There is also a growing demand for the apples in the Australian and West African trade. During 1887 there were shipped to two children, an income of ----"

France 18,000 barrels of chopped apples. These were dried without being pared or cored, and were used for the production of cider and cheap wines. The total exports of evaporated apples now amount to 4,000,000 pounds per annum.— New York Masi and Express.

Advertising for a Position.

Once I advertised myself as seeking the place of governess to children or companion to a lady, says a writer in the July Lippincott's. There was no possible invitation to intrigue in the form of my advertisement, although I never dreamed of avoiding such appearance, never even remembered that a great city is full of harpies snuffing for corruption and scenting it everywhere. Among the perfectly honorable and business-like answers to my advertisements one or two came that made my very hair stand on end. One invited me in covertly insulting language to come and care for his children while his wife was in Europe-if I was less than 21. A second was so appalling that I never read it through and shudder to this day that I ever read so much. None of my business-like answers ever came to anything save A gentlemanly one. person called upon me on Murray Hill. He was very talkative and chatted of theaters, agreeable. churches, popular preachers, Greenwood cemetery, ocean steamers, summer resorts, and new novels. There was nothing to startle me in the visit, although I wondered continually why he did not approach the real object of the interview. Just as I had made up my mind that he probably was waiting for me to introduce it he looked at his watch, suddenly started up as if in consternation, saying: "I beg ten thousand pardons, but I had quite forgotten my train. You will allow me to write you upon the subject of your advertisement?" and was gone. A few days later I received a letter from him, far away in Illinois. He wrote that he had intended to have "some fun" during his late visit to New York, and had answered "heaps" of advertisements in pursuit of that intention. "The minute I saw you, however, I saw that 'fun' was not in your line; but I found you so brilliant and charming that I could not get away, although I sat upon pins and needles during every instant of my call. I am a widower, 87 years of age, with

and thus the letter ran on till it came to the proposal of a correspondence, with a view to marriage! Of course I never replied to this letter. I afterward found out from friends in his own city that the man had given me his real name and a truthful account of his circumstanceswith one important exception. Instead of being a widower he was the divorced husband of two wives and had narrowly escaped state prison as a bigamist.

The Law Must Be Obeyed.

The Interstate Commerce Commission is to be commended on its determination to hereafter promptly notice and adequately punish every violation of the law. The commission has allowed the railroads all the leeway, and more than is safe and judicious. Its leniency in the past has been taken alvantage of by the railroad managers in a manner which makes further leniency impossible. From now on the law must be enforced with vigor. Such revelations of the conduct of the railroad passenger agents as have just come to light in Chicago indicate that the law is being violated so systematically and defiantly as to defeat its entire purpose. Not content with disregarding the rules governing the use of 1,000 and 2,000 mile and "excursion" Chicago tickets, the railroads have been selling tickets to "scalpers" at lower rates than at their own offices to the general public. Chairman Cooley sharply rebuked these practices at a conference of railway managers and passenger agents a few days ago, saying significantly in regard to the issue of tickets at low rates to "scalpers," that "if railroad companies are discovered making such discrimination they may not be surprised if the lowest rates thus made are adjudged to be the highest rates they may hereafter be permitted to charge." The interstate commerce law was enacted in obedience to an overwhelming public demand for some such legislative safeguard against the greed and mismanagement of railway officials. It has a very decided public sentiment behind it. It is a law which the railroads cannot afford to violate. The law is in all important respects an equitable one, designed to protect the interests of both the stockholders and patrons, and benefit both the corporations and the public. It must have a fair and thorough trial. There is urgent need of something which will brace up the moral tone

THE DESERET WEEKLY.

of railway management. That the law is difficult of enforcement does not matter. That was anticipated when the law was framed and passed. The commission is justified in exerting all its power to compel a strict compliance with the law's provisions. If nothing else will answer, then let criminal prosecutions be resorted to and vigorously pushed. The American people want the law enforced. Let the commissioners do their duty, employing all legal means to make the law respected and obeyed, and the people will sustain them.-Boston Journal.

Cleaning Glass.

The finest kinds of glass, including plate glass for windows as well as that used for table-ware, are comparatively soft and easily scratched. French millrors and other highly polished glass surfaces are often dimmed and scratched by the use of harsh cloths and newspapers in combination with polishing and cleaning powders and soape eepecially recommended for glass cleaning.

Both potash and soda attack glass and are capable of removing or greatly injuring the polish. Even common soap and water dim the surface perceptibly after frequent applications. Photographers have long known that if glass is soaked in potash or so la water to remove the dirt, the surfaces will be greatly injur 1, and that the glass cannot be made chemically clean.

For windows, mirrors, glassware and polished glass generally, it is best not to use soap in cleaning.and to employ only the softest and finest of cloths. Polishing powders, polishing soaps, and in fact any thing harder than prepared chalk should not be tolerated. A polish once given, whether the substance be glass or metal, cannot, as a rule, be improved by any ordinary rubbing. For bottles or other articles where the appearance is of no consequence pearline or soap may be used in combination with sand, etc.

Strong solutions of soap, potash and soda are often recommended. One author goes so far as to suggest hydrofluoric acid, greatly diluted. This acid eats the glass and is most dangerous to handle, as it not only attacks animal and vegetable matter with great violence, but produces dangerous sores, which are difficult to heal. It is one of the most powerful of the acids, and can only be kept in rubber or zylonite bottles.

For fine glassware, mirrors, etc.,

alcohol and water is probably the most convenient and safest liquid hardiness of the trees should be that can be used. No polishing powder to be found in the market is fine enough to improve or preserve the polish of the better kinds of glass. In some cases a little acetic acid or lemon juice may be added with advantage. Upon windows, whiting or prepared chalk is frequently recommended, but the polish obtained in this way is inferior to that given in manufacture.

In cleaning common glasware little attention need be paid to the preservation of the surface. This glass, because of its hardness, is less easily injured than the finer kinds. It is, therefore, possible to use the more powerful agents safely. For a strong, corrosive lye for cleaning dirty bottles, etc., dissolve one ounce of carbonate of soda (common sal soda) in three quarts of water, and bring to a boil. Slack an ounce of quicklime in a covered basin, and when thoroughly slacked add, little by little, to the boiling solution of soda, stirring frequently. This is very effectual in removing grease, but is so strong that the hands must be kept from coming in contact with it. Sand soap answers very well for cleaning chemical vessels when the dirt does not adhere tenaciously, and when the slight abrasion of the surface is not of much importance.--Cor. Mechanical News.

Home, Farm and Garden. House plants will not thrive when kept in a draught.

Feed the hay as it runs. If you have poor, feed some each day and work it off. Feed in small quantities.-Farm. Field and Stockman.

The chestnut tree will grow on nearly all soils, especially if the soil is drained. The locust thrives on thin or heavy soils, and makes durable posts. The elm is one of the best for roadsides, but its growth is slow.

The night temperature with window as well as greenhouse plants should be ten degrees less than that of the day. Give water when needed, but not otherwise. Keep dust from the leaves, sponging the smooth leaves and showering the others.

Sweet Potato Pudding .-- Three or four good-sized boiled sweet potatoes left over make a nice pudding, as follows: Mash smoothly and beat up with two or three egs. Add milk to make the quantity desired, and through the long winter, and are sugar and season to taste, and bake to a light brown. Serve hot.

When planting shade trees the given preference over rapid growth. It is of no advantage to secure a shade tree early, only to have it die when most useful. Always select trees of a kind that have been tried and tested as well as adapted to your climate.

. .

This is how to use up the bits of cheese which otherwise would be To one-fourth pound of wasted: cheese add a teacupful of sweet milk and heat until the cheese is melted. Add a little salt, and for not very rich cheese a teaspoonful of butter. Have ready three-fourths of a teasaucerful of rolled crackers. Stir in and let it just boil up. Serve hot.

Vegetable Hash.—After a "boiled dinner" there often remains a dish of cold vegetables, like potatoes, cabbage, turnips, carrots, etc. This may be nicely prepared for another meal. Chop the vegetables together and place them in a spider with a little butter, salt and pepper. Choped meat may be added if desired. When warmed through it is ready to serve, and makes a savory dish.

Coarse meadow hay is worth something more than straw, and will supply the roughness needed for cattle and sheep if a sufficient quantity of richer food is given with it. Sometimes injury is done by forcing stock to eat too much of this roughness, when by feeding the grain food more liberally less of the coarse fodder is wanted. For instance, if fifteen pounds of good hay is a proper ration for a cow per day, twenty pounds of poor hay will not be a proper substitute along with more grain, but only ten pounds of it should be given, and it will be digested.

In northern climates many socalled hardy plants need protection through the winter and early spring. ransies, especially, should be covered by placing light timber or blocks of wood around the edges of the bed, with a few strips of boards laid across, thus forming a foundation on which to rest hemlock boughs, straw, or whatever covering is used. This provides an air space of an inch or two, and prevents suffocation, and consequently decay of the plants, often the result of too close packing. i'lants thus cared for are not weakened by exposure ready for an early start in spring .--American Agriculturist.



SALT LAKE CITY, UTAH, SATURDAY, JANUARY 12, 1889. VOL. XXXVIII

BUT BE YE GLAD AND REJOICE.

Do we not pitch our songs too low, O sweet, my fellow-singers? Toe oft along life's path we go Like funeral bell ringers.

Too much we sing of pain and loss. Of grief and desolation.

is there no sun-shine from the cross? No gladness in salvation?

Too oft we stalke the sombre chord Of sin's depressing story: Too loud we chant, "Have mercy, Lord!"

Too faintly, "Give God glory!" If srief must modulate the strain

Into a mournful minor.

Strong Faitn should quickly soar again In major chords diviner

We ask the watchman op the hills, "What cheer? what signs of dawning?" Like music sweet the answers thrills,

"Night broods-but comes the morning." Be that the word we pass along-

"Night broods (for rest, not sadness,) But morning comes " Leap heart! wake

song! We scarce can rest for gladness. -THE OPEN WINDOW.

MOBBED AND BEATEN.

BEING requested to furnish an account of some of my missionary experiences, I cheerfully comply.

During the week previous to Sunday, August 19th, 1888, Elder A. S. Fuller and myself were visiting friends in the eastern part of Crockett County, Tennessee, among whom was the family of Brother Jas. F. Brooks. We had been laboring in that locality for several months previously, holding meetings whenever we could get an opportunity, and particularly in the section east of Bell's Depot about five miles. The school building generally occupied was always opened to us by Trustee Moore, without any objection whatever, and all appointments, except the first, were solicited by the community.

During our visit in the week above mentioned Brother Brooks expressed a desire to be baptized, and after giving general instructions, such as think of you if he were here? Why are customary upon these occasions, do you disturb the quiet of peaceable the town, knowing the prevailing

we consented to perform the ordinance, and fixed as the day August 19th. In the mean time we permitted the circulation of an appointment for preaching for Saturday night, August 18th. Between the time of the visit and the appointment for baptism we had sufficient time to inform Elder Elias S. Wright, the president of the Conference, whom we had just left in the adjoining county (Dyer) of the request of Brother Brooks, and asked him to come and take part. He came; the meeting on Saturday night was held, and we announced another for Sunday which we also filled, and made as public as possible the intention of Brother Brooks. The time arrived for baptism, a few being assembled to witness the same. Some of these sneered, and others offered insult, such as (speaking of the confirmation), "He didn't receive the Holy Ghost; I saw Him go by on a butterfly," etc. We paid no attention to these remarks but returned to the residence of Brother Brooks, and continued our instructions to him.

During the evening we had a pleasant conversation, and to close the passing day sang some spiritual songs, had prayer, and retired about nine o'clock.

It being very hot weather we left both doors to our room open, and were soon quietly enwrapped in slumber. About 11 p.m. we were awakened by an armed mob of about twelve or fifteen persons, who ordered us to get up and accompany them to the woods, assuring us they did not wish to hurt us. Elder Fuller commenced counting them, stating at the same time, "you are a pretty looking lot of fellows."

At this juncture I arose to a sitting posture, and said, "You are a pretty looking lot of fellows, arn't you? What do you think Christ would

citizens at this time of night with those hideous masks. If we have transgressed any of your laws we are amenable; take us before your magistrates, and we will answer to any charge you may prefer."

One of their number then said: "We don't want you to preach any more in this locality."

We answered: "The best way to stop our preaching is for the people to cease attending our meetings."

While this conversation was going on Brother Brooks and wife were aroused and came in, in their night clothing, and the former walked among them, taking a look at each one.

A voice was now heard outside saying, "Captain! Captain! enough said, enough said."

As they walked away Brother Brooks said, "I hope I shall meet you on the Judgment day." A few minutes later a volley of twelve or fifteen shots was heard in the woods near by, all having a tendency to make the former scenes more hideous. A little conversation between us and we lay down as before, leaving both doors open, and were soon sound asleep.

On the following day we remained and while so doing had a chance to observe passers by, many of whom stopped and had a chat with some member of the Brooks family, thus giving evidence of their guilt, their calls being so uncommon.

We now leave the locality and spend our time visiting with friends in other parts of the County and some in Dyer County for the next two weeks, when we are informed of the anticipated return of Elder Thos. M. Holt. It has been previously arranged that Brother Fuller shall accompany him to Weakley County. We all go to Bell's Depot to meet him at the appointed time, but instead of all passing through

mobocratic feeling, Brother Wright | ferred against us. We are marchgoes in town, while Brothers Fuller and myself go around, to avoid publicity, and sit in the woods awaiting the arrival of Brothers Wright and Holt. Upon meeting a hearty handshaking is indulged in, and while listening to news from home we all partake of some delicious Utah fruit, also some nice light bread and splendid plum preserves.

Obtaining enough to satisfy the "inner man," we meander towards the residence of Brother Brooks, taking the country road in order to avoid publicity. On our way a few insults are hurled at us, but being such a common occurrence with the Elders we pay no attention to them. At 5 p.m. we arrive, having met but few persons on the way. From this until bedtime we talk pleasantly upon the Gospel, Utah and her people, sing some songs and have prayer before retiring. A little nervousness is caused in the family by the barking of the dog-an unusual thing at Brother Brooks' house. We soon retire, and each is left to himself to meditate upon the day's doings and the sweet recollections of home so plainly portrayed before him.

The next we hear is on the morning of September 2, about 2 a.m., the terrible sound of "surrender!" and simultaneously we are surrounded by a horde of demons in human form, all armed with guns, pistols, and clubs, each one pointing his weapon towards us, at the same time ordering us to get up, using most blasphemous language and swinging their weapons in our faces in a very reckless manner. We do not obey orders as quickly as they think we should, and are seized by the arms and dragged from our beds in an inhuman manner. When we are commanded to surrender we know that resistance under such circumstances would mean death. Brother Brooks attempts to enter our room, whereupon one of these cowardly villains strikes him an awful blow across the forehead, exclaiming: "If you show your head out of this house before six o'clock tomorrow morning, we will kill you!" E. S. Wright, A. S. Fuller, T. M. Holt and myself are each seized by two of the cowards-one on either side, followed and headed by others of the crew, all of them using the blackest oaths that mortals can utter. Then we are marched through the mud about one-eighth of a mile in our summer night clothing, which is exceedingly thin.

ing along to a fate we know not. We ask them to take us before their courts if we have broken their laws; but the reply comes, "We are law enough for you!" They then commence cutting limbs of trees from four to six feet long; and as they hastily trim them (but leaving ugly knots) we are forced over a log about two feet through, heads on one side and knees on the other. The terrible doom is made plain to us; and terrible indeed it is. Lash after lash is laid upon us without a question being asked or an opportunity being afforded us to appeal. We raise our heads occasionally to say a word, but they are immediately thrust down again by some of those behind us with pistol or club, three of us receiving wounds on our heads from weapons of this kind. By this time we have received possibly thirty-five severe lashes each, and our groans, I am satisfied, are still ringing in some of their ears. A moment's silence, and a request is made that we leave the county, without any reason being given for their ordering us away. We hesitate-with redoubled fury we are again attacked—a demon weighing probably two hundred pounds-filled with a legion of devils, at the end of asix foot knotty beach limb-pounces down upon us again, making us cringe as each blow falls upon us. We know not what to do, "we have wronged no man;" and the thought of loving friends coming up in our minds, we still hesitate, which brings down more stripes, and we receive, perhaps, fifty each. Ah, how terrible! We finally promise to leave the county, never more to return. and are permitted to return to Brother Brooks' house, being allowed until 10 a.m. to leave the place.

Returning to the house, we are in a terrible condition, our backs being fearfully lacerated. We find Brother Brooks sitting at the door, with wounds bleeding profusely. We are all a pitiable sight indeed, wounded and bleeding, heartsick, and sore. We alternately rub each other with terpentine and afterwards lie down and try to rest until morning, when we bid farewell to that section, never more perhaps to return.

JAMES H. DOUGLAS.

UNWITTING WITNESSES. TT.

The following is taken from the title page of the Book of Mormon:

mon upon plates taken from the plates of Nephi; wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Laman-ites, who are a remnant of the house of Israel; and also to Jew and Gen-tile; written by way of command-ment. and also by the spirit of prophecy and of revelation; written and sealed up and hid up unto the Lord, that they might not be de-stroyed; to come forth by the gift and power of God unto the interpreand power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of the Gentile; the inter-pretation thereof by the gift of pretation thereof by God.

"An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord conscattered at the time the Lord con-founded the language of the people when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers, and that they may know the covenants of the Lord, that they are not cast off for-ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, mani-festing Himself to all nations. And now if there are faults, they are the mistakes of men; wherefore con-demn not the things of God, that ye may be found spotless at the judgment seat of Christ. the judgment seat of Christ. Translated by Joseph Smith, Jr." ťhe

The account given of the manner in which the plates were found is clear and straightforward. Joseph Smith, who was born in 1805, in Vermont, when about fifteen years of age found his mind very seriously and powerfully drawn towards religious concerns. In the familiar language of Christians, he commenced to "seek for salvation." But he was bewildered by the discordant jangles of the numerous contending sects; and, turning from these, he sought light and guidance in the sacred Scriptures.

He was encouraged by the advice of St. James, "If any man lack wisdom let him ask of God," and did not seek the aid of some popular clergyman, the exciting inspiration of the public "penitence bench," nor the solemn precincts and formal shrines of the catredral; but, with that noble independence of nature that characterized the Prophet throughout his whole life, he retired alone into nature's and God's undefiled temple - the silent grove _ where from a youthful and unbiased heart he poured out his sincere and earnest supplications for divine light and guidance. He was answered by beholding a strange and glorious vision, in which two personages appeared to



resembled each other; and one, pointing to the other, uttered the words once heard by John the Baptist, and also by Peter upon the Holy Mount: "This is My Beloved Son; hear Him." And the person indicated, whom Joseph testified was Jesus Christ, informed him that all the jarring sects had departed from the pure Gospel as anciently taught by the Savior and His apostles, but that the Gospel was about to be restored again in its ancient purity and power; and that all its gifts and blessings should accompany its administration; that further instruction concerning this important work should be given to him hereafter; and the promise was made to him that if he repented of his sins and was faithful, he should be the instrument through which the New Dispensation should be introduced. Thus was the strange and stupendous calling and mission of Joseph Smith announced by the highest authority, both upon earth and in heaven-a calling and mission whose mighty sweep embraces every human being that has lived, that now lives, or that will live upon the earth at any future time; and, indeed, as it is the ushering in of the dispensation of the julness of times, its comprehensive, ameliorating influences will affect the material earth itself.

Although the discovery of the plates and the translation of the ancient records was a marvelous achievement, yet this was not the whole, nor the most important part, of the great mission of Joseph the Seer, any more than the receiving of the "moral law" from Sinai by Moses comprised the whole of his mission. The bringing forth, under Divine guidance, of the Book of Mormon was the grand opening and initial achievement of a series of strange, startling, and sublime revealments of lost truth, science, and art; including the opening of the heavens, and the establishing of actual communication between the celestial powers and the habitants of this planet; the restoring also of the unadulterated theology of the apostolic age, with the Divine authority to teach and administer its laws and ordinances.

Joseph subsequently received many visits from another heavenly messenger, who informed him that the aborigines of America were a remnant of the House of Israel, who had, in early times, enjoyed the visitations of the Savior, and the min-

preserved, and also a history of many of the important events connected with their government, their religion, wars, manners and social life; that the people turned from righteousness and degenerated into a degraded and barbarous state; and finally that one of their last prophets and chroniclers hid up these records in the earth, and a promise of the Lord was given that they should come forth in the latter days. The place where the records were deposited was pointed out by the Angel to Joseph, and he visited the spot indicated, which was upon a hill called Cumorah. It is situated in the township of Manchester, Ontario County, New York.

Upon reaching the place, Joseph found part of a large stone projecting out of the ground. The upper part had been rounded off and beveled toward the edges, leaving the topmost part bare, while the edges were under the ground. Probably when placed there it was completely buried some depth below the surface. but the action of the elements had worn away the soil and left a portion of the stone exposed. On raising the stone it proved to be the cover of a chest of the same material, which was made impervious to air and moisture by a peculiar kind of cement around the edges.

Upon removing the cover there was revealed, to the astonishment of the youthful beholder, a number of gold plates not quite as thick as These plates were common tin. laid together like the leaves of a book, and fastened together at the back by rings running through the whole, thus binding them together in a volume, and allowing the leaves to be turned. This metalic book was about seven by eight inches in width and length, and nearly six inches in thickness. Each plate was filled on both sides by small, but beautifully engraved, Egyptian characters.

While the young man was gazing upon the unique treasure, his Divine Mentor appeared at his side and said: "You cannot at this time receive this record. These plates were not deposited here for the sake of accumulating gain and wealth for the glory of this world; they are of no worth among the children of men, only for the knowledge which they contain."

It was four years before the record was permitte i to be removed, during which time Joseph received much istry of Apostles and Prophets; that further instruction and admonition records of those events had been to prepare his mind for the great and history of the sacred registers verified

responsible work about to be entrusted to him.

On the 22d of September, 1827, the records were placed in his hands. With the plates he also received an instrument, used by prophets and seers in all ages, called the Urim and Thummim, which was also in the box. By the use of this instrument -the chosen medium of Divine operation-the Prophet Joseph translated the engravings upon the plates. Whether the Urim and Thummim used by Joseph was similar to that possessed by the High Priest among the Jews does not appear, but it is lescribed as consisting of "two transparent stones, set in the rims of a bow." Using this curious instrument as spectacles, the translator gazed upon each character in succession; and first the letters and then the equivalent word in English appeared. And as he spelled and pronounced each word to the scribe, the translated matter faded away, and the import of the next character appeared and was read off. The matter thus translated constitutes the Book of Mormon, and is about as much in English as the Old Testament. The first edition was published by the translator at Palmyra, N.Y., in 1830.

The genuine character of the foregoing recital rests not upon the ipse dixit of Joseph Smith. The testimony of eleven others is printed with the book, the last one of whom has but recently passed away. They were frequently interviewed and severely interrogated by unbelievers, but each one of them, to his latest breath, adhered to his solemn avowal of having seen and handled the sacred records.

It is principally the religious ardor associated with the Book of Mormon which repels the scientist and -curiously enough-Christian professors. The super-human agency connected with its discovery and translation, and the claim to Divine authority which accompanies its introduction to the world, is insulting to the wislom and dignity of the former, and a scathing rebuke-a scourge of excruciating humiliation -to the latter.

Divested of these offensive habiliments, the marvelous and conclusive evidence of the truth of this record in relation to the aboriginal races of this continent would have been hailed with a startling flourish of welcoming admiration, and its fortunate projector would have been loaded with a profusion of wealth and popularity. But the subsequent

the announcement of the celestial messenger when he entrusted them to the guardianship of the youthful Prophet. They were not to bring gain, and wealth, and the glory of this world; and they never have done it.

The name of this heavenly messenger was Moroni. He was the last writer and custodian of the compiled treasury of the inspired truths and historic gems. By him they were sealed up and deposited in the earth, in whose faithful bosom they reposed unmolested for fourteen centuries. They were inhumed at a time of cruel and heart-rending distress. and amid scenes of frightful bloodshed and woeful misery. The whole country around was scoured and ravaged by hordes of men, abandoned to ferocious madness, who sought each other's ruin with more savage rage than the wild and hungry beasts of the forest dis-Moroni, harassed and played. hunted for his life, fled with his treasure from covert to covert, hiding in caves and dens, with whose brute occupants he was in less peril than with those of his own flesh and blood. It was amid such surroundings that the faithful Prophet crept cautiously from the tumultuous scene and effected the safe sepulchre of his precious charge.

With this thrilling and tragic panorama passing vividly before him, joined with the deep and solemn significance of the matter then present between him and the man whom God had chosen to receive the sacred oracles from his hands, what could be more consistent, what more like an angel's sentiment, than Moroni's serious admonition?

Neither the golden plates nor their translated version has brought wealth or worldly fame to anyone; but multitudes have suffered persecution and contumely from having the book and believing its records. The Prophet never sought to obtain money or renown from the possession of the original, or from the Book of Mormon. He got fame, indeed, but it was of that character which brought ceaseless anxiety and persecution, and finally cost J. H. KELSON. him his life.

[To be continued.]

I am he who said, other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

Look unto me in every thought; Pferdt hinunder gesturzt worden The scheme is this: When an Eldoubt not, fear not. — Doc. and Cov. und hernach nachdemer 80 jahr der comes to Bern in order to stay

DESCRIPTION OF BERN.

I have been roaming about a good deal today in the streets of Bern, the metropolis of the "United States" of Switzerland, and I thought I would finish my day by sending you a few lines. Bern is quite an ancient city, and has now nearly 50,-000 inhabitants. The large, substantial looking buildings, and narrow, winding streets with covered si lewalks, would appear very odd to some of our young friends in Utah, but the healthy looking and very polite inhabitants necessarily leave a good impression upon a stranger. I have noticed that the city has a considerable number of places where "bier" and "wein" can be had, and that these places are well patronized. But, strange to say, these drinking places have an air of respectability about them that I never thought a "saloon" could possess, and which certainly the saloons in America have not. I visited three or four of these places during the day, but I did not see one man drunk in any of them. I did not hear one profane word, and no swearing. The men sat in parties of two or more smoking a pipe or a cigarette, talking about the events of the day, occasionally laughing at an innocent joke, while girls with rosy cheeks and curly hair went round with jugs of beer, or a piece of cheese, and bread and sausages.

Among the noteworthy sights to be seen in Bern I would like to mention the Kirchenfeld bridge, which is the highest bridge I ever saw, excepting that at Brooklyn; and it is not a suspension bridge. Then following the south bank of the river, which rushes on more than a hundred feet below the bank, the visitor passes the Munster Church, which, like other ancient ecclesiastical buildings, seems to be one stupendous mass of sculpture, "The day of judgment" being prominently represented at the main entrance. Pageing on a little further, and occasionally looking into the abyss below, attention is arrested by an inscription which informs us that a man once fell from a horse and down into the depths below, a distance of at least 100 feet. Yet he was not killed. The inscription reads thus: "Der Allmacht und Wunderbaren Vorsechung Gottes zur Ehr und der Nachwelt zir Gedachtniss stehet diesen stein alhier als von dannen Herr Jeobold Weinzappeli den 25 May 1654 von einen Pferdt hinunder gesturzt worden

der Kirchen zu Kertzers als Pfarrer vorgestanden ist er den 25 November 1694 in einem hochen atter selichlich gestorben." As I perused this inscription I could not help thinking that this miracle must have taken place at a time when the Lord was more pleased with the priest than he is now; for at present I do not believe that a priest could make such a jump without serious injury to his delicate neck. There is also in Bern one of these masterpieces of clockwork which were made at a time when a fortune was paid for a clock. Like the noted clock in Lubeck, this one in Bern shows not only the hours, minutes and seconds, but all the days, months and year; and when it strikes a whole museum of machinery is set in motion. A procession of wild animals and various fantastical figures indicate that the clock is about to strike. A camel figure rings a bell, a rooster crows, another figure turns a sand-glass as the clock strikes its solemn strokes.

But what is of more interest to me than all the grand scenery, or the quaint productions of a bygone art. is the work of God through His people in this beautiful country. There are now about 600 Saints in Switzerland; twenty-three missionaries labor in the various branches under the superintendence of President Stuki, a brother who is well spoken of, and highly esteemed and beloved by all the Saintshere. The organ of the Saints, Der Stern, is a well edited journal, with about 500 subscribers. It is now edited by Brother Theo. Brandley. From the fact that about 10,000 Swiss people have already taken up their homes in Utah, it may be inferred that the testimony has been very faithfully borne to the inhabitants of these valleys. And yet there are vast districts where the people as yet are ignorant of the Gospel of Christ. But it seems that the work must now be carried on more by the distribution of tracts from house to house and by private conversations than by public discourses. This would suggest the necessity of appointing to this mission those who are particularly fit for this kind of work. Too much bashfulness is decidedly a disadvantage when you are called upon to open everybody's door and distribute tracts.

The authorities in the Canton Bern seem to have now decided to drive our Elders out in a quiet way. The scheme is this: When an Elder comes to Bern in order to stay

for some time, he is asked for his papers. If he has no passport he is told to procure one. The Elder then naturally goes to the American Consul. and this gentle_ man refuses to issue one to a Mormon; and if the Elder has been thoughtful enough to procure a passport in Washington or in London, the authorities here will require him to procure the vise of the consul, which the consul stubbornly refuses to give. In either case the Elder is unable to comply with the demand, passport or no passport, and an expulsion from the Canton is the consequence. Brother Stucki has just today been notified that if he cannot procure the required vise of the consul, which the consul refuses to give, and if he remains in Bern till the 29th of December, he will be arrested and expelled from the Canton. This is a serious case; for if the authorisucceed ties in this scheme in the leading Canton of the confederation, it is more than probable that the other Cantons will follow the example, and a general expulsion of all the Elders from America will speedily take place. Brother Stucki, however, is a man who will do what can be done to defeat this vile scheme.

One reflection I cannot withhold. It seems as if certain citizens of the arch-glorious republic of the U.S. had no rights and no protection whatever. At home hunted by deputies as sheep by dogs, and abroad spurned by any puny little consul who will take a notion to do so. Does America want to retain her esteem in foreign countries? If so, she must certainly show that her citizens can not be outraged without cause by the officers of a small nation like this. And if the United States will not or cannot protect her peaceful citizens while traveling abroad in their lawful avocations, then let a cloud hide the galaxy of stars in her once glorious flag, and let every citizen mourn at the degradation and fall of the "Giant of the West." J. M. S.

Bern, December 8th, 1888.

CAPITAL NEWS.

· THE capitol has been almost deserted during the week now closing, except by tourists and sight-seers. Most of the legislators are out of town, and it is doubtful whether there will be a very full house at either wing of the building on the hill when Congress re-opens on Wednesday, the second day of the two delegates. This is to secure mi- retribution. The law of compensa-

New Year. A few members have met in the committee rooms in an unofficial way, but nothing of importance has been done.

The omnibus bill is to come up on the 15th of January, and the Committee on Territories is to "hold the fort" from day to day to dispose of the territorial question. It is not believed, however, that the Republicans, who expect to control the Fifty-first Congress, and will in all probability hold an extra session, will permit any legislation which will give the Democrats the color of credit in the admission of new States. The omnibus bill provides for the admission of Dakota, Washington, Montana and New Mexico. It is now proposed by the Committee on Territories to provide for the division of Dakota if the citizens thereof so elect. Also to add an amendment opening the way to all the territories, as soon as they have sufficient population ascertained by a census taken under an act of their Legislature or of Congress, to form a State Constitution and be admitted by act of Congress into the Union.

It is difficult to see why the opponents to statehood in Utah should fan themselves into such a furore over the decision of the Democratic caucus, which, by excluding Utah from a general measure, any sane and well-informed person would suppose, really did just what the opposition was likely to desire. And as there is no proposition on the part of the Democrate to admit any State immediately, but in every case to make admission, even after the ratification of a State Constitution by its people, contingent on the subsequent action of Congress, it seems as though some folks have taken fright at less than a shadow, and rent their garments without the slightest actual provocation.

The proposition to prepare the way for the admission of all the Territories is right in principle although it is tardy of application.

First, the population of a Territory desiring statehood must be sufficient under the Congressional apportionment to elect one representative to Congress. This must be established by a census taken under a law passed for that purpose. Then the Legislative Assembly must pass an act authorizing a constitutional Then the Territory convention. must be apportioned into twentyfive districts, each to send three delegates to the convention. But no voter is to vote for more than

nority representation. When the constitution is ratified by a majority vote, it is to be submitted to Congress, and that body may admit the State into the Union. Even if Utah were not placed under the special restrictions which are sure to be imposed upon her, there is nothing in these provisions that ought to make Idaho legislators or Utah "Liberals" go into conniptions, sound the alarm bells of religious hate, or make the political pot boil with the flames of Powellian wild-fire. It looks very much as if some patriotic place-hunter wanted a nice, soft, loafing trip to Washington, nominally to "save the Gentiles" from any imaginary peril. but really to have "a good time" at the expense of the dupes induced to sign a ridiculous petition and back their folly with cash.

The president and his charming wife spent their Christmas quietly together at the White House, undisturbed by the public or even by visiting friends. They went to church, helped the poor, male no display, and apparently were unmoved by the stupid scandals which had been spread abroad by convivial yarn spinners and male and female gossips. Mrs. Cleveland is as popular as ever.

Senator Stanford, of California, who has been on a tour to Europe, returned here from the west before the holidays, and delighted fourteen boys, pages in the Senate, with the Christmas gift to each of a crisp new \$5 bill and the compliments of the season. He is a generous, rich man, and full of kindly sympathy as well as strong common sense.

Bishop Hurst delivered a striking lecture a short time ago in the Metropolitan M.E. Church. on "The revenges of History."

"There is no future judgment for nations," he said, "except as relates to the present life, though as individuals men are rewarded and punished. During the passage of centuries, nations are rewarded and punished. Spain has not yet ceased to suffer for her crimes of oppression against the Netherlands. The United States had to suffer four years of civil war because of her crime of slave-holding. We must be careful now to determine whether we are sinning in such manner as to bring down Divine justice upon us."

This is sound philosophy and is sustained by the records of the past. Acts of national injustice to any people will eventually bring Divine tion affects nations as well as persons, and is inevitable and eternal. Whether this nation has done justly towards the Indians on the one hand and the Mormonson the other is something to be determined by a higher Power than an earthly court, and time will assuredly bring the consequences of a fair verdict.

The Bishop also touched on the question of woman suffrage and said :

"Every reason that can be advanced why man should vote exists in favor of giving the ballot to women, and we must be just toward all citizens."

Here he was right again, although his views are very unpopular! Southern Congressmen and their constituents are, most of them, exi tremely strong in their antipathies to woman suffrage. The reason for this, apart from prejudice, arises from the dread of consequences resulting from giving women the ballot in the South. It would more than double the present negro vote, and so increase the danger that menaces the whites in many locali ties. This negro question is a more serious matter than commonly appears. That the colored people in the South are, as a rule, unfit to govern, must be apparent to any one who has studied the situation on the spot. It is not surprising that the white people are horrified at the thought of negro domination, and are resolved that they will resist it to the death. "Scratch a Russian and you will find a Tartar," is an old saw. Scratch a black man and you'll find a savage, if you go deep enough. There are many cultivated colored people who are just as respectable, polite, orderly, and peaceable as any Caucasian. But in the ordinary negro, although he is the jolliest kind of a good-humored fellow when pleased-and usually it takes but little to content him-yet when passion is aroused he quickly shows up as a brute. Even in Washington, where his race have had such ample opportunities to rise, he is the most prolific source of disorder, violence and crime.

Cases of theft and burglary by colored people are of every day oc-Murderous assaults are currence. common. Slashing an opponent with a razor, stabbing him with a knife, or braining him with a brick is the ordinary means of defense. The numerous instances of criminal assaults upon women are shocking in the extreme, and almost justify the extreme methods of Judge Lynch.

men declare their fixed purpose not to be ruled or overrun by "niggers" is not to be wondered at, considering the probabilities if the emancipated citizens should gain the upper hand. Aversion to woman suffrage, in the light of the ballot in the hands of colored females, is easy of comprehension.

The Washington papers boasted on Wednesday that only mnety arrests were made on Christmas day! These were chiefly for crimes against the person, and mostly committed by colored men. Stabbing, shooting, cutting folks with razors, striking with brass knuckles, and similar diversions were their methods of celebrating the birthday of thé Prince of Peace. But the Capital is, on the whole, a wellordered city, as quiet as it is beautiful. The people are well-behaved, church-going, pleasant, well-dressed, and courteous, and are not behind in acts of benevolence. Charitable institutions are cordially supported, and Christmas gifts bestowed freely. There are strong stories of wide-spread immorality, but it is not seen on the surface. and its grossest features, as they appear in most large cities, are banished from the public gaze. An occasional lifting of the pot-lid in a criminal court discloses the hellbroth stewing out of general sight, and gives evidence of what is claimed to exist in awful proportions. But it is easy to exaggerate, and evils never lose in the telling.

Many funny things happen among the upper crusts of colored life, which show how Dinah and Sambo can "put on airs" equal to any "white trash." Here is an advertisement clipped from a city paper as an illustration of this:

"WANTED-A WASHLADY MOVING in the very best colored society desires a position in a fashionable family, with full possession of the back building and privilege of daughter taking music and French. Address Mrs. L. C., P. O. oity."

As an offset to this an incident at the district post office the other day illustrated the fastidious uppishness of a white lady of distinction. A laborer employed in handling mail bags found that the "sitdown" part of his pants was not equal to the wear and tear of daily life, so fortified the weak part with a large leather patch. While stooping down at the C street door the patch was exposed to the indignant gaze of the lady; whereupon she called on Postmaster Rose and expressed how she had been shocked, and suggest-

vide some more sesthetic uniform for his servants. The urbane postmaster said he did not know how the matter would be remedied except by ordering the removal of the patch; and then he was dumbfounded by the hasty exit of the sensitive female, who fairly flew out of the office leaving the gentleman in a state of wonderment as to the cause.

The tariff measure, which will soon pass the Senate, is not to have an easy time of it in the House. The Democrats are rallying for war upon it. and the understanding is that it will be thoroughly overhauled in committee and riddled in debate. The Republicans counted on the weariness of their opponents after so much work on the Mills bill, but preparations are being made to examine the bill item by item and not to shrink from the close work this will entail. What a pity and a shame it is that the real good of the country, square justice, and human rights, should be pushed aside to give place to party spite, individual ambition, and lust after popular applause. Yet these are the ruling influences except among a noble few who are the salt of the lawmaking body. X.

Washington, D. C., Dec. 29, 1888.

OGDEN POULTRY SHOW.

The premium list of the Utah Poultry Association for the second annual poultry show, to be held in Ogden February 11th to 13th, is now ready, and will be sent to all persons forwarding their address to W. W. Browning of Ogden.

It is a well known fact that nearly every farmer's wife depends upon her chickens for obtaining the many necessaries of life; and certainly there is nothing in connection with the majority of farms which needs improvement so much as the common barnyard chicken. The Utah Poultry Association was organized with the object of further encouraging a thorough breed of poultry, and for this purpose the association has gone to considerable expense in arranging for the coming exhibition. Mr. F. W. Hitchcock, of Greenleaf, Kansas, has been engaged to do the scoring. He is a professional judge of poultry, and in that capacity ranks among the best in the United States.

According to present indications the finest' specimens of chickens, turkeys, ducks and pigeons in Utah and Idaho will be on exhibition, and probably some from Denver and The vim with which southern gentle- ed that Uncle Sam should pro- California; inasmuch as breeders

in those sections have promised to exhibit their productions.

The present officers of the association are: W. Boyle, Ogden, president; L. A. West, Pocatello, Idaho, first vice-president; T. R. Wilson, Salt Lake, second vice-president; S. Culley, Ogden, treasurer; W. W. Browning, Ogden, secretary.

The association offers numerous premiums, and many specials are also offered by private individuals.

W. W. BROWNING. Secretary U. P. A.

Ogden, Utah, Jan. 7th, 1889.

OUR CHICAGO LETTER.

In the heyday of his political and religious supremacy in England, one of the first operations of the Puritan was the enactment of a law providing that no observance be had of the 25th day of December, commonly called Christmas day. To a certain extent there was reason in this apparently bigoted and insane enactment. The Christmas festivities of the middle ages were a scandal and a disgrace to religion. The wild excesses, the drunken revelries and loathsome debaucheries which characterized the season of the appointed anniversary of Christ's birth were such that Christians had sunk even below the paganism of The Saturnalia in their Rome. worst days could not have been worse than were the licentious and brutal doings of the Christmas wassailers. James I. went mummering among the plebian roisterers of his day. This mummery was a very unroyal pastime, and in truth a most indecent ceremony to make of it a religious observance. It consisted of donning female attire, or any kind of raiment, and going abroad on visiting tours to indulge in all kinds of vice and wantonness. We can not blame the Puritan for endeavoring to put a stop to Christmas mummery.

Great liversity of opinion exists as to the correct date of Christ's birth. We are told that it was Pope Telesphorus (A. D. 127) who first fixed the 25th of December as Christ's birthday. We are also told that St. Chrysostom preached a Christmas sermon in the city of Antioch, Dec. 25, 386. And it is to be hoped that the latter-day festivities of this season will not partake too much of Puritan asceticism nor of Druidic severity; but that moderation, good fellowship and re-Sir Walter ligion will prevail. Scott sings of Christmas:

Then opened wide the baron's hall To vassal, tenant, serf and all. Power laid his rod of rule aside And ceremony doffed his pride. The heir with roses in his shoes That night might village partner choose.

This is a picture worthy of Christianity. It shows that a spirit of equality was practiced for a short time.

It is noteworthy that in the purely Celtic countries Christmas was observed with much more decorum and more propriety than in what are called the Saxon and Teuton countries. Much of the old Druidic observances entered into the Celtic Christmas. The mistletoe part of it was specially Druidic; and certainly it is a feature worthy of preservation. When the mistletoe was hung up, then it was supposed that all petty spites, jealousies, and bickerings between brethren were immediately forgotten. The kiss under the mistletoe is a beautiful, chaste, and edifying ceremony as compared with the gourmandizing of the wassail bowl.

But here comes in the question, "Is this mistletoe, this holly, this ivy, and all the evergreen system of decoration of entirely Druidical origin? It is true the Druids delighted in deep groves and in spreading foliage. In fact, the word Druid comes from the Celtic word Dara-an oak tree. Before the giant oak his religious rites were all performed. With the mistletoe much of his medicine work was performed. The letters of his alphabet bore names of different species of trees. His α was an elm, his o the beech, his o the hazel, and his d the oak. In this latter his alphabet resembles the Hebrew. They are the only languages the letters of which bear a symbolic or rather ideographic form. The α of the Hebrew is an ox, the b a cabin, which, by the bye, is in Hebrew beth, giving to us "booth" in English and in Gaelic bothan (pronounced bohawn).

Isaiah says: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together to beautify the place of My sanctuary, and I will make the place of My feet glorious." Here comes the question, 'Is Druidism only a form of debased Hebrewism? Or, is there an element of Hebrewism in the old Druid worship?" In an essay on Gaelic poetry I find the "The influence of the following: bards over the multitude, and the superstitious veneration attached to their office, soon elevated their dignity next to that of the king. The quality of preachers. distinguished by the number of regards ministerial talent. Were it

colors which adorned their dress; and while the peasant's garment consisted of only one color, the bards were allowed four, one less than the number worn by the monarch himself. Moore remarks that this law argues the high station accorded to learning among the ancient Gaels, as well as a remarkable coincidence with that Hebrew custom which made a garment of many colors the distinguishing dress of royalty and rank."

Philologists trace the footprints of the Celt all through Europe and across into Asia. If they would only trace the footprints of the Hebrews in Western Europe, much of what now seems inexplicable and obscure could be made as plain as noonday. See Smith's Bible dictionary for the word Hebrew. Originally the word was Iber. Is it a coincidence that we find the word Iberia in Spain, and Iveragh in Ireland? It may be, but when coincidences crowd themselves on us we are forced to think deeper. It may be a coincidence that we find Chicago a town near Lake Michigan, and Chiclaua a town in Spain, near where the battle of Barossa was fought in 1811. when the French were defeated. It may be a coincidence to find Cumana in Venezuela, Cumorah in New York, and Cumberland in England. It may be a coincidence that Wessex so closely resembles Wasatch. In fact, if Wessex were sounded in its old Celto-Saxon form it would come out phonetically Wasatch. But for the present we will go no further into coincidences. However, any person who takes the proper course of study will find no difficulty in tracing the Hebrew from Jerusalem right to the topmost peaks of the American continent, and even in the wild heaths of Scotland and the brown bogs of Ireland.

One thing is certain as far as Chicago is concerned, Christmas has entirely lost its Puritan effect A few years ago, distinct here. traces of the Puritan Christmas were visible; today scarcely any. All the churches had services of some kind; even the Congregationalists moved themselves a little.

The Chicago Theological Seminary is a Congregational institutiona kind of minister manufactory. It called a conference of Home Missionary Superintendents, College Presidents, and Pastors, for the purpose of improving, if possible, the It appears different orders of the state were this sect is in a woeful condition as

71

not for windfalls from Methodists, Baptists and Muckers, the raw material would run out altogether. The report of the conference, as published in the Advance, makes lugubrious reading. Prof. Scott says:

"There is a feeling that the minis try does not attract the best talent, that the pastor is a kind of compromise between a lady visitor and an extinct species of a previous age."

The professor is not happy in his combination of fossil and lady. It is true the average preacher is the veriest kind of fossil, and very little of the lady is in him, unless indeed a harlot can be classed as a lady. If the professor had said that the preacher is a compromise between a bunko-steerer and a bar-tender, the bull's-eye would be hit sure.

Hear what the Rev. H. D. Wiard, of Dakota, says: "I have gathered a few men from New England, but with great difficulty. I have carried on correspondence with 31 persons desiring to enter missionary fields. I found only one graduate of a theological seminary among them. I was deluged with questions about blizzards, storms, rheumatism, educated society, and so forth. I could find none willing to go to Dakota as a missionary on any terms. There are now fifty communities in Dakota sadly in want of pastors." In this doleful strain Mr. Wiard picture1 the modern Christian missionary. This modern Christian is a practical person. Why should he go to Dakota? Neither Christ nor the apostles ever visited Dakota in a blizzard. Rheumatism, too, is a fearful malady. What Christian could happy limping along be on crutches?

How different with Utah. I am told that three-fourths of the missionary aspirants of the United States want to go to Utah. There is no rheumatism, no consumption, no hay - fever, no tic-doloreaux. no preacher's laziness, in fact nothing. Then again, all the preachers who are ailing, or who have wives or children ailing, want to go to Utah. It will only take one trip more of that exposition car to drum up all the gouty, scrofulous, rheumatic preachers and lawyers in the country to seek Utah. ' What splendid material for developing territorial resources is found in asthmatical divines and rheumatic lawvers!

To the people of Utah this influx of sickly, scrofulous, mentally twist-

persons should be matter of serious consideration. An element of this kind, bringing decay, disease and corruption in its train is bad for a new country. We are now trying to protect ourselves from the paupers and criminals of Europe, but Utah is helpless against the outcasts and vagrants of the United States. The only course Utah can with propriety pursue is one of exclusiveness. The people of the territory, that is, the producing classes, should keep themselves absolutely aloof from the contaminating 'influences of the dissolute and idle class of shysters, Gospel-hacks, and tramps who are swarming into Utah.

"And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be men, and be determined in one mind, and in one heart united in all things, that ye may not come down into captivity."

Read these words over again: mark the poetry, the patriotism, the paternal solicitude contained in them. What grandeur, what sublimity, what pathos there is in that picture! Can't you see the venerable brow, the patriarchal beard, the outstretched arm, all exhorting the young ones to unity, to reason, to sense, for their own sake, as well as a peaceful death for his?

For the antitheses to this read 1 Nephi ii: 10-20. In the English language there is not a nicer bit of exquisite logic, profound reason and Divine mentality than is to be found in those ten verses. JUNIUS.

Chicago, December 28th, 1888.

RELIGIOUS PROCEEDINGS.

Sunday Services.

Religious services were held in the Tabernacle, Sunday, Jan. 6, 1889. commencing at 2 p.m., President Angus M. Cannon presiding. The choir sang:

All hail! the new-born year!

Thrice welcome to the Saints. Prayer by Elder Henry Walsh. The choir and congregation sang: Come, let us anew our journey pursue, Roll round with the year,

And never stand still till the Master ap pear.

The Priesthood of the Fourteenth Ward officiated in the administration of the sacrament.

ELDER L. F. MONCH was called to address the congrega tion. He said he left Utah four ed, motally oblique, non-producing years and two months ago, to fill a taken to such a place. The officials

mission in Germany. It was with a heavy lieart that he left home, but he trusted in the Lord, and had been blessed. He felt glad that he had been considered worthy to fill a mission. It is characteristic of the Latter-day Saints that they love their brethren and sisters of the human family. So when an Elder is called on a mission, he willingly makes whatever sacrifice is necessary to go and proclaim the principles of salvation to the world. The Elders go abroad, suffering scorn and persecution and hardship, that they might make known to the human family the plan of salvation. There are many trials connected with the performance of this work, for the Elders have to labor mostly among the poor, as the rich will seldom listen to the preaching of the truth.

As a result of the promulgation of the Gospel, the Lord has gathered many of His people together. He is still gathering them to a bountiful and beautiful land. The speaker had traveled in all of the countries of Europe, but in none of them had he beheld such a lovely place as that which the Lord had brought the Saints to for a home, and which has been developed under the blessings of heaven, by their industry. They have performed a marvelous work, and the eyes of the world are today attracted to the home of the Latterday Saints. But the thrift and energy of the people do not remove the intense prejudice that exists against the "Mormons." The world seems to think that the name "Mormon" is a great disgrace. But the Saints think differently, for the word "Mormon" means "more good."

The speaker described the manner of living among the people in that portion of Germany where he had been traveling, as to their food, clothing, etc. He also related his experience in being unable to obtain places in which to preach. The most bitter opponents of the Elders were professed ministers of Christianity, who told the most absurd falsehoods, which were believed by many people. They would tell how the Saints were driven with whips, like slaves, and also that the women were hitched to plows, etc., like oxen. One statement of this class came very nearly causing the banishment of the Elders from Switzerland. This was an assertion that the "Mormons" were in a desert country, and were starving to death. The government, of course, wanted to preserve their people from being

were, however, at last convinced that the statement about starving, etc., was untrue. Switzerland is it, self a very poor country to live in the soil not being half so productive as that of Utah, notwithtan ling the lact that it is much more closely cultivated; wages etc., are very low and the mass of the people are poor indeed The Saints there, though they are from the poor classes, are kind and hospitable to the missionaries. They also observe the principle of tithing, and the Lord pours out His blessings upon them.

Elder Monch testified to the truth of the Gospel, as taught by the Latter-day Saints. He exhorted the people to be united, and to labor faithfully for the establishment of righteousness on the earth.

The choir sang the anthem: Hail! Judea, happy land.

Benediction by Elder Elias Morris.

Priesthood Meeting.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall at 11 a.m. today-Saturday, January 5th, 1889, President Angus M. Cannon presiding.

All the wards of the Stake were properly represented.

The usual business being dispatched, remarks were made as follows by the speakers named.

ELDER GEORGE GODDARD spoke upon the moral welfare and spiritual development of the youth. There was a gradual diminution, he said, in the attendance at our Sunday schools, which looked bad in view of the steady increase and growth of the Church, and the former excellent record made by the Sabbath schools of Zion. He suggested missionary labor among the people in the various wards, on Sunday mornings, for he knew where, in some cases, this had resulted beneficially, even to an increase of fifty per cent in the attendance. Not quite half the children of the Latter-day Saints, according to statistics, were at present in the habit of attending the Sunday schools. He exhorted the Sunday school teachers to be attentive and punctual, in order to set a good example, and invited the co-operation of the Priesthood generally to assist in this cause, and check the falling off in the direction referred to. Unless the Sunday schools were kept up, what would become of the Mutual Improvement Asso ciations, and the future of Zion generally?

PRESIDENT ANGUS M. CANNON asked if the superintendency of the Sunday Schools or Mutual Improvement Associations of the Stake were present at this meeting. There was no response. How, then, could they expect the children to attend the "As with the Sunday Schools? priest so with the people." Brother Goddard, he was pleased to say, was always here, and there were doubtless good reasons in other cases why brethren were absent, but he felt that many who might attend these meetings did not, and nothing better could be expected of the children with such examples before them. He reiterated his former instructions against the holding of funerals at the meeting houses at hours set for meetings and Sabbath Schools where the sacrament was administered. It was the right of the Bishopric to administer the sacrament or those authorized by the Bishopric, and along with this ordinance, when administered in the Sunday Schools, instructions should be given as to its nature, purport and significance.

ELDER JAMES E. TALMAGE

was invited to represent the work being done by the Salt Lake Stake Academy, and said in substance: This school was filled with some of the best and choicest spirits among the people of God, who were progressing admirably with noble objects in view. He felt that the school had the support and sympathy of all God-fearing Latter-day Saints. Religious teaching was made as much of a feature at the Academy as any branch of secular knowledge. The works of the Church were used as text-books, and special meetings were held once a week, where the young men and women bore their testimony, asked questions and received instructions on spiritual matters. He asked the faith and prayers of the Priesthood to sustain the cause in which he was laboring, and hoped it would be recognized as one of the institutions of Zion.

BISHOP GEORGE DUNFORD

stated that he believed the incarceration of so many of our brethren in the penitentiary, thus leaving their families without their care, protection and counsel, was one great cause of the falling off in the attendance at Sunday schools, and warmly seconded the suggestion of Elder Goddard, in relation to necessary missionary work to be done in their behalf. The mothers, it was true, could do much; but, in the absence of their husbands and the acts of hostility. The Germans, i

fathers of their children, they needed encouragement and assistance. Their children, under such circumstances became, as it were, the wards of the whole people.

BISHOP JAMES WATSON,

of the Nineteenth Ward, in relation to the sacrament in Sunday schools, said he had noted that a great amount of time was expended, and, where small children predominated, much disorder reigned during the administration of the sacrament. His suggestion was that the older ones, who could attend the tabernacle, partake not of the sacrament in the Sunday schools; thus abbreviating the time used there for this purpose.

PRESIDENT A. M. CANNON

again spoke. He said, among other things, that he was pleased to see that Brother Joseph H. Felt, representing the Mutual Improvement Associations of the Stake, was present; his strictures of the fore part of the meeting, therefore, would not apply to him. He commended the efficient and faithful labors of Brother George Goddard in the Sunday school cause, and hoped the Priesthood generally would support that institution, which was worthy of all encouragement and sympathy.

Changing the topic, he said that it had come to his knowledge that there were peddlers in the community vending among the wives and mothers of this people means for the attainment of a purpose which was in the sight abominable of heaven. He denounced such people and those who patronized them, in strong terms, and warned them that they would suffer the wrath of an offended God if they permitted or encouraged such vile and infernal practices. God's first command was to "multiply and replenish the earth."

Other matters were touched upon, and the business of the meeting having been disposed of, an adjournment was taken until the first Saturday in February.

THE SAMOAN CRISIS.

THE latest news from Samoa is disquieting to those who love peace and look with dread upon the prospect of a great and prolonged war. Nearly all that was foreshadowed in a previous report, and commented upon by the NEWS at the time, has taken place; incivilities and discourtesies have ripened into overt

in the international and extra-diplomatic game being played on the islands, disembarked a number of men from a man-of-war, ostensibly to protect their own interests but really, as it would appear, to be more aggressive than defensive. These were met by a squad of Malietoa's men under command of an American officer, when the Germans, getting the worst of it we may presume, sent and waited for reinforcements, which arriving, the contest was renewed, the islanders being routed and subsequently strongly entrenching themselves at a point where another fight of greater severity was expected.

It would seem from this that the situation is now pretty well developed and no longer involved in the slightest doubt or uncertainty as relates to any part of it. The German government is allied offensively and defensively with the pretender to the throne-Tamasese-and is disposed to aid and abet him and his cause with force and arms to the end that he may become the ruler of Samoa. This means a great deal, and the other powers thoroughly understand it. Such service and in such a cause need not be misunderstood by any one, even at this great distance from the seat of contention. With Bismarck's native ally indisputably enthroned as the ruler of the islands, the inferior factor in control would become a cypher and the superior be supreme. The German embassy, acting under orders from the home government, would rule with absolute power, and other nations having direct and indirect interests there would have to take such terms and privileges as were conceded to them.

This is a bold programme on the part of the great Chancellor, but it can hardly be successful. There are difficulties in the way such as he never had to contend with before, and it is surprising that a man of his great experience and executive ability should not have counted on these before committing himself so completely to such an undertaking. Neither the United States nor England will submit for an instant to Germany having any other footing on the islands than a neutral power may properly have in accordance with international law, or than they themselves have; and now that the German forces have joined hands with one of the factions and shed the blood and overrun the territory of the other, there Scott County, Illinois. From thence traveled, thinking it may interest

seems, determined to lose no point speaking nations to do in the premises but to actively intervene at once and march the German soldiers back to their ships. That this will be done is scarcely a conjecture; it must be done and at once, or it will be too late. The allies, of course, understand this, and it is a safe prediction that Germany will not be permitted to take another step in advance.

> Coupled with all this is the announcement that Malietoa, the rightful claimant of the throne-because having the support of the majority of the people-will appeal to the American and English for assistance in the event of further depredation, and such appeal, if anything more were wanting in the way of justification for intervention, would supply it. When this actually occurs, what will Germany do? And in the language of Premier Salisbury, what will the end be?

DEATH OF A PIONEER.

AT about four o'clock on the afternoon of Saturday, January 5th, the spirit of Sister Clara Decker Young took its departure from its earthly tenement. About one week previous, she experienced an attack of heart trouble, which was not, however, regarded as serious until three days before her demise, when her illness assumed a dangerous character. Much of the time during the last forty-eight hours she was unconscious. When in possession of her faculties, however, she insisted that she was not dangerously ill, and besought those around her not to be alarmed. This was eminently characteristic of Sister Young; by thus speaking of her last illness she displayed traits which she manifested through life, among which were a courage and fortitude that were proof against fear.

Deceased was born July 22, 1828 in Freedom, Cataraugas County, N. Y., and was the daughter of Isaac and Harriet Decker. In 1833 the family removed to Portage County, Ohio, where, in the following year, they embraced the Gospel. In 1837 the family removed to Kirtland, and from that time until the Church found refuge in the mountains they remained with it in its trials and journeyings. In February, 1838, Sister Clara accompanied the family of Joseph the Seer to Missouri, and just one year later she removed from that state

she took up her residence in Nauvoo. These changes in her place of residence were made for the purpose of remaining with the Saints.

In 1843 she became the wife of Apostle Brigham Young; and when he, as the leader of his exiled people, took up the line of march westward at the head of the small band of Pioneers, she remained at his side, and accompanied him to the end of his wearisome and wonderful journey.

The circumstance of her being the wife of one of the greatest spirits among the sons of men would alone be sufficient to lend imperishable honor to her; but her devotion toher religion and husband impelled her to earn another signal and glorious distinction, that of being one of the first three women to tread the soil of the mountain home of the Saints. She was one of that trio of heroines who, on the afternoon of July 24, 1847, camped with the band of Pioneers on the present site of this city, which has been her home almost continuously ever since.

She was the mother of five children, two sons and three daughters; all of the latter survive her, but both her sons are dead. By a very large number, including those who were not related to her as well as those who were, she was affectionately known as "Aunt Clara." She was of a very modest and retiring disposition, but the record of her life contains volumes of evidence going to show her devotion to principle, to her husband and to her children. She will yet be numbered among the most honored women of hergeneration.

The funeral services were held at her late residence, 29 s. First East Street, beginning at noon today. The services opened with the hymn, "Nearer My God to Thee," sung by a quartette consisting of Mrs. Elith C. Knowlton, Mrs. Vilate Young, George D. Pyper and J. D. Spencer. Bishop O. F. Whitney and Presidents Seymour B. Young and D. H. Wells delivered addresses calculated to console and edify those present. The services concluded with a benediction by Elder Robert Patrick. President Seymour B. Young offered the dedicatory prayer at the grave.

NOTES FROM TURKEY.

HAVING safely arrived at Marash, I now send you a few lines concerning the state of the roads over the with the Saints to Winchester, country through which I have is nothing for the great English. she went to Warsaw, and in 1844 your readers to know what progress

the government here has made in road building since the last Russian war, when it learned such a sad lesson owing to the impossibility to transport the necessary provisions and other equipments for the Kars army. The fact is, very little headway has been made. A few miles of moderately good roads are built from Samson to Sivas and Gurune, and also toward Erzroum; but, as a whole, the government is in about the same dilemma as before the war. Aside from these state roads, the roads generally are as yet practically impassible with any considerable burden. The method of transportation from the most important territories of agriculture and fruit growing mountains is by means of caravans consisting of either donkeys, mules, horses, or camels-a very hard way of serving life indeed. From Sivas to Marash the writer traveled in such atrain-perfect donkey speed, slow and tedious, upon which neither force nor coaxing would create any impression.

The roads which connect these principal cities of the interior of Asia Minor are no more than trails located in the nearest possible mountain passes. They appear to be as old as the cities which they connect. Very little is done toward keeping them in repair, and hence they are nearly impassible. When, therefore, two caravans meet on a dugway winding for miles around on the tops of high mountains, where the trail only admits of a single file, our mule drivers have a hard time in passing; not only because of the narrow read, but also because they seem to have imbibed somewhat of the mule nature. No one will move to accommodate a passage; thus by force of much quarreling a passage is made, often resulting in one or more of the animals moving off the dugway, and animal and burden going to the bottom of the ravine. The road from Gurune to Marash-a distance of about 110 miles-is of this description. The trail crosses a range of mountains about like the Wasatch mountains, and as the canyons are coursed by large rivers, as a matter of course the trail is forced into the tops of the mountains in order to avoid great cliffs and precipices. From the main trail are many minor trails leading off to the various Kurd villages in which the mountains abound. These villages are located high up in the moun tains among the pines and the clear | they do not supply the home market. little streams of cold water. The Much of the cheap cotton goods of

plentiful supply of wood and water; for they are dragging out a most miserable existence-poor in the full meaning of the word. The farms are fertile because high up in the mountains. To our great surprise, we find whole sides of the mountains cleared and laid out in vineyards, and a very fine quality of grapes are produced. But the Kurds do not surprise the world with any improvements. They live as their fathers have done in centuries past. Ruins of villages with their graveyards are seen all along the roads. Comfort is out of the question; and to jo anything for the improvement of their condition they think folly; for God is the Giver, they say, and He has so ordained it; therefore improvement belongs to Him and Him only.

It is needless to state that the products beyond consumption are not easily disposed of. A farmer will load down his ass with a bushel or two of wheat, barley, or grapes, and will spend from two to six days, according to distance, in going to Marash, Albistan, or other cities to dispose of his wares. Here his grapes will bring from two to five cents per batma (about seven pounds). His wheat and barley fetch something like Salt Lake City prices. Sometimes they will spend a day in gathering two large armfuls of wood-because timber in many places is scarce, then another day to sell it in Albistan, the gain being five cents, or three pounds of salt. This neglect of good roads is a fault of the government. The roads were not built according to our way of understanding justice. These roads being laid out by the government, the villages of the road were ordered district out by goodwill or force, as necessity demanded, and each man, poor and rich alike, was forced to build from three to five metres of road. This was well enough for the rich, but a strong medicine for the poor man. Then, again, the backsheesh game was employed. The road engineer was paid to lay the road off in the hills so as to save the farms in the valleys, thus making traveling hard. and likewise hindering their own advancement, not knowing the advantages of a good road and easy transportation.

No manufacturing of any great importance can be found. Some home-made cloths are made, some of them of very good quality; but villagers seem to be content with a England, and even America, have quite close. The ponderous locomo-

found their way into this country; and, as a matter of fact, bring no good to the home production. The best articles made are Turkish mats, which are real gems of their kind, being both neat and durable. These mats are the only furniture found in most of the houses, and are the substitutes for our chairs and sofas, and sometimes beds. The mats are very ingeniously made. of many colors and figures, and when brought to foreign countries fetch a good price; but enterprise being in the background, the trade is not considerable.

About the most extensive home industry is the manufacture of the "buffalo chip." This article is prepared chiefly by the women. These poor serfs are to be found on the roads and commons, early and late, gathering the fresh material for the "chip." When a sufficient quantity has been procured it is softened with water, and sometimes mixed with a little straw. After a thorough mixing, mostly done with the feet, the "chip" is by hand formed into rough cakes, and, so far as room can be found, the "chip" may be seen on the sunny side of the walls of the houses or outhouses, systematically stuck on to dry. When dry and ready for the fire they are put upon the market, and in places form an extensive portion of the commerce.

While thus taking a glance at the world at large, with its sin and low life, the effects of disobedience to our heavenly Father, how can one help saying: "Youth of Zion, appreciate your condition in life, obey God and His servants, remember your calling is to reform a fallen world filled with all manner of wickedness." Here while we travel from one village to another, we are subject to robbers, and are not safe in our houses unless the doors and windows are securely bolted with heavy iron. In Zion, our peaceful mountain home, you are safe by day and night, with none to molest or make afraid-the present dark clouds notwithstanding. Let us appreciate our advantage. F. F. HINTZE.

ON THE RAILWAYS.

There was another awful wreck on the Union Pacific Friday morning, Jan. 4, near Medicine Bow, Wyoming. One freight train, attempted to pass another on the same track, with the usual result in such cases -a collision. Details are meagre, but from what can be learned, the engineer of the moving train did not discover the other until tive went crashing into the rear of the other train, the crew jumped to save themselves, a fire broke out, burning a bridge and some cars, and of the men whose misfortune it was to be in the wreck, one was killed outright and three others badly crushed, two of them so severely that they may not recover. The man who was killed was James Hughes, of Shelbyville, Missouri; he was on the caboose of the train which was run into. It had stopped to cool a hot box, when the other train came up.

There are strong indications that the proposed extension of the Union Pacific from Milford, Utah, to California, will be commenced in earnest within a few months. The careful survey made has developed the fact that the "overland route" has before it the most practicable line for the building of a railway. through the mountain ranges to the coast, and one which will make it more attractive to the traveler than either of the other transcontinental lines. The Oregon Short Line extension, while it opened a good field for trade, yet has not accomplished the object sought, and so far as the general traffic is concerned, the is still an in-Union Pacific terior line. This will be changed with the proposed extension, and will give an outlet that, while it does not parallel either of the other lines, will raise the road to a dignity that it has not hitherto reached. The proposed route will be through rich sections of country that only await the facilities of rapid transportation for their wealth to be poured out to the world. The shrewd managers of the U. P. have noted all these points, and intend to take advantage of them before others can get in the field.

The action of the Union Pacific in antagonizing the proposed new through line from Sioux City to Salt Lake is variously commented upon. The projectors of the new scheme are, however, apparently unabashed, and the oneffect the opposition ly that has developed has had is to increase their activity. Additional preparations are being made to get men in the field in the early spring, and the intention is to give the Union Pacific all it can do to keep up, and show it that it has a foeman worthy of its steel. The Illinois Central is not the only road backing the new line, but there are others who are reaching out for the great look for a wife, but his request was west, having become dissatisfied refused as in itself an infraction of tody, though it was only by the ut-

with the terms they have been able to make with existing lines. There is no doubt that the next few months will see lively times in this connection, and it is not unlikely that the Union Pacific will drop its opposition to the Sioux City line and devote its energies in opening a new route from the east and south to California and Oregon.

The Union Pacific officials are having a lively debate just now on the question of a time table that will radically change the present train service. Some of them, it appears, seem to think that too many trains have been launched this year, and to determine whether that is a well-grounded fact or not is the principal question. As near as can be ascertained the passenger and operating departments are clashing, though it is not believed that anything serious threatens their relations. One very significant feature of the discussion is shown in the fact that Chicago is being taken into consideration as the starting point for all proposed changes of time, thus showing that there is a strong foundation for all that has been said about alliances between the Union Pacific and Northwestern or Milwaukee for running through trains between Chicago and the west. There is little doubt that the Golden Gate Special will be sent on to Chicago and make its start from that city within the next few weeks.

Every one who has traveled in Denmark has noticed the great number of guard houses along the railroads and the fact that women usually signal the trains, says a writer in the Philadelphia Press. As a measure of economy man and wife are employed by the state, the former as track walker and the latter as guard. The rules specify the relationship to exist between these two classes of employes, and rules are made to be obeyed. When it happens that either dies the survivor has just six weeks in which to find another partner. Neglect to do so is disobedience, punished by dismissal. The employment of brother, sister fill the vacanservant to or cy is not allowed. The guard or track walker must marry in six weeks or leave. A case of the kind occurred recently near the old town of Ribe, on the German frontier. The stricken widower petitioned the government to allow him an extra week or two, alleging that his work of walking all day along the railroad track did not give him a chance to

discipline. The hapless widower had only six days of grace left, but he did not want to lose his job and went skirmishing with such energy that before the end of the fifth day he had a new wife flagging the trains.

The January number of the Railway Age contains an interesting article on railroad construction in the United States during 1888. The statistics, which have been carefully compiled and may be accepted as reliable, show that within the year new track was laid in all but two of the forty-seven states and territories, the exceptions being Rhode Island and Nevada. The total number of lines embraced in the summary is 365, representing 7,120 miles of track that have been laid since January 1, 1888. While this is much less than the phenomenal increase in the years 1887, 1886, 1882 and 1881, when the new mileage was respectively 13,000, 9,000, 11,560 and 9,796 miles, the record for the past year exceeds that of every other year in the history of the country, with the further exception of the year 1871, when 7,397 miles were added. Commenting on the rather surprising results of the year's work in this direction, the Railway Age says: "The continuance of public hostility to railway interests in some portions of the country and the destruction of revenue by repeated rate wars and by the division of business among too many competitors, all combined to discourage the investment of capital in the construction of new lines, and the impression became widespread that the additions to our railway system made during the present year would be comparatively insignificant. But the result has proved that the expansive and creative capacity of this great land was not generally realized."

HE WASN'T OUT.

Wm. A. Hibbard, who was believed to have made his escape on January 8, has not been outside of the penitentiary walls; so the chasing that almost every tramp in this part of the country has been treated to, by the deputies and others. was unnecessary. The discovery of the fact that Hibbard had not escaped was not made until nearly midnight on Saturday night. The change made in the record by this discovery leaves it as before, that since Warden Pratt has had charge of the Penitentiary not a prisoner has escaped from his cus-

most vigilance that Hibbard did not get out.

The incident that led to the disclosure that the missing prisoner was still inside the walls was the tripping, upon a rope thrown over the wall, of one of the guards, Mr. Wright. The latter gentleman narrowly escaped serious injury by being thrown off the wall. When he discovered the rope he gave the alarm, and assistance was at hand. Soon the warden saw a figure moving in the dark shadow of the walls. He called to the man to stop, and it was soon learned that he was none other than Hibbard, who, had the device not been discovered, would in a few moments have been outside of the enclosure.

The contrivance by means of which Hibbard intended to climb the wall was quite ingenious. A couple of butcher hooks were inserted between two thin boards about ten inches in length and four in width. The boards were nailed In order to hold the together. hooks firmer in place they were tied with cotton rope, which was wound around the edges of the boards. Standing out from the edge of the wood at each side was a wing of strong wire. By means of a hole made in the wood, a long double rope, made of cotton, was attached to it. This double rope was knotted along its entire length, at points about a toot apart. Thus a succession of loops were formed for the hands of The most cleverly the climber. constructed parts of this apparatus were the wire wings, because when the hooks were thrown they were bound to catch, as the protruding wire threw the hook points inward toward the wall, on the outside.

Hibbard refused to state where he had been, or from whom he had obtained the citizen's clothing he had on. He said he had had no food since Thursday noon, and he was informed that it was not probable that his hunger would be appeased till he did tell.

On Sunday afternoon, however, he concluded that he might as well tell. so he said he had obtained the coat from Williamson, though the latter did not know what was to be done, and that the pants were an old pair that were laying around. During Thursday afternoon Hibbard had hidden under the sewer pipe, but when night came he climbed up under the eaves of the building, on the iron railing. He was

him and searching. On one occasion, while they were on the other side, he had to come down from his painful position and rest, and again climbed to his perch.

During the two nights and days following he was secreted under the hospital, a wooden building which had not been looked under. He had made a rope of pieces from which the prisoners were making bridles, etc.

Sunday Marshal Dyer talked with Hibbard with a view to having him behave in future, to avoid punishing him. The Marshal said that if he would promise not to repeat the offense he would not be punished. To this Hibbard replied that he did not want to make such a promise, as he proposed to get out at the first opportunity. His attention was called to the danger of the attempt, but he said he was fully aware of the fact that he might be shot, yet he had no other thought than to gain his liberty, no matter what the risk might be. He will therefore be subjected to a close watch from this time on.

HINTS ON HEALTH.

IT cannot be too generally known that we practically breathe through the skin-in other words, that the skin has a function something like that of the lungs. It cannot, of course, be active unless kept clean. But in other ways than by neglect of cleanliness can its usefulness be impaired. Tight clothing cripples it and keeps the poisons which should be thrown out at the surface locked up in the system, and also shuts out pure air which should reach In purchasing underthe skin. clothing, therefore, it should be so large that, even after frequent washing and shrinking, it will be loose and permit a volume of air between it and the body. It naturally follows that the outer garments should also be comparatively large, and at least enough so as to permit every movement to be made with as much ease when they are on as when they are off.

There is a habit which all, without exception, should practice, and yet it is safe to say that not one man in ten of our people do follow it. Reference is made to the removal of the undervest on retiring, and the substitution of one kept for night wear alone. The underclothing, during the day, becomes filled with emanations from the body, and to do justly, to walk humbly, to in that position while the guards must be well aired regularly every judge righteously, and this is my were passing to and fro under night, otherwise it becomes to a Spirit.-Doc. and Cov.

considerable extent poisonous, and the noxious matters are again absorbed by the skin. This self poisoning is sure to go on unless the rule given is observed.

Safety from "colds" depends in no slight degree upon how the neck is dressed. Nothing should be worn about it which interferes with its freedom of movement, nor should it be encumbered with handkerchiefs, which so many wear as much for appearance as for comfort. Let each one now choose a certain kind of collar, and wear no other style until spring comes. Even a very slight variation in this important article of dress will favor a sore throat. The habit of wearing the fashionable bandages-silk handkerchiefs-is an exceedingly bad one to get into, and, as a rule, those who have it are frequent sufferers from throat troubles. Practically the collar and necktie will be sufficient protection for the throat. When the cold is intense, turning up the coat collar will be a sufficient additional protection, unless one is riding far in a strong wind.

When leaving the cold air and entering warm rooms, remove the outer wraps at once. Ladies fail to observe this rule oftener than do men. When people have been long enough in warm rooms to become heated, they should not leave them and at once enter their carriage or a street car. Under those conditions they are chilled even by a short ride. Before attempting to ride they should walk a few blocks, until the body is accustomed to the change and circulation is active. During prolonged exposure to cold, as on long drive, hot drinks should not be indulged in, for they render the body yet more sensitive to cold.

A word about foot coverings. Woolen stockings, of course, should be worn by all. Wear now heavy shoes, and delay to put on overshoes as long as possible; when once they are on, keep them in service until next spring. Car drivers, conductors and other men out all day in the cold will be by far more comfortable if they discard leather boots and shoes and wear cloth shoes inside their overshoes. Then their feet will be better ventilated. perspire less, and hence keep much warmer.-Boston Herald.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good: yea,

Deseret Weekly. The PURLISHED BI

THE DESERET NEWS COMPANY, SALT LAKE CITY, UTAH.

SUBSCRIPTION PRIOR: Per Year, of Fifty-two Numbers, · · \$2.50. Per Volume, of Twenty-six Numbers, · · 1.50. IN ADVANCE.	t f r t
CHARLES W. PENROSE, EDITOR.	1
Saturday, January 12, 1889.	I
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AVOID CONTENTION.

RECENTLY we treated briefly upon the present situation of affairs in the world, showing how precisely some of the pointed predictions of Joseph Smith the Seer had been and were being fulfilled. The Saints, in this connection, were warned against being influenced by the false spirits by which the people abroad generally were being swayed. Special attention was directed to the spirit of contention cropping out in various forms and in every place, this being the genius of war with which the nations, according to the prophecies of Joseph Smith, are soon to be distracted. When this spirit increases and is fed and fanned, it ultimately bursts into open flame.

It is exceedingly important that the disposition to divide does not obtain in the midst of the Latter-day Saints. If it is allowed to grow, then there is trouble ahead in its most distasteful form. There is no affliction so great as that which ensues from internal contention. Outside pressure in the form of persecution is frequently the cause of greater good than ill, if there are no interior jarring elements, because it tends to still greater solidification, which means increased strength.

Observation increases solicitude for the avoidance of division and contention in the midst of the community. Instances arise which indicate the incipient stages of pulling They appear in various apart. Some are in the form of shapes. doctrinal theories. Someone is struck with an idea of a novel character, or it may be a new thought revamped. Without due consideration it is given to the people as teaching. Probably not sufficient weight is given by the exponent of the particular theory to the necessity of ascertaining whether it comports with the revelations of Jesus Christ, or, in other words, whether

are made, offenses are produced, and division and contention ensue.

Nothing is clearer in connection with the Gospel than that its expounders should be sure that their teachings are upon a sound basis. If there is a discrepancy between a avorite individual theory and the revelations given to the Church, the heory should go out of sight, especially so far as teaching it to the people is concerned.

Business difficulties are a prolific source of division and a cause of these afmuch ill-feeling. In fairs each should keep in mind the Christian axiom, "It is better to suffer wrong than to do wrong." If the parties on each side were fully imbued with this disposition, differences would be comparatively easy of settlement. Each would seek not to gain advantage over his neighbor, but to reach the justice of the question at issue. When selfishness is eliminated from a controversy this is easy of ascertainment, and the matter is adjusted on that basis. That one party to a difficulty is unreasonable provides no excuse for the other being influenced by the same spirit. Justice demands that when a person feels he is wronged he should make every effort to convince the offender of the fact, but that does not mean that he should quarrel about the matter or encourage and cultivate in his heart a spirit of revenge, even when he knows he has been injured.

Jealousies in business matters are despicable in every form. So are jealousies in every department of life. If one man sees another prospering to a greater degree than he is, envy should not enter his soul. No man is willing to acknowledge that he is animated by this sinister sentiment. But there is no need that he should. The evidence of its presence is unmistakable. Whenever he decries, condemns or sneers at those he esteems to be his rivals, these are but the poisonous outgrowths of the canker, the seeds of which he has permitted to be planted in his mind. The sooner he tears the unsightly shrub out by the roots the better it will be for his spiritual growth. Otherwise his soul will shrivel and wilt. These jealousies constitute an element of division. They have operated in that way from the beginning, and they are more active now than they should be, by a long way.

To be jealous of another from any or not it is true. Should it happen cause is bad in root and branch. If to belong to one and the Probate to be unsound, hurtful impressions there be men who cannot see an-Judge to the other, the measure

other advance beyond their own status, intellectually or temporally, they are lacking in one of the chief constituents of greatness. The expansive soul rejoices at the increase of intelligence and prosperity, because it swells the beneficent effect upon the whole.

Every harsh spirit should be avoided by those whose duty it is to minister among the people-especially in the spiritual things of the kingdom. Its application may produce in some a seeming conformity to what is desired, but when that is the cause of a change of conduct the reformation is not lasting. To comfort, as well as instruct, is one of the highest functions of a servant of God. Thunder and forked lightning may terrify, but it is the gentle dew and genial sunshine which soothe, treshen, and make glad. Electric storms are needful occasionally to clear the atmosphere, but happily they are far apart, while the pattering rain, succeeded by the smiles and warmth of the orb of day, are the cheering and productive, life-giving conditions of the elements.

In a revelation which opens on page 349 of the Book of Doctrine and Covenants, the Lord shows clearly the chief cause of afflictions which visited the Church in its early rise. We quote: "Behold, I say unto you, there were jarrings and contentions,and envyings, and strifes, and lustful and covetous desires among them." Seeing that the spirit of contention is abroad in the earth, and as it is plain that every spirit that sweeps over the world finds some foothold among the Saints. special care should be taken to note the nature of causes of division and to act accordingly by shunning them. It may be safely said that he who gives way to the spirit of contention will be sure to get into serious trouble.

THE JURY LIST.

THE annual selection of two hundred names of suitable persons to serve as grand and Letit jurors is conducted under what is known as the Poland law. The choosing is done from the roll of taxpayers, and the operators are the Probate Judge of the County in which the district court holds its sessions, and the clerk of the district court.

The statute recognized two somewhat distinct classes in the community, and as the clerk was presumed

based upon Was the further presumption that those chosen for jury service would represent about equally each class of the population. The law was not of itself exactly fair, on the ground that a small minority was given in this respect an equal representation with an overwhelming majority. The object was, howeve, to make a numerically equal representation so far as the list was concerned. And thus it has been, in the matter of selection, pretty much since the law was put in force.

Subsequent legislation-notably the Edmunds-Tucker law-took the power of electing Probate Judges out of the hands of the people, and made it a matter of appointment at the hands of the President of the Republic. That means, as a matter of course, the selection of those belonging to the minority, with whom the selection of jurors is thus solely placed.

A glance over the latest annual jury list shows the result. We are somewhat familiar with the people of this section of the country and their status. There may be half a dozen, or perhaps a few more, belonging to the majority part of the population on that list, but that is about all. Thus it will be seen that the intent of the law is defeated. This is a matter perhaps that practically amounts to but little either way, as the courts have, during the last few years, hastened the depletion of the lists by the allowance of wholesale challenges against persons selected for jurors presumed to hold unorthodox opinions. Thus the way Waa opened for the use of venires, open that a process admits of any amount of stuffing. Perhaps the selection of practically but one class of citizens to do jury service is as broad as long, one way amounting in the end to about as much as the other. Justice is justice, however, and what is sauce for the goose is sauce for the gander. It is always the proper thing to do to "keep within the law," both as regards its spirit as well as its letter. Judge Marshall is a very fair sort of man on general principles, but there has been a little stepping beyond the line in this instance. An officer can always afford to be as fair as the law admits, and, it might be properly said, almost directs.

THE TRUTH DEFENDED.

Wales, by a Mr. Reese of this city, appears in the Merthyr Express.

"Dear parents, sisters and relations.-- I am aware that Jarman is causing a great deal of excitement in Wales at present. I have seen it printed in the papers here, exactly as the old country papers give it, but it is a most wilful lie for him to say anything of the kind. And he also says that the Mormons killed his son; his son is working here at present. There is a most horrible lot of lies told about this people. He also says that from 15,000 to 20,000 people have been decoyed from Wales here for illegal purposes, or in short to make prostitutes of them. Now, Salt Lake City is one of the most moral places I have met on my travels yet. They (the Mormons) preach altogether against immorality, and any men found visiting places of bad character are cut off from the Church without mercy. This is a free country; you can do anything here you can in Wales, but of course you must not break the law. I have worked with Mormons and Gentiles, but of the two give me a Mormon to work with, and if he should prove treacherous, it is not the fault of their religion; for if they kept the doctrines of their religion, they would be the best people on the face of God's earth. Ifam not a Mormon at all, but I hate to hear such a thundering lot of lies told upon Christian people. So I must conclude; give my kind love to all old friends, and accept the same yourselves from your affectionate son and brother."

THE DEBT OF FRANCE.

A FRENCH writer has endeavored to give an idea of the debt of France. He says it amounts to thirty milliards of francs. This sum written in figures would look thus: 3,000,-000,000. In order to raise up a pile of silver coins representing this sum, you would have to build a pyramid with a base of 1000 square meters and 300 meters high-a pyramid double the height of the greatest pyramid of Egypt, or about the height of the great Eiffel Tower now in course of erection for the Exposition in Paris. The indebtedness of Russia and England would make pyramids of only 180 meters. The pyramids of Germany, Austria, the United States and Italy would only reach a height of 100-120 meters. This fine mathematician further remarks: "Now comes the sad THE following letter, written to fact that, unlike the Egyptian if such is the case, the peremptory Mr. Evan Reese, of Merthyr Tydfil structure, which rests on solid course taken by King Milan to se-

ground, the above-mentioned pyramid rests on the shoulders of eight or ten millions of taxpaying Frenchmen, and each of these has about 3,000 france of it. When a man is accustomed from his childhood to bear a heavy burden, he will not of course, feel like one who has a hunch upon his back; and yet were this burden removed, every individual would be certain to feel a great relief."

POPULAR LIBERTY.

NEWS came some days ago that the Skuptschina, the national legislature of Bulgaria, had approved the new constitution by a vote of 494 to 73. Emperor Frederick spent the last days of his life-days of physical agony which would have prostrated any man not fired by a high resolve like his, and supported by the fortitude which he displayed-in perfecting the constitution of his empire. Perturbed France, in the midst of her many and grave perplexities, is struggling to perfect her organic law. If signs may be relied upon, not long hence the mighty people now ruled by the Czar will rise with a power not to be resisted, and demand a national charter.

Thus the spirit of constitutional liberty is spreading over the European continent. In the perception of the principles of truth and justice involved in civil government the civilized nations are taking rapid strides; but it is sinning against light and knowledge which have been acquired, that brings disaster; and a popular form of government, unsupported by what the late J.S. Black denominated "constitutional morality," is the most useless and ineffective, if not the most dangerous, of all forms of civil rule.

The committee of the Skuptschina having charge of the framing of the new constitution was a large one, consisting of fifty-four members. It was hopelessly divided in its labors, on account of the radical nature of some of the changes in the national organic law which some persistently urged. It is not stated what those changes were, but King Milan demanded the passage of the constitution as revised, and threatened that unless this were done he would dissolve the Skuptschina and exercise independent rule.

It is to be presumed that the changes made in the constitution were in a progressive direction; and

cure a better charter of the liberties of his subjects is decidedly to his credit.

THAT PROTEST.

THE anti-statehood protest forwarded to Congress is highly misrepresentative on its face. It purports to be accompanied by 13,000 genuine signatures, and claims to represent 55,000 Gentiles. This is exceedingly transparent. It has been stated repeatedly that the document has been industriously and indefatigably circulated in every part of Utah. This being the case, all Gentiles, had access to it; yet considerably less than one-fourth of their alleged number signed it.

In addition, it is well to take into consideration that the protest asserts that "many Mormons" signed it. Suppose that the word "many" should be construed to mean, say. 5,000, this being small in proportion to the bulk of that class, the Gentile endorsements would be reduced to about 8,000 or, in round numbers. about one-seventh of what is stated to be the whole; yet all were informed of the movement and could have reached the document.

If the fact be also taken into account that in almost all matters of this kind lots of people can be persuaded into signing anything, the document is not so proportionately strong. It is about as the Chicago Times stated-that it is the "active politicians" who assume to speak for the Gentile population of Utah. It must be admitted, however, that the estimate which places the non-Mormon population of Utah at 55,000, or one-fourth of the whole, requires the use of fancy figures. It is exceedingly doubtful whether they will reach one-seventh, and those who rate that class of the people so high ought to throw off a few thousand for us, for old acquaintance sake, if not for the sake of truth.

A large portion of the protest is devoted to laudation of the class it claims to represent. There can be no special objection to this selfa iulation in relation to intelligence, honesty, and enterprise, as enunciations of that character emanating from and returning to the parties in point, are generally taken with a little salt. Statements, however, that throw discredit, by means of falsehood, upon another class of the community exhibit the cloven foot. According to the representations came. Fortunately for the truth, Territory this Was blooming with beauty and alive with active industry long before they ever set eyes upon it. The fame of Utah as containing an enterprising and heroic community had already spread among the people afar off. But these late comers have done it all, according to their story, and the people who made it possible for them to live here are only fit to be trampled under their active political feet.

The protest throughout is a misrepresentative paper, formulated to push the political schemes of those who have been conspicuous in the movement which gave it birth.

THE "Q" STRIKE OVER.

IT OUGHT to be as gratifying to the public at large as it is to the parties immediately interested that the long strike on the Chicago, Burlington & Quincy Railroad system is practically at an end. The story of this protracted struggle is too well known and thoroughly understood to need repetition. What it has cost in dollars and cents to employers and employed can never be told, nor can the sum total be even approximately stated. To say "millions" leaves the question as open as ever, since all know that it ran many degrees beyond one million, and it is, for the sake of making a statement of some kind regarding it, proper to say that it has even gone beyond tens of millions and entered the division of numerical finances described by nine figures. The burden of this great loss has been borne by the railroad workers of the United States, chiefly the engineers, but they have, of course, received sympathetic assistance from the others. Those who were actually out of work had to be maintained, and those who were at work on that or any other system had necessarily to contribute to that end. This cut down incomes all along the llne, and tended to stimulate the stubbornness of those who were not at work-the strikers themselves. By such means they have been able to hold out until the company came to terms, or at least met them half way, a conference at Chicago convening a few days ago a the result.

For a while it looked as if nothing would be accomplished, but this was a perfectly natural development and to be looked for. At first each side of these "active politicians," would make its greatest demands, of for the position, and for a there was nothing here till they course, and thus they would begin while it was announced that no

their deliberations widely apart; but as they progressed, and one concession after another was made on the part of each, they came nearer together, and at last, according to the dispatches, a conclusion was reached or at least agreed upon. This was on Jan. 4, and the formal adoption of that conclusion was to be made next dav.

It is no less a happy outcome for the company than for the men. While they have managed of late to keep most of their trains running on time, the schedule has had to be changed continually and part of the time indifferent and inexperienced men employed, by means of which numerous wrecks more or less serious occurred. Life and property being thus rendered insecure would naturally cause patronage to drift from the Burlington to other routes, a loss in itself, and in many cases of course a permanent one. Add to all this loss of prestige and influence, and the distressing position of the company can be more nearly understood.

As before set out, it has been a losing game on both sides. The understanding just arrived at might as well have taken place one month as one year after the outbreak, since it must have been apparent to even the most indifferent observer that each of the disputants was so well backed one way and another that protraction meant increased and increasing losses. But, as the old adage has it, "Better late than never;" and perhaps it may have a useful purpose in serving as a warning to others hereafter.

THE NEWEST YET.

NO ELECTION law can be made so explicit or exact as to fit every case; in fact, almost every election develops some new point, to settle which precedents must be resorted to. But it has been left for New York City to produce something altogether at variance with anything in recorded history, so far as political complications go, and the novelty of the situation provokes as much humor as it does speculation.

In the election of November 6th. Edward F. Reilley, a hold-over State Senator from that city, was elected to the position of county clerk, thus leaving a vacancy in the legislative delegation, which Governor Hill ordered a special election to fill. The Democrats at once nominated **Ex-Senator Thomas Francis Grady**

80

him, as in addition to the fact that itself would declare Thomas Francis lican and incompatible with the Mr. Grady is a very popular man, the Democratic vote of the district is ahead of the Republican in the proportion of about four or five to one. But, as if to exemplify the usefulness of the adage "Never say die," the Republicans ran up against a bonanza which they had not looked for. The voting lists disclosed the existence of another Thomas Francis Grady in the district, and the probable importance of such a discovery to them was considerable if Grady No. 2 happened to be a Republicau. He was sought and found, being an envelope cutter in a factory, and best of all, his politics was satisfac-Besides, there is a striking tory. personal resemblance, He' Was asked if he would make the race, and at latest advices had the matter under advisement. Perhaps he realizes that he would be used merely as a scapegoat or figurehead, in view of the fact that he has had no experience in public life, and under any other circumstances would no more have been thought of as a candidate than would the statue of Shakspeare in that neighborhood; besides, as a matter of fact, it would only be setting him up to be knocked down. But behold in this the arch cunning of the politician. How could it be determined in accordance with legal methods that he had been knocked down? The result of an election can only be determined by the ballots cast; and the only means of identification permitted are the names of the parties! According to that rule, the Republican Grady could claim that cast was for him, everv vote even though not one man who 80 voted intended to honor him, and upon what legal ground could any one say him nay? On the other hand, the DemocraticGrady could make the same claim with all the justice but no more of the law on his side, and this would mean simply a contest. Ordinarily, a contest involves all the rights of the parties to it, whether in law or in fact, and in the ascertainment of whether the contestant or contestee has the better right to the place in controversy, the record may be overhauled and even gone behind. But what would that result in, in this case? Simply the fact, which no amount of investigation or analysis could overturn, that, Thomas Francis Grady had received the unanimous vote of the sixth senatorial district of New York for the

candidate would be named against nothing more. And then the Senate acy of the times. It is anti-repub-Grady duly elected and entitled to a genius of our institutions. seat in that body. The reader may think that at this point confusion thrice confounded would result and the dignified solons would not themselves know which one of the two Dromios to have sworn in; but the reader would be mistaken. The Gordian knot would be untied with a knife-the solution would be reached at this point. The New York State Senate contains a majority of Republicans, and if they did not intend to have the Republican Grady seated, what did they have him run for?

> All is said to be fair in politics. It is also a kind of laboratory in which inventions are conceived and brought forth which would in many instances make Edison realize that he doesn't know it all, nor half of it. But as a quiet and effective method of putting the majority not only to the rear, but out of sight altogether, the foregoing plan would seem entitled to the bronze medal.

AMERICAN FLUNKEYISM.

IT used to be a favorite pastime of American papers to poke fun at the "English, you know," because of their frequent exhibitions of flunkeyism toward royalty. For the sake of consistency no more should be heard from the journals ി this country on this subject until there is a reformation in this respect at home. The toadydisplayed ism toward Gen+ eral Hardion /sincy /his election, places England as a land of flunk- practiced in the dark ages, except eys far into the shadow of obscurity. When this place and power worship reaches the realm of presents of bunches of celery, bushels of carrots and huts, it digs its roots away down into the soil of toadyism. And what a spectacle is presented in the grand flourishes flashed over the wires and strung down the columns of the leading dailies, informing the people of means so often resorted to for purthe great Republic as to the poses of revenge renders it all the time when General Harrison arose in the morning, when he retired to rest at night, and practically how many times he blew his nose within the last twenty-four hours!

This may be called hero-worship or place worship, or any other asleep, returned to his cabin, and kind of worship; we call it insipid babyism, a sickening, fulsome the consummation of the act, preexhibition of human weakness. It tended that he was buried in slumis comparatively new to this country position of Senator; only that and and is an indication of the degener- escape detection and punishment.

It is only proper that the utmost deference and respect should be shown upon all sides for the rulers of the nation, because of the dignity of the positions they occupy and the weight and gravity of their duties; but out upon sycophancy which fawns around place and holds out its greedy and hypocritical hands for the crambs likely to fall from its table.

TIMES OF PERIL.

"THAT was a horrible tragedy that transpired on Jan. 7 in a mining village in Washington Territory. An incarnate fiend blew up a house with dynamite because he entertained a grudge against the inmates. Three innocent people were blown to fragments, and the head of the héuse had a leg torn away from his body. A little eighteen months old babe escaped unhurt. That the diabolist who perpetrated the frightful crime was summarily dispatched by the infuriated populace is not surprising.

Besides the intrinsic herror of the incident in itself, it is suggestive of the idea that the partition between civilization and savagery is exceedingly thin. This would not be so strikingly apparent if the murderous affair in question were isolated: This is by no means the case, however, as it is but one of a multitude of similar occurrences.

In atrocity these thrilling transactions, according to their extent, are not excelled by any of the cruelties that in those times lingering torture was sometimes inflicted. There is no room for doubt, however, that if the savages of civilization could put turf the objects of their hate through prolonged processes of excruciating agony without incurring the certainty of discovery and ponishment. no spark of humanity would deter them.

> The very dispatch of the modern more dangerous, for it becomes the recourse of cowards-an assassin is necessarily a craven. Thus the perpetrator of the deed referred to secretly placed the explosive under the house where the victims were when tound by the populace after ber. In this way he expected to

Every day brings intelligence over the wires that some building has been blown up by explosives placed in or near it by the hands of civilized savages, and life and property are destroyed by that infernal process, involving the acme of barbarism and the height of perfidy. It is becoming a favorite method for the wreaking of private vengeance. Thus it will be observed how nearly the paths of civilization and savagery run together in parallel lines in their more forbidding aspects.

Recourse to explosives is, if possible, more reprehensible in affairs of private vengeance than in questions relating to public issues, although we fail to see any specially redeeming features in the matter of its use for destructive purposes in any case. Doubtless, however, the Nihilists of Russia imagine that their ultimate object is humans, even if the means by which they seek to attain it are inhuman. This forms no apology for resorting to secret murder by the most atrocious method of any times, involving the assassination of the innocent as well as those presumed to be guilty, because it is claimed that they stand in the way of human progress. There are two essential ingredients to every undertaking. Without them the element of wrong enters into the transaction. First, the object must be sound. Second, the means by which its attainment is sought must be of the same character, the one condition running parallel with the other.

Whether the Apostle Paul had prophetic reference to such eircumstances as those, that, every little while startle the better class of mankind because of their atrocity, when he said, "In the last days perilous times shall come, ?? .may not be quite clear. It is a demonstrated fact, however, that times of that uninviting nature are at the doors. The premonitory symptoms are cropping out in every corner of the globe. If the symptoms are bad, some conception may be formed as to the repulsive character of the malady.

Is it not true that history teaches that when civilized peoples reach the culminating point, without direct and accepted guidance from a Divine source, they turn the crest of the hill of advancement and decline toward the point of barbarism? This is a lesson taught by the records of the past, together with the accom-panying truth that the climbing process was immeasurably slower than that of sliding downward. than that of sliding downward.

BOULANGER ON TOP.

THE TENACITY with which the French people hold on to and support General Boulanger is wonderful. Of late he has been victorious in all the districts in which his strength has been tested by elections. The French are much given to heroworship and they insist on making Boulanger the object of their present adoration. The tide of popular favor turns toward him in spite of the blemish cast upon his name by the imputation that he was in some way connected with the scandalous traffic in military titles. His defeat in a duel with a civilnot detrimentally afian has fected his popularity a parti-cle. It is enough for the French people that, in a remarkably short time Boulanger effected a revolution in the military department of the nation, bringing it up to a point of efficiency in discipline and effectiveness of armament that had not heretofore been reached. This touched the tender place in the French heart. The military glory of the country is the chief ambition of that erratic people. They have lost prestige in that line by the terrible thrashing inflicted by Germany. An impression has obtained that Boulanger is the man of destiny who, in the next struggle, will lead the French armies on to victory, and nothing but another drubbing will destroy it. This expectation appears to be the secret of Boulanger's popularity.

THE HAYTIAN MUDDLE.

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CAN it be that. Germany and France, whose territory not only joins but is for some distance undivided by any natural or artificial line that can be seen, have been holding off the dogs of war during all these years to finally strike at each other in the Caribbean Sea? It begins to look like it. And if there be anything in present appearances, the United States has not yet emerged entirely from those waters. which lave the western and southern shores of the Haytien Republic. It is now well known that President Legitime, the de facto President of that little nation, was about to sell the United States merchantman which bears the name of his country when he was interfered with by this government; that he and some of

calling on France for assistance; that recent events have shown a disposition on his part to form an open alliance with that power, and that it is quite willing. Reaching out for unprotected and comparatively helpless insular territory is the prevailing mania among the European nations just now, and none of them have the fever quite so hadly as Germany; and of course her desire for any such territory is greatly emphasized when it is known at Bismarck's headquarters that France has designs in that direction. Add to all this the most significant fact of all in this connection-that German steamers cruising around in that neighborhood looking out for the main chance have been fired on by Legitime's gunboats several times of late, and we see a complication resulting whose solution suggests the contingency mentioned in the question commencing this article.

If Hayti were not in the throes of a civil war which threatens to be a long and destructive one, whereby she is becoming weaker and poorer every day, perhaps neither Germany nor France would think of such a thing as active intervention in its affairs. The fact that transfusion of resources and population may have to be resorted to to keep it alive makes those two nations in particular extremely desirous of rendering the needed assistance; but while the island, or that portion of it comprising the republic in question, might under certain circumstances be happy with either, it could scarcely escape a worse condition than is now upon it with both of them pouring in their deeds of kindness and disinterested regard. And then the situation is brought more nearly to a sharplydefined one by the recent leaning toward Germany which Hyppolite, the leader of the rebels, has shown. It is very much the counterpart of the Samoan difficulty, with France substituted for the United States and England.

This is a complication with a vengeance. As previously suggested, this country is not well out of it, though so far showing no disposition to take a hand any further than the protection of our own people and interests require. Germany is not yet in a position to clash with us there, but France could lend considerable gravity to the case in the twinkling of an eye by rendering, or offer-

France is our traditional waters. friend and first ally, and no conflict with her will take place if cool heads and wise counsels prevail; but another man-of-war being dispatched to Hayti on Jan. 7, and the growing discontent in France over our position on the Panama Canal question, cause things to look rather badly for the time at least.

It would indeed be an 'anomaly in the affairs of nations, if by such an arrangement of matters we should be negatively assisting Germany by opposing France in eastern waters, and opposing the former in company with England in western waters. Pethaps the wisest thing to be done just now would be to tow the Haytien Republic away from its alarm-creating situation back to this country, without waiting for its machinery to be repaired or anything else to be done; then if Germany and France must have an interchange of belligerent compliments, let them have no chance to shoot over or at the representatives of the United States when they do so. Every hour that that vessel remains in Haytien waters aggravates the situation, and, being a constant eyesore to the authorities there, should be removed on that account as well as the other.

A GENTLE SPIRIT GONE.

IT seems but yesterday that William C. Morris called at our office to say "Good bye." It was his custom to do so when he was about to start on a trip involving an absence of a few weeks. Whenever he did absent himself from the city in which he was reared, there was a definite object connected with the occurrence -the advancement of his skill as an artist. On the occasion referred to he said, "I am going to New York to study in the Academy of Arts, not only for my own benefit and gratification, but to enable me to organize and teach classes, and thus do good in the community."

Somehow we did not eatch his enthusiasm on the occasion, as he had been useful and could continue to be in his profession, without again leaving home. Little was it imagined, however, that we would never again gaze upon his friendly face in life.

The news came over the wires a few days ago that William breathed gas, resulting in a case of asphyxlation. The survivals from a condition of that kind are comparatively few; therefore, the hopes of recovery were No particulars as to how the case was precipitated have, so far as we know, been received. The statement in another part of the paper which conveys the intelligence of the demise of Brother Morris, at half-past four o'clock on the morning of January 5th, will occasion no surprise, but a great deal of feeling.

The widespread sympathy which animated the community, from: the time of the reception of the first and news shows that a simple, honesthearted and talented man can fasten a strong grip upon the affections of a discerning people. There was nothing of the nature of "style" about him; he had his faults-no man is without them-but in addition to his being an artist of striking ability. a softer or kinder heart than his hardly ever throubed in the breast of mortal. From an intimate acquaintance with him we can speak of him as he was known. He was the possessor of genius, and was therefore not so evenly balanced as the more smooth-sailing run of people. Take him as an all-round decorative artist, considering the number of lines in which he was conspicuously proficient, it would be difficult to find his equal. And he was such a good fellow withal that there will be but few who knew him who will be able to restrain the uprising of an involuntary tear when they learn of his sad fate, passing to the life beyond in a great city far from home and loved ones. The sympathy for his bereaved wife and family is both widespread and deep.

CLAIMS OF WYOMING.

1 DELEGATE CAREY, of Wyoming, who has just been re-elected for a third term, gives to a New York paper some reasons for the admission of Ms Territory as a State, and M his figures are correct, there would seem to be no sufficient cause why our neighbor should not be included in the list of these proposed to be shortly disenthralled in the manner suggested. Mr. Carey puts the population' at over 100,000, and the wealth at about \$1,000 per capita, or 100,000,000 dollars; she has nearly completed a capitol building which is a better one in most respects than half the States have, besides possessing all the other public buildings and accessories of a free commonwealth. The total debt is \$300,000, or ten mills on the dollar of the assessed valuation of property. The popula-tion are known to be intelligent, generally slight from the beginning. progressive and thrifty, and all panied by the personal influence of 13

that would seem to be wanting is the assent of the President and Cong7088.

CLEANSING THE CHURGH.

THE Elders upon whom devolves the duty of teaching the Saints in a public capacity are largely actuated by the spirit to reprove, admonish and entreat. This is the genius of genuine teachers in the community. Like sleepless "watchmen," they are lifting up the warning voice concerning evils that are creeping in among the flock. It is specially urged upon the officers of the Church that they perform the important duty of ridding the body religious of corrupted and dead members. The condition of the people requires just such an attitude on the part of those who wish to see the purity of the Church maintained and perpetuated.

If the Lord holds in His hand a sore scourge for application upon the wicked of the world, justice, upon which His throne is seated, requires that He shall not pass by with impunity those who profess His name yet who perpetrate similar evils for which He will condemn the nations. Neither will He hold these wholly guiltless who suffer such things to exist in the community of Saints whose duty it is to see that they are eliminated that the Church may be preserved, so far as practicable, free from sin and uncleanness.

There are two processes by which the desired object can be obtained. (1) By means of the repentance of

the wrong-doer. Of course this applies only to that class of offenders whose infractions of the laws of God are not of that gross and flagrant character that demands their unconditional expulsion. Then % is the plain duty of the officers to labor with backsliders and offenders with the sole object of bringing them to repentance. . We are of opinion that more can be accomplished in this line in a private capacity than by public teaching. In fact the very position of a backslider and offender is such that it is rare that he accepts of an opportunity to be taught and admonished in a public assembly. Even when he happens to be present, he is left free to take general teachings or strictures home to himself or conveniently imagine they have an application to other people. Not so when approached privately; then matters can be brought directly home to himself. Teachings and advice thus tendered are also accom-

DESERET WEEKLY. $\mathbf{T}\mathbf{H}\mathbf{E}$

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those who seek his welfare. If the teacher be exemplary, as he should be, this will have considerable weight.

In order to have influence with an offender against the laws of the Church, he who seeks to reclaim him should not approach him in a combative, denunciatory or queri-lous spirit. He should be dealt with in the spirit of friendship and sympathy, the welfare of the individual being the chief object in connection with inducing him to repeat. Men and women as a rule will listen with respect to people who are seeking their interest. And if they are convinced that such is the case they will not be likely to cast aside their advice as a trifle unworthy of notice.

Experience has convinced us of the greater potency of private methods of reclamation over those of a more public character. Their efficacy has been demonstrated abroad as well as at home. People abroad are frequently captivated and struck by the force and truth of the preaching of the Elders. But this effect is often more or less evanescent. Let the Elder who is kind and persuasive, mingle among the people, gain their good feelings in that way, even without saying a great deal about religion, the foundation for conversion of lovers of truth is laid, for the explanations of the missionary will be listened to, their acceptance being made more sure by the confidence reposed in him and the esteem in which he is held. And so it is in the gathering place of the Saints. Perhaps if a little more of that zeal and care exhibited in making converts to the faith were shown here in preserving people in it, and their feet from going into forbidden paths, a better and purer condition would exist.

At no time in our history has it been more necessary for all good men in the Church to act for the benefit and purification of Zion. Every man should, in the language of revelation, be diligent and stand in his own place and not in that of another, that harmony may be preserved and all conflicts and disagreements disappear. Many of the chief watchmen whose hearts yearn after the welfare of the community, are in exile or in prison, as were the servants of God in ancient times. Their voices are no longer heard in the congregations of the people, to direct them in the ways of righteousness. The Spirit of God is being withdrawn from the nations,

hearts of the children of men. pear almost insurmountable. But He is also making a powerful effort here to draw away the Saints from the restraints of their Inducements to indulreligion. gence in wrong are multiplying on every hand, and the plank upon which the people may glide down to destruction is being oiled for the hoped-for occasion. And we say here, with a solemn desire for the weal of the community, that all those who are not possessed of and enveloped by the Spirit of God, taking the promptings of that Divine influence for their guide, are in danger. The spirit of lewdness, of lying, of Sabbath breaking, of a disposition to be "lovers of pleasure rather than lovers of God" is abroad in the earth. It is more or less manifest here, for these who have not yet rid themselves of the spirit. of the world are liable to be affected by the influences by which it is moved. Those who suffer themselves to be overcome, and will continue in wrong-doing, have no rightful lot nor part among the people of God.

When calls to repentance fail, recourse should invariably be had to the law of the Church. "He who sinneth and repenteth not shall be cast out and shall not have place among you." The commandment is express and unqualified. It is the final means of purification of the Church, the initiatory process being repentance. If the latter is not exhibited by the wrong-doer after be. ing labored with, the Almighty will hold the sluggish watchmen who fail to apply the law, responsible to some degree at least, for the corruption of the Church of Christ, whose power is clogged, not only by the presence among the faithful of the unrepentant sinner, but by the effects of the latter's example, for every man, good or bad, has an influence in one direction or the other. It should also be remembered that within the ranks there is no privileged class. Partiality in the enforcement of the law of God is a solemn and inexcusable mockery, such as must fill the angels with sorrow and disgust. If the law is applied in some cases while others equally flagrant are allowed to pass as if they had no existence, those who are dealt with have some ground of complaint, notwithstanding that the decrees in reference to them may be founded in justice.

Difficulties stand in the way of the officers in complying with the requirement to cleanse the inand Satan has great power over the terior of the platter. They may ap- in his favor. He was delighted be-

as a rule they will dissolve before the action of the prayerful, upright, just and conscientious man. It does not seem that it would be judicious to make an onslaught upon those guilty of what might be termed minor offenses until those of a more heinous character, are disposed of, for it is not consistent to neglect the "weightier matters of the law," and attach teo much comparative importance to those that are lighter.

In all these matters two prime objects should be kept in view-the salvation of those in error and the welfare of the Church as a whole. All personal and selfish ends should be eliminated, for the condomnation of those who use a sacred calling for the gratification of personal feelings and the attainment of selfish ends, will be great. And whether in calling the backslider to repentance or the application of the law in relation to offenders, there should be no pomposity nor harshness. Such exhibitions are inconsistent with the proper use of authority. And it is in the exercise of power that a man shows the greatness or littleness of his soul.

In this connection, we cannot do better than quote from the words of the Prophet Joseph Smith, as contained in the Book of Doctrine and Covenants:

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we under-take to cover our sins or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves: the Spirit withdraw themselves; the Spirit of the Lord is grieved, and when it is withdrawn, Amen to the Priesthood, or the authority of that man."

LOG-ROLLING.

ONCE more Governor Caleb W. West has left his official post to bob up serenely at Washington in the capacity of a political log-roller. He is consistent with his usual course, according to the expressions attributed to him, as appeared in yesterday's dispatches. He is following up his old idea of getting Congress to put wholesale appointing power into his hands. On a former trip to Washington to consummate his purpose he imagined everything was swimming

7.1 yond measure when the House of Representatives passed the Edmunds-Tucker bill with the clause in it giving him the power to appoint, all the officers in the Territory. He imagined the fruit he so much desired was already in his hand, but on squeezing it he discovered it to be but a DeadSea apple, which turned to dust. The action of the conference committee who subsequently handled the measure, after it went back to the Senate took all the juice out of it.

Mr. West still pursues the phantasmagoria of his official dreams, although in a modified though far from modest form, He has descended a notch and is now willing to share his prospective appointing power, as much as to say, "There's nothing small about me," Witness the magnanimity he displays when he says: "A territorial commission acting in conjunction with the governor, which would control all appointments, would suit us exactly." Isn't he becoming generous? At first he wanted to wholly deprive the people of a voice in the selection of officers to do their public business, and have the appointing power centered in his own proper person, so that he might be the grand autocrat of Utah. Now he consents to be satisfied for a commission to act in conjunction with him. He is disingenuous when he says that would suit him exactly, however, as the first autocratic authorization he fished for would have been much more to his liking.

With this latest conjunctive authority dealing out power and place Mr. West glawingly exclaims. "Utah would enter upon an ers of prosperity such as no other Territory has ever known." If he had wished to be believed out here, instead of merely where he thinks his flatulent utterances will do him the most good, he could correctly have substituted the word corruption for "prosperity."

It is remarkable that scheming politicians can express such views in this free country and be listened to with even a modicum of patience. It seems so absurd for a man to make use of such expressions relating to the robbing of a people of the right to select any of the officials who are to do their public business, so incongruous un ler a government like this, that such an individual ought to be frowned down. The matter wears a still worse aspect when it is considered that, coupled with this proposition to rob the people of their rights,

asks that he be vested with the popular prerogative after the consummation of the steal.

There is a specially weak point in connection with the Governor and his political games. It ought to be fatal to his prospects of success. As a witness against the people he seeks to wrong he is utterly unreliable. He has on different occasions made statements regarding them that are totally and unqualifiedly untrue. This is notoriously known. Such being the case beyond all controversy, as we have in the past demonstrated, he should not fail to carry a "sack of salt;" because if his anti-"Mormon" averments are not well seasoned, they are in danger of not being swallowed by those to whom he proposes to feed them.

Mr. West dips his brush in black and draws a dismal, imaginative picture of the consequences that would follow certain contingencies. It is a distorted representation, and bears no resemblance to the future situation he professes to depict. He is not ingenious, but exhibits his genuine "inwardness" at every step. He might just as well write under his gloomy picture-"If the contingency in question should arise, my political cake would have no yeast in it." He is a very transparent man, but he does not seem to know it.

A NEW DEAL

For the first time in the history of the State, Delaware is to have a Republican United States Senator. This is almost as wonderful as though such an event had been brought about in Kentucky or Missouri, and is all the more so from the fact that the Democrats carried everything but the Legislature in the election on the 6th of November; that body has a Republican majority of two on joint ballot. Naturally, pretty nearly every Republican in the State, of any prominence, is on the anxious seat, and to choose from so many is already proving a difficult task. The election takes place, or will be begun, on the 15th instant. Meantime the Democrats look at each other and the procession alternately and have nothing to say, except it be to fall back upon the chilling comfort that they have at least upset bossism by rendering it impossible for the Saulsbury family to come to the front any more.

THE MONROE DOCTRINE.

THE discussion in the United one of its advocates unblushingly States Senate on the resolution in- programme is the wiser of the two,

troduced by Mr. Sherman has been one of the broadest in its scope and most indicative of statesmanship in. that body of any in recent years. The resolution has particular reference to the Panama Canal project of M. De Lesseps, and is in general a reaffirmance of the principle of national polity embodied in the Monroe doctrine. It has, as everything, else seems to do in Congress, shifted itself around so as to become a somewhat partisan proceeding, the Republicans generally for and the Democrats mostly against it; however, they do not support or oppose as such, other reasons being given on either side for the positions taken. On the part of those who concur with the author of the resolution, it is claimed that interference with foreign affairs is a procedure which unchecked will grow; that while purely commercial enterprises and business relations may be instituted and maintained, these should be limited so as not to trench upon the sovereignty or native authority of any power wherein such establishment of business may be made, and that the Panama Canal, if completed, would be such an infringement and therefore in violation of the Monroe doctrine. There would seem to be nothing unreasonable or suggestive of undue vigilance and alarm in this; it strikes us as being a very proper and statesmanlike enunciation of a just and well settled principle, a principle without which national comity could not exist and national safety would be jeopardized.

It must not be concluded, however, that the Democrats, or such of them as have spoken, oppose the doctrine, or the resolution per sc. Quite the reverse. They claim, however, that the necessity for such a declaration ex cathedra, when we are not only on terms of profound peace but of the most decided amity with our first friend and ally, does not exist at present, and would have an irritating effect; that it would cause the friendship subsisting between the United States and France to perceptibly dwindle, and our relations with each other to become greatly embarrassed, if not strained; that there is nothing so far developed in Lesseps' somewhat visionary project to call for a resolution of displeasure or for any resolution on the subject; and that it will be time enough for this government to take a hand when the emergency actually arises.

All things considered, it must be confessed that the Democratic

THE DESERET WEEKLY.

practically viewed. Not but what the resolution is proper, as be-Tore stated, but because it does not seem to be fitting just now. Its mere presentation has, as already. shown by our telegraphic reports, caused a decided flurry in France, not, we presume, because of any expectation of a collision, but because words of reproof coming from a friend when we are not conscious of wrong doing toward him, have an effect the reverse of soothing. Of course the object and intention is to complete the canal some time, but it does not appear that they have had in contemplation the intentional injury of this country or any country by so doing, any more than they intended to injure Egypt by constructing the Suez Canal. They look upon a project whose successful outcome would be the revolutionizing of the world's commerce as too broad and grand a conception to be viewed with the eyes of a mere politician, or through glasses of national envy. And there is much of truth and justice in their position as well.

It is not at all likely, judging from present appearances, that the canal across the isthmus can ever be completed; certainly not in its founder's day. It has already absorbed the enormous amount of \$300,000,000 and can only be said to have fairly begun. The French nation would seem scarcely able to sustain such a drain upon its financial resources, and until something more promising than at present appears is developed, it is not at all likely that other powers or people will care to invest to any extent. This, however, would not relieve France of culpability in the matter if there were any, because we all know what it would do if it could. But it may be taken into consideration on this side, and there would seem to be some indications that the Democratic Senators do consider it and are thus unwilling to act in the premises at present.

OVERDOING THE THING.

A RATIONAL system of prohibition that would prohibit men who use alcoholic liquors as a beverage from using it at all, would be a great boon to any community; and in government. What a spectacle is quest of this laudable purpose political parties and societies have been organized. In some instances, however, where they have attained the mastery, they have not used their | deprive the people of another section gretted the more from the fact that political serfdom !

it has put the cause of temperance back instead of ahead. An instance in point is to be found in the law of Vermont, which provides that "it It is only a piece of a political plot, shall be the duty of any sheriff or his deputy or any constable to search without warrant any wagon, carriage, cart, sleigh, sled, * * * trunk, box, hand-bag, satchel, bundle or clothing" conveyed or "worn along any road or street in the State for intoxicating liquor" if he thinks there is a chance of finding any by so doing. This was approved by the Governor and became legally operative within the last few days; but it is not only practically inoperative, but, if enforced, would be outrageous. On mere suspicion, or to gratify a personal resentment, or what not, an officer, on his own motion, could stop a gentleman, or a lady either for that matter, take his valise and break it open, search it, then make an examination of his or her entire person! This is going beyond decency, as well as law, and very few there be who would submit to such an outrage. The sorrow, misery, and crime which the demon drink has wrought, are sufficient to justify many, particularly those who have directly suffered, in demanding and upholding severe measures; but these should be . confined to the sphere of respectability at least, and a due regard for the rights of others ought to be maintained under all circumstances.

THE IDAHO MEMORIAL

THE memorial to Congress protesting against the admission of Utah as a State, adopted by the Idaho Legislature, is one of the most scandalous documents of its class ever penned. For that reason it should cover those who take any part in pushing it with eternal infamy. In addition to the Idaho Assembly directly interfering with the affairs of another Territory with which it has no legal business, the memorial is a tissue of misrepresentation from beginning to end. Upon that false basis it asks not only that Utah be not admitted into the Union, but that Federal legislation be enacted which would deprive this Territory of every vestige of home rule or selfthus presented by a body of alleged law makers of one section of the country, requesting the legislative branch of the general government to power wisely, and this is to be re- of their rights and reduce them to of the peasantry. In the aggregate

The reason for this ridiculous as well as perfidious attitude of the Idaho Legislature is perfectly clear. and is operated under conditions of reciprocity. The aims and movements of the "active politicians" of Utah are well understood. A legislative commission has been one of their chief hobbies, that being, according to their ideas, the steppingstone by which the majority could be trodden under foot of the minority. These "active politicians" want to seize the reins of local rule and hold them exclusively in their grasp, so that their proposed victims may become a prey to them. Hence the clamor for a commission of the kind in question. In the late struggle in Idaho the "active politicians" of Utah gave all the aid in their power to those who compose the majority of the Legislative Assembly of Idaho. This memorial business is a portion of the return payment. The one faction aids the other in the furtherance of its schemes; hence the reciprocal act on the part of the Idahoans.

This is parallel with the avowed intention of Delegate Dubois, published a short time since. He acknowledged the services of certain Gentiles of Utah in the recent election, and in return he expressed, an intention to pay them back by working for them. The character of the labor he proposed was to do his best to obtain Congressional legislation against the "Mormons." This admission makes it feetly clear that there is pernot a molety of honesty in anv such endeavors. The good of the Territory cuts no figure. It is the furtherance of political schemes alone that is sought. Their consummation would be fraught with the greatest disaster, being opposed to every principle and feature of the institutions of the Republic.

The statements contained in the protesting memorialj are false on their face. The acts of the protestors in some respects refute them. The document says that the Mormon Church "is composed, by a large majority, of the lowest and most densely ignorant classes of the old world peasantry." Nothing that was ever penned could be more unqualifiedly untrue than this. The majority of the "Mormons" are native born and the balance are from various countries, and only a comparatively small number are from the ranks they include more people who are

skilled in the arts and mechanics able deportment which is the outthan can probably be found in growth of dignity of character comany other community of similar proportions. Neither are they ignorant in other respects, but in point of native intelligence will compare favorably with any people of the same number on earth. The advancement that they have made with the materials they have possessed, and the difficulties with which they have had to contend, speaks loudly to their credit. As an evidence upon this point the Idaho anti-Utah memorialists lately had a trip to Salt Lake for the purpose of obtaining information regarding the means by which the marked advancement of this Territory was attained. Thus they made the people of Utah-overwhelmingly "Mormons"-their Gamaliel. What they learned while here to enable them to legislate progressively for Idaho was gleaned mostly from the practical operations and results of the intelligence of the "Mormons," who have been the central factor in the development of this region.

THE ART OF PRESIDING.

THERE is great necessity for every man who has been appointed to any capacity of presidency in the wards or branches of the Church, whether it be high or humble, acting in his rosition harmoniously with the genius of the Gospel. The organization as a whole being the most complete in existence necessarily involves an exceedingly large number of presiding positions of various grades, rendering the subject under consideration all the more important.

The art of presiding among the people of God is one of the greatest of Divine gifts to man, and to be entrusted with an office of that nature is one of much importance, no matter how humble it may be-because of its responsibilities. It involves authority over the heritage of God, and great will be the condemnation of those who treat it lightly or use it wrongfully.

Foverty, riches and other conditions common to mortals, test the characters of individuals, but none causes the true nature of a man to stand out in such conspicuous relief as power. By its exercise he will exhibit, without fail, the largeness or the contracted character of his soul.

The man who is most fitted to preside over his fellows is he who is able to do so without appearing to. they are advanced. By this means He carries himself with that admir- those interested are enabled to give and profound sensation, with a

bined with humility, exhibiting that patience and long-suffering which were among the chief traits of the Savjor's harmonious individuality. By manifesting a due consideration for the situation, circumstances, degrees of intelligence, and other elements among those of whom he has the watchcare, he is made strong. Such men are essentially great, no matter how humble may be their ordinary sphere of life; and where they preside, those who are subordinate to them instinctively submit to their direction.

The most obnoxious manner of presiding is the antipodes of the one just described, being what might be termed the assertive method. It is exhibited by frequent announcement of the character of the position held by the person acting in it, the implication being that that fact alone should be deemed sufficient to insure obedience.'

Acting as if everything necessary to be accomplished could not possibly be properly done unless personally attended to by the individual presiding is another phase of the same style.

By some a most important factor in the art of presidency seems to be lost sight of-that it consists mostly of using others to the greatest advantage for the furtherance and development of the work; making the best possible utilization of the material, at command, No material that is fit for use should be left to languish in a state of dormancy. Nature and nature's God inform us, in thunder tones, that activity is life and stagnation is death.

It may be accepted as a truism that no man can completely fulfil the obligations of presidency unless he be informed upon the duties and functions of every position within the range of his jurisdiction. If he be ignorant in this regard, intelligent direction on his part is an impossibility. How needful then that those who preside in any capacity within the Church place themselves in the position of men of "sound understanding."

In the matter of measures, those who direct affairs in the wards and other divisions of the Church will find that there is great advantage in intelligent explanations. They an excellent form preparatory process, placing the minds of the people in a position to intelligently accept of propositions when

their consent understandingly, having been previously convinced of the necessity for the action. Thus the presiding officer carries his flock with him, which makes him a tower of strength for good in their midst. In fact, the whole forms a symmetrical entity, the head being firmly joined to the body and recognizing the utility of each member in its place.

MORIER AND BISMARCK.

SIR MORIER, the British diplomat, and formerly minister to Berlin, has been engaging in an animated epistolary discussion with Count Herbert Bismarck, eldest som of the German Chanceller, and much feeling one way and another has been created through it. It seems that during the Franco-German war, when information of what the invading hosts from the north were doing or about to do was valuable to the French-in the sense that one who is about to be pummeled would prefer knowing where the next blow is to fall-General Bazaine, commanding at Metz, received information that the enemy's lines were advancing. While this could have been of no great if any advantage, other than that suggested above, the fact that it was received leaked out and disclosed the co-relative fact of treason somewhere on the other side. Morier, having excellent opportunities therefor, was accused of supplying the information. This he indignantly denied, and has of late produced a letter from Bazaine denying that such advices were ever received by him. Bismarck the younger thereupon admitted that the production of such a letter placed Morier in a favorable light, but the latter was not satisfied with this; he demanded complete exoneration coupled with an apology, all of which was refused. Some of the German press an1 nounced their belief that the Bazaine letter was a forgery, others that the signature only was genuine, the language being too crisp, inartificial, un-Frenchy, and "English-youknow" to have emanated from an educated son of France. The majority, however, were more liberal and exonerated the diplomat at the expense of the son of his father, one of them going so far as to pronounce the whole affair a "Bismarckian blunder."

That is about all there is of it. One would think that the materials for the production of a world-wide

prospective duel or so thrown in, were somewhat slender. But it was something possessing little if any more gravity than the above which acted as the torch by means of which Europe was made to blaze with the lurid flames of war in 1870-71, a conflict which bowed France to the dust and made Germany the foremost European nation, Of course there was an occult reason behind the immediate one; Louis Napaleon would not have declared war if there had been nothing back of King, William's refusal to receive his representative at Ems; but that was the ostensible reason for the outbreak.

THE DIFFERENCE.

In the First District Court at Ogden, January 8, before Judge Henderson, Wm. H. Maughan, of Wellsville, Cache County, was called for sentence. In 1885 two indictments were found against him for unlawful cohabitation, the division being made on the segregation plan. Mr. Maughan was not arrested at the time, and later another indictment was found against him for the same offense. This was made upon testimony given by himself, and the jury, because he had lived with his plural wife, also brought a bill against him for adultery. To each of these charges a plea of guilty was entered.

When the defendant was called for sentence the first indictment was dismissed, the other three being retained. It was stated to the court that Mr. Maughan had testified against himself, and by his course throughout had saved the government considerable expense. He was 56 years of age, and had married his wives in 1860 and 1880; his youngest child by the second wife was born in April; 1888.

Judge Henderson then made some remarks about the defendant having been proceeded against by the government in 1885, but he had not rendered obedience to the law, and would have him undo the past. The sentence was then passed; the penalty on the adultery charge being imprisonment for two and a half years (within six months of the extreme penalty) and payment of costs. the unlawful cohabitation On charges he was sentenced to six months each, the full penalty, and a fine of \$100 on each count-making the fines aggregate \$200 and the costs of the prosecution in three cases. The court ordered that all

time. Mr. Maughan, who is a credit her in case the story of the "Mormon," and whose relationship "fence" is brought up during the with his wives is in conformity with | trial. his religious convictions, WAS lodged in the penitentiary Jan-

uary 4, Wm. Sheen was also called before JudgeHenderson on the same day for sentence. He is a Gentile, and had pleaded guilty of adultery, the offense being committed with another man's wife. When this defendant came up the judge suspended sentence during good behavior, upon payment of the costs of the prosecution.

THE SUCCESSION.

A CORRESPONDENT propounds the following question: "If the incoming President and Vice-President of the United States, Mr. Harrison and Mr. Morton, should die before the fourth of next March, who would act as President for the next four years?" It is impossible to tell, Thomas F. Bayard would act as President-that is, he would be the head of the nation, and discharge the duties of the chief executive until a President could be elected. A special election would be called for a reasonable time prior to the day of election in January, by notifying the Governors of the States, and when this was held Presidential electors would be chosen and the mme formula continued as in regular elections.

CURRENT EVENTS.

The Anarchists.

Charges have been made which place the police officials of Chicago. who are most prominent in the anarchist prosecution in an unfavorable light. The chief accuser is the wife of Detective Lowenstein, the officer who captured Lingg, and who was Capt, Schaack's righthand man in securing eyidence which sent Lingg's comrades to the gallows. She alleges that large quantities of property irregularly obtained from prisoners and thieves were brought to her house by her husband with Captain Schaack. She claims to have been fired upon by her husband first in a quarrel resulting from her endeavoring to cut loose from the "fence" and make him do so. Her motive in revealing the alleged circumstances now, she says, is because her husband, Captain Schaack. and others are endeavoring to destroy her reputhree terms commence at the same tation as a wife in order to dis.

At Chicago, on Jan. 6, Mrs. Parsons, the anarchist, made another violent speech similar to the one which she delivered Dec. 30, and this time as before she was unmolested by the police, Her audience met in Waverly Hall, near police headquarters, and was a gathering of socialists whose purposes were the discussion of a paper on "Salvation from Poverty." Mrs. Parsons said: "I am a revolutionist, and I believe all means are justifiable to get rid of the present industrial slavery. Capitalists, our masters, nullify the ballot. A revolution by force must come, and the sooner it comes the quicker your enemies will be down. Behind the ballot must be the Winchester rifle." Concluding, the dark-skinned speaker vehemently declared, "For one, I am going to follow the truth. if it takes me behind prison bars and if I have to die for it."

Marine Disasters.

BAYOU SARA, Jan.6 .- The steamboat Park C. Brown, from New Orleans to Cincinnati, struck a suag at Hermitage landing, Point Coupee Parish, La., at 9 o'clock p.m. Jan. 5, and sunk to the hurricane deck. Two firemen and one passenger are missing. A later report says that the vessel is a total wreck, with only the pilot house and a small portion of the decks appearing above the water. It is said that six of the crew and one passenger were lost.

The U.S. in-spectors investigating the burning of the steamer Kate Adams near Memphis obtained the evidence of forty-two persons lost instead of fourteen as they reported several days ago. It appears that eighteen children were among the deck passengers and ten of both crews perished in addition to the vietims previewsly noted.

China Threatens Corea.

Advices from Seoul under date of Dec. 6 are to the effect that the Chinese government has submitted three demands to the Corean government, and threatens that if the latter shows any disposition to object to them, measures will be taken to force the Coreans to acquiesce. The demands were that the king be deposed and the crown prince be elected in his stead, with his father as regent; that Corea shall declare herself to all treaty powers to be depending on China, and that Chinese officers be placed at Frusu, Kuensenson and Jenchuan. The Corean premier

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THE DESERET WEEKLY.

has memorialized the king remonstrating against such a course, and at the same time offering his resignation. Judge Denny, the king's confidential adviser, also wrote a letter to the king, in which he stated that on the day when China attains her objects as regards Corea, both nations will have been brought under the rule of other powers.

Earthquakes.

San Jose de Costa Rica was the scene on Dec. 29 and 30 of serious earthquake shocks. At Alajuela eight persons were killed and many injured. The churches and principal buildings in the city suffered considerable damage. The inhabitants encamped out of doors for two days. No further shocks have been felt.

Severe earthquake shocks were felt on January 3rd in Rhojend and Kastakos in Russia. Many persons were killed and a number of buildings were destroyed.

Boulanger.

General Boulanger, in an address to the electors of the Depart-ment of the Seine, berates those members of Parliament who have been working against him, and says: "If I could ever have entertained the idea of playing dictator it would have been when, as minister of war, I had the whole army in my hands. There has been nothing in my conduct to cause such suspicion. There is nothing dictatorial in the the programme that demands the constitution's revision by a most democratic system and by a constituent assembly. I challenge the republicans to cite a single act or confession in which I have not plainly supported the republic." Most of the republican journals describe this manifesto as a tissue of calumny and brag, and say it is not worthy of discussion.

The Gaulois says: "As Boulanger's programme is to ask the country to make its voice heard, the conservatives intend to vote for him."

A congress of republican senators, deputies and editors opposed to Boulanger met on Jan. 6 to select a candidate against him.

Floods.

The floods near Rome are extending. There is much damage. In one house which collapsed 12 persons were killed.

A violent storm has occurred Mataafa h in the Pyrenees Oriental. The ammunition rivers have overflowed their ready to a banks and the streets of Perpignan and the country round men-of-war.

about are flooded. Communication has been stopped. An enormous amount of damage has been done, and much distress was caused. It is feared the storm also wrecked vessels.

Is it a War Move?

The London Times' Rome correspondent says that the Italian government will obtain a loan of \$20,000,000 in Germany, which will be equal to the Russian loan obtained in France.

A Dynamiter in Madrid.

In Madrid, on Jan. 4, while the audience was leaving the opera, a bomb exploded near by with a tremendous report. Everyone in the vicinity was thrown into a panic, and great excitement prevailed for a time. No one was injured, however, but the buildings in the neighborhood were damaged.

The Samoan Trouble.

The following account of occurrences in Samoa was given in a dispatch from Berlin Jan. 6:

On December 18th the German gunboat Adler, with the German consul on board, proceeded to Wanly, Mataafa's chief position, with the intention of negotiating for the disarming of the insurgents in consequence of the destruction of German property and insults to German sailors. A party of men was landed, and while on their way to Vailele plantation they were suddenly attacked by a party of led by an I American. rebels, The Olga, Adler named Klein. and Eber landed more men, who succeeded in repelling the natives and destroying some of their villages. Lieut. Seiger and fifteen men were killed; and Lieuts. Spengler and Burchard and thirty-six men were wounded. The latter are doing well. Other accounts' state that the Germans retired to Vailele and held it against the greatest odds until reinforced. Mataafa's loss was ten killed and thirty wounded.

The Germans bombarded Vailele, Letoga, Lanta, Metafaga and Matafas. Mataafa now holds a strongly fortified position near Apia, where great excitement prevails.

European women and children have been placed on board men-ofwar. Business is at a standstill, expecting further German action.

Mataafa has obtained a supply of ammunition. He declares himself ready to appear before the commander of the British and American men-of-war.

A Sad Case.

About a quarter before 2 o'clock p.m. Sunday Jan. 6 Brother Amund Hanson, of the Twenty-first Ward, departed this life. His demise was entirely unexpected, and is a heavy blow to his family, whose circumstances are not the best. Brother Hanson was a tailor, and has been struggling to establish a home for himself and family. To do this he has worked very hard, and though he has been unwell for some time, being a sufferer from asthma, he still kept at his daily toil, that the means necessary for his family might not suffer diminution.

On Saturday evening he returned home from work about 8 o'clock and nemarked that he felt very tired, but would take a good rest that night and next day. On Sunday morning he did not rise from his bed, saying he would rest a while longer, and at the same time gave directions for some of the children to attend Sunday School.

There was nothing to indicate the serious condition in which he was, his tired state being considered as the result of his having had his rest broken during the previous week, his wife being sick. Shortly before 2 p.m. one of the children went to the bedside and took hold of her father's hand. There was something strange about it to the child, and she called to Mrs. Olsen, who had come in to see Mrs. Hanson, who was in bed in another room. The lady answered ithe call and made the terrible discovery that Brother Hanson was dead. He had made no signs of suffering, and probably passed away in his sleep. A short time before the children had been in the room and he had spoken to them.

His family consists of a wife and six children, the eldest nine years and the youngest a week old. They are in very poor circumstancee, there being some indebtedness yet on their home. This is but slight, however, as the deceased was very careful not to get far behind; but there are many of the necessaries for the family that have not been provided. In this condition the family will have the deep sympathy of the people.

Brother Hansen was a quiet, unassuming man. Those acquainted with him speak very highly of his integrity and faithfulness. He was kind and considerate to his family and associates, and was prompt in performing the duties of life imposed upon him.

From Prison.

On Jan. 4th, Jesse Gardner, of Springville, Utah County, was discharged from the penitentiary, where he has served a term for living with his wives. He was sentenced to three months' imprisonment, and was held 30 days for costs, \$70.85.

Two Wagons Collided.

A collision occurred between two wagons at the Emporium corner on the evening of Thursday, January 4. The vehicles were turning the corner and met, the force of the collision throwing two horses to the ground, damaging considerably and almost capsizing the wayons, and throwing two men out of one and one out of the other. All of the men were bruised, and one was cut about the face and run over by one of the wagons. He was hurt considerably, but no bones were broken. After a time the entanglements were straightened out and the wreckage carried away.

Incorporation.

Articles of incorporation of the "Alexander Mining Company, of Sanpete County, Utah," were filed with Secretary Hall on Thursday, Jan. 8, and a certificate issued. The capital stock is placed at \$45,000, in 9000 shares at \$5 each, and the corporation is to exist for twenty-five years. The work is to be carried on at the location of the mine, in Sanpete County, and will be prosecuted vigorously, so we understand. F. R. Kenner, of Manti, is president of the company, and A. H. Cannon, of this city, is secretary and treasurer.

Returned from the South.

On Jan. 4 we received a call from Elder James H. Douglas, of Ogden. who returned from a mission to the Southern States on January 1st. He left his home for his field of labor November 1st, 1887, and began operations in Limestone County, Alabama. He remained there only two weeks, when he proceeded to West Tennessee, to labor in conjunction with Elder A. L. Fuller. In West Tennessee they had a hard time, passing over six counties before they could make They got along beta stand. ter when they reached Crockett County, where they made many friends and baptized one person. They were driven out of that county also in September, 1888. It was at this time that the Elders

Elder Douglas being one of the victims. After this Elder Douglas and Elder Elias S. Wright went to Dyer County. Conference was then held in Houston, Tennessee, and from there Elder Douglas, accompanied by Elder Thomas M. Holt, proceeded to Green County, Arkansas, where many meetings were held. Elder Douglas has been afflicted with chills and fever since July last. He was released to return home Dec. 21st.

The Embezziement Case.

The examination into the charge of embezzlement, made against Geo. D. Shell, was in progress before Commissioner Norrell on Monday, January 7th, and some peculiar transactions were developed. The first witness was M. R. Williams, of San Francisco, who testified that he had a \$5000 note signed by Jack Gilmer. He had borrowed some money from Dr. A. B. Dunford, with whom he left the note as security. Williams and Shell had conversed about the note, and the latter said he could get \$2500 for it; Mr. Shell remarked "You had better go and drown yourself in the Jordan if you don't take ;t;" Mr. Williams replied that he did not think so; later in the day Mr. Shell asked to see the note: Mr. Williams said he did not have it, as he had given it to Dr. Dunford as security for money borrowed, but he had a copy; this copy Mr. Shell took, and later told Mr. Williams he had borrowed money on it; it was arranged that the note should be redeemed from Mr. Dunford, and be placed in Hogle Bros.' safe for Williams; Shell would not agree to this, and tried to seize the note; Dunford, kept it, remarking that there was something wrong; afterwards Shell grabbed the note; next day Shell said he had given the note to George Barr.

On cross-examination it was shown that there was a contract with the note, which Mr. Williams said he had not given to Mr. Shell, but which the latter had got hold of in some way.

George Barr testified that he had loaned Shell \$350 on the copy of a note, which he had believed to be the original until Mr. Gilmer informed him it was not. He had subsequently received the original from Shell, by paying \$500 more for it. He had then sold it to R. McIntosh for \$1000.

The copy of the note was trimmed close; and Mr. Barr said it was in that condition when he first saw it-Mr. Williams said there was a mar-

gin around it, on the top side of which was written the word "copy."

Mr. R. McIntosh testified that Mr. Barr had come to him with the copy of the note, before the margin had been cut off, only the word "copy" had been torn off. This statement was a direct contradiction of Mr. Barr's testimony on this point. Mr. McIntosh also testified that he had sold the original note to R. C. Chambers for \$1000.

The examination resulted in the discharge of the defendant. The Commissioner, however ordered him arrested on a charge of obtaining money under false pretenses. He was released on \$500 bail, pending an investigation.

Trying to have the Marshal Punished.

Our readers will remember the sudden collapse of the examination into the charges made against Marshal Dyer. The next step in the programme was taken on January 7th, when the following notice was served upon Judge Powers:

In the Supreme Court of Utah Territory:

United States of America, plaintiff, vs. the late Corporation of the Church of Jesus Christ of Latterday Saints et al., defendants.

To O. W. Powers and J. R. Mc-Bride, solicitors of Frank H. Dyer, receiver, and to George S. Peters and Parley L. Williams: Please take notice that in the proceeding in the above entitled case to contest the allowance from the funds in the hands of the receiver to the receiver and his attorneys, wherein T. C. Bailey and two others are complainants, and said Dyer, Peters and Williams are respondents, before Robert Harkness, appointed by said Court to take testimony touching the matters set forth in the petition Bailey of said others, and will move the Honorable We Court, at the court room thereof in Salt Lake City, on the 13th day of January, 1889, or as soon thereafter as counsel can be heard, for a rule on said Frank H. Dyer, to show cause why he should not be punished as for contempt of said court in refusing to answer certain questions put to him touching matters alleged in said petition of T. C. Bailey and others, and denied in the answer of Dycr, Peters and Williams before said Robert Harkness, Examiner, and decided by said Examiner to be relevant, competent and material, as well as proper to be answered.

was at this time that the Elders that condition when he first saw it. And inasmuch as said Dyer had were so terribly whipped by a mob, Mr. Williams said there was a mar-

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most of his time and attention to the duties of receiver, and had mentioned certain real estate in his possession that consumed portions of his time, and the further question had beenmasked "What other property was there that took so much of your time-the Wells cordid ner not-you compromised that?" to which the witness had anwered, "We did finally, yes, sir, but there was a great deal of work done on that matter before any compromise was arrived at, and inasmuch as the further question was asked him by the solicitors for the petitioners, "What work did you do on it?" which question the witness refused to answer, under instructions from his solicitor, who then gave notice that they would instruct the witness, who was also their client, not to answer any questions relating to the compensation or to the allowances to be paid to the receiver and his solicitors.

And inasmuch as the said Examiner decided that the question was proper, and that any inquiry touching such allowances and compensation was proper and embraced in the order of reference, but that he had no power to compel an answer by punishment or otherwise.

The solicitors for the petitions desiring this honorable Court to rule upon the same and to instruct said witness to answer said questions, and such other questions as the examination may decide to be competent, relevant, material and proper to be answered, and the said examiner having decided to postpone further action and to report the matter to the Court, we will also move this honorable Court to fix a time at which safe Robert Harkness shall resume the taking of testimony touching the allegations of said petition and denied in said answer, and the allegations of the answer denied in the replication, and to instruct said witness, according to the rules prevailing in courts of equity in such cases, to answer the above question that he refused to answer, and other questions that said Examiner shali decide to be material and relevant to the issues formed by said petition and answer to replication, and for such further order as the Court may deem equitable.

R. N. BASKIN, ZANE & ZANE, Solicitors for Petitioners. January 7, 1889.

Sunday School Union. The officers and teachers of the School teacher. Under the present

held their regular meeting in the Fourteenth Ward Assembly Rooms, Jan. 7th, 1889; Superintendent John C.Cutler presiding. The hall was well filled with Sunday School workers. All but three of the city schools were represented; also two of the country schools. The opening and closing singing exercises were excellently rendered by the Nineteenth Ward School choir, conducted by Professof E Beesley. Opening prayer was sffered by Ekler J. D. H. McAllister.

Elder E F. Parry called attention to the fact that scarcely fifty per cent. of the children of the Saints were in regular attendance in Sabbath schools, and urged the pressing need of making those schools more interesting in order to obtain a better average attendance. Sunday morning missionary labor had been adopted in some wards with very gratifying results. He thought however, that the most lasting benefit would follow if the teachers, by earnest study and preparation, would make the class exercises so attractive that a child would rather be in school than anywhere else on the Sunday morning.

The congregation, led by Brother Thos. McIntyre, sang "The Coming Day," from the Union Tune Book.

Assistant General Superintendent John Morgan, by means of apt and suggestive illustrations, advocated the great need of more earnest and thorough efforts being made to instil the principles of the Gospel into the minds and hearts of the children. He drew attention to the nesults attained by the Catholics through their efficient educational system, citing as an example the theroughness of their methods: of teaching the children of the Indians of New Mexico, where they were taught, six days in the week, the doctrines of Catholicism. Compared with this the two hours per week devoted to the religious training' of the children of the Saints was but a drop in the bucket. The speaker thought that the growth of so-called infidelity was due rather to ignorance of the truth than to a wilful departure from the Gospel.

A hymn from the Union Tune Book,"When shall we meet Thee?" was then sung by the congregation.

Elder Jesse W. Fox, Jr., expressed the pleasure he derived from his visits as a Sunday School missionary, and said he realized that much being accomplished good was through the labors of the Sabbath

need of more earnest work towards the better education of the youth of Israel than at any previous time in the history of the Church. Many who appeared infidels to the truth could be reached by the personst influence of earnest men and women.

Assistant General Superintendent Geo. Goddard spoke earnestly upon the necessity for effective work in order to get all the children of the Saints in the Subbath Schools. He therefore suggested the organization of visiting committees, who should visit the houses of the Saints every Sunday morning in the interest of the Sunday Schools.

Stake Superintendent J. C. Cutler also addressed the meeting on the same subject, and counseled the superintendents of schools to take hold of this matter of attendance and exercise every means possible to improve it. He announced that the report blanks were now ready for distribution, and requested that they be returned to the secretary by Feb. 1st.

Benediction by Elder Alonzo Young.

The congregational pieces to be sung at the next meeting are "Glorious things of thee are spoken" and "Zion stands with hills surrounded." The Twentieth Ward school will furnish part of the programme of exercises on that cccation. 2

JOS. H. PARRY, Secretary.

Death of Sister Thatcher.

Sister Alley. Thatcher relict of the late Hezekiah Thatcher, and mother of Apostle Moses Thatcher, died at 9:15 January 8th, at the residence of Bishop Wm, B. Preston, where she was stopping, Sister Preston being her daughter.

She was attacked with vomiting soon after dinner on the 6th, the attack being subsequently repeated several times, yet she was not regarded by those in attendance upon her as being alarmingly ill. About half an hour before expiring she walked to her bed and laid down upon it, death coming literally like a sound slumber. She was aged nearly eighty-one years. She embraced the Gospel in 1843, came to Utah in 1847, resided in California from 1849 to 1857, returning in the latter year to this city. She was a noble woman and a stanch Latter-day Saint, and left a posterity numbering more than one hundred souls.

Beaver News.

Judge F. R. Clayton came up Sunday Schools of Salt Lake Stake circumstances there was greater f.om Ber.ver on the 8th. From Digitized by GOOGLE

him we learn that the Beaver Woolen Factory had just de-clared a dividend of 15 per cont. They have decided to construct a roller flouring mill after the latest designa, in a short time.

- The Irrigation Company is spending several thousand dollars more on their reservoir. They have to cut out a new road through that part of the canyon through solid rock in places. The reservoir will be two miles long by half a mile wide and with an average depth of 20 feet.

A company consisting of E. E. Cowdell, Thomas Schofield, James Dean and R. Curfew, all holding important positions in the Beaver factory, have leased the factory at Kingston, Piute County, for five years. This has 440 spindles and six looms, and the new company will purchase additional machinery to make it equal to other concerns of the kind in Utah, and they will run in on first-class principles.

The weather is moderate and pleasant.

Sentenced.

On Jan. 7 Bishop Sandford Bingham, of Riverdale, Weber County, appeared in the first district court at Ogden and withdrew his plea of not guilty to the charge of unlawful cohabitation and substituted one of guilty. After inquiring as to his age, his family relations, and pecuniary circumstances, the court sentenced him to two menths' imprisonment and to pay a fine of \$100 and the costs of prosecution.

Stake Academy.

The Weber Stake Academy was opened at Ogden on the 7th, with appropriate services. The speakers were Apostle Franklin D. Richards, President L. C. Shurtliff, Counselors C. F. Middleton and N. C. Flygare, Bishops Robert McQuarrie, Thos. J. Stevens, David McKay and Z. Ballantyne, and Elders L. F. Monch, Jos. Stanford, Richard Ballantyne, F. A. Brown, Edwin Cutler and N. Tanner, Jr.

Supreme Court Records.

On January the 7th, Chief Justice Sandford issued the following order to Mr. Clark, clerk of the Third **District** Court:

You are hereby designated to at once take possession of the dockets, records, files and all papers and property belonging to the office of the clerk of the Supreme Court of the Territory and take care of the & Northern, when it shall be

pointed to su h office. You are also requested to prepare for the next term of said court the galendar. ELLIOT SANDFORD,

Chief Justice Supreme Court of Utah.

Street Railroad Bueiness.

On January 8 Mayor Francis Armstrong left for the east. The leading object of the trip is to inspect the most recent and best methods of propelling street cars by electricity. He will be joined in the east by Mr. McCune, and these two gentlemen will act in concert in the attainment of the object named. After the claims for excellence of all of the best systems are thoroughly examined the information gleaued will be deliberated upon after the return of the Mayor and Mr. Mc-Cune, and the most efficient of the methods will be selected for and applied to the Salt Lake City Street Railroad. It is intended to make that line second to none in the country.

Y. M. M. I. A. Lectures.

Many of the Young Men's Improvement Associations throughout Salt Lake Stake are manifesting commendable enterprise in securing lecturers to entertain and. instruct the members and their friends, but it is to be regretted that in many instances the lectures are allowed to take the place of their regular weekly exercises. The counsel of the General Superintendency upon this subject is and has been for years past to have lectures delivered under the auspices of the associations, but not to allow them or anything else, if possible, to interfere with the regular exercises, as by so doing the thread of the studies is broken and the interest in the regular work of the associations in a measure destroved.

The Railroads.

On January 8, Hon. John Sharp and Le Grande Young, Esq., left for the east. They will be in Boston on the 16th, and attend the meeting of the Union Pacific directors. The principal business to be brought forward, affecting this region, is the extension of the road from Milford to California. There seems to be every probability that this step will be favorably considered, and that within a few months operations will commence on the extension. Another subject for discussion is the transfer of the Utah same until a suitable person is ap- made into a broad gauge, into Malad lieve that a good large bonus could

Valley, thus retiring from Cache Valley. As to changes relative to Union Pacific interests in this city, if any are made, it is probable that the Utah Central will become the representative of the U. P., and will maintain its position as a distinct organization. ٢.

For some time Union Pacific surveyers have been working on a route from Pocatelle, Idaho, through Malad Valley to Salt Lake Valley. This has been understood, to mean that when the remainder of the Utah & Northern was changed to a broad gauge, Cache Valley-would be left to the east, and be deprived of railway facilities altogether, unless some new road should be built there. On this subject the Logan Journal says: "The course of the railroad surveyors in Malad and other places portend no good for Logan. There is a cloud in the sky, and the sooner it is blown away the better it will be for this city. The matter is one that concerns both railroad and city. It is not altogether a one-sided affair. We have always claimed and do now claim that the business of Cache Valley is worth careful consideration from the railroad company. If it does not receive it somebody is at fault and the matter should be remedied. If the intention is to still further slight the interests of this city and county, the people of the city and county have it in their power to do something for themselves. Other roade, no doubt, would like to have a branch line enter so productive a valley as this. There are roads seeking a route through Utah to the west which perhaps are not posted regarding the present condition and future prospects of this valley. Some inducement might be offered one of these roads to pass through here in its course. It is certain that there are but few such valleys as this mountain re-Cache in gion. Her strength in production has not yet, been shown, and hence a future is before her. The Utah & Northern management would do well to seriously consider a change before making one in the route of their present road. The people of this city have too much at stake to indifferently view a change. They earnestly protest against it. Thousands of dollars a year have been paid the railroad company for freight and passenger fare, and the amount is yearly increasing. If the protests are unheeded, let something be done in the way of inducing another road to come here. We be-

could be guaranteed any road thist would come to Logan." We think that the people of Cache need give themselves no uncasiness from a fear that the Union Pacific will withdraw from their midst. The officials of the railway are teo shrewd to leave the rich valley of which the chief city is Logan, and go to the comparatively desert valley to the northwest. There is too much money for a railroad in Cache County to think of its being abandoned. The talk about change is likely a bluff to cover some other plan on the part of the Isilway.

In Utah, during 1888, there were 37 miles of railroad built. This has all been narrow gauge, and virtually by the same parties, though 22 miles are credited to the Salt Lake & Fort Douglas, in its lines to :Mill Creek and Fort Doughas, and 15 miles to the Salt Lake & Eastern, from the junction with the Salt Lake & Fort Douglas, toward Park City.

Construction on the Salt Lake & Eastern, in Parley's Canyon, has been suspended for the present. The weather is so cold that it is too expensive to go on with tracklaying for the present.

The Union Pacific operating department began the new year by distributing circulars, says the Omaha Heraid, announcing a cut in section men's wages of 15 per cent. This order effects that part of Nebraska extending from Council Bluffs to North Platte, with the exception of the Omaha men, who will continue to receive \$1.40, while their less fortunate fellow-workwill draw only \$1.25. men Why Omaha should have been favored could not be definitely as certained, but it is supposed that the cost of living had something to do with the question, while on the other hand members of labor unions claim that the laboring men of the city are too well organized to permit any such liberties being taken with them. While these two solutions of the problem may be emmently correct, it is more than likely due to a change in man-The new vice-presiagement. dent desires to make a record for himself by reducing expenses. The cut will probably cause a great deal of dissatisfaction, as the class affected are the poorest paid in the service. The salaries of the general manager and his assistant, the general and division superintendents,

-be-raised, and that much patronage understood as being untouched as other route connecting the east with yet.

At Boulder, Col., on January 5, the employes about the Colorado Central depot were horrified by finding the body of a man lying alongside the track, just at the edge of the lepot platform. A handkerchief was lying partially over his face, and from every appearance he must have been killed by the Boulder Valley train, while going out at 7 the previous evening. Whether he had fallen under the wheels or had deliberately laid himself down that he might be crushed, can only be conjectured. The wheels of the coach had evidently passed over his head. As soon as the information was brought to the coroner, he repaired to the spot, and a number of people receptized the body of Percival Stockman, an old prospector and miner lately living at Crisman.

A dispatch from St. Paul, Minn., says: One of the most important cases that has been filed in the United States district court for many years was recorded on Jan. 5th. The United States has commenced an action against the Northern Pacific Railway Company, which involves millions of dollars. It is charged that ever since, the road, has been built, about 1869, it has been trespassing upon government land along the line, denuding government timber land and causing irredeemable loss and damage to the government and its constituents. These encroachments were made upon the lands and timber domain in various parts of Idaho, Washington Territory, Montans and Minnesota. The suit promises to be a prominent one in the history of the great government cases. The great importance of the case is not merely in the amount involved as pecuniary damage, but lies in the interest of the states at large in having so much of the timber domain divested of that for which it was chiefly valued.

The right of way through this city to the Los Angeles, Salt Lake and Atlantic Railway has been granted, the franchise having been signed Thursday by Mayor John Bryson. This matter has been pending for some time, and has received more or less attention from the press and public. This road is to be branch of ness in California with the Central

the extreme west is one of the enterprices that will no doubt be pushed to completion in the course of time. -Los Angeles Express.

The Deadwood and Lead City Chartered Toll Eoad (Daketa) has enjoined the Deadwood Central Railroad and brought suit against them for \$50,000 damages. The grade of the latter crosses the toll road in five different places, rendering it absolutely dangerous for vehicles. Although being notified orally and in writing, the railroad continued building. A better grade could have been obtained by the railroad company by another survey, but this one was selected presumably to break up the vehicle travel between the two cities and secure it for the railroad company. Hence the suit for damages.

Ernest Williamson's Case.

On Jan. 4 the announcement was made of the pardon of Ernest Williamson, who had been in the penitentiary for grand larceny, and a statement was given of his record as shown by the courts. We are reliably informed that an injustice has been done to him by a combination of circumstances. He was sentenced on three charges, but subsequently evidence was procured showing that he was innocent of two of them. He was induced to plead guilty to all, through not having been fully informed regarding all the conditions, and was thus punished for two offenses in which the really guilty ones escaped. His attempted escape in 1888 was the last act of that kind, and he has been striving to do better since. He has friends in this city who are confident that he will lead a more exemplary life in the future, and that he has received credit for being much worse than he really was. In his efforts to do better and shun the bad company which led him into trouble he should receive every assistance. He is still young, and by an honest, straightforward course can gain the respect and confidence of his fellow beings.

Returned Missionary.

Elder Charles H. Grace, of Nephi, reached this city January 6 on his the Union Pacific Company. That return from a mission. He left corporation has for a long time been home April 23, 1887, and went first antious to be relieved of doing busi- to Iows, in which state he labored five months. He next went to Ne-Pacific. It has a road into Southern | braska, and labored in that state Utah, and now that the work of se-[about seven months. His next field together with those of the general curing the right of way to the Pa- was Kansas, in which he spent the freight and passenger agents. are cific Ocean has been completed, an- remaining period of his mission.



The prospects for baptisms in that part of Kansas in which Elder Grace has been laboring are good. A branch has been organized there.

Elder Grace desires us to express his sincere thanks to the people of St. John for the kindness which they invariably exhibited towards hinrduring his sojourn among them.

Death of W. C. Morris.

On Monday last, Jan, 7, the body of Brother W. C. Morris left New York for this city. The precise manner in which he met his death has been a matter of deep interest, as no. details had been given. It was known by his friends that he was acquainted with the use of gas, so the idea that he had blown the light out was not to be considered. Particulars are still meagre, but sufficient has been learned to show the way in which the sad affair happened.

On December 31, Brother C. F. Wilcox, who was also in New York, requested Brother Morris to stop over night with him, it being New Year's eve. The invitation was declined, with the remark that he did not like to be away from his boarding house over night. It was agreed, however, that at 8 p.m. on New Year's day dinner should be taken at Brother Wilcox's. The two then separated.

Next day, when 3 o'clock arrived, Brother Morris did not appear. Four o'clock came and Brother Wilcox, getting uneasy, went to the place where Brother Morris was staying. He inquired of the landlady, who said she had not seen him since the evening before. His room was found to be locked, so the door was burst in. There he was, in bed, unconscious, and the smell of gas told in an instant what had occurred. - 1

A physician was summoned immediately, but he did not think the case serious. Brother Morris was removed to the hospital, and other physicians were called. Efforts were made to resuscitate him, but without success. The operation of the infusion of blood was resorted to, but no improvement came in the patient's condition, and on Friday he began to sink, passing away at 4:30 a.m. on Saturday, Jan. 5.

On Jan.7 Brother Nelson A. Empey received the following dispatch from Hon. John W. Young, at New York:

"No two friends could have been more faithful than Brothers C. F. Wilcox and Fred. Clawson in attending Brother Morris. Every-•

Please convey my most sincere sympathy to the family of Brother Morris."

The deceased was 44 years of age, and leaves a wife and seven children, the youngest a babe a few months old. An eight-year-old daughter, Cora, was taken ill the day after her father, left, with rheumatic fever, and is in a very precarious condition. She has learned of her father's illness, but owing to the rheumatic affection having settled in the region of the heart, she dare not be mado acquainted with the sequel, lest it would bring immediate death. When the child notices signs of grief on the countenance of her mother or any of the family it affects her seriously, and there is the utmost anxiety concerning her safety. These circumstances tend to make the case one that calls out deeper sympathy for the bereaved and afflicted family.

Latter-day Saint Kindergarten.

On Friday, Jan. 4, a representative of the NEWS was a pleased and interested spectator of the exercises of the kindergarten taught in Eagle Gate Hall by Miss Lizzie Taylor. The pupils range in age from four years upward, and are taught in the manner usual in first-class kindergartens. In addition to this, they are instructed in the rudiments of the Gospel in its fulness and are taught to pray, and they have Scriptural anecdotes and incidents related and explained to them, etc. The little ones come at half-past nine o'clock in the morning; and the time until noon is occupied with kindergarten exercises. Such of them as choose go home at noon; the others remain, and are instructed an hour or two in various studies. During the noon hour, lunch brought by the children is spread, a blessing upon it is asked, and as the meal progresses instruction is given in table etiquette.

The day named was the last of the first term, which began on Oct. 22. A new term commenced last Monday. This is the first Latter-day Saints' kindergarten ever established, and it is worthy of all encouragement. Sister Randall is teaching a number of pupils in the same building who are advanced beyond the kindergarten. She is an excellent and experienced teacher, and is prepared to take more pupils.

. CONTRACTORS are looking about and it was turned over as easily as to secure the, job of creeting the if it had been a toy, and its splinters proposed \$250,000 building to be put scattered in every direction. Manthing was done that could be. All up on the corner west of the City while the rain poured down in tor-expenses have been paid promptly. Hall; by Sait Lake City and County. rents, the atmosphere became heavy

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Cyclone in Pennsylvania.

On the afternoon of Jan. 9 one of the most destructive cyclones that ever occurred in the United States visited portions of Pennsylvania. In Pittsburg a large, unfinished building was blown down, and of the workmen engaged upon it, twelve were killed, and six fatally, and many seriously injured. This building in falling crushed two or three others, in the debris of which many persons were buried, some of them being horribly mangled, and a number killed. The terrible event spread constantion throughout the aity.

At Reading the visitation, was even more appalling. It had been raining all the forencen, but by 4 p. m. it had cleared up. The sky remained clear for half an hour when the scene changed with a suddepness that was appalling. The fieeey clouds quickly gave heavy dark, banks; to Way clouds marshalled themselves together, and soon a gloom seemed to have settled over the city. The wind whistled, roared, and tore in mad confusion. The storm clouds grew heavier, and still louder roared the wind. In the western sky a storm was seen approaching. The swath it cut was narrow, but its effect was terrible. Persons residing along the track of the storm say they saw the first signs of danger in the funnel-shaped maeletrom of wind and debris, which seemed to gather up everything within its reach and cast it right and left out into the country. Houses and barns were uanoofed, the buildings overturned, props aprested, and destruction raigned were swhere. The track of the disturbing element was not ever 200 feet wide, and it is lucky it only touched the sides of the sity. It came from the west, but passed along the northern border of the town. It first touched the Mount Penn stove works here, . The corner of the building was struck and a portion of the roof cut off as nicely saif done with a pair of soissors. Then the storm struck across some fields and took a portion of the roof off J. Stormberger's foundry mills, and a number of dwellings were unroofed as readily as though the tin roofs were made of paper. The storm hurried to the tracks of the Reading Railway and crossed Here a passenger train was standing,

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and oppressive, and it was almost as dark as night.

Directly on one side of the track of the Reading Railway was situated the paint shop of the company. It was a one-storey building, abou 60x150 feet, and held about thirty men, employed in painting passenger cars. There were eight or Nearly 200 people were down in the nine of these cars in the building, awful wreck. The walls gave way, his way through the debris noticed They had been built at the cost of the floors fell down, one on top of the bodies of five young girls lying \$3000 each. The building was struck another, and carried their great side by side. He tried to pull them squarely in the middle, and the mass of human beings to the bottom. out, but they were pinned down, bricks scattered about as if they Bricks were piled up in the greatest were playthings, the cars turned confusion, while amid the hurricane topsy turvy, while the men were of the whistling, rushing, roaring all human aid. Up to 10:30 o'clock buried under the dobris. The wind terrible cries for succor were probably the bodies of a dozon - chamber of each passenger car was sent up to hoaven. It was a mo- dead have been taken out, while already filled with gas, as they ment that tried men's souls. were ready to be taken out on the and almost simultaneously with the road in a few days. They exploded fall of the building came cries for one after another. "Bang! bang!" relief. Girls with blackened faces, resounded over the city, causing the bruised and broken limbs, their people to run out of their houses, clothing tattered and torn, dragged thinking it was the sound of an themselves from the ruins; 75 to 100 hood that it will reach sixty or earthquake. There was a consider-escaped or were dragged out by their eighty. able quantity of gasoline in the friends. These, of course, worked building, and this added fuel to the flames. A sheet of flame near the top of the debris. In some shot upward with a roar as of musketry. Some twenty of the men feet deep, and underneath are lying had a chance to crawl out of the tonight human bodies by the score) debris, but four of their companions were enveloped in the embrace of the flames. Their cries were heard but at 4 o'clock 80 were relieved for a moment by the terrified workmen, and their voices were hushed turned to their homes before the for ever. They were quickly reasted storm came. The most reliable esto death.

cars lit up the heavens for a mile went down in the neighborhood around. It was a beautiful sight, and could have been enjoyed, but for the awfull calamity which accompanied it. In the meantline, the fire stely after the accident. An department was out, but its services waarant for relief was immediatewere unavailing. The building and ly sent out; and in a short time cars were consumed in fifteen minutes, and nothing was left but blackened, smoking ruins under which scene was a harrowing one and beglay four human beings burned to a gars description. The mill is situatcrisp.

was traveling onward with fearful rapidity. It must have traveled at the rate of 100 miles an hour. It sucked in some fine private houses and unroofed some dozen private scene. The entire police force was residences. Huge sheets of tin were called out. The ambulance and recarried half a block away, and de- lief corps and thousands of people posited in a lump in the street. Directly in its path at the corner of Twelfth and Marion streets stood the Reading silk mill. Here about 275 girls were working. The But their work was slow com-building was a huge structure, pared with the deniand for the

300 feet in length and about 150 feet wide. It was surmounted by a head cut off. Others were in varmassive tower fully 100 feet from the ious positions. The living were all ground. The funnel-shaped storm suffering from the most terrible cloud struck the building directly in the center on the broad side which faced to the west. It fell to pieces as if composed of so many blocks. on the upper floors, and were thrown places the bricks were piled up 20 About 250 girls and young women are usually employed in the mill, from duty for the day. They retimate tonight places the num-The fire from the nine passenger ber in the building when it at 175, and as before stated 100 of these were rescued by friends or dragged themselves out immedithousands of citizens arrived to help out the dead and dying. The ed near the foot of Mount Penn; a While this was going on, the storm high mountain overlooking the city. When the people arrived everything was enveloped in darkness. Then huge bonfires were built which cast a dismal glare on the surrounding were in among the debris carrying out bricks, pulling away timbers, and assisting wherever they could, all at the same time. 275 girls were working. The But their work was slow com-building was a huge structure, most substantially built, four stories high and basement; besides it occu-pled an entire block of ground. The size of the building itself was nearly and bruises. One body it was no based and suffering from cuts size of the building itself was nearly and bruises. One body it was no selves towards me. At some places

ticed as it was dragged out had its wounds, and some were almost scared to death.

The Associated Press representative entered what was once the basement of the building, and gropin? and it was impossible to get them out. They were dead and beyond the greater portion of the remainder were still under the ruins. The managers are missing and the correct number is merely guess work, It may not be over forty, and then again there is a likeli-

Augustus Roschp was foreman of the first and second floors of the silk mill. A reporter interviewed him, and his statement is as follows:

"It was about 5:10 o'clock when I went in the second storey to turn on After I had the electric lights. done that I stood looking about the room for about ten minutes. Suddenly I heard a loud rustling noise which I thought was a cyclone. The building then shook. I was standing in the southern end of the room, and before I could go back to the window I felt the building sinking. Quick as lightning the por-tion of the room I went in went down. The girls rushed about me crying and screaming and calling for help. They did not realize what was taking place. It seemed to me as if the centre of the building was struck first. I cannot describe the scene. It was awful, I could the scene. It was awful: I could not do anything, and could not think of anything I should do. One end of the building went down first, and while the floor was sink-ing, it seemed to me as if the girls in the other part of the room were on top of a hill. That was the way it impressed the men while we were going down. I saw other it impressed the men while we were going down. I saw other portions of the floor fall. In a min-ute all was over. The screaming of the girls was heartrending. I was knocked down under heavy timbers and held fast by my foot. I could move every other part of my body except my leg. I reached down with my knife and cut the shoe off my foot. In this way I became loosened foot. In this way I became loosened and managed to rise. Amid the screams of girls, falling beams and bricks, I succeeded in escaping. I got out of the ruins on the east-ern side of the buildings, but

it seemed as if the floor was closed as a solid mass, and the girls would ereep around this, crawl around the machines and creep on hands and knees until they got to the opening where I was. The machines saved many from being crushed to death. I believe that fully 100 persons escaped with me. I remember seeing them run across the common, in different directions to their homes, ter-rified. Some ran away a short disrified. Some ran away a short dis-tance and then returned to the ruins. The girls came back to look for their brothers and sisters or friends. We could hear the means and shricks of those im-prisoned in the ruins. The rain was pouring down, and all around was dark. I was hadly bruised and hurt about the body, head and limbs, and went home after I saw I could do nothing. Be-tween 250 and 300 operatives were in tween 250 and 800 operatives were in the building. About 4 o'clock I allowed 16 girls to go home. All the floors were in operation. The report that 100 went home at four o'clock is not true."

UNTRUTHFUL PROTESTS.

The following documents, to which editorial reference has been made, are here reproduced to show how regardless of truth in representing their fellow citizens people can be who are actuated by religious intolerance, and corrupt political and pecuniary motives. These protests are also given space that they may be preserved for historical purposes.

The first is a memorial adopted by the Idaho Legislature, Jan. 3:

HOUSE JOINT MEMOBIAL NO. 1. BY WHEELER.

Against the admission of Ulah, and praying for the appointment of a Legislative Commission.

To the Honorable, the Senate and House of Representatives of the United States:

Your memorialists, the Council and House of Representatives of the Legislative Assembly of the Territory of Idaho, most respectfully represent:

That the proposed admission of the Territory of Utah as a State, would be a calamity not only to every loyal Gentile citizen of that Terri-tory, but to the general public, and encode live to the general function and Uncert especially to those States and Territories adjacent to Utah;

That the admission of Utah would place the government of the State directly in the hands of the leaders of the "Church of Jesus Christ of Latter-day Saints," . commonly known as the Mormon Church-an organization treasonable in its teachings and practices to the United States Government;

That many of said leaders are now, and have been for months past, fugitives from justice and un-der indictment for crimes against the laws of the United States, and others are serving terms in the peni-tentiary for similar originat

tentiary for similar crimes; That the members of this treasonable organization, known as the Although they are in a minority,

Mormon Church, largely outnumber the loyal Gentile citizens in said Territory, and consequently have, and for many years to come will have absolute control of all elections therein;

That all pretences of abandonment of bigamy, polygamy and other crimes against the laws of the United States are pretences only, made for the purpose of deceiving persons unacquainted with the ab-horrent practices of the Mormon Church, and thus create a feeling favorable to the proposed admission of said Territory of Utah; That the turning over of a State Government to said Mormon Church

or the leaders thereof, would be un-safe and impolitic, because said Church is composed by a large majority of the lowest and most densely ignorant classes of the Old World peasantry, who are in no way Americanized, and who have nothing in common with our aims or our Republican institutions. They are seris, and seris only-slaves to the most tyrannical and despotic organization in existence. They are absolutely under the control of their leaders, and the use of the ballot in their hands would be entirely under the direction of said leaders, and a travesty on the elective franchise;

That there is no severance of Church and State in Utah. all reports to the contrary, notwithstand-ing; That the admission of Utah and

the additional power thus given said Mormon Church would create a dangerous condition of affairs in Idaho, and would endanger the wel-fare of our social and moral institutions;

We, your memorialists, would therefore respectfully pray that the Territory of Utah be not admitted as a State, and we do further pray that a Legislative Commission be created for the government of said Territory.

And your memorialists will ever pray, etc.

The following is a protest of citisens of Utah Territory against its admission to the Union as a State:

To the Honorable, the Congress of the United States:

The Liberal Territorial Commit-The internal territorial Commit-tees of Utah, representing both Democrats and Republicans, respect-fully present the protest of the citi-zens of the Territory against the proposition to admit Utah as a State. We are the servants of about 55,000 Gentiles, composing the entire Gen-tile population, and this large body of citizens unanimously oppose the scheme which is being so vigorously pressed by the Mormon Church. Joining with them are many Mormons who disregard the orders of the church. Our constituents are an industrious, loyal and law-abiding people. They are faithful to the laws and traditions of their country. They are equal in intelligence, cour age and energy to those of any community. They have made their homes here, invested their money here, and are fully informed as to the conditions which surround us.

they have a right to be heard, and the fact that they are unanimous in their opposition to the admission of Utah is an unanswerable argument against the proposition. Although against the proposition. A harough they compose but one-fourth of the population of the Territory, they pay nearly one-half of the taxes. They have opened large and valu-able mines, and have produced therefrom over \$108,000,000. Quite half of this sum has been paid to Mormons for labor and supplies. Before their advent the Mormon element were so poor that several whole families did not secure \$10 per year. The Gentiles have churches of the value of a halfmillion dollars. They support one hundred schools independent of the Territorial school system. They have established hospitals and libraries and onterprising newspapers. They have built magnificent business blocks, and during the past year have expended in building in Salt Lake City alone upwards of one million dollars in money. These They are not mere adventurers. They are not "carpet baggers." They are American citizens who pay their own way, and who bear aloft the banner of Progress.

They oppose the admission of Utah into the Union as a State because it would be under the tyrannical domination and control of a secret organization commonly called the Mor-mon Church, with its 28,000 office holders.

Because polygamy, which is an essential of the creed of the church, would be perpetuated and laws against the crime could never be enforced.

Because it would r`a e the com-mon schools under ecclesiastical control where the book of "Doctrine and Covenants," which teaches polygamy, would be a text book, as it is now in the Mormon schools.

Because it would retard progress, depreciate values and drive from the Territory the men and women who are fast making it fit to enter the Union of States.

Because the whole scheme has been engineered by the Mormon priesthood, in order that they might entrench themselves behind the barners of state rights.

Because it would be a crime against American institutions to clothe a Territory which is un-American in all its tendencies with the honors of a state, where the iron will of one man dictates what the laws shall be and who shall make and enforce them. The statement that has been made

upon the floor of Congress that polygamy is dead is false. It is taught and practiced throughout Utah, and if Utah becomes a state, the polygamous household and polygamous practices will be openly and brazenly flaunted in the face of the world, and the American people will be asked, "What are you going to do about it?"

We respectfully submit herewith, protests against Statehood signed by upwards of 12,000 people.

O. W. POWERS, Chairman, C. E. Allen, Secretary, Liberal Territorial Committee of Utah.





NO. 4.

SALT LAKE CITY, UTAH, SATUBDAY, JANUABY 19, 1889.

PATIENCE WITH THE LIVING.

Sweet friend, when theu and I are gone Beyond earth's weary labor. When small shall be our need of grace From comrade or from neighbor; Passed all the strife, the toil, the care, And done with all the sighing, What tender truth shall we have gained. Alas! by simply dying? Then lips too chary of their praise Will tell our merits over, And eyes too swift our faults to see Shall no defects discover. Then hands that would not lift a stone Where stones were thick to cumber Our steep hill path, will scatter flowers Above our pillowed slumber. Sweet friend, perchance both thou and I, Ere love is past forgiving,

Should take the earnest lesson home-Be patient with the living.

To-day's repressed robuke may save Our blinding tears tomorrow;

Then patience-e'en when keenest edge May whet a nameless sorrow.

'Tis easy to be gentle when Death's silence shames our elamo., and easy to discern the best Through memory's mystic glamour; But wise it were for thee and me, Ere love is past forgiving, To take the tender lesson home

Be patient with the living. -Christian Advocate

DRINKS AND NARCOTICS.

On Wednesday evening, January 9th, Professor James E. Talmage, Principal of the Salt Lake Stake Academy, delivered a lecture in the Sixth Ward meeting house, the subject being the "Effects of Stimulants and Narcotics." The building was crowded with an attentive audience, who were deeply interested. The speaker illustrated his subject by charts of the human anatomy, thus giving a much better idea than could be conveyed without the charts. The lecture contained a large amount of information relative to the topic treated on, and we present the following synop-શ્વંક:

sidered the subject one of instruction rather than entertainment. It was of great importance to the world under existing circumstances, and one in which sentiment has been substituted for hard facts and logical arguments. Many temperance lecturers have endeavored to work upon the sympathies of their hearers to gain their adherence, and have drawn pictures of the results of the use of stimulants and narcotics. I shall present for consideration, only those facts that have been clearly developed, and can be grasped by the understanding. I will here remark that habit is an important factor in connection with this subject. By constant practice we may become accustomed to the use of anything-even the most deadly poisons. You see the child when it goes to the piano for the first time; how clumsily its fingers move along the keys. But after years of practice, you see developed the finished planist, whose delicate touch in no way resembles the early efforts. You see the child at school. when called to speak a piece for the first time; how awkward and bashful he is. But by the steady develment of practice in later years you behold the statesman, whose eloquence holds his auditors spellbound.

Some have said that habit is second nature. It is not. We have but one nature., and habit becomes a part of that nature; its paths are natural to us. In whatever service we are in, whether good or evil, practice makes us perfect. In this connection I am reminded of the story of the bad boy, whose mother had the habit of whipping him every day, in order to keep an even account with his bad deeds. No matter whether or not an offense was charged against him, she gave him the thrashing on general prin-

more than usually tender, and she omitted the accustomed flogging. The boy retired to bed but not to rest. He shifted uneasily about, and finally came to his mother and asked her to whip him so that he could go to sleep. Whatever there may be in the story, it is a correct principle, that we can become used to just such things as these. Dr. Huxley tells a story to illustrate this principle. The British soldiers obey the orders of their officers without question, so thorough is their discipline. The doctor relates that on one occasion he met an old soldier coming along with his arms full of parcels. With a voice as nearly as possible resembling the tone of an officer giving orders, he commanded, "Attention!" The soldier instantly obeyed, straightening himself up, and dropping his parcels where he stood. Thus is our life's training written in our very tissues, in our very nerves.

VOL. XXXVIII

The word stimulant is a study. It has a meaning which we recognize in its very form. It comes from the Latin stimulus, to spur, to goad. It was formerly applied to a spur or hook with which the horseman urged his animal to greater exertion; it was also applied to a whip. The term is now used to indicate that which gives apparent energy. But who would think that a blow would give him increased energy? It rather incites to more desperate action; but no force or energy can be acquired from it. There are some stimulants that our nature requires, but these are not injected into the body by a system unnatural and injurious.

The stimulant that is best known among us is alcohol. Centuries ago, the Arab women used a cosmetic, with which they thought to enhance their beauty. When the habit was discovered the cosmetic Prof. Talmage said that he con- ciples. One night her heart was was called Al Kohol, the deceptive

or subtle thing; it was thus properly named to describe the hypocrisy which it had been used to exhibit. When the stimulant of which we are speaking was discovered, it was appropriately named alcohol. This liquid acts as an irritant when used in large quantities; in small quantities it is an intoxicant. The word intoxication is likewise worthy of notice. It is derived from the Greek toxicum-a term used to designate the poisoned arrows used in warfare. These were of so deadly a nature that through the slightest wound sufficient poison was introduced into the body to cause speedy death. It is an appropriate term by which to designate the deadly effects of the alcoholic stimulant; for too often has this substance proved a poisoned dart and a cankering barb in the bosom of many an otherwise happy family.

Pure alcohol is not found outside of the chemist's laboratory. It cannot be bought as a saleable article. It is a colorless fluid, of feeble odor, but producing a strong, burning sensation if applied to the fiesh. Not even the most hardened drunkard could survive the drinking of pure alcohol. But it is present in all intoxicants, in small quantities. In beer there is 1 per cent of alcohol; the other 99 per cent is made up of other substances; this proportion of alcohol is the secret of the creation of a craving for beer. Lager beer contains 2 to 3 per cent of alcohol; cider 5 to 7 per cent; California wine 7 per cent; Rhine wine 7 to 10 per cent; Port wine 15 to 20 per cent; Madeira wine 20 per cent; whisky 40 per cent; brandy 50 per cent; proof spirit 50 per cent; and rum, the strongest of all, 58 per cent. These liquors all intoxicate, and it is by this means that the poison is taken into the human system.

There is another preparation containing alcohol, and one that is exceedingly dangerous. In this form alcohol is sold and purchased under a false name, and is used by some ignorantly and by others with a knowledge of its nature. I refer to the various bitters-stomach bitters, Pierce's bitters, Hostetter's bitters, and all others. All of them contain alcohol or they would not become so popular as they are among some people. Pierce's bitters contain $6\frac{1}{3}$ per cent of alcohol-never less; yet its proprietors say it is a cure of the alcoholic habit! Like all of its class, after one dose you need another, and so on. Vinegar bitters has 7½ per cent of alcohol, and is sold by a firm | which preserves it, unchanged in

to advertise the stuff. So-called Temperance bitters have 17 per cent of alcohol; Quaker bitters 23 per cent, and Puritan bitters 25 per cent. This would seem enough to make the Pilgrim Fathers ashamed, even though they are in their graves. Plantation bitters have 30 per cent, and in Hostetter's bitters there is over 43 per cent; of this latter kind there is a large quantity sold and used in Salt Lake City among certain classes. Richardson's bitters contain 59 per cent of alcohol, 1 per cent stronger than the strongest rum. Many know that doses of these bitters are simply the drams of drunkards, though there may be some who do not understand this fact. These bitters should be sold only under license regulations concerning the liquor traffic, and not as medicine.

This alcohol produces a remarkable effect in any form. There are many kinds of food taken into our system in a lifetime. For instance, meat contains a large proportion of albumen, as do bread and other sub-The white of an egg is stances. about as near pure albumen as we can get. We will make a test in this respect. [The lecturer here placed the white of an egg in a tumbler, and poured alcohol over it.] Now, would you think that with the man who takes his morning dram the effect in his stomach would be similar to that visible upon this egg? Yet so it is, only with "bitters" it takes a little longer time than with pure alcohol; but the same result is reached.

Dr. Beaumont, of Canada, by experiments, performed on a man who met with an accident by which his stomach was laid open, has practically witnessed and described the process of the operations of alcohol in the stomach. This man, Alexis St. Martin, was injured so badly that the physicians were positive that he could not live; yet he refused to die, and in his skilful treatment of the case the Doctor left a part of the body open so that he could watch the workings of the stomach, and the process of the digestion of food. He observed the operations of alcohol in St. Martin's stomach, and ascertained that the effect was similar to that upon the white of an egg. which you see has become shriveled, and hardened to a leathery consistency.

When a chemist wants to keep the body of a snake, or frog, or anything of the kind, he places it in alcohol, that publishes a temperance almanac form except that it is somewhat the calculation is based on a variety

shriveled. Food thus treated becomes almost indigestible, through the action of the alcohol. Its effects are also seen upon the organs of the body. If we take the body of a man, and remove the skin or covering [a process shown by means of charts] we find the muscles, all placed in a condition to be of the greatest service. Remove these and look beyond, and we have the ribs, the costal and intercostal muscles, and the abdomen. Take off another portion and the lungs, or lights, and heart are visible. Cut through the lungs, and you see within them the blood vessels; cut deeper still, and you find vessels, some containing red, and some dark blood; the red is that which is aerated and pure, to be sent forth into the veins while the dark is that which has been through the body, and has been brought back to be purified. Remove the heart, etc., and you see the back wall of the body, and the liver, stomach, intestines, etc. Cut into the liver and you perceive a collection of blood vessels, connected with the portal vein, through which all the blood passes. On removing a little more we lay bare the æsophagus tube connecting the throat and stomach, through which the food is carried, not because it runs down, but by the expansion and contraction of a tube. Some of us, when we go to a circus, laugh to see the clown drink "uphill;" but we can see the same thing in a cow or a horse when it drinks.

If we cut into the stomach we will find a knotted condition, caused by numerous glands, and in these glands is the gastric juice produced. Dr. Beaumont saw this in St. Martin, and found that this juice was absolutely necessary for digestion. He even took some out and placed some food in it, which was digested, or reduced to liquid form, and brought to a condition in which it could be absorbed. Attached to the stomach are the intestines; remove these and you see the spleen and pancreas, organs that have a remarkable effect, but whose office is not yet fully understood; there are also the kidneys, to remove all deleterious nitrogenous matter.

We have seen, illustrated on the charts, the organs in their natural state. Now let us consider them in First, take another way. the stomach. We have to eat a great deal, in the course of a lifetime. Here are some figures representing the amounts which have been reached by careful experiments. Of course of food; if it was all one kind, a larger quantity would be necessary. If a child were to have placed before it, of the kinds of food named, what it would eat in seventy years, it would overlook something like this: 30 oxen, 200 sheep, 100 calves, 100 lambs, 50 pigs, if he used that kind of flesh, 1,200 fowls, 200 turkeys, 260 pigeons, 260 trout, 30,000 oysters, 5,735 pounds of vegetables, 243 pounds of butter, 24,000 eggs, and 4½ tons of bread. If he were a tea and coffee drinker he would probably use 3,000 gallons.

These amounts are given for the sustenance of an average, healthy man. To do this work the stomach needs to be taken great care of. The effects of stimulants upon it have been shown by actual cases, as I know from my personal observation, having witnessed the dissection of many men thus affected. The inside of the stomach is of a delicate, rosy tint, and blood vessels cannot be seen. A few glasses of beer cause inflammation, and the stomach looks as if red silken cords or a sharp knife had been drawn across it. It looks something like the nose of a drunkard, the painting of which is inimitable. I once saw a man with a nose thus disfigured, whom I asked to bequeath it to me when he died, that I might dissect it. He replied that it had cost him too much to paint to dispose of it in that manner.

One of the figures on the chart shows the condition of the stomach after its owner has been on a spree. Part of it has become decomposed; the tissues are inflamed and become purple or red in color; they are unable to digest food, and a man in that condition does not crave anything to eat, though he afterward becomes ravenous. The stomach of a man who dies a drunkari is baldly ulcerated, and is usually partly filled with blood. Men, when they become subject to detirium tremens, have only a few patches of the interior tissue left, it having been torn out by the alcohol; one in this condition can live but a short time.

About five years ago I was in Baltimore, and saw an officer taking a drunken man to the police station. Ι became interested and watched them. On the wav a butcher stall was reached. The sight seemed to enkindle the feeling of hunger in the drunkard, and he seized and greedily devoured some The expression on his sausages. face made him look like a wild beast devouring the entrails of an animal. He was taken to prison and his trial

hour when such cases are heard. by fat in a liquid or oilý condition. My interest brought me there at the appointed time. The man was dead. I witnessed the dissection of his body in the hospital later, and his ulcerated stomach was fully as bad as that depicted in this chart. by fat in a liquid or oilý condition. The heart is a wonderful engine, or machine, if we may so term it, and is constantly working. It beats about 100,000 times during the day, and propels over 500,000 tons of blood in a lifetime. Injurious effects fol-

But it is not alone the stomach that is affected by alcohol. With moderate drinking bloodvessels become visible in the intestines, and as drinking of liquors continues they become decomposed in part. Under this condition. a sudden movement, a violent cough, or anything of that nature may rupture the intestines or stomach and cause death.

In the kidneys, whose office is to separate impure matter from the blood, there is naturally little or no fat; alcohol brings fatty degeneration of the kidneys so they cannot work, and the matter that should be thrown off, but is not, gives rise to many distressing diseases. The use of alcohol also produces "hobnail liver," in which the liver becomes hardened and filled with lumps, and the portal vein becomes contracted. This retains the water in the body, and abdominal dropsy follows in many cases.

The brain in its natural condition is most delicate in its structure. Those whose brains have become degenerated never have strong and healthy minds. The brain is not the min i, any more than the clothing is the body; but the brain is an adjunct to the mind, and if it is injured serious results follow. The brain is provided by nature with means for protection, in the skull, and the effect of blows is partially deadened by the covering in which it is wrapped and rewrapped; it also fills every cavity in the skull, there being no spaces left. One-seventh of the blood in the body goes regularly to the brain, and with alcohol carried there by the blood, a large proportion is taken. Dr. Cutler once examined a man who died in delirium tremens. He found on the brain several spoonfuls of a fluid smelling of gin, and strong enough to burn, carried there as alcohol. If this stimulant hardens the albumen of the egg, as you have seen, what of its effect on the brain? It is analagous, and the mind is correspondingly impaired. Thus the brain is shrunken and pulpy, and the head becomes to an extent empty; this renders the brain liable to be shaken about, and causes dizziness.

He was taken to prison and his trial set for 6 o'clock next morning—the The muscular part becomes replaced

by fat in a liquid or oily condition. The heart is a wonderful engine, or machine, if we may so term it, and is constantly working. It beats about 100,000 times during the day, in a lifetime. Injurious effects follow the slightest interference with its regularity. In a drunkard the beating is increased to 106,000 times a day; it is called to do more work and therefore wears out earlier. The eminent Dr. Richardson remarks that it is harder working against alcohol than engaging in rowing, walking, coal-heaving, or even working the treadmill.

Food is craved by nature in regular quantities. Not so with stimulants. More and more is craved as time goes on, until the desire is only satisfied by Richardson's bitters, the strongest that can be found. The idea that a man can take stimulants in moderate doses is fallacious. Take for instance the brilliant De Quincy. For an affliction his physician prescribed ten drops of landanum; as time went on he had to increase the amount before the pain would cease, until, in the latter part of his life, as testified to by himself and by Samuel Coleridge, also subject to the opium habit, it took 8,000 drops, or 80 teaspoonfuls to satisfy him-enough to kill 75 or 80 men who are unused to it. But De Quincy could not do without it, it had obtained such a powerful hold upon him, and he died in consequence of it. The same fate awaits others addicted to the use of stimulants.

In Hungary, arsenic is used as a stimulant, and takes the same place there as condiments here. It is sprinkled on the food as we do pepper. Among the Siamese asafœtida occupies a similar position.

Some people urge that alcohol is a food. Dr. Liebig, than whom there is no better authority, says that he can prove with mathematical certainty that there is more nutriment in as much flour as can be taken up on the point of a knife than there is in eight quarts of Bavarian beer.

It is also said that alcohol relieves thirst. In the laboratory the chemist uses it to extract water. It extracted water from the white of the egg, and hardened it. It creates thirst. You remember the story of the old lady who defended her sons from the charge that they had been on a spree, by saying that she knew they could not have been because they were so thirsty when they arose in the morning.

Some have said that alcohol en-

ables them to resist cold. Captain Ross, Captain Parry, and Dr. Kane, the Arctic explorers, say that no sailor who was addicted to the use of intoxicants ever came back alive from those expeditions in the frozen north. It was the same with the Jeannette expedition. Not one of those who had been in the habit of using liquors, though he had ceased it years before, but found a grave in the Polar snows. In Canada, the people dare not drink intoxicants if they would be protected from the cold of that region.

The drunken sot thinks he is warm, when he is freezing; but he is deceived. The blood falls from two to three degrees with a very light dram. The man who thinks it warms him is mistaken; the organs are deprived of heat.

Men sometimes claim that liquor makes them strong; but it has an opposite effect. In a certain eastern university there is a custom of testing, by a dynamometer, the strength of the students. Frequently boozy students will come in the flush of their supposed strength, but the tests show that the pressure of the hand is from four to five degrees less than when they are sober. It is even less than when the effects of the liquor are just going off.

Besides the effects of alcohol on the particular organs I have mentioned, it impairs the tissues generally, and makes every part more liable to disease. I once visited a large pork packing establishment in Chicago; they fatten their hogs on the refuse of distilleries. This food is forbidden for cows in New York, because it is unwholesome. But it is given to pigs in Chicago, where your fine lard comes from. The superintendent of the establishment that I visited informed me that when one of the pigs thus fed receives a scratch or a cut, it never recovers. They have to "kill it to save its life," as it were. Thus alcohol predisposes to diseases in all flesh.

Dr. Edwards says he trembles when a drinker comes to him to have an operation performed. He has performed some terrible operations, successfully, on temperate men, but others fall before comparatively light ones. Pneumonia is almost incurable in those addicted to strong drink.

Some will point out a robust man who drinks and refer to him as one not affected by the liquor. How much stronger would he have been if he had let it alone? Some people are naturally weak and others strong. It will not do to take isolated cases.

That is not logical. Consider men in the aggregate. For instance, life insurance statistics are carefully made, for on this depends much of the success of the companies as business ventures. The tables thus made will show that, outside of accidents and unusual circumstances, a temperate man of 20 has 44 years of life before him; one of 30 has 36 years; and one of 40 has 28 years. But intemperate men have no such prospects. Of his class the man of 20 has in prospective 15 years; the one of 30 has but 13; while he of 40 has only 11 years of life to look forward to.

When cholera raged in Russia, Mr. Huber saw 2160 people who died in 20 days. He cited it as a remarkable circumstance that "those given to drink were swept away like flies." In the city of Tiflis not one drunkard escaped.

This is a day of pestilence, and trouble, and desolation. The Saints are warned that these judgments will commence at the house of the Lord. How earnest we should be, then, to keep the destroyer from our doors. The voice of revelation has warned us of the dangers of certain things. Scientists also sound the note of alarm. At a meeting of the International Medical Congress, in 1876, at Philadelphia, where leading physicians from all the world assembied, the following were adopted as the result of their combined judgment:

"First. Alcohol has no definite value as food.

"Second. The use of alcohol as a medicine is mainly on account of its value as a stimulant, and it could be profitably substituted by something else.

"Third. The purity of alcoholic liquors is not sufficiently assured to warrant their use as medicines."

Alcoholic liquors are nearly all adulterated. It is rare that we find one that is not; and the adulterations are with injurious matter. Of 1518 samples examined in Paris, only 65 were free from adulterations, 95 per cent having had injurious matter added to them.

Tobacco, which is a narcotic, produces similar effects to alcohol. I have not time left to explain these in detail. But the weed is highly injurious to man. Especially is tobaccoheart developing among smokers and chewers. In France, the students of the Polytechnic Institute were divided into smokers and nonsmokers, and in the struggle for the honors the smokers were always beaten. The teacher of drawing upon woman as being more deli-

said he could always tell the drawing of a smoker from that of a nonsmoker. The steady hand of the latter presented a strong contrast to that of the former. At Harvard, the smokers have never yet stood at the head of the class.

Dr. Bigelow tells how English soldiers got themselves on the sick list in order to get out of some work. They would bind a piece of tobacco under the arm, and the nicotine poison, permeating the system, would make them sick and deceive the most experienced surgeon as to the cause.

Stimulants and narcotics are used more extensively than many people imagine. For instance, Paraguay tea is used by 10,000,000 people, coca leaves, by 10,000,000; chickory, by 40,000,000; cocoa, by 50,000,000; coffee, by 100,000,000; haschisch, by 300,000,000; opium, by 400,000,000; Chinese tea by 500,000,000, and tobacco by 800,000,000; and the whole population of the globe is probably not much above 1,000,000,000.

We have a peculiar phase of matters to consider here. The words of revelation and the words of science agree that the body should not become addicted to these stimulants and narcotics. I have said that the body needs stimulants. Nature has provided her own. These are hearty work and healthful recreation. The man whose heart is in these when properly engaged in, needs no other stimulants. If we let bad habits grow about us like iron bands, we will find ourselves unable to throw them off with giant strength. Sometimes we feed our children in a way to fasten on them this terrible habit of a craving for stimulants. Don't arouse such appetites in them. Let judicious alternation between work and play exert its effect. Remember that pestilence is abroad. The evil one is plotting our destruction. Do we think we can go before our Maker for His blessing and protection when we violate His simplest laws? The Holy Spirit wants a pure body in which to dwell. De Quincy said he shuddered, not at death, but at the thought of going into the presence of Omniscience before his time, as the result of following an evil habit. Let us avoid such a condition. We are missionaries here. Let us await His call and do the work of Him who sent us. Keep these bodies as near perfect and pure as possible.

Four-fifths of the world tolerate beastly habits and profess to be clean when they are unclean. We look cately constituted than man, and treat her with great deference; yet I have seen our young sisters associate with those of the opposite sex who are addicted to bad habits, who smell of tobacco and alcohol so that their presence would sicken a temperate man. Yet the ladies seem to take no notice of it. That is a something I do not understand as yet. Are their minds more gross, or are they hiding their natures because of social customs? Such things should not be tolerated in good society. Our daughters should demand practical respect. They should teach those that give way to pernicious habits that they are not desirable company because of those habits.

Let us look at these matters coolly and dispassionately. The discoveries of science have substantiated the words of revelation that some things are not good for man. Let us live so that we can be free from their evil effects and enjoy life as our Father designed we should.

OCEAN TRAVELING.

A LITTLE over eighty years ago Robert Fulton placed the first steamboat that the world had ever seen on the Hudson river. As the little vessel lay at anchor quite a crowd gathered on the banks to look at her. And numerous were the observations and comments heard on every hand and side. Quite a large number were filled with skepticism and one man was heard to say, "Is that the thing to go up the river against the wind and against the tide without any oars and without any sails? Absurd! Impossible!" And he laughed, and quite a number joined him.

Bye and bye the sailors were seen on the deck, working at the windlass and heaving up the anchor. In a few minutes, after the anchor hove in sight, the vessel began to move, slowly at first, but steadily, up the river, against both wind and tide. The crowd stood gazing after her spell bound, until she had passed completely out of sight, when the wiseacre who had spoken before said, "Well, she has gone; but she will never come back."

Nothwithstanding the world's croakers every year saw numerous and important improvements in steamboate and their machinery, but for a long time no one dreamt of attempting to travel on the ocean by steam. When at last it was suggested, an English nobleman said he would eat the boilers of the first steamboat that crossed the Atlantic are the dynamos and driving engines 200 wine glasses, 27 decanters

Ocean. If he tried it he must have used for lightning the ship by elechurt his teeth.

Thirty years after Fulton's little steamer ascended the Hudson, the attempt was made to cross the ocean, and was completely successful. The President, one of the very first to cross, was, however, lost with all hands; no trace of her was ever found. The Graat Western was, I believe, the very first to cross the ocean, and she made scores of voyages, and was singularly free from accidents of every kind.

The earliest company to establish a regular service was the Cunard which soon became and remains to this day the most popular and bestpatronized of any line of ocean steamers. A few facts partly culled from a paper written by Mr. John Burns, the chairman of the company, are very interesting. Their first ship, the Brittannia, built in 1889, was 1,300 tons burden. On leaving Liverpool she took 600 tons of coal for her outward voyage-she burned 44 tons per day. Her steam pressure was 9 pounds, and her speed a little over 8 knots per hour. Gradually and steadily, as new vessels were built, they increased in every particular until they reached the Scotia. She was nearly three times the size of the Brittannia, and could steam 14 knots per hour.

I mention the Scotia because she was the last of the paddle wheelers. Since her time the screw has completely superseded the paddle. The last and finest vessels added to the Cunard line were the sister ships Umbria and Etruria, built in 1885. These vessels are 8,000 tons burden, over 6 times the size of the Brittannia. The Etruria has averaged a speed of 18 knots in nine consecutive voyages between Queenstown and New York, which is equal to 21 statute miles per hour, or somewhat greater than the average speed of the ordinary train service on any railway in the world. Her engines indicate fourteen thousand horse power, and are supplied with steam from nine double'ended boilers, each with eight furnaces or a total of seventy-two furnaces. The total consumption of coal is 300 tons per day, or 12 tons per hour, or 466 pounds per minute; and if the whole of the fires were raked together and formed into one large fire, there would be forty-two tons of coal, or a mass twenty feet long, twenty feet broad, and rather more than four feet high, burning fiercely. Besides the coal,130 gallons of oil are used daily for jouruals, bearings, etc. In the engine room

tricity.

Her crew is made up as follows: Captain, 6 officers, surgeon, purser, 46 seamen, 2 carpenters, boatswain and mate, 2 masters-at-arms, 12 engineers, 112 firemen and trimmers, 72 stewards, 6 stewardesses, 24 cooks and assistants; in all 287 hands.

The amount of provisions, groceries etc. on board at the time of sailing is very large. On the 28th of August last the Etruria, with 547 cabin passengers and a crew of 287, had on board when leaving Liverpool the following quantities of provisions: 12,550 ibs fresh beef, 760 ibs corned beef, 5,320 ibs mutton, 850 ibs lamb, 350 lbs veal, 350 lbs pork. 2,000 ibs fresh fish, 600 fowls, 800 chickens, 100 ducks, 50 geese, 80 turkeys, 200 brace grouse, 15 tons potatoes, 30 hampers vegetables, 220 quarts icecream, 1.000 quarts milk and 11,500 eggs.

In groceries alone there were 200 different articles including (for the round voyage of 21 days) 650 lbs tea, 1,200 lbs coffee,1,600 lbs white sugar, 2,800 lbs moist sugar, 750 lbs pulverized sugar, 2,000 bs butter, 1,500 bs cheese, 3,500 lbs ham and 1,000 lbs bacon. The foregoing seem enormous quantities, but very little was left upon the vesse'ls arrival in port. The consumption may easily be accounted for when it is considered that the crew use 574 ibs of meat per day (2 lbs per head), and that 350 lbs are used daily to make beef tea. Breakfast, lunch and dinner for 547 passengers account for the re-The number of eggs, mainder. 11,500, appears to be a large consumption for a seven day passage; it is in reality more than an egg per minute from the time the ship sails from Liverpool until her arrival in Few York, but they are prepared in many ways for breakfast, and disappear in hundreds at supper; in fact it is not an unusual thing to see a lady or gentleman finish off a supper of grilled chicken and devilled sardines with four poached eggs on toast.

Lemons are used at the rate of 1,200 per day, oranges 2,000 per day, and apples 1,500 per day. The quantities of wines and spirite for consumption on the round voyage comprises 1,100 bottles champagne, 850 bottles claret, 6,000 bottles ale, 2,500 bottles porter, 4,500 bottles aerated water, and 650 bottles spirits, etc.

Crockery is broken very extensivly, being at the rate of 900 plates, 280 cups, 438 saucers, 1,218 tumblers,

and 65 water bottles in a single voyage.

As regards the consumption on board the fleet for one year, it may be said that their sheep and oxen feed on a thousand hills; for they consume no less than 4,656 sheep, 1,800 lambs and 2,500 oxen. This is equivalent to over two million pounds of meat, or over four pounds per minute. They consume a million eggs; and they drink 21,000 lbs of tea and 72,000 lbs of coffee sweetened with 300,000 lbs of sugar every year; whilst the following articles also figure largely: $1\frac{1}{2}$ tons of mustard, 2 tons pepper, 7000 bottles pickels, 8000 tins sardines, 30 tons salt fish, 17,0000 lbs of jam, 15 tons marmalade, 22 tons raisins, figs and currants, 16 tons split peas, 18 tons barley, 17 tons rice, 34 tons oatmeal, 450 tons flour, 75 tons hams and bacon, 15 tons cheese, 930 tons potatoes, 24,000 towls, 4250 ducks, 2200 turkeys, 2200 geese, 31,000 tablets of Pear's soap, 3500 pounds Windsor soap and 10 tons yellow soap.

The passengers annually drink and smoke to the following extent: 8000 bottles and 18,000 half bottles champagne, 14,000 bottles and 8000 half bottles claret, 9200 bottles other wines, 500,000 bottles ale and porter, 200,000 bottles mineral waters, 34,-000 bottles spirits, 35,000 pounds of tobacco, 63,000 cigars, 57,000 cigarrettes.

The heaviest item is naturally coal, of which they burn 356,800 tons or almost 1000 tons for every day in the year. This quantity of coal if built as a wall four feet high and one foot thick would reach from Salt Lake to San Francisco.

It takes to run the fleet 34 captains, 146 officers, 628 engineers, boilermakers and carpenters, 665 seamen, 916 firemen, 900 stewards, 62 stewardesses, 42 women to keep the upholstery and linen in order, with 1100 of a shore gang; or about 4500 people in all, to run the fleet, which traverses yearly over the ocean a distance more than equal to five times that between the earth and the moon.

It would be scarcely fair to conclude this sketch without mentioning some of the other ocean lines.

The Inman have quite recently added to their fleet the Oity of New York and the Oity of Parts. These are both considerable larger than the Etruria, being about 10,000 tons burden. It was expected that they would eclipse her in speed, but this they have failed to do. Up to the present the Etruria's passage from nor the Spirit of prophecy, for wo New York to Queenstown, 6 days, 1 unto him that denieth these things. their provisions, substance and living

hour and 50 minutes, is the best on record.

UNWITTING WITNESSES.

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According to the historical record of the Book of Mormon, the American continent was settled in ancient times by two distinct races of people. The first colony came from the Valley of Nimrod, and left the "Dark Land" about the time of the building of the Tower of Babel, when the language of the presumptous ancients was confounded. The date, according to Bible chronology, was 2.234 years B. C. A fragmentary or condensed history is given of the early settlement, the reigning kings, wars and migrations of this colony, down to about six centuries before the Christian era, when they were totally destroyed by internecine feuds, and exterminating civil wars. Coriantumr, one of their two last rival chieftians, was the only one who did not die in the final bloody conflict; and he, weak, and suffering from numerous wounds, survived the tragic extinction of the race only a few months.

This colony consisted of an illustrious patriarch named Jared and his numerous family, and some others who are called his friends; among whom was his brother, whose name is not given, but who became the chief leader of the company, directing all their movements and adventures, both during their migration and after their landing. They numbered probably, from one hundred and fifty to two hundred souls. These people were called Jaredites, after the name of their founder.

The Jaredites were eight years after they left the vicinity of the Tower of Babel before they embarked upon their vessels, called "barges," to cross the ocean. This time was employed in gathering seeds and grain, flocks and herds, and stock of "all kinds," of which a male and female were selected. These supplies were gathered from the "plains and valleys of Nimrod."

In the Book of Mormon we read of their labors and skill in making the necessary preparations for crossing the mighty waters, and settling the new country. They set up a forge, "making bellows of the skins of animals." They smelted and wrought suitable metals into tools, weapons, and implements of various kinds, and make utensils for their numerous needs and comfort. Lastly, they built eight ships, and fitted them out with all the necessary spaces and appointments to stow

It must be admitted by all impartial observers that in the improvement of ocean steamers, more particularly in regard to speed, a great deal is due to the "Guion" line. The Arizona and the Alaska were unquestionably the pioneer ocean greyhounds, and led up to the building of the great vessels which have been referred to; and it was only the superior wealth of the Cunard Company which enabled them to tri-

umph in the end. There is another thing I must not forget, and that is the fact that the condition of the third class or steerage passengers in these great floating palaces is anything but comfortable. I have crossed the ocean in one of the Guion boats and in one of the great Cunarders, and must say that I would rather pay to go in the Guion boat than be carried third class in the Cunarder for nothing. The great gulf that divides the rich and the poor is perhaps no where on the face of the earth so clearly marked as it is on an ocean steamer. The rich man is allowed to roam all over the ship, but the poor man must not put his foot on the deck anywhere beyond a very narrow corner which is assigned to him.

The Guion steamers have carried our people for many years and have honestly endeavored to give them as much comfort as was possible; and although I have not crossed the ocean with a company of Saints, I was made very comfortable in the Arizona.

Before closing this sketch I wish to say that I am frequently asked questions about the largest vessel ever built. I mean the Ark, built by the Patriarch Noah. Most men are agreed that as the Ark was only intended to float and not built for speed she was not shaped like a modernship, but square like a box. The length of the Ark was 550 feet, the breath 91 feet 8 inches, and the depth 55 feet. This will give a capacity of about 60,000 tons, or three times the size of the Great Eastern, and more than seven times the capacity of the Etruria. It will take some time yet to overtake Noah, and if men ever do, the vessel so built could neither get into Liverpool nor New York for the want of water. SCOTT ANDERSON.

Deny not the Spirit of revelation,

freight, and skilfully prepared their vessels to meet the perils and exigencies of a long sea voyage.

They made the voyage successfully; and when they landed, like the later refugees upon Plymouth Rock, "They bowed themselves down upon the face of the land, and did humble themselves before the Lord, because of his tender mercies over them." Book of Mormon, p. 583.

The colony no sooner landed than they commenced a vigorous subjugation of the country; not by hostile strife and carnage, for no enemy appeared to oppose their landing upon the lonely and desolate shore; but by the industrious wielding of implements of construction and husbandry. They began to till the soil, to sow their imported grain and seeds, nourish their live stock, establish homes and develop the mighty resources of the new and rigorous world around them.

Who can limit the possibilities of such a start as this? What is there in all the strange relics and stupendous ruins discovered in the wake of their career, and belonging to their times that might not be attributed to the descendants of such an ancestry?

The landing place of the Jaredites was, probably, what is now known as Mexico. In the opinion of Professor O. Pratt, "It was on the western coast, and probably south of the Gulf of California, and north of the land of Desolation, which was north of the Isthmus." See Book of Mormon, p. 582, note h.

The settlers thence spread north, south and east, over a vast extent of country. They are mentioned by the Nephite writers who succeeded them as having occupied vast tracts of country in both North and South America; and it is said that "they were as numerous as the hosts of Israel." Book of Mormon, p. 156, verses 20-22; p. 180, verses 8-12.

But the earliest settlements of this ancient race were along the sea coast and desert regions of Peru, Ecuador and Columbia on the south of the Isthmus; the narrow Panama steppes, and Central America; and the southern part of Mexico in North America.

The most important settlement in the south was called by the Nepites, Zarahemla. Professor Pratt says: "The land of Zarahemla is supposed to be north of the head waters of the river Magdalena, its northern boundary being a few days' journey south of the Isthmus." Book of Mormon, p. 155, note h,

When the Nephites visited this section they found the land covered with bones of men, and of beasts, etc.; and with ruins of buildings of every kind; having discovered a country which had been peopled with a people who were "as numerous as the hosts of Israel." Page 180.

Another very important settlement in the south in early times was in Ecuador, afterwards called the "Land of Nephi." But the final battles of the Jaredites were fought in and around the locality now known as the State of New York, where the last leaders of the two leading factions, Shiz and Coriantumr gathered the remnants of their armies, together with all the remaining women and children for their final annihilation, after 10 or 15 millions had already perished. Shiz pitched his tents on the southern shore of Lake Ontario; but by the torces of the enemy gaining advantage over them they were driven southward to a place called Ogath in the heart of the present State of New York.

"And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah, and it was that same hill where my father Mormon did hide up the records."

Ramah was the hill Cumorah. Book of Mormon, pp. 606-608 and notes.

The Marquis 'd Nadaillac says:

"To erect the monuments of Peru of Mexico, and the yet more ancient ones of Central America—the singu-lar resemblance of which to the temples and palaces of Egypt strikes the archeeologist—must have re-quired skilled labor, a numerous population, and an established priesthood such as could have developed only through the lapse of ages." Pre-historic America, p. 14.

The presence of the requisite conditions of "a numerous population, and the lapse of ages" has already been shown from the Book of Mormon, to have characterized the Jaredite race. We will consider, briefly, the requirements of "skilled labor" and an "established priesthood."

Skilled labor is a term commonly applied to dexterity of practice in the general works of art and mechanism, under conditions of established and permanent civilization. But a broader significance attaches to the term when it is considered in connection with civil institutions in their formative period, and the founding of new commonwealths. It is requisite that the brawny pioneer should not only be dextrous in the wielding of tools, but that he should be ever ready with natural America;" in speaking of the land-

ingenuity to invent expedients, to subdue difficuliies, to remove or surmount obstacles, and to appropriate available materials to his needs and uses. All successful colonizing has been due to the presence of these qualities; and these qualities were possessed in an eminent degree by Jared and his band of sturdy pioneers. They were scions of that most clever and mysterious people, who first gave art and science form and voice; who reared the gigantic and indestructible monuments of the remotest antiquity-architecture, before whose very ruins great men stand in deep humility and awful reverence. To corroborate the Book of Mormon record as to the ancestry of the earliest settlers of America, numerous evidences exist of an ancient Asiatic people having lived and left indellible marks of their presence, upon the . face of the land.

Their stone, brick and earth structures; their works of art, their language, sculptures, customs, sepulture of their dead; and in fact, all their surroundings bear the impress of their ancient times, and the footprints of that peculiar race. After making due allowance for the weakness and incipient struggles of a small colony, together with climatic novelties and the difficulty of assimilating strange materials, their works bear a striking analogy to those of the country and people from whence they were derived.

There is also another consideration: In estimating the sacred footprints which the Jaredites have left upon American soil, regard should be had to the weighty consideration that we are separated from the period of their tragical disappearance from the land by a lapse of about twenty-three hundred years. The Nephites succeeded them, arriving on the American continent shortly before the time of their last struggles and utter extinction, and introduced a new and different phase of civilization. Further: During the last three centuries those portions of the country they occupied have been peopled by active races of Europeans, introducing the energies and transformations of modern civilization. The axe and the plow, and the ruthless tread of the paleface invader, as well as the plunder seeking spoilation of the greedy adventurer have done much towards obliterating and demolishing the monuments and mementoes of the hoary past.

We quote again from "Pre-historic

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108

ing, in A. D. 1500, of Cortez and his troops, the writer says: "To the amazement of his soldiers, who fancied themselves to be the first to tread the soil, they found themselves in the midst of vast ruins, the incontestable proofs of mighty generations who had disappeared. As they penetrated the deep forests they found vast areas covered with pueblos (villages), estufas, temples, palaces, monoliths, statues and pictographs, out-rivaling in marvelous magnitude and complexity the antiquitie. of Egypt or Assyria, Judea or China."

Here is an association of objects discovered in the abiding places of the Jaredites which, like a picture, brings before the mind of the Book of Mormon student, the works and history of that ancient race. These were not the charactetistic handiworks of Romans or Greeks, Moslems or Jews. The Nephites were Israelites; and numerous traces of their Abrahamic descent and Mosaic training exist in temple, altar, and Hebraic type and symbol, attesting their settlement upon the The Israelites who lived land. subsequent to the sixth century before the Christian era, did not copy the architecture, nor observe the burial customs of the Egyptians, the Babylonians, or Assyrians. They did not build Asiatic pyramids, monuments and temples, and raise monoliths and earth-mounds in the pecultar style of the early post-deluvians. These strange and incomprehensible remains of the ancient world are fossilized images of the thoughts of a strange and peculiar race. They regarded the earth as their present and future dwelling-place, whether upon or in it. They loved the earth, and delighted in handling and appropriating its materials.

Their ideas were huge and ponderous images, and these were reflected upon, and wrought out in enduring substances-the everlasting rocks. Their thoughts were strangely material. They found a word in every object and wrote it upon stone every object and wrote it upon some with an iron point. They made architecture a language, and con-veyed wondrous knowledge by conveyed wondrous knowledge by con-figurations and graded lines in masonry. They made even empty spaces speak. They did these things in Ninevah, Egypt and Babylon; and they did the same things in North, Central and South America.

Scores of examples exist of the truth of this averment. And they might be given and described, but it is deemed unnecessary here, as their the general reader. J. H. KELSON. existence is becoming well known to

[To be continued.]

A LADY IMPRISONED.

The Ogden Standard of Jan. 12 has the following:

During the afternoon session of the First DistrictCourt vesterday, the grand jury filed into court, having in charge Mrs. E. C. Hendrickson, of Logan. Assistant U. S. Attorney Hiles stated to the court that she refused to answer the question, "Did your husband marry any other woman on the same day?" referring to the date of witness' marriage, on the ground that she was the legal wife.

Mr. Kimball stated that inasmuch as she claimed to be the legal wife and had already sworn that her husband had no wife living at the time he married her, she was the legal wife, and under the ruling in the Miles case she was a privileged witness when in a case against her husband, and was not compelled to testify.

The court did not think it came under the rulings in the Miles case, and ruled the question to be proper.

After consulting with her attorney, Mrs. Hendrickson retired to the grand jury room, but soon returned again in charge of the jury, as she had again refused to answer the question.

The court asked Mr. Kimball if her answer was according to his instructions.

Mr. Kimball stated that if she was the legal wife she had a right to refuse. The grand jury could not examine her on her voir dire. That was only within the jurisdiction of the court. The court must decide first the question of privilege. If she was the legal wife, she could not be compelled to answer. If not, then the question was proper. Until this point was decided the court could not punish her for contempt. She had appealed to the court from the The court could not grand jury. say that they should determine her claim.

Mr. Hiles stated that the only point raised was "is the question proper?"

Mr. Kimball replied. It must first be determined whether she is the legal wife or not. If she was a witness in a trial against her husband and she claimed her privilege as the legal wife, the petit jury would be sent out while she was sworn on her voir dire that they might not be influenced by such testimony as might be produced. "What is the difference between fifteen men sitting here (pointing to teen men sitting here (pointing to have her released on habeas corpus the grand jury) and twelve men next Tuesday or Wednesday.

there (pointing to the petit jury box)?" They should be sent out while she is being examined by the court, and she should not be punished for contempt until her claim is decided unfavorably. It is out of the power of the court to order her committed until then, and the grand jury cannot ask it.

Here Mr. Hiles arose and in a very impatient manner said that if every contumacious witness was allowed to set up his or her claim in this way and appeal to the court, the whole time of the court would be taken up in determining such claims. If this is a proper question, and the court has so ruled, she should answer. She has refused and should be committed for contempt. There is no use of trifiing with these people, but to see that the judgment is carried out. In order for the jury to determine her claim she must answer the question. If answered in the affirmative, the next question would be which of the ceremonies was prior to the other.

Mr. Kimball reiterated what he had previously stated and said that the argument used by Mr. Hiles, namely the consumption of the court's time, was simply an unfortunate point in law. It could not be changed now. The law confers the privilege and the witness claims the right of that privilege. She has testified that her husband had no wife living at the time of her marriage with him. She is therefore his legal wife and does not appear in contempt.

The court stated that that was only her conclusion; she could not know whether her husband had another wife. The only instruction asked by the jury was, "Is the question proper?" The court is only to pass upon the question of competency; it is not to determine issues arising in the jnry room. They simply ask her the question in order to determine if she is a privileged witness. She refuses to testify, and I don't think she can do it.

Mr. Kimball asked that question and witness' claims be reduced to writing so that she could take exceptions.

This was done, and Mrs. Hendrickson was committed to the penitentiary until such time as she expressed a willingness to answer. She was given in charge of her brother, George C. Parkinson, until

this morning, when she will leave for Salt Lake City. Notice has been filed of an appeal to the supreme court, and it is thought an attempt will be made to have her released on before the supremeters.

DESERET WEEKLY THE

THE CRUSADE'S LESSONS.

THE majority of the people of Utah have opportunities for a certain kind of education that cannot be overestimated. We are comforted by the belief that they are being largely taken advantage of. It is for them to turn a present and apparent calamity into a glorious ultimate benefit. There is a divine philosophy in the trials to which humanity is subjected, and especially is this correct in reference to what is esteemed by the Saints as a work established by command of the Almighty, and which they believe has a glorious destiny ahead of it.

The distress and suffering caused by the crusade are appalling in immediate contemplation, but it is difficult to imagine any other array of circumstances than that involved in it that could so completely serve the purpose of teaching so many striking lessons. If they have their proper effect upon the minds of the people the outcome will be grand, and the good results to posterity will be beyond computation. The departures from the rights to which all citizens are entitled in this Republic, without distinction as to race, color, religious belief, etc., stimulate thought and enforce research in relation to what constitutes good government, sound law and equitable and impartial execution of it. Thus are correct principles of political and social organization imbedded in the minds of the thoughtful. The constant infractions that are perpetrated by those who are seeking to crush a people presumed to be helpless, should fill them with detestation of such procedure and inspire them with higher conceptions of true government, and with a determination to unhold its principles. The transformation of alleged courts of justice, with their entire machinery, into engines of oppression, every process being prejudiced and partial in the treatment of a certain class of people, creates a longing for juster methods, when the forms of law will be observed instead of being flagrantly violated. The perpetration of cruelty upon the tender and innocent should fill the heart with an unquenchable desire to administer merey, with which all the dealings of man with his fellows should be tempered. The exhibitions of anti-"Mormon" contractedness should cause among the broader classes wider sympathies, desires, and aspirations, while the mocking infidelity manifested should increase upon the higher plane which the zona, January 7th, 1889.

their trust in God. The unblushing hypocrisy and inmitigated falsehood resorted to by the opponents of the "Mormon" people should CAUSO them to be imbued with a determination to eliminate from amongst them "all lying and deceiving," which are eventually to be done away. The sooner the better. The utter absence of magnanimity on the part of the crussders towards their victims should conduce to the cultivation of a largeness of soul. This should be the position of every person who anticipates taking part in what we believe is destined to be the most potent reformatory work ever inaugurated for the regeneration of morals and the maintenance of human freedom. That errors have occurred in its incipient stages needs no admission, for the nature of the work is necessarily progressive. But errors to the energetic thinker and actor in a problem whose operations are to conduce to the common weal are but the stepping stones to greater advancement. If there is a man in the community (no matter if he be one who has suffered ever so deeply from the wrongs of the oppressive crusader) whose spirit is not tempered by the experience and observation afforded, he has failed to appropriate the lessons which the situation so strikingly teaches. If the tables were to turn, and the power now wielded by the anti-"Mormon" oppressor were to pass to the hands of the victims, and if the latter were to be disposed to retaliate by returning oppression for oppression, cruelty for cruelty, and injustice for injustice, it would demonstrate that the lessons of the grusade had been lost upon them. They would show themselves possessed of the spirit of the Gospel of "an eye for an eye, and a tooth for a tooth." but not that of the higher law of returning good for evil, of which Christ was the perfect Exampler. When the lessons of the cruande are learned-including higher conceptions of duty, of the rights of man, of justice, and the extent to which mercy should be applied-the onslaught will probably end. Coupled with more exalted ideas of government, order, and wholesome regulation, allied with liberty, there must be a more exalted type of morality, a closer social equality and greater regard for those brotherly amenities which smooth the pathway of life. Until a greater degree of advancement is made in these directions, the necessary preparation to qualify the community to operate

work of God will some time assume has not been undergone. J. N.

PIMA, ARIZONA.

"OBSERVER," under a recent date, writes from Pima, Arizona, very encouragingly. He disapproves of disparaging reports which have been circulated regarding the resources of that region, and is confident that Pima will yet become a presperous and attractive place. Men of means and industrious workers are needed and will be welcomed.

First-class brick are now being made at \$8 per 1000, and a machine for prospecting for water has been sent for. If artesian water can be obtained, it will a great boon. The result of this enterprise is awaited with much interest by the settlers.

Pima is an excellent place for different kinds of fruit, especially grapes; the trees and vines bear young, and are very prolific.

LETTER FROM ST. DAVID.

I see by the list of names of Presidents and Bishops of the organized Stakes of Zion-as printed in the DESERET NEWS-that the changes in St. Joseph Stake have not been reported. First, all the wards except St. David, of this Stake, are in Graham County, A. T. St. David alone is in Cochise County, A. T. Christopher Layton is President, Wm. D. Johnson and M. H. Mearill are counselors, and P. A. Lofgreen is Bishep of St. David Ward. The President's address is Thatcher, Graham County, A. T. I do not know that it is my business to correct the report as printed. but I have now been Bishop of St. David Ward for upwards of a year, and as such would like to be recognized.

Everything'is lovely here. We are having fine weather, and grain is growing nicely. We have had an abundance of rain this winter, and the prospects are encouraging. There is plenty of water for the summer, and the health of the inhabitants is good. The people of St. David are prospering. We have room for a few more families with little means. They could make comfortable homes here as the water in the river is increasing. We have a splendid market for all we can produce.

PETER A. LOFGREEN. St. David, Cochise County, Ari-

P. L. WILLIAMS' REPORT.

P. L. WILLIAMS, Commissioner of Schools for Utah, under the Edmunds-Tucker law, has made the following report to Congress. It is inserted here that it might be preserved in accessible shape as a matter of historical interest. It virtually asks for Congressional legislation and its bias is therefore decidedly against the community of Latterday Saints:

To Congress

In accordance with the requirements of law I submit the first annual report of the schools of Utah Territory:

The first enactment of the Legislature of Utah on the subject of a public school system was approved February 18th, 1876. It provided for the organization of school districts by the County Courts in the several counties of the Territory, for the election of three trustees in each district, prescribed their duties and defined their powers. They were authorized, amongst other things, to assess and collect an annual tax of one-fourth of one per cent. on all taxable property within their districts for school purposes. When more than that amount was required "to purchase, build, repair or furnish school houses or for other purposes," it was fixed by a twothirds majority vote of the qualified voters resident in the district, present at a meeting called for that purpose. . . .

This act : also provided for the election of a Territoral Superintendent of District Schools, and for-a County Superintendent of Schools in each county of the Territory. It was further provided that all schools organized under the direction of the trustees in the respective school districts of the Territory should be known in law by the name and title of district schools.

The earliest enactment of the Territory providing any certain or general support for schools by taxation was contained in the revenue law, approved February 22d, 1878, which provided that there should be "collected annually, beginning with the year 1878, an ad valorem tax on all the taxable property in the Territory of Utah * * three mills on the dollar for the benefit of district schools."

And two years later, by the act approved February 20th, 1880, it was enacted that the moneys accruing for the benefit of district schools, law requiring school to be kept for under the provisions of the act of any specified time during the year,

drawn by the Territorial Superintendent of district schools in favor of the Territorial sub-treasurer of each county, according to school population, and should be paid to the trustees by the Territorial subtreasurers on the orders of the county superintendents; and said money should be used in paying school teachers during the year following the one in which it was assessed and collected.

The act of 1889 was the first to provide for taking an annual census of the children resident in the several school districts between 6 and 18 years, which was made the school age.

Since the act of 1880 there has been no material change in the legislation of the Territory upon the subject of schools, and none whatever with reference to the further support thereof by taxation.

The school law of the Territory, as it exists at present, and which is the same, substantially, as the act of February 20th, 1880, is herewith submitted in connection with the biennial report of the Commissioner of Schools for the years 1886-7, to the Twenty-eighth Session of the Legislative Assembly of the Territory, which began January 9th, 1888. In the practical operations of this law, it is found that the 3 mill tax provided by the act of 1878, and annually collected and distributed to the several counties and districts of the Territory, in proportion to the school population thereof, as shown by the last preceding annual census, is scarce enough to pay one-half of the compensation of the teachers hitherto employed; so that it has been necessary, and the almost uniform usage, up to the present time, to collect each term a tuition fee for each of the pupils in attendance at the school, which was fixed in the respective districts by the trustees, and graduated in amount according to the estimated balance required in addition to the public fund for the payment of the teachers.

Within the last two years, efforts have been made in a very few districts-and successfully in a still smaller number, perhaps not exceeding eight or ten in the Territory-to levy a local district tax sufficient to supplement the Territorial fund applicable to the payment of teachers, and thus maintain a free school.

There is no provision in the school 1878, should be disbursed on orders or providing any penalty, in the year.

way of witholding any portion of the school fund to which a district may be entitled, in consequence of a failure to provide a school; but the whole subject of providing schoolhouses and furnishing and maintaining schools, is entirely within the pleasure of each district. The partial support provided by the Territorial law has a tendency to encourage the maintenance of schools, and yet the inadequacy of this fund, necessifating as it does the collection also of a tuition fee, operates to keep many children of the poorer classes of the population at home, when they would otherwise be attending school. While thus the Territory has accepted, to a limited extent, the theory of taxation for the benefit of a general system of schools, it has failed to carry out the theory to its legitimate results, by providing adequate means to support a system of free schools.

At the Twenty-eighth Section of the Legislature, held in the early part of the present year, a bill was framed, and passed the lower house of the assembly, which contained generally the provisions embodied in the more recent legislation of these States and Territories which have established and are maintaining a system of public schools, to which all the children between prescribed ages are entitled to attend free of charge. But, upon presentation in the Legislative Council, a substitute therefor was presented and passed, with little or no discussion, except so far as it was opposed by the two non-Mormon, or Gentile members of the Council; which substitute was, in substance, a re-enactment of the previously existing Territorial law, with the following material differ-ADORA:

SEC. 13. All schools organized under the direction of the trustee in the respective school districts of this Territory shall be known in law by the name and title of district schools, and all other schools shall be known as private schools. All schools, both district and private, All schools, both unstrict and private, shall be entitled to a just and equit-able apportionment of any public school fund arising from the United States, or from legislative anact-ments of this Territory. Such ap-portionments shall be made to said schools by the trustees on the basic schools by the trustees on the basis of the actual attendance of pupils and the hoking of four terms a year; and all such schools shall receivé a distribution of funds in proportion to the number of terms held and the attendance of pupils. Pro-vided, that no apportionment of any such public school fund shall be made to any district or private school unless such school shall hold at least two full tomas during the at least two full terms during the

SEC. 14. The board of education, trustees or other persons having the management and control of any private school in this Territery may receive their proportion of the school funds provided for in this act, by electing or appointing a treasurer for their school and filing a written certificate of such appointment or election with the trustees of the school district in which such school is situated. Before receiving any funds, the said treasurer shall enter into bonds, payable to such school district, in double the amount of the probable distribution to be made to such school, to be determined by the trustees of such district, and conditional that he will safely keep such funds, and honestly disburse them in the payment of teachers for such school, upon the order of the board of education, trustees or other persons having the management and control of such school trustees. SEC. 22. The moneys accruing

SEC. 22. The moneys accruing for the benefit of district schools, under the provisions of Section 1 of An Act to provide revenue for the Territory of Utah and the several counties thereof, approved February 22, 1878, shall be disbursed on orders drawn by the Commissioner of District Schools in favor of the Territorial sub-treasurer of each county, according to the school population thereof; and shall be paid to the trustees by the Territorial subtreasurer on the orders of the county superintendents. And said moneys shall be used by the trustees in paying the teachers of district and private schools within their respective districts during the year following the one in which it was assessed and collected. No pupil shall derive any benefit from said moneys who is under the age of 6, years, nor over the age of 20 years. The treasurers of the respective counties, upon the receipt of the proportion of school moneys to which their counties are entitled shall hold the same subject to the orders of the Superintendent of district schools thereof; and such moneys shall not be used or disbursed for any other purpose than that for which they are paid in.

of district schools thereof; and such moneys shall not be used or disbursed for any other purpose than that for which they are paid in. SEC. 27. That Section 1 of An Act providing revenue for the Territory of Utah and the several counties thereof, approved February 20, 1878, be and it is, amended by striking out the figures 1878 in the fifth line of said section, and substituting in lieu thereof, the figures 1888; and by striking out the words '3 mills on the dollar for the benefit of district schools,' in the seventh and eighth lines of said action, and substituting in lieu thereof the words '8 mills on the dollar for the benefit of district and private schools,'

This substitute, upon being returned to the lower house, was conourred in without protest or active opposition from any source, except the three so-called Gentile members of that body. The passage of the original bill in the lower house had been opposed by various members, chiefly on the ground of the in-

creased burdens of taxation it provided for the support of the public schools. By the terms of that bill it was provided a maximum of 4 mills on the dollar should be levied in addition to the existing Territorial tax of 3 mills; and was to be imposed as a county tax, the amount to be fixed each year by the County Court, within the maxi-mum, at such estimated amount as would be adequate to supplement the Territorial tax, and provide a sufficient amount for the payment of teachers. The substitute, as it passed both houses, provided a general Territorial tax of 8 mills to be devoted to the support of district and private schools, in the proportions named in the sections above quoted.

The result of such a law secured private schools the benefit of public taxation enjoyed by the district schools themselves, and, at the same time, secured their entire freedom and exemption from all kinds of public control or supervision, and enabled the person or persons who might be in charge of any such private school to apply for and obtain their *pro rata* of the public funds.

This enactment met with the fate that it merited, and which was apparently not unlooked for by its friends—the executive veto. And thus ended all effort at amendment of the present inadequate legislation upon the subject of schools.

Previous to this time there had been established two or three schools in the Territory under the auspices and support of the Mormon denomination or sect, but since that time there has been evinced a greatly increased interest and advocacy amongst that class of the population to establish and maintain private or denominational schools; and the leaders and principal men of that Church are the active supporters of the scheme of establishing in each "Stake," as they are called, in the Territory, one or more private schools under the direction and charge on the church authorities. These "Stakes" generally correspond in territorial extent with the several counties in the Territory.

In the circular of such a school in Salt Lake City, denominated the "Salt Lake Stake Academy," for the year 1888-9, issued by its executive committee in July last, I find the following, which explains in some measure the attitude of the Mormon people upon the subject of public education at this time. I quote:

"The career of the Salt Lake Stake Academy during the two years of its active operation is now a matter of record, both in the archives of the institution, and in the hearts and memories of its patrons.

trons. "It is, therefore, with pleasurable anticipation, and a firm reliance upon the continued and increased support of our people, that we issue the circular of the A cademy for the third academic year. "A change in the board has taken

"A change in the board has taken place since the close of the last school year, owing to the organization of the General Board of Education of the Church. This will be more fully understood from the following letter:

SALT LAKE CIFY, June 8, 1888. To the Presidency of Salt Lake Stake:

DEAR BRETHREN—A meeting of the General Board of Education was held today, and the subject of the educational interests of the Latterday Saints was taken into consideration and discussed at some length.

It was decided that a Board of Education, consisting of not less than five, and not to exceed eight, in number, should be selected in each Stake, to take charge of and promote the interests of education in the Stake.

This communication is addressed to you to inform you of this action, and to have you select energetic men, who are friends of education, who understand the needs of the people, and who have influence with the Saints, to carry out any suggestions in this direction that may be deemed proper. In the decision which was made by our board, it was made the duty of these boards to take into consideration the formation of Church schools, and the best method of accomplishing this; and, after arriving at proper conclusions, to report them to the General Board. Communications of this character may be addressed to Elder George Reynolds, who is the Secretary of the Board. It was felt by the Board, that, to begin with, there should be ene Stake, as soon as practicable. We feel that the time has arrived when the proper education of our children should be taken in hand by us as a people.

Religious training is practically excluded from the district schools. The perusal of books that we value as divine records is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of these principles of salvation for which the Latter-day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal.

us would be criminal. The desire is universally expressed by all thinking people in the Church, that we should have schools where the Bible, the Book of Mormon and the Book of Doctrine and Covenants can be used as text beoks, and where the principles of our religion may form part of the teaching of the schools.

To effect this, it will be necessary that funds be collected. The Church will doubtless do its share, but it cannot carry the entire burden. The Saints must be appealed to. There

hundreds of liberal-minded aré people among us who will be willing to contribute to this worthy object when they find the subject is receiv-ing proper attention, and that definite and permanent arrangements are being made to establish academies of this character.

The brethren whom you select to form this board should be men of character and integrity among the people, who will be able to use an influence in the collection of funds, so that academies may be estab-lished, good faculties be employed and education be made so cheap that it will be within the reach of the humblest in the land.

After you have made a proper selection for this board, the names of the brethren composing it should be presented regularly at your Stake Conference, as other authorities are, so that the people can vote for them.

Very respectfully yours, WILFORD WOODRUFF, Chairman of the Church Board of Education.

GEORGE REYNOLDS, Secretary.

"In compliance with the above, the Stake Presidency and the high Council of the Salt Lake Stake of Zion appointed as the Stake Board of Education the following named gentlemen, which action has been approved by President Woodruff of the General Board. * * *

"By formal action, the committee heretofore directing, the Salt Lake Stake Academy, has resigned all charge thereof to the Stake Board of Education, The scope of the school has been materially enlarged by the addition of an Academic Department offering thorough courses of instruction in sciences, languages and ma-thematics, and by the engagement of competent instructors. The preparaand intermediate departments torv

will continue in operation as before. A well fitted laboratory is provided for practical labor in the scientific branches; and an adequate supply of new apparatus for demonstration and experiment has been procured. The rooms of the academy are com-fortably and appropriately furnished and arrangements have been made to extend the capacity as occasion requires. "But far beyond all such facilities

and advantages is that, so dear to the soul of every true Latter-day Saint, the opportunity of securing an education in secular branches co-ordinately with the study of the principles of the gospel of Christ, and a training in the duties pertaining to membership in the Church. We doubt not that the institution will continue to receive the warm approval and material support of the Latter-day Saints."

Wilford Woodruff, the chairman of this Church Board of Education. is also the President of the Mormon Church; and, as before indicated, the action taken by the Church authorities of the "Salt Lake Stake" with reference to its academy, is a type of the action being taken, or advocated, throughout the entire Territory. While the laws of the

in the district schools of the books referred to, or any other books, yet it is not longer practicable to openly inculcate, in them, the tenets of a creed. Until very recently most of these schools, although partially supported by taxation, were to a great extent essentially Mormon denominational schools, and it will take time to free them from this influence, and especially from the reputation they have thus acquired. When we come to consider the fact that the Mormon people are largely in the majority, that the influence of the leaders of that Church is sufficient to, and does, shape and control the legislation of the Territory, it is a fair and reasonable conclusion that the attitude taken at the recent session of the Legislature, to provide no further means for the support of schools, unless it could be shared proportionately by private schools, was but another manifestation of the purposes set forth in the letter above quoted from Mr. Woodruff.

As long as this purpose is entertained and advocated by the Mormon leaders and people, and the legislative power remains in their hands, there can be no reasonable expectation of any material improvement of the Legislation of the Territory upon the subject of a public school system, or any further provision made for their support by general taxation.

By the 25th section of the Act of Congress, entitled an "Act to Amend and Act entitled an Act to Amend Section 5352 of the Revised Statutes of the United States in reference to bigamy, and for other purposes," which took effect March 3, 1887, it is provided, "That the office of Territorial Superintendent of district schools, created by the laws of Utah, is hereby abolished; and it shall be the duty of the Supreme Court of said Territory to appoint a Commissioner of schools, who shall possess and exercise all the powers and duties heretofore imposed by the laws of said Territory upon the Territorial Superintendent of district schools, and who shall receive the salary and compensation, same which shall be paid out of the treasury of said Territory. And the laws of Utah Territory providing for the method of election and appointment of such Territorial Superintendent of district schools are hereby suspended until the further action of Congress shall be had in respect thereto. The said superintendent shall have power to prohibit the use Territory do not forbid the "perusal" in any district school of any book of 8,641. Total number of children of

a sectarian character or otherwise unsuitable. The said superintendent shall collect and classify statistics and. other information respecting the district and other schools in said Territory, showing their progress, the whole number of children of school age, the number who attend school in each year in the respective counties, the average length of the time of their attendance, the number of teachers and the compensation paid to the same; the number of teachers who are Mormons, the number who are so-called Gentiles; the number of children of Mormon parents, and the number of so-called Gentile parents, and their respective average attendance at school. All of which statistics and information shall be anually reported to Congress through the Governor of said Territory and the Department of the Interior."

The first appointment under the provisions of this act was made by the Supreme Court in April, 1887, about the time that the district schools of the Territory were entering upon the fourth and last term of the school year, ending June 30. 1887. So that the fisrt action that was practicable under the provisions of the Act of Congress, was in taking the school census for the school year beginning July 1st, 1887, which is required by the provisions of the Territorial school law to be taken during the month of July of each vear.

Blanks were prepared and furnished in accordance with the Act of Congress for this purpose, and also for use in the schools for teachers' term reports, and trustees' reports; and these, in turn, under the provisions of the Territorial law, are compiled and presented to the Commissioner of Schools by the county superintendents of the several counties; so that the first annual return under the provisions of the Act of Congress could not be placed in the hands of the Commissioner until late in the present year, 1888.

I herewith submit tabulated tables or schedules, marked respectively: Schedule "A," "B," "C" and "D."

"Schedule A" is the annual report of school population of the Territory for the school year beginning July 1st, 1888, showing the total number of children between the ages of 6 and 18 years, with their sexes, and also the total number of those of non-Mormon and Mormon parents respectively. The aggregates are as follows, viz.: Boys of non-Mormon parents, 3,941; girls,

non-Mormon parents in the Territory, 7,582. Boys of Mormon parents, 24,082; girls, 28,289. Whole number of children of Mormon parents, 47,371; making the grand total of children in the Territory, of school age, 54,953.

"Schedule B" is the annual statistical report of the district schools for the school year ending June 30, 1888, and shows the whole number of district schools, number reported, number of teachers and assistant teachers, Mormon and non-Mormon, and other statistical matter required by the provisions of the Act of Congress above quoted, and of the Territorial law. From this table it appears that only .184 per cent. of the children of non-Mormon parents attended the district schools. and .401 per cent. of the children of Mormon parents; making a total in attendance at these schools of .585 of the school population.

"Schedule C" is a like statistical report of the denominational schools. being schools other than district schools, which are also required to be reported by the said Act of Congress. This being the first effort. however, to collect statistics from this class of schools, some difficulty was experienced in obtaining the desired information-owing, however, almost exclusively to the fact that these private schools had never been in the habit of keeping the data required of the district. schoole. Subsequent offorts, however, will doubtless result more effectually in obtaining completer reports from these schools.

"Schedule D" is the annual financial report of the district scheels for the year ending June 30, 1888; showing total amount of momeys received, and from what sources, as well as the total expenditures for said schools.

The small percentage of the children of school age in actual attendance upon the district schools, as shown by these reports, is but one of the consequences of the inadequate legislation upon the general subject of schools, the lack of uniform public interest in their prosperity and progress, the conditions in the past that have brought about the establishment of the number of private denominational schools shown to exist in the Territory, and the more recent influence that is exerted by the Mormon portion of the community in the establishment and support of schools under the direction, control and patronage of their sect.

These conditions have operated a small appropriation to

to prevent the erection of school houses adequate to the proper accommodation of that portion of the school population which is actually in attendance at the schools, as shown by the statistical tables referred to, the fact being that the school rooms are already over crowded. It is absolutely certain that with an increased number and more commodious school buildings, there would be a largely increased attendance, notwithstanding the other unfavorable conditions existing with reference to the public schobls.

I submit herewith, in addition to the statistics above enumerated, a printed copy of the report of the Commissioner of Schools to the Twenty-eighth Session of the Legislative Assembly, supplemented by the financial and statistical reports for the year ending June 30th, 1887; and also a copy of the laws of the Territory now in force upon the subject of schools.

The same general conditions exist now that existed at the time this report was presented to the Legislature; and as it contains a more extended and detailed statement of the situation of the public schools of the Territory, the influences operating upon them; the urgent need of additional school buildings and increased facilities, and also the views of the Commissioner as to the legislation required upon the subject, I beg your attention to what is there said.

Without further legislation of the general nature there indicated, I am firmly convinced there cannot possibly be that progress and prosperity of the public schools that must exist before they can afferd adequate and satisfactory opportunities for the education of the children of the Territory.

The act of Congress quoted above. providing for a Commissioner of Schools, provided also that he should "receive the same salary and compensation as the Territorial Superintendent of District Schools" had received while that office was in existence; the assumption seeming to be that a fixed salary had been provided bylaw, but such was not the case. It has, on the contrary, been the uniform usage of the Legislature to make appropriations for the office extending only until the next seesion of that body. These appropriations have varied from time to time, never exceeding \$1,500 per annum, and being as low as \$500. It has also been usual to make

the expenses printing of the blanks, etc., which the Commissioner is required by Sec. 18 of the Territorial school law to furnish the schools and school officers throughout the Territory. At the twentyseventh Session of the Legislature held in 1886, the entire appropriation bill failed, so that during the years 1886-87, there was no provision for either compensation or expenses. At the twenty-eight session an appropriation of \$1,500 was made for the compensation of the superintendent and commissioner for those two years; and an appropriation of \$2,500 was also made for the salary of the Commissioner for the years 1888 and 1889, but no provision whatever was made for traveling, printing or office expenses. The expenditure for printing blanks, even with the utmost economy, amounts to between \$200 and \$300 per annum, and if not done, the collection of the statistics required by both the laws of the United States and the Territory, is absolutely impossible. The result of this condition is that the Commissioner is furnishing these blanks at his personal expense. Yet it is true that the provision for compensation and expenses of the Commissioner's office is quite as liberal, proportionately, as that provided for other departments of the school system, and illustrates the inadequacy of the support provided for the schools themselves, as well as their proper supervision.

Respectfully submitted,

P. L. WILLIAMS, Commissioner of Schools for Utah Territory.

SALT LAKE CITY, Utah, December 31, 1888.

The question of securing by legislative enactment one day in seven for absolute rest, when it shall be unlawful for any one to perform any kind of labor, may or may not be considered of sufficient importance to occupy the time, and attention of the statesmen who assemble at Washington. But certain it is that the people have been giving the question serious consideration when a petition carrying more than a million names can be secured with less than one year of active agitation.—Journal of United Labor.

xt sesropriapaths, neither doth he turn to the right hand nor to the left, neither. doth he vary from that which he hath said, therefore his.paths are make straight, and his course is one eternal round. Doc. and Cov.

The Deseret Weekly	·
PUBLISHED BY	1
THE DESERET NEWS COMPANY,	· []
SALT LAKE CITY, UTAH.	1
SUBSCRIPTION PRICE: Per Year, of Fifty-two Numbers, \$2.5 Per Volume, of Twenty-sin Numbers, 1.5 IN ADVANCE	0. 1 0. 1
CHARLES W. PESTRORE, BDITOL	a 1
Saturday, - January 19, 1884	

TRANSCENDING THE LAW.

A FEW days ago our Washington correspondent made mention of the pardon, by Presidént Cleveland, of a number of "Mormons" who were serving out terms in the Sioux City, Dakota, penitentiary. He explained some of the reasons for the exercise of executive clemency in these cases. Among them was that the recipients of clemency had been convicted and sentenced under two indictments, the one for unlawful cohabitation and the other for adultery,

According to the views of the Chief Magistrate and the Department of Justice, this procedure was of a piece with the segregation system that was inaugurated by the Utah judiciary, and subsequently wiped out by a unanimous decision of the Supreme Court of the United States. The theory of the President and the Department of Justice is that these are cases of unlawful cohabitation, pure and simple. This opinion, as stated by our correspondent, is shared by every prominent lawyer at the capital.

We have never been able to see this point in any other light, and, taking it as correct, the sending of men to prison for long terms under two indictments, convictions and sentences, for but one infringement of the law, is an outrage that should not be permitted to continue. A method more effectual than the interposition of executive clemency should be applied. It should be stopped short at its source. Justice demands that this should be done, providing this condition of things continues. No one should demur to a just, fair, and humane administration of the laws, but there is good cause for complaint when extra-judicial methods are applied. When such is the case the process assumes the aspect of vindictiveness and persecution, as in the case of Bishop Maughan, disposed of by Judge Henderson a short time since.

** has been elaimed by the courts

nere that the anti-"Mormon" part of the late Congressional legislation was not aimed at sexual sins, from which it was a lmitted the "Mormons" were phenomenally free. It was aimed at a peculiar marriage system. Hence any kind of association between the parties was deemed sufficient for conviction of unlawful cohabitation. This association might be sexual. If so, that would be sufficient for the purposes of the prosecution. This being the case, association of that character is an element of the offense. It follows, therefore, that to convict a man of unlawful marital cohabitation, and then convict him again on the ground of an element of that same offense and call it adultery, is an encroachment upon one of the most common and essential principles of law-"that no man shall be placed in jeopardy twice for the same offense."

It may be asked why the adultery and fornication clauses were placed in the Edmunds-Tucker law. One cogent reason was to meet the objection raised against the measure to the effect that it was entirely anti-"Mormon" or one - sided. These other elements were inserted to apply to cases outside of the "marriage relation," and thus take away the excuse for opposition to the act on the ground of persecution.

Instead of recognizing this fact, some of the Judges have in the cases of non-"Mormons" convicted of adultery suspended sentence or inflicted a light fine, while "Mormons," whose cases were already covered by conviction of unlawful cohabitation, have been sent to prison for long terms.

In all such cases as those last referred to executive clemency should step in and prevent the full consummation of such extra-judicial outrages. It would also be well in future, when instances of that kind occur, to formulate a full statement of the proceedings and make representations of facts in the proper quarters. The people have the right to lemand that officials appointed to administer the law shall keep within it. In case they persist in transcending its bounds, their removal should be vigorously requested. The law without partiality and without vindictiveness is what is wanted. 'Nothing more, nothing less.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.—Doc. and Cov.

FALSE REPRESENTATION.

A PERSON named Forhan has been acting for some time in the capacity of secretary to the Salt Lake Chamber of Commerce. He was not known here until he appeared in that role, being an importation.

At last night's meeting of the Chamber he made an annual report. It is a long, drawn out document. plentifully sprinkled with the personal pronoun "I," associated with the verb "recommend." It is as lengthy as an ordinary message of a President of the United States to Congress, but not nearly so modest; because, presumably, much more important. In one place he says: "I think we deserve a vote of thanks from the whole Terriincluding Ogden, Frovo. tory, Nephi and other points." It would have been more consistent with the entirety of the paper had the "we" in the portion quoted been supplanted by another "I." This want. of harmony may probably have been the result of 9 mild flash of modesty of 'the same kind as that which must have seized Governor West when he consented to share the power of appointing all the public-officers in Utah with a territorial commission.

This Forhan importation sits upon the pyramidal elevation of his own egotism and passeth judgment in general, and also in particular. He undertaken to insult the whole community and lower the tone and influence of the Chamber of Commerce, which is capable of usefulness. His great material pitching a shovelful of dirt into the premises and leaving it there may be because he is about to vacate-he retires from the Secretaryship. It is to be presumed that he must be filled with the idea that the chamber will not long survive such a terrible blow. But wherein has this shadowy, spread-engle wiseacre insulted the community? The answer lies in this quotation from the highfalutin report:

"I regret to be obliged to say it, but our school-houses are a shame and disgrace to American citizens. Surely our population of 35,000-40,-000 should be able to accomplish as much in educational matters as is accomplished elsewhere. The public school is the proudest boast of our Republic. The nations of the world have never given a greater blessing to humanity." And yet we are not in line, in this respect, with other communities. Outside of Salt Lake, there is not a community of 5,000 people that could not in the matter

of school buildings cause our citizens to hang their heads in shame. We have fine denominational We have fine denominational schools, but we should also have fine public schools; schools that else-where are the pride and boast of American parents. Is it more expensive to erect these buildings in Balt Lake than elsewhere? Is our population poorer? There is no spot in America where the second in America where there is he spot poverty or distress. The parent then who refuses to be taxed as parents are taxed elsewhere for the education of his children should be made to feel the influence and the weight and the effect of public opinion, and, if necessary, subjected to social ostracism."

The statement embodied in the foregoing is untrue in letter and spirit, and indicates that the maker of it is much more of a success as a hyperbolist than as a practical, truthful secretary of an organization that should embody the elements of business dignity. A person outside of Utah accepting this absurdly incorrect assertion regarding the educational status of Utah would presume that the people were living in a condition of semi-barbarism, and would consequently be repelled from coming here to take up his habitation. As the chief genius of the chamber seems to be to induce new-comers to flock in, Mr. Fothan, in his last kick, seemed to be determined to do what he could to defeat that object. People perusing such an averment would never get the idea that the proportion of illiteracy is smaller in Utah than in most, if not all, of the territories and quite a number of the states. Neither would they presume for a moment that there were twenty-one public schools, not including the University, in full operation in this city, and that many of the buildings are highly creditable structures, while in Ogden and Provo there are school buildings that would do no discredit to any city in the country.

The genius of the people of Utah, from the earliest days of its settlement in 1847, has been in the direction of education. In the making of new settlements by people who wrested a livelihood from the soil, meeting with difficulties before which whiffets who flippantly pass judgment upon them would have sunk, it has been the rule to erect a school house among the first performances.

In inserting such a manifestly misrepresentative declaration in what should be a mese report of sion to what it might legitimately do less she desires to experience the gramme, and then went to see Li

in the future, this Mr. Forhan, secretary, has made himself ridiculous, and cast a shade upon the body from which he is about to retire, as well as delivering an unmerited insult to the community at large. People at a distance, being unaware of how much-or, rather, how little-he weighs, his utterances are likely to do as much injury outside the Territory as if he were a heavier man.

THE COREAN CASE.

IT SEEMS as if all the larger populated and wealthier islands of either ocean which are not independent want to be, and those that are independent fight among themselves or are likely to. The historian of the immediate future will have enough material relating to insular eruptions, brawls and warfares to make more than one volume without being unnecessarily prolix or statistical, and some of it will be "mighty interesting reading," too, if all the plots and counterplots, the intrigues within and without resulting in and growing from armed uprisings are faithfully told.

Decidedly the profoundest sensation created by any of these little dominions or would be dominions, is that fomented and being sustained in Corea. It should be remembered, however, that Corea proper is not an island but somewhat of a peninsula projecting from the mainland of northeastern China, though a number of insignificant islets adjacent pertain to it. Just now it is determined upon being free from Chinese rule, and China is equally determined that no such freedom shall be obtained, at least not at present.

It is nothing more than what might be expected, the Coreans clamoring for autonomy, and there is more than one reason for it. They have never fully affiliated with the Chinese nor had other intercourse with them than such as a race in quasi subjection renders to those holding them in such control. It has always enjoyed the; form of independence, having a King and governmental system of its own; but in reality the guise was very thin, and there was no liberty apart from what the govenment granted than there is in India or Ireland. This of itself would be sufficient to generate and cause cultivation of a feeling of resistance---a feeling which is only held in abeyance because of position; but Denny did not the absence of an opportunity, in any what had been done during the past case. And then, Corea has had so majesty in substance that China year by the chamber, with an allu- many different masters, that doubt- could not carry out such a pro-

novelty of getting along without one for a while. A thousand years before the advent of the Savior it was taken forcibly from China by the Tartars; later on the Chinese recaptured it and then the Japanese took possession, after which the Chinese got it back, and so on. 00 course each master did not neglect his opportunities in the matter of spoliation on one side and aggrandisement on the other, and this, with other hardships and annoyances incidental to foreign rules has made the peninsula a field rife for "treasons, stratagems and spoils," these being restrained only by the lack of knowledge for striking an efficient blow at the proper time.

There is a time for everything. and Corea's new light was coming from an unexpected source. Some few years ago, Judge Denny, of Oregon, was appointed United States Consul to China, and while so engaged was recommended by Li Hung Chang, the Viceroy, to the King of Corea as a suitable person for the position of legal and general adviser for himself. An engagement was at once effected, and things ran smoothly for only a short time. Denny had excellent opportunities for discovering to what extent the greater power imposed upon the lesser one, and with what right and for what reason. As the confidential assistant of his subdued majesty, he conceived it his duty to acquaint his patron with the exact status of affairs, and then acted upon his conception. He found a willing listener in the King, and the advice that he declare himself free from Chinese rule, without condition, has been acted upon as far as forbidding and hostile circumstances would permit. China had recently determined to force matters with her recalcitrant province, and a few days ago sent a demand, somewhat in the nature of an ultimatum, to the alleged powers that be in Corea, the terms of which were that the King must immediately abdicate in favor of the Crown Prince, he (the King) being permitted to act as regent; that Corea should declare herself to all the powers as a dependency of China, and that Chinese officers be placed in the chief diplomatic places. The King's prime minister at once wrote to the Viceroy, protesting against such a course, and resigned his "weaken." He simply told his

111

Hung Chang personally, returning her in her relation of wife. Her with an assurance that he had gained every point he went for. It would seem that the wily American is entitled to belief in regard to this, for certain it is that the Chinese threat to coerce Corea into compliance has not been carried out, nor have the first steps been taken in that direction.

Denny has shown himself to be a skillful diplomat as well as something of a statesman. He has been the means of creating the greatest furore accomplished in recent years by anybody in his line of business, and is certainly entitled to the palm as an adviser. But he need not look to the Chinese Viceroy for a certificate of good character if he should be in want of another job.

AN OUTRAGE.

A STRIKING case of julicial persecution has occurred at Ogden. An account of it, from the Standard, appears in this issue. Mrs. Hendrickson of Cache Co., was before the grand jury as a witness. The case of her husband was under investigation. She declined to testify against him on the ground that she was the legal wife of the person whose case was being considered. She was taken hefore Judge Henderson, who. instead of protecting the woman in her specific legal rights defined by law, sent her to the penitentiary for persisting in her refusal. The same statute under which the prosecution was being conductedthe Edmunds_Tucker law-defines the rights of the wife of the accused under the circumstances. This clause is in the first section, which is as follows:

"That in any proceeding or examination before a grand jury, a judge, justice, or a United States commissioner, or a court, in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any statute of the United States, the lawful husband or wife of the person accused shall be a competent witness, and may be called, but shall not be compelled to testify in such proceeding, examination, or prosecution without the con-sent of the husband or wife, as the case may be; and such witness shall not be permitted to testify as to any state-ment or communication made by either husband or wife to each other, during the existence of the mar-riage relation, deemed confidential at common law."

It is to be hoped that Mrs. Hendrickson will not submit to this illegal, judicial coercion, and that steps will at once be instituted to insure her the protection of the law which Congress has thrown around an i the most complete of its class who has a wonderful faculty for pre-

treatment is not only a judicial outrage-it is a blot upon civilization.

AN EXCELLENT BOOK.

A LARGE number of potential agencies are at work proving the authenticity of the Book of Mormon, which purports to give a correct history of the ancient peoples who inhabited the American continent. The evidences that they attained, many centuries ago, to an elevated degree of civilization are scattered broadcast over the land. The record which was given to the world, through the Prophet Joseph Smith, and which tells of the origin, rise, progress and fall of those peoples, is attested by competent witnesses, who never wavered in their testimony. This species of evidence was, however, associated with the ministration of angels. Support having an ingredient of that kind is decidedly unpopular. The consequence of this sentiment is that the great bulk of mankind have rejected the record, comparatively few having accepted of it as an authentic history.

It appears that if this attitude of the mass of humanity-including the learned and unlearned - shall be continued, the rejection of the book, brought forth in the latter times for a special Divine purpose, will be maintained in the face of an immense pile of evidence which proclaims the book to be genuine. All the discoveries of relics of the ancient races of America harmonize, without exception, with its statements. None conflict with them. There is also a remarkable harmony between the evidence furnished by the existing aborigines and the account given by the Book of Mormon of their origin, or the source from which their forefathers sprung.

Those who have an interest in this subject will take pleasure in reading the articles which appear in the DESERFT WEEKLY from the pen of J. H. Kelson, under the head of "Unwitting Witnesses." A great deal of evidence has been accumulated by the writer of those papers from a variety of sources, proving the genuine character of the Book of Mormon outside of itself, and aside from the testimony of those whose names appear in connection with it.- Another among the multitude of witnesses is now before us in the shape of a volume entitled "The American Indian." It is a work of over 800 pages,

ever given to the world. It is so comprehensive that it appears to leave but little more to be said about the Indiana of this continent, except what may arise from new discoveries of relics of his ancestors. The author - ex-Senator, Elijah, M. Haines-must have put into this yolume the labor of years, as it shows not only wide and close inquiry, but keen analysis and observation.

One feature of this work will be specially interesting to those who have accepted of the Book of Mormon as being what it purports to be. The reason for this is that, unwittingly of course, it supports the Book of Mormon theory regarding the origin of the Indians in a way that seems to place it beyond question. The evidence it furnishes to prove them to have originated from an Israelitish source is not only extensive in scope, but irrefutable in ouality.

We regard this production from the pen of Mr. Haines as one of the most valuable among the latest contributions to the literature of the nineteenth century. Notwithstanding that the volume is large, it is, because of the character of the subject, compendious. One of its chief excellencies, to our way of thinking. is that it unintentionally supports the claims to authenticity of that much abused and unthinkingly repudiated record, the Book of Mormon. The Mas-sin-na-gan Company, of Chicago, are the publishers.

MORMON EXCLUSIVENESS

NOTWITHSTANDING the brevity of the dispatches from Washington which relate to the arguments made before the committee on Territories on the question of the admission of Utah as a State, a fair idea can be formed of their character by those familiar with the true condition of affairs. The statements of Hon. F. S. Richards must have carried considerable weight, because truth possesses inherent force, whether or not it be palatable to those who listen to it. There is also an earnestness about the manner and atmosphere of its exponent that is effective, whether the object of its exposition be attained or not. The latter is necessarily in the hands of those who have the final discosal of the question at issue. Results are not by any means as a rule determined by the merits of questions out of which they evolve.

Occasionally a man. can be found

senting inexactitudes with a coldblooded apparent earnestness and artfully assumed sincerity that are apt to deceive those who are uninformed upon the subjects he professes to treat. We know of no greater adept in that direction than J. R. McBride. He has a faculty for presenting statements made for a purpose, for which he knows there is not the most slender foundation, in a way that is so chikilike and bland that the uninformed listener is apt to believe he is telling the In our opinion the gentletruth. man has got this manner so near perfection in its operations that he is enabled to reduce misrepresentation to the status of a fine art.

When oceasion requires Mr. Mc-Bride can, with astonishing facility, become "all things to all men, that he might gain some" ulterior object of which he is in pursuit. As an illustration in point we have sometimes related the circumstance of his participating, on Sunday, May 7th, 1882, in a Methodist anti-"Mormon" meeting in the Methodist Church in this city, when, although understood to be an infidel, he exclaimed, "I feel on this occasion as if I were a devout Methodist." It was on this same occasion-when the politicians and Methodist ministers were mixed up in an anti-"Mormon" love-feast-that the Rev. Mr. Rudisill ventured the assertion that principally through the efforts of his church Congress had been compelled to pass the Edmunds law. As Mr. McBride warmed to his theme he, in the innate modesty and toleration of his religious soul, said, "I believe I would" make an excellent prosecutor of the 'Mormon' Church."

It takes no stretch of inference to assume that such a position is still an object of his desire. It is generally believed that his soul will never be satisfied until he reaches the post of U.S. District Attorney for Utah. His idea of that office is such that if it were named from his estimate of its nature it would be consistent to call it "prosecutor of the 'Mormon' Church." Whether he will ever attain the object of his ambitionthe end to which he appears to be working-is a question involving a good deal of doubt.

Col. Ferry also doubtless imagined he was swinging some heavy blows as he dilated before the committee upon Mormon exclusiveness.

The dispatch giving a concise statement of what he was driving at stated he contended that "the Morthis stream of truth in order to at- beyond it in the very nature of mon motto in all affairs over which tempt to make a showing of Mor- things.

they had jurisdiction was that no Gentile need apply."

It would be easy to establish the fact that Col. Ferry made a glaring misstatement when he uttered this assertion. Proofs to the contrary of his position, furnished by existing circumstances, are understood and accessible. If, however, he had been correct, what an appaling situation it would have manifested. The base ingratitude that could have thus been exhibited by the Mormons after the transcendant magnanimity shown by the other side, in "all affairsover which they had jurisdiction,"would have been highly reprehensible.

The evidence of the superior liberality of the non-"Mormon"side holding jurisdiction, oward "Mormons," can be shown by a mere cursory glance. It is exhibited wherever such jurisdiction, in the most limited degree, exists.

As instances, the facts may be cited that every federal officer, of every stripe and grade, is a Gentile, in every locality where one can be found qualified to act.

The Utah Commission have appointed all registration officers from the non-"Mormon" minority, and the custom of the same body has been to appoint, of the* three judges of election at each polling place, two from the same minority class.

The Poland law, relating to the securing and empaneling of juries, provides that the selection of citizens for service be made numerically equal from the two distinct classes of the community. Notwithstanding that the non-"Mormons" are but a small minority in Salt Lake County, 88 800B 88 8 Gentile probate judge W88 appointed and qualified practically the entire selection was made from the non-"Mormon" minority.

In a school district in this county, at the last election of trustees, a non-"Mormon" majority was chosen to compose the board. A teacher was soon wanted. An application was made by a gentleman of that profession. The first question asked of him was, "Are you a Mormon? If so we don't want you." In other words, it might as well have been said, "As we have jurisdiction in this affair, no Mormon need apply."

And so on, instances might be enumerated indefinitely, showing that that kind of magnanimity and liberal example is pretty nearly if not quite universal.

How the Colonel could ferry over

mon exclusiveness is a little, remarkable. One would have thought that he would have struck a snag in the shape of a squirm of conscience.

AN INFAMOUS OUTRAGE.

NO INTELLIGENT and fairminded person can person the account of the proceedings in the Hendrickson habeas corpus case without being filled with ineffable disgust. He must also feel humiliated at the fact that there are things in human shape so completely lost to common decency and common humanity as to perpetrate so infernal an outrage as the act in question. We are of opinion that men, no matter what may be their position, official or otherwise, who will commit such an outrage as appears in the Hendrickson case are worthy of being covered with eternal contempt.

Not only is the act of consigning an innocent and respectable woman to the confines of a prison and compelling her, as in this instance, to associate with the vilest of vile characters, in conflict with every human instinct, but is in flat and positive contravention of an express statutory enactment and of the law as rendered by the highest tribunal in the land. The law in relation to the privilege of the witness in this instance is so plain that a fool might run and read, unless his eyes were covered with the green goggles of malignity.

What can be said of an attorney representing this great government at second hand who will, in the face of law, superior court construction, and the most ordinary rules of common sense, contend that the competency of a witness should not be passed upon before the giving of a ruling as to the materiality of questions propounded by a grand jury? Any one with an amount of brains falling to the lot of an ordinary ass ought to see that the question of competency must first be decided, because the materiality of evidence necessarily depends upon that point. It is in the matter of acting as a witness as in that of a juror, whose competency or elegibility must be determined before he can be required to serve. Otherwise the service might be illegal and void. But it seems to be the object, in the case of Mrs. Hendrickson, to compel her to give illegal testimony. The ascertainment of competency must precede the act

If the Hiles modus operands in this matter is to be permitted by Mr. Peters, the question may possibly be raised as to whether that functionary is allowing himself to be represented by an idiot or something still more dangerous and obnoxious -one who perverts his mental and professional powers to base and inhuman uses.

As presented by Mr. Rawlins, all the evidence adduced before the grand jury and the court was to the effect that the witness was the legal wife of the person against whom the investigation was directed. There was not a particle of testimony to the contrary, consequently she had a right to refuse to testify until the opposite of her statement' could be proved. But the fact of her being the legal wife, as we understand it, is not even disputed. It is, doubtless, believed. Then it looks as if an effort was being made to extort illegal evidence from her by skipping the question of competency and leaping to the secondary question of the materiality of the interrogations propounded.

The point of law under which Mrs. Hendrickson sought protection is one of the most essential in the code of civilized jurisprudence. It is in unison with the principle that no accused person shall be compelled to testify against himself. The next step is to prohibit the compulsion of a woman testifying against her husband, or vice versa. The two are in a sense recognized as one, and the interests and happiness of one cannot be impaired without the other being affected. It is also preservative of the conjugal and family relation, on the theory that whatever tends to the dissolution of these associations is detrimental to the State. Such cases as that to which Mrs. Hendrickson is subjected must inevitably have that tendency. In our view the proceeding is purely persecutive and beyond every purport of the law.

In construing certain phases of the late national legislation against Utah, it has been customary for the courts to lay great stress upon the point that it was the demolition of a certain peculiar marital relationship that was aimed at, as it had been declared illegal. It would appear from the infamous proceeding under, consideration, however, that it was the theory of Judge Henderson and Ogden Hiles that the blow was also aimed at legal marriage, and that that association should not be

tendency were their views endorsed and carried to a logical conclusion,

They will, we are pleased to be able to say, be largely-isolated in the attitude they have assumed. Every honorable and upright man worthy the name can, in our view, but condemn not only the inhumanity but the illegality of the position they have taken. There is also a certain gallantry in every man who is not a coward which causes him to feel a glow of indignation when he sees the weak trampled and outraged under the feet of the strong. When the weak is in the form of a delicate woman the sentiment is deep and intense beyond expression. Thus far we know of no one who has attempted to defend the perpetrators of what we consider one of the most extra-judicial acts on record. Should any make the endeavor they ought to be quick about it, that they may be listed upon the catalogue of cravens.

CURRENT EVENTS.

The Dyer Contempt Case.

The proceedings in the Dyer con-tempt case came up in the Territor-ial Supreme Court Jan. 15 and was argued by counsel. John M. Zane wead from a brief reciting the ap-pointment of a receiver in the suit of the United States against the Church, for the property of the lat-ter, and called attention to the fact that the defendants had interposed no objection to the amount asked for by the receiver, \$25,000, for compensation

At this point Judge Sandford in-terrupted Mr. Zane by asking, "What is your motion?"

Mr. Zane said it was a motion to have Mr. Dyer adjudged in contempt, in not answering certain questions regarding his course as receiver. He then read the notice to that effect which had been served upon Marshal Dyer and his attor-

neys. Mr. Zane also read the report of Judge Harkness, as referee, as follows:

SUPREME COURT, UTAH TERRITORY. The United States of America, plain-tiff, vs. the late Corporation of the Church of Jesus Christ of Latter-day Saints, defendants:

To the said Court:-The undersigned respectfully reports: On the 6th day of December, 1888, the clerk of this court delivered to me a certified copy of the judgment and order of neference made by this court on the 28th day of November, 1888, and I return said order herewith, marked exhibit "A."

I notified the counsel of the parties of the place and hour, where and when the proceedings would be taken up in accordance with the order, and on the 10th of December, 1888, between the hours of 10 and 11 with the that association should not be o'clock a. m., the parties and their and read the courses. He said that deemed sacred. Such would be the coursel attended at the judges' coursel for the other side proceeded

chamber, in the Wasatch building, in this city. Messrs. Zane & Zane and R. N. Baskin appeared as counsel for petitioners, and Mesers. J. R. McBride and O. W. Powers as counsel for the receiver and his attorneys, who in the proceedings are called respondents. I took an oath as referes, which is returned herewith, marked exhibit "B." With the consent of counsel for both parties, I appointed Frank M. Mcthe Gurrin as reporter, and he took an eath of office; and the appointment and oath were returned, marked ex-hibit "C."

I suggested that the witnesses should be sworn before some officer authorized to administer oaths, but counsel for both parties said they had no doubt that my appointment as a referee gave me the power, and agreed no question concerning such power should be raised. Thereupon, the parties being ready, Frank H. Dyer was called as a witness by the petitioners and was duly sworn, and his examination as a witness proceeded until, under the advice of his counsel, he refused to answer certain questions propounded by counsel for petitioners, and which I ruled were within the scope of the order of reference and should be andeclined to proceed further in the reference unless the witness an-swered the questions, and the wit-ness still declining, I held I had no power to enforce an answer by proceedings for contempt and could only report the proceedings to the court. Thereupon the petitioners formally declined to proceed, and I closed the examination. I annex and return the testimony of the witness, Frank H. Dyer, so far as taken, and including the questions asked and which he refused to answer, and the said testimony is marked exhibit "D." I make all said exhibits a part of this report. Exhibit "A" includes the pro

ceedings on the examination of Frank H. Dyer, excluding as far as I could by having the reporters' report reduced and recopied, the arguments of counsel. Some of the counsel lesire a fuller report, and I have certified separately for counsel a copy of the proceedings including

all the arguments of counsel.

Respectfully submitted, ROBERT HARKNESS, Referee. A portion of the testimony given before the examiner, including the questions which Receiver Dyer re-fused to answer, was read for the in-formation of the court.

Mr. Zame then proceeded with hisargument relative to the motion to have Mr. Dyer adjudged in con-tempt, the substance being that the refusal to reply was a contemptuous proceeding. He said there was certainly something peculiar about the compensation, as the receiver and his attorneys were very anxious to exclude all inquiry. This whole matter should be investigated.

Judge Powers followed, reciting the events that led up to the ap-pointment of a referee to hear testi-mony upon the charges made mony upon the charges made against the receiver and his [counsel He said that

upon the theory that they were con-tinuing the examination before Judge Sprague, as to compensation, instead of investigating the charges of corruption, fraud and unprofes-sional conduct. When the receiver refused to answer questions outside of the scope of the investigation they threw the whole thing up, not even attempting to introduce evidence on any other point.

Judge Powers soumitted fifteen affidavits to show that the renting of the church sheep to Mr. Pickard at twenty cents per head was a reasonable figure, the accusation being that the price should have been double that amound.

Judge Zane-We have a right to produce counter affidavits to show that our allegations are true.

Judge Powers read from the affi-davit of Mr. Pickard that the sheep were worth only\$1.40 per head, and were worth but 20 cents per head on a one year's lease; on a three years' lease good sheep would be worth 49 cents.

Judge Powers-Inalso have an affidavit from William Harker, "the first born white male child in this Territory."

Judge Sandford-Judge Zane will not be required to combat that state-ment, will he?

Judge Powers-Well, no. Harker says it is notorious that men always pay their poorest sheep in for tithing, and that these sheep were worth not to exceed \$1.40 per head. Mr. Toponce thought 15 cents per head was enough. Judge Sandford—This testimony

is not pertinent to the matter before us. It does not belong here.

Judge Powers then proceeded on his motion to make corrections in the order of the court as drawn, so that it would follow the opinion of the court. He also asked that the contempt proceedings be dismissed, and that those who had made the accusations against the receiver and his counsel should have no more standing in this court. They were using the investigation for purposes that were not within the order of court. They had come up like a threatening thunder cloud, which when it bursts contains nothing but wind. That is all there is in these charges.

Judge Zane closed. He thought that the witness should be required to answer questions relative to his compensation as receiver. The mo-tion to change the order of the court, so as to limit the investigation, was objectionable, as he wanted to inobjectionable, as he wanted to in-quire into the matter of compensa-tion. The receiver evidently leans toward his own interests on the question of pecuniary recompense for his labors. He employed, as United States marshal, his deputy marshals (paid by the government) to find this Church property. Judge Zane said: I had attorneys look up the county records as to the property compromised for \$85,000, when it was worth \$225,000. was worth \$225,000.

Judge Powers-Produce your Droof.

Judge Zane-We'll do it if we get

a chance. Judge Sandford-What, hinders you?

Judge Zane-The receiver refused Judge Zano—The receiver retused to answer, and we wished to pro-ceed in order. This property was owned by the Church, and money was accepted in lisu of it, the figure being \$140,000 less than its value. At the examination before Judge Sprague Mr. Dyer said he had fixed his mind as to the smouth he his mind as to the amount he should receive, and thought it should be not less than \$25,000; he had notified the defendants that that was his claim, and they said they would not have opposed it. Mr. Peters would not act, so Mr. Dyersaid, and thus left the government without a representative. As to the com-promise, the court approved it on the representation of coursel, and were not apprized of the real value of the property.

THOS. MARSHALL

said—I don't know whether the gen-tioman intends to impugn my integ-rity or not, but I will say that the testimony that the government had to act upon regarding the property known as the Wells' corner was very slight, and they had really no testi-mony toproceed upon. They could not have set aside the sale by the have set aside the sale by the Church. The case for the govern-ment was very doubtful, and when they offered \$45,000 for a doubtful claim, I advised the receiver to take it. I think any counsel worthy of a standing at the bar would have done the same. The amount tendered was the proceeds of the sale of the property, and I thought, and do now think, the compremise is a good one.

JUDGE ZANE

stated that he did not intend the slightest reflection upon Mr. Mar-shall. He then continued hisspeech, and in regard to the sheep said that Mr. Pickard leased them for 20 cents per head, and, without even taking possession of them, turned them over the another marky for 38 cents per to another party for 35 cents per head. The receiver also accepted \$75,000 for property worth \$268,000. There was other property that he never took possession of at all. Not having prosecuted his labors proper-ly, the receiver is not entitled to the amount claimed. He did not exercise business capacity or sagacity in this case, and we dispute his claim. He ought to be compelled to answer those questions that he refused to

reply to. At this point court took a recess till 2:30 p.m., when Judge Zane concluded his argument, and the matter was taken under advisement

In the closing part of his remarks, Judge Zane grew rather warm, and declared that the reason they have stopped in the examination was because they were prevented from pro-ceeding in regular order. They would prove their allegations if they had the chance to prove them ac cording to law. The investigation should not be turned from its original intention. The question of the receiver's compensation should be inquired into, and it would be an extraordinary proceeding on the part of this court to exclude further the fund than be was en testimony. Is this court afraid of the der the law. His leanin light? It surely ought not to be. us, but to the other side.

The receiver had made a claim for \$25,000, and they wanted more light on the subject. They wanted to know why Mr. Dyer had been hobnobbing with men underground. They wanted to know how he made arrangements with the leaders of the "Mormon" Church, some of whom were in his custody as United States marshal.

He said the law is on the border of that on which legislators have no right to legislate. It is taking a large amount of property from a Church. I held the law, with my brethren on the bench, to be constitutional. I don't propose to see any frand in connection with it. I don't want any disgrace attaching to my name. [At this portion of his speech Judge Zane shouted at the top of his . voice, and struck the table such heavy blows that it fairly danced. The noise thus created drowned the speaker's voice in some of his more vehement utterances.] I have an interest in this case. I want this property honestly dealt with. The property honestly dealt with. The whole transaction should be free from reproach, from suspicion; and it is not now. I ask that this in-vestigation go on, and go on fairly, on all the issues in the petition. Let everything be exposed to the sun-light, and let truth prevail. We, don't want the truth smothered— stranged—in this case

strangled—in this case. Judge Henderson—You say that an improper compromise was made, and the fund lost money. You say the wrong was by the receiver or his agents. If this is true, wouldn't it be right to refuse any compensation whatever?

Judge Zane-I think it would be right.

Judge Henderson — Then, why need we investigate how much time was spent, if the work was not done Judge Henderson - Then, honestly?

Judge Zane-We want to show that the work was not honestly done. You must have evidence before you can show that.

Judge Boreman-The question of compensation will be thoroughly investigated by the court.

Judge Sandford-The court did not intend to refer the compensation to Judge Harkness; that had been referred to Judge Sprague. Judge Harkness was to hear your charges of fraud, corruption and unprofessional conduct. That and nothing more

Judge Zane-Do you decline to hear further testimony?

Judge Sandford-Oh no; we have

Judge Sandford—Oh no; we have not passed on that. Charges were made against offloers of this court, and they were ordered investigated. Judge Zane—The object of the charges was to affect the compensa-tion, and save the fund; nothing more. We did not make them with the intention of having the receiver removed, or even of having him censured by the court, but only to reduce his compensation. reduce his compensation.

Judge · Powers (to Judge Zane)-Did you draw the order of the court? Judge Zane-I never saw it, I never wrote it. I will say that Judge Sprague got \$100 more out of the fund than he was entitled to under the law. . His leaning was not to

DESERET THE WEEKLY.

Judge Sandford (sharply) - We wish no imputations of that kind here.

There was some further talk between the attorneys and the hearing was closed, and the question taken under advisement by the court.

We deem it proper to append an explanation to the foregoing account of the proceedings in this extraordinary matter. The implied imputation cast upon the memory of Judge Sprague by Judge Zane is, we are authoritatively informed, utterly unjust, because without foundation We refer to the assertion in fact. that the deceased attorney received one hundred dollars more than he was entitled to for acting in the capacity of examiner. We are assured that Judge Sprague's compensation was ten dollars a day, that he performed twenty days' work, and received therefor two hundred dollars. This is the first time we have ever known Judge Sprague's probity to be impugned, and as the dead cannot speak for themselves, it is but right that his character should be defended against what appears to be an unfounded insinuation.

If this instnuation proceeds, as was once asserted, during a legal proceeding, by Judge O. W. Powers, from one who himself accepted of a thousand dollars more than he was legally entitled to, it comes with exceeding had grace.

Onelda Stake Conference.

The regular quarterly conference of the Onelda Stake will convene at Franklin on Sunday morning, Jan. 27th, at 10 o'clock, and will continue during that and the following day.

A full attendance of the Bishops, High Councilors and home missionaries is desired.

GEO. C. PARKINSON, SOL. H. HALE, M. F. COWLEY, Presidency of the Stake.

Mrs. Hendrickson's Case.

On Jan. 11, at Ogden, Mrs. Hester Hendrickson was committed to the penitentiary by Judge Henderson, because she would not testify before the grand jury, as she was a legal wife, and the prosecution was against her husband, who is now absent in Norway, being in that country on a mission.

In the Supreme Court on Jan. 16, J. L. Rawlins called up the case on a writ of habeas corpus. In this case a charge of polygamy is sought to be proved against John Hendrickson, who is alleged to have married Mrs. Hendrickson and Mary Lloyd on the 1st of January, 1885. Mrs. Hendrickson had

testified that she was married on the date named, and was the lawful wife of John Hendrickson. She claimed her privilege of declining to testify against her lawful husband, and the Court, Judge Henderson, ordered her committed to the penitentiary for contempt.

Mr. Rawlins said the order of the court, in allowing the grand jury to be the judges of the qualifications of a witness, was unlawful, and her imprisonment in consequence was also unlawful. The testimony constituted her the lawful wife, prima facie. The Supreme Court of the United States had ruled that a lawful wife could not be compelled to testify against her husband; that if a prior marriage was not proved, she could claim this privilege; and that the question, whether or not she was the lawful wife, could not be left to the jury. In this case the whole matter had been left to the jury, and the question was not as to her own marringe, but as to another marriage. The order of the court was therefore clearly outside of the law, as the competency of a witness is a question exclusively for the court. The first section of the Edmunds-Tucker law reads as follows:

"That in any proceeding or ex-amination before a grand jury, a judge, justice, or a United States commissioner, or a court, in any prosecution for bigamy. polygamy, or unlawful cohabitation, under any statute of the United States, the lawful husband or wife of the per-son accused shall be a competent witness, and may be called, but shall not be competied to testify in such proceeding, examination or prose-cution without the consent of the husband or wife, as the case may be; and such witness shall not be permitted to testify as to any statement or communication made by either husband or wife to each other, during the existence of the marriage relation, deemed confidential at common law."

In this case there was no consent of either of the witness or her husband. She might even refuse to be sworn as a witness. She could be called, but without the consent named in the law could go no further. Instead of passing upon her competency, the court abrogated its functions, and passed the subject to the grand jury. Even there her evidence made her out to be prima facie the lawful wife, but still it was sought to compel her to testify in violation of law. It appearing by all the evidence at hand that she was the lawful wife, she must remain so until proven otherwise. Judge Sandford-She said she was

Mr. Hendrickson's lawful wife. Could they go no further?

Mr. Rawlins-They had no right to ask further questions till the court ascertains whether or not she is a competent witness. If she is competent and refuses to testify, then contempt proceedings may follow.

Judge Sandford-Then the whole matter of competency is with the court?

- Mr. Rawlins-It certainly is. The. grand jury have no powers in that respect. It is a mere appendage to the court, for a specific purpose. The court is to determine questions of law. In this case the court never passed on her competency but attempted to shift that to the grand jury, which had no right with it.

Judge Henderson-Your idea is that the practice before grand and petit juries is the same.

Mr. Rawlins-As to competency, yes.

Judge Henderson-Suppose a witness refuses to answer on the ground of immateriality?

Mr. Rawlins-Then the court must determine. The jury has no right to pass on the materiality of testimony or the competency of the witness. That is the universal practice. The opinion of the court, not of the grand jury, is binding upon the witness. The court in this case, even before the grand jury passed on her competency, ordered her committed for contempt. If she had been the polygamous wife, unless this court is prepared to overrule the Supreme Court of the United States, she could not testify to the first marriage, because that has to be proven before she becomes a competent witness. This witness is clearly entitled to a discharge from custody.

Ogden Hiles, assistant district attorney, said that the issue was not as to the competency of the witness, but was the question a proper one for the jury to ask. The court had informed the jury that the question was proper, but if the witness was the lawful wife, her testimony could not be used against her husband. She declined to testify at all, except to state that she was the lawful wife, and claimed her privilege under the law. We don't know whether she is the lawful wife or not; she may be mistaken. Suppose Mary Lloyd should claim the same. Are we bound by her answer? The question is not as to her competency; it is as to the propriety of propounding the question. It is not for the witness to say she is the lawful wife, but for the court and grand jury to de-

termine that. We don't want to deny her any privilege. If she is the lawful wife, as soon as that is ascertained her privilege will be freely accorded. It is not for her to say that it is a fact. The question of competency does not enter into the issue. The witness should be retained in the contempt.

Mr. Rawlins-I do not dispute that the court may pass upon these matters, for that is right. But the difficulty here is that the court has never decided whether the witness is competent or not. The court, in effect, toid her to testify against the defendant, and said the grand jury could then say whether she was competent or not. We find this woman in the penitentiary, for what? For refusing to answer a material question? The court has not passed on that, nor will it, unless it overrules the Supreme Court of the United States. So that, in either event, she cannot testify. It is unnecessary to go into the question of the convenience of the grand jury. It is the law that we want. It is the function of the court, not of the grand jury, to pass on the competency of the witness. The court seeks to compel her to testify, before determining whether she is a competency or not.

Judge Sandford-May not the jury go into the question of her competency?

Mr. Rawlins-Not if the authorities are right. That is the very question ruled on in the Miles case. The lower court told the jury to inquire as to Caroline Owen's competency, and the Supreme Court of the United States said inquiry was unlawful. Language cannot be clearer than it is in'this case.' 'It says that as long as the first marriage is contested, the alleged second wife cannot testify on that point. You must override the law in order to require her to answer in this case. She could not be a competent witevent, ness in any 88 - the matter stands. The grand jury can only receive lawful testimony. And yet the strong arm of the law sends to the penitentiary this woman, whom the highest court of the land has said has the right to take the course she has done. I ask the court. is not the question clearly in violation of the law as laid down by the Supreme Court of the United States? Nothing can be clearer than that this imprisonment is unlawful. All the testimony shows that she is the lawful wife, and there is absolutely nothing to show the contrary.

attorney says he does not want to deal unfairly with her, he goes farther than the law allows, even if she was a competent witness. They sought to extort from her a statement that in no event could be made.

Judge Sandford-Take an adjourument till tomorrow at 10 a.m.

This left Mrs. Hendrickson in the custody of the marshal another night. When the court adjourned Judge Henderson is said to have told a deputy the witness must go to the penitentiary. It is stated that Ogden Hiles went out of ble way to instruct the officer as to his duty in this regard. The spirit that prompted such a course can be judged from the fact that Mrs. Hendrickson, who is a lady of the highest respectability and honor, was confined in a room with two of the most depraved femakes that were ever incarcerated in jail. On Saturday, Sunday and Monday nights she could obtain no rest for the quarreling of the two, while their fearful imprecations and vile words and actions were too horrifying for description. Of course the Marshal is not to blame, because these are the best accommodations that he has.

The Territorial Supreme Court on Jan.17 reached a conclusion in the matter of the application of Mrs. Hester Hendrickson for discharge from custody because, as a legal wife, the law said she could not be compelled to testify against her husband. Both Judges Boreman and Sandford followed the course of Judge Henderson, and filed the fellowing opinions:

IN THE SUPREME COURT OF UTAH TERRITORY.

January Term, 1889.

Ex parte Hester Hendrickson. 1 'On petition for discharge from

prison on writ of Habeas Corpus. Boreman; Justice, delivered the opinion of the court:

The **juditioner** was adjudged guil-ty of comempt, and committed to prison, for refusing to answer a question propounded to her by the grand jury of the District Court at Orden when the aver grand fury of the District Court at Ogden, when she was a witness. The grand jury had under investi-gation a charge of polygamy against one John Hendrickson, and had re-ceived testimony tending to show that said John Hendrickson had married two women on the 1st day of January, 1885, at the same time, by the same ceremony, or on the same day, namely, said Hester same day, namely, said Hester Hendrickson and another woman named Mary Lloyd. When the petitioner had been sworn as a witaimed that she was the lawful claimed that she Strange to say, while the district wife of said John Hendrickson and advice of the Court upon. The grand

that 88 such she was exempt from giving testimony. Upon inquiry by the grand jury touching her claim of exemption, testified, without objection, shĕ that she was married to said John Hendrickson on the first day of January, 1885. Further, with a view to ascertain whether in fact she was the lawful wife of said John Hendrickson as she claimed, the grand jury asked her whether John Hendrickson, on the same day that she married him, married another woman named Mary Lloyd? She declined to answer this question, and the matter was referred to the court. The grand jury and the witness were, by the court, in-structed that it was the duty of the witness to answer the question and to answer all questions put by the grand jury touching the inquiry as to whether she really was the lawful wife, or not, of said John Hend-rickson, and that her testimony could not be used by the grand jury against said John Hendrickson if it should appear that she was the lawful wife; that the inquiry was made with a view merely to ascertain whether she was such lawful wife or not

Upon returning to the grand jury room she again declined to answer the question, and the matter was again referred to the court by the grand jury. The witness was asked by the court. in the presence of the grand jury whether she would answer the ques The witness W.BB the jury, tion. She replied that she would not, and would not obey the order of the court requiring her to do so. The court adjudged her guilty of contempt and committed her to prisen, there to remain until she should answer the question or be legally discharged.

The matter for our examination is whether the court had the authority to remit to the grand jury the ques-tion as to the competency of the petitioner as a witness, and this question depended upon the proof of a fact. If she were the lawful wife of said John Hendrickson she was prima factor a competent witness, under the first section of what is commonly known as the Edmunds-Tucker law of Congress. (Comp. Laws of Utah of 1888, p. 114.) But by the same law it appears that if she were the lawful wife she could not in a case against her husband be compelled to testify against her consent. In order to ascertain whether she was the lawful wife, it was neccesary to ascertain whether she was the first wife. That was clearly a question of fact. The question question which the grand jury asked the witness plainly showed that the object of inquiry was whether really the witness was the first wife as she claimed to be. If she were not, her claim of exemption 1rom testifying would fall. Before the grand jury would fail. Before the grand jury could require her to testify in the case against John Hendrick-son, they must be satisfied that she was not the first wife. The question of the competency was one of mixed law and fact, but not a question of doubtful law, such an one as they would need the advice of the Court woon. The grand

juries are and always have been hodies of extensive powers. Their bodies of extensive powers. examinations are in secret, and these extensive powers are given to them that they may be enabled to privately and thoroughly search out the truth in all cases. They are given, to some extent at least, powers to pass upon legal questions, under the direction of the Court. Our Terrican receive none but legal evidence, and the best evidence in degree, to the exclusion of hearing or secon-dary evidence." (2 Comp. Laws of 1888, p. 684, § 4914.) The grand juries are thus to be guided by the general rules of evidence, subject only to the supervisory charge and control of the Court. If a witness refuse to answer any question, the grand jury cannot enforce the rule requiring an answer, but must refer that matter to the Court. The Court can then only inquire whether the question be a proper one. Here the inquiry was as to the competency of the witness. The question asked by the grand jury, and which the wit-ness refused to answer, would have sided the grand jury and which the witaided the grand jury very materially in ascertaining as a fact whether her claim of being the first wife was valid or not. If she had answered that she knew of no one else hav-ing been married to the accused on that day the answer would have tended to confirm her claim of exemption, but had she made answer that another woman was married to the accused on that day, further inquiry may have disclosed that such marriage was prior to her marriage. She would then not have been the first wife, and her claim to being the hawful wife would have been in-valid. She had been instructed as had the grand jury that said evidence was simply to ascertain her comwas simply to ascendant interest by petency and could not be used by the grand jury against the accused. Her claim of exemption from giving testimony could not be set up as against such a question. It was not a question as to her giving evidence against the accused. The investiga-tion had not reached the point when her claim, of exemption could be set up. The Miles case (103 U. S. 304), which our attention has been called, does not seem to be appli-cable. The inquiries in that case had reference to the guilt or inno-cence of the defendant therein. It was evidence in the case against him. But such is not the fact in the case we are considering. Here the inquiries could not be used against the accused, but were merely to ascertain whether she was a competent witness to give testimony against him. It is true that in the Miles case the court said that "the testimony of the second wife to prove the only controverted issue in the case, namely, the first marriage, cannot be given to the jury on the pretext that its purpose is to establish her competency." That rule was laid down under a former Territorial statute which said: "A husband shall not be a witness for or against his wife, nor a wife a witness for or against her husband." (Comp. Laws of Utah 1876 Sec. 1604). Under that statute the Court in the

was prima facie incompetent. The court said in that case: "Witnesses court said in that case: who are prima facie competent, but whose competency is disputed, are allowed to give evidence on their evir dire to the court upon some collateral issue on which their competency depends, but the testimony of a witness who is prima facie incom-petent cannot be given to the jury petent cannot be given to the jury upon the very issue in the case, in order to establish his competency, and at the same time prove the issue." Our local statute, then, sb-solutely disgualified the wife, and the accused could object to her testify-But the later act of Congress ing. the Edmunds-Tucker Act above referred to-has changed this complete-ly. The accused cannot raise any valid objection; but as to him, she is a competent witness. The exemption is wholly a personal privilege of the witness. The Edmunds-Tucker law reads as follows: "Sec. That in any proceeding or examination before a grand jury, a judge, justice, or a United States commissioner, or a court, in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any statute of the United States, the lawful hus-band or wife of the person accused shall be a competent witness, and may be called, but shall not be com-pelled to testify in such proceeding, examination or prosecution, without the consent of the husband or wife, Laws of Utah, p. 114-5, Sec. 1.] Had this statute been in existence when the Miles case was decided, it is evident that the ruling of the court would have been different, as the first wife is under this latter statute a competent witnes

We see no reason to doubt the authority of the grand jury to make the inquiry as to the competency the inquiry as to the competency of the witness when such compe-tency depended wholly upon the proof of a fact. That fact the jury had the right to know in order to ascertain whether the witness was the lawful wife of the accused, not-wither adding the general sub that the lawful wife of the accused, not-withstanding the general rule that the competency of a witness is a question for the court. It is not necessarily for the court where it de-pends upon a fact. The ascertain-ment of that fact decides the question The simple claim of the witness that she was the lawful wife is not the proof of a fact and is not conclusive. We think that the question asked

We think that the question asked the petitioner by the grand, ury was a proper one, and the district court had full authority to require her to answer. The prayer of the peti-tioner for her discharge is denied, and she is remanded to the custody of the marshal. of the marshal.

In re Hendrickson, Sandford, C. J.:

The petitioner herein claimed to The petitioner nervin channel to be the wife of John Hendrickson, and as such not to be required, or compelled, to testify, before the grand jury, against him. The grand jury had the right to ascertain this primal fact. When this had been clearly established

shall not be a witness for or against his wife, nor a wife a witness for or against her busband." (Comp. Laws of Utah 1876 Sec. 1604). Under that statute the Court in the Miles case recognized that the wife

same day he married you," was di-rected to this question of fact. If it was shown to the grand jury that he had married the same day another woman before he married the pe-titioner, she was not his legal wife, and therefore not exempt from tes-tifving. When all the facts had When all the facts had tifying. there was still a claim to the ex-emption, it was a question for the court to decide whether, in view of all the facts, she was the legal wife of the accused. If the question asked had not been connected with the exemption which the petitioner claimed, a different case would have been presented.

The grani jury may not override the statute allowing the exemption, but they are authorized to ascertain how much weight and substance there was to be given to her declar-ation that she was the legal wife.

The surrounding circumstances which go to show her legal mar-riage were proper and material. The jury was not to be stopped from the further examination on this the further examination on this question of exemption by the assertion that she was legally married.

It was incumbent on the petitioner to show that she was, under the law of Congress, the first wife of the accused, and the question pro-posed was sufficient to bring out the priority of her marriage.

Every question which tended to establish her right to an exemption was proper.

The case is, in some respects, similar to the disqualifications of a cler-gyman from disclosing any confession made to him in his professional capacity. His exemption is based on the fact that he is a clergyman or priest, and that fact must first be established before he can be allowed or required to festify. His answer or required to testify. His answer that he is a clergyman is not conclusive on the jury; they may in-terrogate his claim and by a search-ing examination test it. The power of a grand jury is co-extensive with, and limited by, the criminal jurisdiction of the court, to which it is an appendage. It clearly appears that the District Court had jurisdiction; and that the proceedings are regular and valid 'upon their face.

upon their face. The writ must be dismissed and

the prisoner remanded to the custody of the marshal, there to remain until she shall show herself willing to purge herself of the contempt for which she stands committed. Dated January 17, 1889.

AN APPEAL.

When Chief Justice Sandford concluded the reading of his opinion. Mr. J. L. Rawlins arose and said: If the Court please, we desire the allowance of an appeal from the decision of the Court in this case to the Supreme Court of the United States, and ask you to fix the amount of bond for the costs of the appeal.

. Mr. Peters-I suppose a bond of \$300 will do, simply for the amount

Judge Sandford - Then thet

South American News

The Republics of South America do not look with favor upon the late action of the United States Senate in re-asserting the Monroe doctrine. They regard it as an infringement on their national rights.

Advices lately received state that the town of Guanas, Peru, was almost totally destroyed by an earthquake, Nov. 21st, but no lives were lost.

"Except Utah."

On Jan. 15th, during a debate in the House on the omnibus admission bill, Cox favored the bill and said! "Every territory except Utah should be admitted into the Union, when it has a population sufficient under the law to elect a member of Congress."

Germany at Peace.

On Jan. 13th, in opening the Laudtag, Emperor William declared that all of Germany's foreign relations were friendly, and that the financial condition of the country was satisfactory.

Mysterious Assault.

At about 1 o'clock on Jan. 13th, Wm. Woodard, who resides on Sixth East Street, was walking eastward on First South Street, near Fifth East, in company with two soldiers and a man named Smith. Just ahead were A. Martin and three A man came across soldiers. the street and asked Martin for some one whom none of the party knew. He next accosted Woodard, who did not understand what he said, and asked him, "What did you my?" At this the stronge man leaped at Woodard, and began slashing bis head and face with a knife, making a number of terrible and dangerous wounds. The assailant escaped, leaving no clue to his identity, nor the motive of ; his attack. One theory is that he is insane.

Swindling a "London Times" Agent.

The London Times is making desperate efforts to obtain proof that will be of service in its contest with Parnell. Knowing this a Buffalo mechanic lately wrote the Times pretending to be able and willing to furnish evidence showing a connection between Parnell and the Phoenix Park murders. The Times sent a detective to New York who corresponded with the mechanic. The latter adroitly avoided an interview, but succeeded in obtaining

Times' agent, aggregating about \$500. The mechanic had no proof, and the detective learning that he had been victimized, returned to England. Some of the letters he wrote to the Buffalo man, relating to the willingness of the Times to pay liberally for such testimony as was needed, have been published with sensational effect.

1

The United States and Samoa.

For some time past the Samoan difficulties have been receiving attention in Congress, and the executive and other departments. The aggressive policy of the Germans there, having led them to bombard certain towns containing American citizens, Secretary Whitney, of the navy, on the 11th inst. instructed Admiral Kimberly to proceed at once to Samoa, and take such steps as might be necessary to protect American citizens, and aid in the restoration of order on a basis in harmony with existing treaties. This means that the United States calls a halt in the policy Germany has been pursuing.

New Mexico Wants Statehood.

On January 12, a convention was held at Santa Fe, which adopted resolutions in which were set forth the claims of that territory to statehood, and memorialized Congress for admission.

Railroad Acoldent.

A passenger train on the New York, Pennsylvania & Ohio Railroad, going fifty miles an hour, collided with a freight train near Kent, Ohio, January 14. Both engineers, both fremen and eight passongers were killed, and fourteen passengers were badly injured. The baggage and smoking cars caught fire and were burned badly: Some of the inmates of the smoking car were burned to death. It was a horrible catastrophe.

Returned Missionary.

Elder Walter E. Hanks, of Teasdale, Plute County, who reached this city on January 11 upon his return from a mission, made a call at this office on the following He left Salt Lake City on dav. the 26th of April, 1887, and for the first six months labored in Minnesota. During the next half-year he was engaged in the southern part of Wisconsia and the northern portion of Illinois, but in both these districts he met with little successseveral sums of money from the In the spring of 1888, owing to ill C. J. Ross, J. Openshaw, A. B.

health, his sphere of labor was changed, and he was assigned to Central Wisconsin. In this locality Elder Hanks had the good fortune to meet with a host of kind friends, and his efforts were attended by most encouraging results, quite a number of persons evincing an earnest desire to investigate the principles of the Gospel. There were five baptisms there in the course of last summer. Elder Hanks encountered some opposition, however, while in Central Wisconsin, and was several times threatened with violence, but these threats were not carried into effect. Last October Elder Hanks was transferred from Central Wisconsin and next went to Lake County, Ohio, where, among some relatives, he continued his labors until his departure for home last week. In Lake County he had to contend against a bitter opposition, and some of his meetings were considerably disturbed.

John Hill Arrested.

On January 10, John Hill, of South Jordan, was arrested on a charge of unlawful cohabitation. The indictment was found against him on August 4, 1886, but he had never been taken into custody. He gav bail for his appearance for trial.

Singular Coincidence.

Mrs. H. P. Folsom, of this city, a most estimable woman, passed from this life on January 12. In connection with her demise we have received the following statement, which is somewhat remarkable:

"As Sister Broadbent was getting in the carriage to go and see the remains of Mrs. H. P. Folsom, her daughter, she received a telegram from Terra Haute, Indiana, that another daughter of hers, Mrs. C. M. Daggett, expired at 7.45 p.m. There was thus only about three hours difference in the time of the death of the two daughters. It is also a remarkable fact that Sister Broadbent dreamed ten days before that her daughters were both dead and that Sister Folsom died first, and so it happened."

Twentleth Ward Institute.

On Jan. 8, the members of the Twentieth Ward Institute held their annual meeting for the election of a Board of Directors and officers, when the following directors were elected, viz.: C. W. Stayner, D. R. Lyon, John James, N. Y. Schofield,

119



Simmons, Oliver Hodgson, C. R. | herd to show for a special prize? I Savage, Scott Anderson, M. A. Romney, E. D. Simmons, and C. H. Wright.

Subsequently the directors met and elected the following officers for 1889: President, C. W. Stayner; first vice-president, D. R. Lyon; second vice-president, N. Y. Schofield; secretary, Scott Anderson; assistant secretary, C. J. Ross; treasurer, A. B. Simmons; librarian, M. A. Romney; chairman of programme committee, John James; organist, Ida Daynes.

The Next Fair.

H. M. Wells, Esq., Secretary of the D. A. and M. Society, is receiving many communications in reference to the next Territorial Fair, which is expected to be held in October, 1889. These letters frequently contain suggestions of value, and the Board desire those interested to continue giving thought to the subject, that all the improvement possible may be made. Among other letters Secretary Wells has received the following:

CHESTER, Utah, Jan. 8, 1889. H. M. Wells, Esq.:

Dear Sir: I presume you are willing to consider any suggestions that are offered in regard to conducting future fairs so I will proceed in that line.

At the fair of 1888, Mr. Arthur Brown and myself had the pleasure of showing our breeding cows (both of which had just weaned a culf) against a Free Martin heifer (owned by White & Sons) for the grand weepstakes for the best cow of any age or breed, for beef.

Now I think right here is some thing that needs correction. You may just as well allow fat steers to compete with stock bulls. There was a class for best beef cow, four years old, and this heifer was shown in that class, which I claim was all she had a right to compete for.

In your last premium list you say, "No animal will be allowed to compete for more than one prize, except in sweepstakes." Now I don't understand the meaning of this. When I entered my cattle last year in the different classes, and wanted to enter them for the special prize of White & Sons, I was told that if I wanted to show for that, I would have to have another lot of cattle.

Now then, what was this special prize but a sweepstakes for the best exhibit of Hereford cattle on the and preventing railroad wars. ground? Is it supposed that a man seems likely that the movement will shall travel with a herd to show in attain a considerable degree of suctheir proper classes and another cess.

think not.

Now, in regard to the judges, I think all exhibitors ought to know who they are before the judging begins, and if they or any one of them have good reasons to believe that they will not receive justice from any judge, they should be allowed to object to his acting, and a new judge may be appointed.

I also want to see the ribbon tied on the successful animal in the ring, and i. the judges are asked why or where it is a better animal than others in the ring, let them be prepared to show and explain, or keep out of the ring. A man may sometimes get it into his head that he has the best animal (although not awarded the first prize), and he will keep it there until he is shown where he is wrong; the one who is writing this has something of that kind in his head now. I want to see the fair conducted as an educator. Let true merit win. If the best animals come from the country give them all they are entitled to.

I look forward to a grand and successful fair this year, something Utah may well be proud of. Get your premium lists out soon, have plenty of stalls, and then look out for a rousing time.

E. J. CONRAD.

McBride Opposing Admission.

On January 14 J. R. McBride made an argument against the admission of Utah into the Union. He "declared that the "Mormons" could never live peaceably with other people, because their system of government was antegonistic to all others; and hence Uteh should not be admitted. His remarks were grossly misrepresentative of the "Mormon" people.

Another Judge Nominated.

On January 14 President Cleveland nominated Thomas C. Anderson, of Iowa, Associate Justice of the Supreme Court of Utah.

General Organization of Railroads

An important meeting of railroad presidents and bankers was held in St. Louis on January 10 for the purpose of taking action looking to such a general organization of the principal railway lines of the country as shall have the effect of enforcing the inter-state commerce law, maintaining fair and stable rates, It A Contract Let.

CHICAGO, Jan. 11 .- The Times' Sioux City, Iowa, special: Information was received today that the contract for grading the Salt Lake & Los Angeles line was let Wednesday. This is the western extension of the proposed Sioux City & Ogden road, and will be completed to the Pacific Coast inside of two years.

Anarchists and Democrats.

A dispatch emanating from Chicago a few days ago, told of a plan by which the anarchists of that city hoped to place themselves in a position to hold public meetings, perfect their organization and mature their plans. The alleged scheme was a bargain and coalition of the anarchists and socialists with the democrats, for the capture of the city government at the spring election.

The Pennsylvania Cyclone.

As full particulars of the damage and loss of life wrought by the cyclone which struck portions of Pennsylvania on the 9th inst., are collected, the awful character of the visitation becomes more and more angmented. The loss of life and property in Pittsburg is found to be fully as great as at first reported. Upwards of twenty persons are known to have been killed, and many more are supposed to have been. Between thirty and forty were injured,

In Reading, the loss of life is known to be fully one hundred, probably more. The destruction of the ailk mill, in which so many young persons were killed, seems to have been witnessed, so far as knewn, by only one person; from the outside of the structure, a Mrs. Gemmill, who makes the following statement:

"About twenty minutes of six o'clock, I heard an awful crash. Thinking it was a new house being put up alongside of us, I ran to the front door. A great cloud of dust hung over the silk mill, and I could hear the crashing of timbers and the mor of falling walls. The next the roar of falling walls. The next moment I saw the mill a great heap of ruins, from the midst of which came such awful moaning and groaning and terrible cries as I never want to hear again, and not a soul did I see come out of the mill, and it seemed many minutes to me before anybody came to the spot."

The mayor of Reading called a public meeting on the day after the calamity, to devise measures of relief for the suffering and bereaved; \$85,000 was raised at once, and as much more as might be needed was promised.

120

Apostle F. M. Lyman Sentenced. for the passing of sentence upon Apostle Francis M. Lyman, for ization of which he is a member. I living with his wives. Brother Lyman was on hand some time before the opening of court, and was in excellent spirits. When the court opened, District Attorney Peters called attention to the date of passing judgment.

Mr. Moyle rose and said-May it please your honor, before you pass sentence upon Mr. Lyman, I desire to call the Court's attention to the fact that Mr. Lyman, upon learning he was wanted by the marshal, surrendered himself, and that in obtaining witnesses against him and otherwise the government was put to no more trouble than was indispensable. He thereby incurred no further costs or difficulties than could be avoided. I desire also to say that this is Mr. Lyman's first offense, he never having been charged with crime of any kind whatever before. It appears to me that this is a case in which, if the leniency of the court can be shown, it should be called forth in his behalf.

Mr. Peters-I do not desire that the court should be misled by the statement of counsel. I do not understand it is a fact that Mr. Lyman. when he first knew that an indictment was out against him, at once surrendered himself. The records of this court show that this indictment was found some years ago.

The Court-The 30th of June, 1885.

Mr. Peters-Over three years ago; and the fact is a warrant was issued for the defendant about the time the indictment was returned, and the officers have been diligently seeking to find him since that time. The fact is he has been in hiding until quite recently. I do not understand that he furnished the witnesses before the grand jury on which this indictment was returned as they were regularly subpoenaed. It is true that in December he did surrender himself and plead guilty, and thereby avoided a trial; but I take it that that is the only mitigating circumstance in this case. As to this being his first offense, I think that is equally misleading. It is not his first offense; it is his first conviction. I think your honor will find by inquiry that the fact is some years ago he committed the offense of bigamy or polygamy. That is now barred by the statute of limitation.

The Court-Have you indicted him for it?

Mr. Peters-No, because the case January 14 was the date set is barred. He is a man of intelligence, and stands high in the orgando not think that it is a case which calls for very much leniency.

> Mr. Moyle-If the Court pleases, I do not understand that there was anything misleading about what I have now stated. I stated, as I believe, that upon learning that he was wanted, Mr. Lyman delivered himself up to the marshal. During great part of the time named since the finding of the indictment, I understand, the gentleman has been out of the Territory on proper business.

The Court-What is the expense to the government in searching for him?

Mr. Peters-I do not know what expense the government was put to, but the marshal has been put to considerable expense, because he has been on the search for him for three years.

The Court-Have you any idea what the expense has been?

Mr. Peters-No, it is pretty hard to arrive at that; when searching for Mr. Lyman he was searching for others as well.

Mr. Moyle-There was no special effort made to obtain Mr. Lyman, that I am aware of. They merely had the warrant ready to serve upon him if they ran across him. But as to making any efforts, I do not think such is the case, nor was any expense particularly incurred in obtaining him. The warrant was merely on hand.

Mr. Peters-Speaking for the present marshal, I know there was an effort to arrest the defendant, and it was continued, and has been for two years or more. I think the same effort was made by his predecessor, Mr. Ireland.

Mr. Moyle-I. understand the marshal has not been to Mr. Lyman's residence at all, and he had no notice of the fact that he was wanted. I think, therefore, this ought to be looked into.

The Court-That is a matter for you to present if you choose to.

Mr. Moyle-1 state that the marshal has never been to Mr. Lyman's house, or where he was likely to be found.

Mr. Peters - Probably he was never at his house, because he could incurred expense? not find him there.

Mr. Moyle-The statement I make is that Mr. Lyman knew nothing about this until or about the time he delivered himself up, and that he has been away on legitimate businees.

The Court – Let him be arraigned.

Apostle Lyman at once came forward.

The Court-You have pleaded guilty to an indictment found against you by the grand jury for the offense of unlawful cohabitation. What have you to say why the sentence of the Court should not be imposed upon you?

Apostle Lyman-Nothing, your honor, in addition to what has been said already.

The Court-In your case, as in the cases of other men who stand where you now stand, I take into consideration the fact that you have spared the Court and the government the expense of a trial, that you have surrendered yourself, and thereby admitted the supremacy of the law, which you are to bow to as well as other men.

His Honor was proceeding to pass sentence, when Mr. Moyle interposed and said-If the Court pleases, the marshal is now in the room. I have made inquiry of him, and he says he did not make any special effort to arrest Mr. Lyman; that he merely had the warrant with him, and while searching for others, if he had run across Mr. Lyman he would certainly have arrested him. That is all.

The Court — Mr. Marshal, are there any records to show that any special expense has been incurred by your predecessor in office with regard to the indictment and soughtfor arrest of Francis M. Lyman?

Marshal Dyer-We have nothing except the bench warrant. The government has paid nothing, nor have any special efforts been made that I am aware of.

The Court-It was suggested that some little amount has been spent.

Mr. Peters-What efforts have you made, then, to obtain his arrest since you have been in office? (To the Court) I want to show that he was in search of this man and could not find him.

The Marshal-Yes, sir, that is true. We went wherever we were likely to get any admission as to his whereabouts. We looked for him as we do all we have warrants for.

Mr. Peters-And in that way you

The Marshal-Yes, sir. Whenever we were looking for him it would be an expense.

Mr. Moyle-Did you send out men to make special search for him?

The Marshal-My impressi

that I did, and yet I do not recall the time. I know we have been on the lookout for him all the time I have been in the office. The instructions always have been to the officers, if they could find him, to bring him. We were not able to find him.

The Court—The sentence is that you pay a fine of \$200, and that you be imprisoned in the penitentiary for 85 days; also that you pay whatever costs the government may have been compelled to incur to bring about your apprehension. There is some doubt whether there are any or not.

Apostle Lyman was taken out to the penitentiary shortly afterward.

Liberated.

On Jan. 7 Christian P. Nielsen, of Moroni, Sanpete County, was released from the penitentiary, where he has served a term of three months for living with his wives. He was also held 30 days for the costs, \$30.35. He had been informed by the clerk of the First District that it was upwards of \$80, and as he could not pay this amount he was kept, whereas his friends could have raised the smaller amount had it not been for the clerk's mistake.

From the "Pen."

On January 9 Lars Larsen, of Spanish Fork, Utah County, was released from the penitentiary. He was sentenced to 90 days' imprisonment and to pay a fine of \$100 and costs. He was kept 30 days for the fine.

Surrendered Himself.

On Jan. 10 P. F. Goes, of Eureka, surrendered himself to the United States Marshal, having heard that there was a complaint against him for unlawful cohabitation. He waived examination and gave \$1,000 bail for his appearance. Two witnesses were required to give bonds in the sum of \$200 each.

Killed by a Cave.

On January 8 Thomas Brown, a coal miner, was killed by a cave in No. 3 mine, Winter Quarters, Pleasant Valley. He leaves a wife and seven children in destitute circumstances.

Chamber of Commerce.

The Salt Lake Chamber of Commerce held its annual meeting on the evening of Jan. 10. It was called to order shortly after 8 o'clock. The report of the president, W. S. Mc-Cornick, was read. It suggests the advantage that the Chamber has been to business interests, and

makes some recommendations for future consideration,

The report of Secretary Forhan was also read. It is an extensive document, and leals with the advantages of Salt Lake as a place for residence and business; recites the benefits that the secretary believes have been brought about by the work of the Chamber of Commerce; gives figures showing the increase of business during the past year; and makes suggestions, good, bad and indifferent, regarding the existing condition and future prospects of this region.

The financial report was read, showing the receipts of the Chamber to have been \$3,608.68 during the past year; disbursements, \$6,425.40; leaving a balance of \$183.28. A letter from J. H. Bennett, of the D. & R. G. W., suggesting a policy for the Chamber to pursue, was also read.

This part of the business being concluded, the president announced that the annual election of directors for the ensuing year was in order.

Louis Cohn moved the appointment of a committee of five on nomination. This motion started a discussion, and from that time till after midnight the meeting was of a spicy nature.

After much delay caused by dilatory yet lively motions, etc., eight directors were finally elected, viz.:

J. K. Gillespie 68, F. H. Auerbach 62, H. W. Lawrence 56, Geo. A. Lowe 54, T. G. Webber 63, J. H. Bennett 59, H. J. Grant 55, W. S. McCornick 50.

Mr. Auerbach had a sufficient number to elect him, but he declined to serve. This caused a lively scene, and Mr. Auerbach's declination was finally accepted.

Mr. McCornick then offered his declination, and more discussion followed. Argumentative chips began to fly in profusion, but someone realized the fact that the midnight hour was long since past, and moved to adjourn till 7:30 next evening. The motion was seconded, and carried with great *eclat*.

On the next evening the following were elected to the directory, making it complete: R. H. Turbune, Fred Simon, N. Treweek, S. B. Westerfield. After further business was transacted, the meeting adjourned. On the 12th the board of directors met and elected H. W. Lawrence president.

A Noble Woman.

advantage that the Chamber has Alley Kitchen Thatcher, who died a cabin in which the family might been to business interests, and in this city January 8, was born find shelter, her head and face were

near Martinsburg, Berkeley County, West Virginia, April 12, 1808, and was there married to Hezekiah Thatcher, a native of the same vicinity, February 28, 1828. In 1830 she removed with her husband to Springfield, Ohio, and afterwards to Springfield, Illinois, where they were baptized December 19, 1843. In the spring of 1844 the family removed to Macedonia, Illinois, and later in the same year Brother Thatcher purchased one hundred acres of land near Nauvoo, upon which he built a home. The family took part in the exodus from Nauvoo, and reached Winter Quarters in 1846. In the spring of 1847 they started westward in Apostle Parley P. Pratt's company, and reached this valley in September of the same year, locating in the Old Fort.

The family went to California in 1849, but all returned to Salt Lake Valley in 1857, except three sons, who were called to engage in missionary work on the Pacific Coast. Father Thatcher was one of the founders of Logan City, Cache County.

Sister Thatcher was the mother of eleven children, six sons and five daughters, of whom four sons and one daughter are living. Her living descendants number about one hundred.

Mother Thatcher was a woman of strong characteristics; a loving and dutiful wife, a tender and affectionate mother, a true and sympathizing friend. While gentle in deportment she was capable in repose, of confronting danger unappalled and rebuking tyranny when occasion required. These traits were exhibited during the troubpreceding the exlous days pulsion of the Saints from Nauvoo, when violent mobs frequently threatened to burn the house over her own and her children's defenseless heads, her husband being often absent assisting in the general defense. In those times of danger and death, when fair homes were laid waste, she did not hesitate to rebuke the spirit of mobocracy and manifest contempt for those engaged in persecuting an innocent people.

One of her most notable peculiarities was her untiring energy, no emergency being sufficient to abate it. This native force was manifested everywhere and on all occasions. At Winter Quarters this disposition to engage in hard work under difficulties nearly cost her her life. While helping her husband to build a cabin in which the family might find shelter, her head and face were



accidentally caught between two heavy logs and considerably injured and disfigured. In 1847 she drove an ox team all the way across the great plains from the Missouri River to Salt Lake Valley, besides cooking over camp fires for her husband and children. Reaching the site of Salt Lake City in September, 1847, she plastered with her own hands the adobe hut built in the Old Fort in the autumn of that year.

She went to California in 1849 with her husband and children, and returned with them in the fall of 1857. She participated in the move south, and consequently, with the balance of the Saints, again showed her willing ness to give up all earthly possessions for the Gospel's sake. In 1860 she, with her husband and family, settled in Cache Valley.

Probably no member of her sex in this generation has been more earnest and conscientious than she in advocating the principles of the Gospel, as revealed anew through Joseph Smith the Prophet. In conversation upon the gravest topics she was not only energetic but inspirational. Being familiar with the scriptures, she found it, while in California, not difficult to confound and confuse ministers of various denominations, with whom she often came in contact.

Whether struggling to feed and clothe a large family from scanty stores, or dispensing abundant means, Mother Thatcher was a striking exemplification of a true helpmeet, noble wife, and affectionate mother. Never adding burdens to others, she was always willing to carry her own and as many of the troubles and sorrows of others as she could. Even when hunger pinched her children, and the frosty breath of winter chilled their thinly-clad bodies, no murmur was heard from her lips. Silently, uncomplainingly, she laid her deal to rest in Ohio, Illinois, Winter Quarters, Utah and California, her faith in the power and mercy of God being unwavering, and her trust in Him to reunite sundered ties was sublimely beautiful. The rising, meridian and setting sun casts light and shadows on the graves of her sleeping children from Ohio to California, and midway upon the resting place of him whose death to her broke the chain, stopped short life's joys, and chilled all earthly hopes. Fifty years of a perfect union in married life suddenly interrupted by death, left a void in a longing heart that no earthly sociation was read and adopted, and marriage law of the Territory, and

power could fill-long looked for, anxiously desired, earnestly prayed for rest; happy reunion forever, granted at last. Like a tired child she fell into peaceful slumber, to awake in endless joy and gladness. A blameless life, a beautiful death.

On Christmas day Mother Thatcher remarked to one of her sons at parting-"We will spend in this life no more Christmas days together." She was gladly hastening to those gone before, and the vision of the spirit showed that the end was nigh.

Woman Suffragists.

On January the 11th there was a numerous gathering at the Assembly Hall on the occasion of the meeting convened for the purpose of forming a Woman's Suffrage Association. Representatives were in attendance from various portions of the Territory. Invitations had been issued to a number of Gentiles resident in the city and district to be present and take part in the proceedings. Of these a few were seated in the body of the hall. Upon the platform were many young, bright, and intelligent ladies, who appeared to take an especial interest in the laudable movement which was going forward.

After some preliminaries Mrs. Zina D. H. Young stated the object for which the meeting had been called, and remarked that Mrs. Emily S. Richards, having been authorized at the last annual convention of the N. W. S. A. at Washington, would organize the Woman's Suffrage Association for Utah Territory. Mrs. Richards accordingly presided, and asked that a secretary be nominated. Mrs. L. D. Alder was thereupon appointed to fill that office, and the meeting being in order for actual business, Mrs. M. Y. Dougall nominated Mrs. Margaret T. Caine as President of the Woman's Suffrage Association of Utah. The proposition was seconded by Mrs. Ardelle Cummings, and unanimously adopted.

The other officers of the organization were elected as follows: Vice-Presidents, Lydia D. Alder, Nellie Webber and Priscilla Jennings Riter; Secretary, Cornelia H.Clayton; Treasurer, Margaret Dwyer; Corresponding Secretary, C. I. Kirby; Executive Committee-Maria Y. Dougall (chairman), Ann E. Groesbeck, Nettie Y. Snell, Julia C. Taylor, Jennie Rowe.

Subsequently the constitution of the National Woman's Suffrage As-

a committee on by-laws, consisting of Julia C. Taylor, Edith Knowlton, Birdie Cummings and Ardelle Cummings, was appointed. The committee retired, and while they were absent from the room Mrs. Charlotte I. Kirby delivered an address upon woman suffrage; she was followed by Mrs. Zina D. H. Young.

The meeting lasted upwards of two hours, and was adjourned for one month.

We understand that the annual fee for membership is 25 cents only, having been made thus small in order that as large a number of ladies as possible may be induced to join the association. It is fully expected that auxiliary branches of the association will shortly be established in many places throughout the One hundred names Territory. were subscribed to the roll at the close of yesterday's conference, and had time permitted, a larger number could have been taken. Any lady desirous of becoming a member of the association may do so by calling at the office of the Woman's Exponent and leaving her name with Mrs. Wells.

The necessary credentials for the delegates of the U. W. S. A. to Washington will be prepared by the executive committee, and signed by the officers of the association.

Statehood Hearing.

WASHINGTON, D. C., Jan. 12. The hearing before the House committee on the question of Utah's statehood commenced this morning, Springer in the chair. The time of hearing will be confined to eight hours, four to each side, represented by adherents to the Mormons and the anti-Mormons-F. S. Richards, J. T. Caine and Judge Wilson for, and Messrs. Baskin, West, McBride and Ferry against admission.

Richards presented his argument this forenoon, and will be followed by Ferry this afternoon. Richards' argument treated on the labors and character of Utah's Pioneers and the general character of her people of today; the products, industries, resources, wealth, and population of the Territory, official acts of the late constitutional convention interdicting bigamy and polygamy, the ratification of that provision by the great majority of the legal voters, who subscribed by oath to uphold the law of the United States, especially to prosecute offen lers under the laws specially formed against polygamy and polygamous practices, the

President Cleveland's announcement to Congress that polygamy was practically ended in Utah. He attacked Gov. West's last report and disproved by affidavit some statements made therein; arraigned the Governor for his action in doing all he can to excite the prejudices of the nation against a people struggling for their constitutional rights; referred to the question of church and state, which was merely a slogan of active politicians, and to the secret ballot, showing the utter impossibility of anybody's knowing for whom votes were cast.

The committee paid close attention to his argument and asked several questions.

WASHINGTON, D. C., Jan. 12. Richards made a magnificent opening speech before the committee on territories this morning. He created'a profound impression and elicited intense interest. The five liberals declined to follow. Finally Ferry agreed to speak this afternoon, and Caine in a few days, on the other side. Judge Wilson will close. The Governor is much agitated over Richards' reference to his report and press dispatches,

WASHINGTON, D. C., Jan. 14. The hearing was resumed this morning, the whole time being occupied by McBride. He spoke lengthily of his own pioneer life, and described Salt Lake Valley as a fertile meadow. Tracing Mormon history, he claimed that its present status was that of a lawless community. He construed the hoisting of the flag on Ensign Peak as a rebellious act. The secret why Mormons are un-American is the belief in immediate revelation. Declared the convening of the Constitutional Convention was unprecedented and unlawful. The Mormons voted for the constitution under orders. Declared section twelve a subterfuge. All concerned in the statehood scheme are insincere. He said the Mormons regarded plural marriage as one thing and polygamy as another, and, if given statehood, they would construe it so legally. He cited the land quarrels between the Mormons and Gentiles, and showed that the Mormons claimed the earth.

The Chairman - I thought the land-jumpers got away alive.

Congress was asked to amend the Constitution so that Utah could be admitted. In regard to polygamy, it is a symptom, not the disease.

Wilson requested the essence of the objections, to avoid misunder-

position existed because the majority of the Mormons believed in the government of the priesthood and no other system.

Suicide at Kamas.

S. S. Nobblitt and his wife, Jane, have lived at Kamas, Summit County, ever since their marriage, about ten years since. Mrs. Nobblitt was about thirty years of age, and the daughter of William Woolstenhulme; she was a native of Davis County. She has three children, the eldest about eight years of age, and the youngest a baby.

For some time past the husband and wife have not got along very well. She said that she was illtreated by him, and her appearance indicated that she was not in the enjoyment of happiness. On January 8th there was a quarrel between Mr. and Mrs. Nobblitt, though what about or to what extent it was carried is not generally known. The outcome, however, was that the woman took up a bottle containing carbolic acid, and swallowed a mouthful of the deadly drug.

Neighbors were called in, and to them she stated that she had "taken it on purpose." She soon became unconscious, and at 11:30 a.m., an hour and a half afterward, she died.

She was a member of the Church n her girlhood. Her husband, however, always has been a non-"Mormon."

W. C. MORRIS' FUNERAL.

According to the order previously announced, the remains of the late William C. Morris were conveyed from the family residence in the Fourteenth Ward to Assembly Hall Sunday morning, Jan. 13.

The stands, organ, choir, and sacramental table were draped in white. and there was a profusion of flowers and evergreens. The casket was placed immediately in front of the sacramental table, and upon the latter stood a magnificent floral easel, a tribute from the fellow craftsmen of the deceased. There was also a floral lyre, the gift of the Fourteenth Ward choir.

By ten o'clock the building was well filled, but people continued to pour in from all parts of the city, until it was densely crowded.

On the stand were Apostles F. M. Lyman, H. J. Grant and J. W. Taylor, President Angus M. Cannon. members of the High Council and other prominent brethren.

The services were begun by the singing of an appropriate hymn by standing, and was answered that op- the Fourteenth Ward Choir, which

was greatly augmented by singers from other wards. It was led by Elder Henry Gardner. The opening prayer was offered by Counselor T. E. Taylor, and was followed by a funeral anthem by the choir.

BISHOP GEORGE H. TAYLOR.

of the Fourteenth Ward, addressed the congregation. If we had had our choice, we would have had Brother Morris' funeral in our own ward, where as many as possible of his brethren with whom he has been intimately associated, might have had an opportunity of speaking their sentiments concerning him. But his widespread popularity, and the circumstances of his death, made it impossible to have his funeral in his own ward with satisfaction to his friends.

Of Brother Morris' talents I do not wish to say much, and will speak of his home qualities, his inner life, as it were. He was a good man in that sense which means a great deal. He was kind, sociable and affectionate. He was a member of the Young Men's Mutual Improvement Association, and labored earnestly in its interests. His lectures to the young people were very interesting and profitable to them. He was a verv useful worker among them, and had great influence with them.

I have had repeated conversations with him upon religious subjects within a year or two, and found his mind was being much drawn out respecting them, and in an effort to acquire religious truth. This has been especially the case since his labors in the Manti Temple. He seemed very desirous to perfect his talent as an artist, that he might be an instrument in the hands of God for beautifying the Temples which the Saints are building.

We loved him for his kind and genial ways. He was a loving husband and father, and nothing in his power to obtain was too good for his family. He would stand up and bear a simple, honest testimony to the truth of the Goepel, and I believe in my heart that he was a true and honest man.

ELDER JOHN NICHOLSON

next spoke. I was familiar with Brother William, having been acquainted with him from his youth; and like many in the community I had learned to love and esteem him. Just before he started from home he called to see me, as was his custom before leaving on prolonged visits, and told me why he was going. Т had an unfavorable impression, and wished to say to him that I saw no necessity of his going, but refrainel,

lest it might discourage him. Ι learn that similar feelings were entertained by many persons intimately connected with the deceased. I understand that his beloved wife very reluctantly gave her assent to his going. These impressions, were like shadows of coming events, being premonitory of the incident that has caused so much sadness among Brother Morris' multitude of friends. I am familiar to a considerable extent, practically, with his profession as a decorative artist, and have known many of his class, but have never known one so excellent as he in so many different lines. It is said that labor, in a sense, is worship. This is true. It is the exercise of those talents God has given us, and in using them to beautify the earth and make it a more delightful place on which to dwell, we are engaged in practical worship.

Brother Morris' character is suggestive of the saying of the Savior in reference to Nathaniel-"Behold an Israelite in whom there is no guile." Everybody who knew William loved him. Was this because of his great talents? No. It is said that what a man sows that also shall he reap. He sowed love and sympathy, and these sentiments being sowed by him in the hearts of the people, there returned to him plentiful crop in kind. Everybody loved William because William loved everybody. His sympathy was extended to all who came to him in distress, not excluding the tattered and down-at-theheel tramp. On one occasion his sympathies led him to employ a vagrant. The latter, instead of reciprocating by tokens of gratitude, robbed his employer of a quantity of gold leaf. The fellow was caught in the act. The foreman said to William — "You keep him here till I bring a policeman." While the officer was being brought our deceased friend began, in the softness of his heart, to sympathize with the man who had wronged him, and finally said, in substance, "Now, if you do not get away from here quick an officer will soon have you in charge." The policeman came, and was met by an apology from William for letting the "poor fellow go." He was overflowing with the milk of human kindness, and his memory will be cherished by the comleft munity. He has many marks of his genius behind him. They are on the corners of buildings, in the windows of public places, in houses of worship, and in

Temples dedicated to the Most High God.

We, his co-religionists, often speak of a future association with those we love. We will again meet with Brother Morris. He kept the faith, and of such it is promised they shall have eternal life.

I pray that the spirit of peace and comfort, like the gentle dews of heaven, may rest upon the wife and children of Brother Morris.

ELDER GEORGE HAMLIN

read an address written in behalf of the fellow artists of the deceased. It expressed their sentiments towards him in a manner to prove the high worth they ascribed to him. It praised in the highest terms, his talent as an artist, and his qualities as a man.

ELDER C. R. SAVAGE next made a few remarks. I always feel in the presence death, the ma jesty of the Eternal God; and I feel this sentiment with greater force when in the presence of the death of one I love. When "Billy," as we always called him, was a little school boy, he displayed remarkable talent in drawing; and when I gaze upon some of his work, and note the rapid improvement he was making, I am impressed with the belief that we have lost a really great artist. Brother Morris was not given to the sentiment of money-making, but he was devoted to the good, the true and the beautiful. He probably never would have become great through wealth, but he was great in the hearts of the people.

APOSTLE JOHN W. TAYLOR spoke as follows: My dear brethren and sisters: I took my seat in the congregation this morning, prefering rather to listen than to make any remarks, feeling that I could enjoy an hour or two much better in silent thought and listening to the remarks of others, than by making any remarks myself.

I have known Wm. C. Morris, or "Billy," as he is known among his associates and friends, ever since I was a small boy. I have always had a high regard for him. He was one of the most modest, unpretentious men I have ever met during my whole lifetime. And in thinking of Wm. C. Moris, I always put him down on the list of those who are meek and lowly of heart.

will be cherished by the community. He has left many marks of his genius behind him. They are on the corners of buildings, in the windows of public places, in houses of worship, and in he most sacred structures of all—

went into the canyon or the mountain, he would always admire the evergreens, and the crystal streams, the beautiful, snow-crested mountains, towering toward heaven. There was no color God has placed in the variety of flowers but what brought forth bursts of admiration; and in this, I have alway thought I was comparatively deficient—in admiring the creations of God.

I desire to say that William C. Morris was a man who, had he been permitted to live, would have excelled in his art. And I also desire to say unto the Latter-day Saints that all the works of man, like paintings upon walls and canvass, and in the Temples of our God, will fade away like other things created of man; but that which is created of God, the spirit he possessed, will last for ever. I say a man might become the greatest artist the world has ever troduced, and spread upon canvass the beautiful sun in all its splendor, the grandeur of the stars in the dome of heaven, and the glories of heavenly bodies; he might attain to all the perfection possible in painting the tints of the rainbow, the color of the flowers, the trees of the forest, and all the creations of God, in such splendor as to deceive us; and the snow-crested hills, and the heavenly tints of the clouds in an evening sky; yet, if that man fails to accomplish one thing, he falls short of the greatest blessing any human being can enjoy; and that is if he fails to spend a little time every day of his life in coloring the great picture of the future that is before us; he fails in his mission here on earth.

I have gone into the studio of Wm. C. Morris, in his private life, and found him spending a portion of his time, every day he was not engaged for others (which probably never came to the knowledge of his friends), in painting a beautiful picture for himself. It is one of the grandest designs ever conceived in the mind of man, in which was planted beautiful trees, in all their foliage and healthful vigor; lovely gardens, vineyards, figures of human beings, and all the most holy thoughts associated with heavenly things were here represented. I beheld on one side of the picture a place where there was to be no weeping and sorrow, no trouble or distress, but where union and love met together, and where charity and forgiveness kissed each other. I beheld the glories of the creations of God in their supernal beauty, where children of God labored for the good

125

Whenever he had any time, he was working on this picture, which seems to be but a beginning, and which will lead him on to the highest achievements of man. I say, these paintings here on these walls will fade and sink away; but he has eugraved upon the canvass of this life and the future, upon his heart, and upon my heart, and upon the hearts of us all, the creations of God that will never fade away. They will last forever. And while he has been working upon this great scene, through the shadows of the trees of death a bright and glorious light has shone in magnificence and splendor upon his picture, and today he has finished it.

I behold this plainly before me. I know there is no human artist who can excel that painting, for upon the great canvass of the future is it placed, there to remain forever as a monument of beauty and grandeur, where in the resurrection of the just, in the morning of the righteous, we will behold it, and it will not be excelled by any workman or master hand. It was wrought by a master hand, a finished workman, that man cannot approach—and that picture is "eternal life."

No man can be more than good, and Wm. C. Morris was a good man. I desire to say that all who keep the commandments of our God here on the earth are building a future, a picture which will remain. And Brother Morris has not finished his work, but according to the revelations of Jesus Christ he will go on in learning and gaining intelligence, and will there go on unto perfection in his art, even as our Father in heaven is perfect. Wm. C. Morris will become an artist, not only of painting upon the canvas, but when worlds are to be created he will associate with the gods, and sit in council in planning and beautifying worlds that are to be peopled; he will assist in beautifying and designing worlds as they roll into existence.

There is no attribute placed in man, but what will be further and more perfectly developed in eternity; and if Wm. C. Morris was capable of beautifying our homes and places here, with his limited means, what may he not be able to perform as he goes on in perfection in the things of God?

Brother Morris was a good man. My heart always went out for him. I know he had a kind and sympathetic nature; and while I have the privilege of expressing my feel- he passed away while still a young

memory of Brother Morris; may the Lord bless his family, comfort their hearts, and make happy the home of those he has left behind. And let us take upon us the responsibility that was formerly upon him, and see that we truly appreciate and follow the sentiment:

The widow's heart shall share my joy, The or; han and oppressed

Shall see I love the sweet employ

To succor the distressed. May God bless you all, and the family of Brother Morris, that they may grow up walking in the footsteps of him who has left us, doing the works of righteousness, that they

may be raised up in the morning of the first resurrection, and be able to mingle with their husband and sire throughout all the ages of eternity; is my prayer in the name of Jesus Christ. Amen.

APOSTLE H. J. GRANT next spoke very briefly. None of us can do any more than be good, and that Brother Morris led the life of a good man, and was kind and charitable, all will agree who knew him. None of us can say or do anything which will add to or take from Brother Morris. He has set us an example worthy of being followed.

APOSTLE F. M. LYMAN said: My acquaintance with Brother Morris was but slight, yet I feel justified in saying that I endorse what has been said of him.

That we may remember where Brother Morris is, I will read the 11th and 12th verses of the 40th chapter of Alma-

Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of al men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, &c.

That is the state of Elder Morris. His troubles, cares and sorrows are ended. Around me I see today a new departure-the draping of these stands in white. This I commend to all Latter-day Saints. ₩e clothe our dead in white, not in blackness. It is not such a serious thing to die, especially for the righteous; and it is proper that we should die when our work is finished. Many men might live a hundred years and not accomplish as much as Brother Morris did. Yet

lived the life of a Saint. He was a jewel of the first water, and his family and friends may well be proud of what he has accomplished. His works will not fade as rapidly as we might suppose; but his most enduring works have been wrought in the hearts of the Latter-day Saints. I pray that God may bless his family, and that they may be abundantly consoled. His works have been seen and admired by tens of thousands, but he was so modest and retiring that not many of his admirers knew him personally.

PRESIDENT ANGUS M. CANNON

said: It is with diffidence that I arise before you to add a few words to what has already been said, regarding our departed brother. When the sad tidings reached me, I remembered the parting that took place between Brother Morris and myself; and as he said to Brother Nicholson, so he remarked to me. He bade me "Good-bye." When he told me the object of his visit to the east, I remember the emotion that sprang up within me; and I regret that I did not tell him the sorrow I experienced at that time; yet I could not say "Brother Morris, don't go," as I knew his desire was to go and improve himself in his art, that he might be more useful and skillful, and do greater justice to the sacred edifices we purpose erecting and are erecting.

When I heard of his departure from this life, I thought of the gloom and sadness that would enshroud his family, and how farreaching his absence would be felt and experienced by this community.

There is no edifice that he did not improve, if he had opportunity; and I am reminded of the blighting frost that descends upon the earth, the grasses and flowers. When I used to cross the land bordering "Dixie" called the "Black Ridge," I used to behold the frost-blighted flowers, the grasses, and the frost decaying the vegetation on the mountains. The foliage of the trees was gorgeous but it bespoke death. But Wm. C. Morris was the opposite of that. Whereever he created a color, or produced atint, it bespoke life. He would adorn and make beautiful the things that surrounded him.

He was never so happy as when he could leave his wife in smiles, and make his children contented. He adorned his surroundings and made the humblest of children happy and glad. He was a man, the opposite of evil-never happy save when he was making others happy. ings I will say, God bless the man. His was a fine art soul. He But death has vanquished him; the

his spirit executioner has called hence from where it came, while his remains are today before us.

He is now with the spirit of Joseph and those whom God has called to aid Him on the other side. He is among the happy faces who once received of his tender care here. While we may contrast the new an 1 strange faces that are coming from that sphere to earth, he meets with kindred spirits who are familiar there and these new faces coming here, and also those who leave us, add strength to us here. How happy we should be when we think of the joy and pleasure experienced in familiar faces meeting together in the spirit, increasing our power with the heavens, as has this departure of our brother whose remains lie before us.

May the hallowed influence of God continue in his home. May the spirit of peace rest within the heart of his wife, and bless his children. He leaves a wife who can look forward to the time when she can meet and rejoin him in heavenly mansions, where the union once existing here, will be perpetuated in more purity and holiness than ever could be here. He took pleasure in beautifying his home here and making it pleasant and gratifying for his wife; and now he has gone there to prepare a mansion of beauty and grandeur that will eclipse his efforts here as will his labors there, excel his labors here. His hand is still extended, the same sweet smile is upon his lips, and he is hopefully looking forward to see his wife and children emulate his virtues and follow his example, which made him good and loved of us all. May the peace of heaven be unto those who shall be kind to his family, tender to his loved ones, and may his characteristics, which were to make his loved wife happy and his children contented, still be with them. For he would do nothing that would bring sorrow or unhappiness upon his wife. He would never make his wife unhappy to produce his own gratificationthat I am a witness of.

He loved his wife as only a loving and devoted man is capable of loving a woman. He loved the commandments of God, the sacred covenants revealed to us, and the principles of truth.

I feel to say, may the blessings of God be upon his wife and children, and lead them in the path that shall

upon the earth and assist in the banishment of those influences that bring misery, wretchedness and unhappiness. May the day dawn upon us as a people when we may increase in all that is good, kind and pure, in our conduct and treatment of one another, that we may be as unselfish as was Brother Morris. that we may be prepared to pass under the scrutiny of our God; that we may be faithful stewards, worthy of our loved ones, as he, Brother Morris, is worthy of his. May peace attend his wife and family, and the love of God enshroud his home as when he was alive; and may he not be blighted in his hope, but in the due time of the Lord receive his loved Dianthe and his children, and may they dwell eternally with God. May the memory of his virtues and noble deeds be looked upon with love by his family and the kindness with which he was wont to bestow still be administered by other hands, so that his joy will be full, is my prayer, in the name of the Lord Jesus Christ. Amen.

The choir sang:

Rest spirit rest

Benediction was pronounced by Elder Joseph Horne.

The congregation were given an opportunity to view the remains, as they dispersed; after which the pall bearers bore the casket to the hearse, which was followed to the cemetery by a long cortege. At the grave the choir rendered a hymn, and Elder Robert Patrick offered the dedicatory prayer.

FROM THE CAPITAL.

Our national legislators have not yet quite recovered from the effects of holiday relaxation. Congress re-opened, as per adjournment, on the 2nd inst., but has, so far, done business without a quorum. It is feared that this will be a common condition during the remain_ der of the Fiftieth Congress, and, therefore, little important legislation will be effected unless members of both political parties are agreed upon the measure. The Republican minority can block the wheels of business by the cry of "no quorum," if their oppoments do not show up in better force than appears probable at present. By this means it is thought the way will be hedged up against the admission of territories, as it is well understood that the Republicans

want the prestige of making four new States early in the Fifty-first Congress. Mr. Springer's introduction of bills to admit Idaho and Arizona was a mere matter of form, the bills going to the Committee on Territories, where they will probably repose in peace. There is not any likelihood of action upon those Territories during the present session, and not much probability of anything definite being done for them in the next.

It is amusing to see how the rival candidates for the speakership of the next Congress watch each other, and keep within sight and earshot when there is any appearance of canvassing or button-holing with personal designs. Reed, Cannon and Burrows are the most alert, and each avows himself desirous of the place, without any humbug denials or delicate protestations. This is at least honest, and so far preferable to polite pretense.

The bill introduced by Mr.Springer for a constitutional amendment to make the offices of President and vice-President elective direct from the people is a worthy proposition, but stands no show for passage at present; and as it contains some cumbersome provisions as to the 4 ratio of presidential votes, it is not very likely to receive strong sujport. The electoral college arrangement is a clumsy method, and a popular vote in all the States and Territories ought to elect the chief magistrate of the nation, without any intervening body or machinery. The bill makes the presidential term six years and forbids a second term. Mr. Springer wants new names for new States. South Dakota he would call Winona, New Mexico, Montezuma, and Washington, Taco-He does not propose any ma. change in the case of Utah. But Oklahoma, as he entitles the new State he wishes to carve out of the Indian Territory, is his pet project and his especial hobby horse which he trots out on all possible occasions. He will probably not ride it to victory this year.

One petition asking that Utah be not admitted as a State has been presented, and of course more It was introduced will follow. in the Senate, read, and sent to the Committee on Territories, which was tantamount to putting it in a pigeon hole or a waste basket, and like other documents of a similar character was simply a waste of make them love us as he loved us; prefer no action at this session time and paper. It only served to that shall make them love God as he if they can avoid it without give the cold-souled Edmunds the has loved God; that they may live appearing to oppose, and that they opportunity to make a sarcastic re-

127

mark about the improbability of anything of the kind protested against occurring at this session of Congress. It is well understood how these petitions are prepared and signed, and they have no more effect than blank sheets tied up in a bundle.

The weather, that inexhaustible subject of intellectual conversation, is and has been splendid. Except an occasional rain it has been charming. Clear skies, warm sunshine and balmy air. New Years' calls were numerous and the leaders of fashion kept open house with refreshments ad *libitum* and a stereotyped smile for all well-dressed comers, the ladies receiving in "full dress," most of which was on the floor.

The Supreme Court of the United States, as is well known, is overcrowded with work, and the cases before it are so numerous that in the ordinary course of adjudication the latest cases on the docket will not be considered for several years. The docketed cases now number 1,463. About 450 is the average number disposed of during each term, and the average increase is about 200 a year. There is no remedy for this but by Act of Congress, and little disposition is manifested in that body to afford relief. A bill introduced by Senator and ex-Judge Davis passed the Senate at one time but went no further. It proposed eighteen additional circuit judges, and to raise the minimum limit of money involved in a case before the Supreme Court to \$10,000. George Ticknor Curtis once proposed to relieve the Supreme Court of all patent cases and send them to a Patent Court of Appeal. That was a good suggestion but has never been seriously and practically considered. The Davis bill would answer the desired purpose, and may be revived during the next session of Congress, when the republicans expect to have their own way in legislation.

A large number of "school marms" in excursion parties visited Washington during the holidays. They were a bright, intelligent looking body of women, and went about their sight-seeing in a business-like manner. During their inspection of the Capitol one party took seats in the House of representatives-it was during recessand all but two sat on the Republican side, and commenced to make fun of the twain on the other. But these, pointing to the picture of

the chamber, said they were in good company and with the Father of their country thought they were on the right side after all. A little fiveyear-old girl in the party went around reading the names on the desks, such as Hon. S. S. Cox, Hon. Thomas B. Reed, Hon. John T. Caine, etc., and seemed considerably puzzled. Running up to a gentleman she asked, "Can you please tell me why all the boys in this school are named Hon.?" The little miss was duly enlightened, her informant being Hon. Ezra B. Taylor, who is always in the House, except on Sunday, after half-past 9 o'clock in the morning and until the evening shades appear.

There is quite a breeze here the negligence in the over State Department concerning the pardon of prisoners. At the White House everything acted upon is promptly forwarded to its proper department, and a perfect record is kept of the disposition of each case. But frequently papers are mislaid and cases delayed in the State Department, causing no end of trouble and distress. Pardons are granted and, instead of the lookedfor release being made at once, the warrants are held in a heartless way, and sick and dying prisoners are detained in confinement because of the tardy unwinding of official red tape. One poor cripple, pardoned December 21st, was still in prison in Virginia at New Year's day, and other similar cases are coming to light which arouse a good deal of indignation. By the by, it should be understood that the release of Bishop A. A. Kimball was brought about by the kindly intervention of Judge Judd, who passed sentence upon him. He imposed but a light penalty considering the charge, because he saw that the defendant was in bad health; and learning by a dispatch from Marshal Dyer that Mr. Kimball was in a dangerous condition, the judge promptly wrote a personal petition for his pardon, which he forwarded to Delegate Caine, who at once endorsed it, obtained the signature of Attorney General Garland waiving further formalities, and presented it to the President, who acted upon it without delay. The Department of Justice telegraphed news of the pardon, and as the Marshal and Warden in Utah have more humanity than devotion to dry formalities, he was liberated without waiting for papers that might be detained through official lethargy here. Of course the to George Washington on their side of dispatch from the Department of

Justice authority. was reliable Judge Judd is entitled to credit for this act of kindness to a suffering prisoner, and Marshal Dyer also for his share in the proceedings.

Those Idaho prisoners recently pardoned and released from Sioux Falls received executive clemency to relieve them from the shameful and illegal punishment of penalties for one offense. two They were convicted of unlawful cohabitation and adultery, when the latter offense was really covered by the former. This is how it is under-The Department of stood here. Justice and the Executive of the Nation agree on this, whatever the wise judges of Utah and Idaho may think to the contrary. It was not designed by the framers of the law to inflict double punishment on an offender, even if he is that terrible irritant to pharisaic puritanism, a polygamist." "Mormon Everv lawyer here whose opinion is asked as to the legality of this piling on of penalties is emphatic in condemning it utterly. The same with that cruel and inexcusable Utah judicial practice of forcing a woman under threats of imprisonment to disclose the paternity of her child, when she is liable to prosecution herself or the testimony would expose her to public reproach. This excessive zeal in the enforcement of a special law, it is thought, has been carried to the verge of official fanaticism and the appearance of judicial spite.

Bishop J. P. Newman. known in Utah as "Leviticus xviii, 18," formerly pastor of the M. E. Church with the chimes, has been re-visiting his old particular sphere, and has been cordially received among his friends. He and his wife have been the guests of Senator and Mrs. Stanford, of California, at whose house a reception was held in his honor yesterday. The new Bishop wears his honors proudly, and fills his office with much ability. He is a popular preacher and far above the average. The District of Columbia is reducing its public debt, its sinking fund being something more than a name. Since July,1878, it has been shaved down \$3,970,100. But those who think a bonded debt a benefit to a town or a nation need not be discouraged at this. The District still owes the comfortable sum of \$20,142,050, which would make a number of fortunes for several reasonable individuals-a simple twentieth would be quite satisfactory X.

WASHINGTON, D. C., Jan. 4, 1889.



NO. 5.

SALT LAKE CITY, UTAH, SATURDAY, JANUARY 26, 1889.

VOL. XXXVIII.

IF I SHOULD DIE TONIGHT.

If I should die tonight My friends would look upon my quiet face, Be ore they laid it in its resting place. And deem that death had left it almost fair; And laying snow white flowers against my

hair. Would smooth it down with tearful tender ness.

And fold my hands with lingering caress Poor hands, so empty and so cold tonight!

If I should die tonight My friends would call to mind with loving thought

Some kindly deed the icy hand had wrought; Some gentle word the frozen lips had said; Errands on which the willing feet had sped The memory of my selfishness and pride, My hasty words, would all be put aside,

And so I should be loved and mourned tonight.

If i should die tonight Even hearts estranged would turn once more to me,

Recalling other days remorsefully. The eyes that chill me with averted glance Would look upon me as of yore, perchance Would soften in the old familiar way; For who would war with dumb, unconscious clav?

So I might rest, forgiven of all to night.

Oh, friends, I pray tonight Keep not your kisses for my dead, cold

brow The way is lonely, let me feel them now.

Think gently of me; I am travel worn;

My faltering feet are pierced with many a thorn.

Forgive, O hearts estranged, forgive, I plead!

When dreamless rest is mine I shall not need

The tenderness for which I long tonight. ROBERT C. V. MYERS.

LECTURE.

ON TUESDAY evening, the 11th inst., Bishop O. F. Whitney lectured in the Social Hall, Salt Lake City, under the auspices of the Students' Society of the Salt Lake Stake Academy. Subject, "God in the Affairs of Men and Governments." There was a crowded audience, every available seat being occupied, and the lecture was listened to from beginning to end with

After a few prefatory observations, Bishop Whitney proceeded to say: The idea of this lecture, if I may call it a lecture, was suggested to me by a conversation that took place between two of the Elders of the Church of Jesus Christ of Latterday Saints, the gist of which was this: One of them contended that God, while He might be, and undoubtedly was, in the great things which happened in the midst of mankind, in important events, such as the rise and fall of nations, in great political changes and vicissitudes which are taking place, and have taken place from the beginning until now; while He might, perhaps, inspire a religious reformer, an inventor, or the discoverer of some great truth which is born to bless humanity, He was not in the small things, and that many incidents occurred in the history of man of which God took no cognizance whatever; that He was above noticing little things, but was behind as the propelling power of what men call great things. The other Elder opposed him in this view, and used among other expressions in reply, these forcible words: "Brother So-and-So, if you have not yet learned that God is in all things, great and small, it is my humble opinion that you have a great deal to learn."

Now, suppose we analyze the po. sition of the former speaker for a moment. Suppose we ask ourselves the question: Whence come the great things of history-whence come those mighty happenings that shake the earth with their thunder -that attract the attention of millions and will not be ignored? Whence comes the mighty avalanche that sweeps from the hill-top, crushing and grinding and carrying all before it, filling the gorges and the canyons and valleys below? Does the closest attention by all present. It not come from the massing of might be termed respectable dimen-

flake upon flake? Does it not come from the tiny snowball, started as by merest accident from the mountain tops, but gathering its congenial element as it goes, until in the all-powerful avalanche it thunders down the mountain side, and carries away all opposition in its path? Can we say that God is in the avalanche and not in the snowflake? Can we say that God is in the ocean and not in the dewdrop? Can we say that He is in the globe, the continents and islands of the earth, and not in the tiny grain of sand which, many times multiplied, goes to make up the solid earth on which we dwell? Can we say He is in the thunderbolt and the storm and not in the ripple of the stream, and the twitter of the birds? Small things, it appears, are the seeds of great things. The acorn may be tiny, but it holds within its little shelf the germ of the great and spreading oak, under whose boughs the beasts, and man himself, may seek shelter; while the fowls of heaven lodge and make their home amidst its branches. Is God in the oak and not in the acorn? We may take all the great events of history, all the mighty happenings in the midst of mankind, and we can trace them back to small beginnings which, though they be despised and overlooked by man, are great and important in the eyes of God.

We are living in an age which is promised to eclipse in importance, in grandeur and magnificence, in civilization, in learning, in power, and in glory, all ages that have preceded it; the dispensation of the fulness of times, which has been compared to the ocean, into which all the rivers and rills of past ages will run. But what was the beginning of this dispensation? How did God commence this great work? It has now assumed what

acknowledge that Mormonism has passed that stage in its history when it can any longer be permitted to pass unnoticed, when men can any more afford to ignore it and overlook it. It is marching on to its triumph, to its victory, which has been decreed and destined from the beginning of time, from before the foundations of the world. But how was this work begun? A humble farmer's boy went out into the woods one day and asked God for a blessing. His mind was torn with doubt, with perplexity, with questionings as to which of all the religious creeds of Christendom was the true one. He was a seeker after truth, and this was the favor he asked of the Almighty-for he believed there was a God-and he believed that God would answer prayer; that he had but to put into practice the advice of the apostle, "If any man lack wisdom le him ask of God, who giveth to all men liberally and upbraideth not and it shall be given him." Joseph Smith believed this; he had that living faith which God could not deny. True he was only a boy-he was only a little one-a tiny speck of mortality, one among millions and millions of God's creatures. But he was not satisfied with his spiritual condition; he desired to know more; and he believed that the Lord would give him what he sought. He did not believe, as the Christian world asserted, that the heavens were closed, that God no longer spake to man, but he believed in the God of Abraham, Isaac, and Jacob-He who never changes, who is "the same yesterday, today, and forever." He bowed in humility before that God, and that God answered his prayer.

This work began with that humble boy, and on the 6th of April, 1830, six humble persons met together and organized the Church of Jesus Christ of Latter-day Saints -the germ and nucleus of a work before which the glory of the kingdoms of this world will pale as pales the starlight before the morn. This may seem boastful. This would appear presumptuous in the eyes of the world. They have so long been in the habit of leaving God out of the question, of putting Him away (for though many "draw near to Him with their lips, yet their hearts are far from Him") and in the political world especially it has become so fashionable to shut God out mother's word, because her mother from all participation in human affairs, that it seems absurd to hold speak one thing and mean another. Chaldees' excellency-Babylon the

sions, and the world is beginning to such views as those which I have expressed. And I am sorry to say that this leaven of doubt, of uncertainty, of infidelity, is making inroads into this very work of which I speak. Hence we hear now and then an Elder asserting that God is in the great things but not in the small.

> Is this the God of whom His Son Jesus testified when He sent His apostles forth to preach the Gospel, when He told them to take neither purse nor scrip, nor two coats, but to go forth trusting in God for their daily bread? Is He the Being of whose care and providence it is said: "The very hairs of your heads are numbered?" and "Not a sparrow falls to the ground without your Father's notice?" Is He the God whom Jesus meant when he said: "Consider the filles of the field how they grow; they toil not neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these?" "If, then, God so clothe the grass, which today is and tomorrow is cast into the oven, will He not also clothe you, O ye of little faith?" Is this a God who is not in the small things, a God who can "hear the young ravens when they cry;" a God whose ears are saluted with the shouts of armies and the hosannas of mighty multitudes, and yet can turn to hear the prayer of a little child?

> I want to relate here an incident that happened to one who is near and dear to me-my mother. In her early childhood, her mother, on leaving the house one day, warned her not to meddle with the dishes on the table, "for," said she, "if you break one I shall have to whip vou." Her mother was a woman who kept her word, whether she promised good or evil, whether it was a present or a penalty. She was in the habit of faithfully executing what she had spoken. When she had left the house, her daughter, possessed of that spirit of mischief to which children are so liable, did exactly the thing that her mother told her not to do, and by letting the table-leaf fall she broke several of the dishes. Now in the days of poverty of the people of this Church this was a heavier loss than perhaps many of us know how to The little girl was appreciate. terror-stricken; she knew her mother would whip her; she knew it because she had confidence in her was a woman of honor who did not

But the child thought of her Father in heaven; of her eternal Parent, and she went to the bottom of the orchard and bowed down under an apple-tree and asked God-who rules the earth and holds in His hands the destinies of men and nations-to soften her mother's heart, that she might not whip her. She sprang up filled with joy, with peace, for the Holy Ghost had testified to her that the threat would not be fulfilled. Her mother returning and seeing what had happened took her child into another room for the purpose of lecturing her and then giving her the promised punish-ment. But she found that her arm was paralyzed, that her heart was melted, and she could no more lift her hand to strike the child than she would have raised a knife tor the purpose of taking her daughter's life. Yet "God is not in the small things, only in the great." This anecdote was told by my mother's father, Heber C. Kimball, in the theological school in Kirtland. before the Prophet Joseph Smith and many of the leading Elders of Israel, and they wept like children: for the subject which had been up for consideration was "Faith in God, and of what does it consist?" Joseph, who had a heart as tender as a child's, wiping away the tears from his eyes, said: "Brethren, I could not tell you any more what faith is if I lectured here all night, than has been illustrated in that simple anecdote told by Brother Kimball. It is well timed; that is what I mean by faith." Yes, this is faith; the honest conviction of the humble, child-like heart, going to God, not with high-sounding words and swelling phrases, but asking Him in simple language for the desire of the soul. But the world despises such things, and, as I have said, they have nearly shut God out of the question.

The spirit which animates this world is the spirit of egotism, of selfishness, and a desire to claim the glory which belongs unto the Maker. It is the spirit which animated Nebuchadnezzar of old, when walking upon the walls of Babylon, viewing that magnificent city, with its hanging gardens, one of the wonders of the world, with its hundred brazen gates, with its lofty walls, so thick that several chariots could ride abreast along the top thereof-so splendid a city, so impregnable a fortress, that it seemed to laugh to scorn the power of every foe, and was called the "glory of the

130

great." Nebuchadnezzar walked upon the walls of this city, and communed with himself in the pride of his heart in this wise: "Is not this great Babylon which I have built, for the house of the kingdom, by the might of my power and for the honor of my majesty?" He had been warned a little time before in a dream, which was interpreted by Daniel, the prophet, of the danger of giving way to the spirit of selflaudation, forgetting that God ruled in "the kingdom of men," and that He had power to give that kingdom to whomsoever He would. In his dream he saw a tree which was great and mighty, waving its lofty branches covered with magnificent foliage, filled with fruit which was meat for both man and beast; the top of which tree reached to heaven while its branches overspread the earth. While surveying it he heard a voice from heaven say, "Hew down the tree, and cut off his branches, shake off his leaves and scatter his fruit," etc. "Nevertheless, leave the stump of his roots in the earth," etc. The interpretation of the dream was this: That Nebuchadnezzar was the tree which he had seen in vision; for at that time Babylon was the universal empire; it had broken in pieces all the nations of the earth. It was called the "hammer of the whole earth," for this reason. And wherever the beasts of the field roamed, or the towls of the air lodged, or the children of men dwelt, Nebuchadnezzar was the great king of all. Even the covenant people, the house of Israel, had been commanded to bow their necks to Nebuchadnezzar, whom the Lord at that time called His "servant." But he forgot that God who had made him great, and, like the politicians and rulers of today, the kings and presidents and magistrates, and mighty men, he imagined that he had done all this that he had conquered the earth, that he had built this magnificent city; and as Napoleon in later times exclaimed: "I am France;" so Nebuchadnezzar declared: "I am Babylon the Great."

When he had uttered this vain boast, a voice fell from heaven, saying: "O, King Nebuchad nezzar, to thee it is spoken. The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the

whomsoever He will." And it was done. Nebuchadnezzar, to his credit be it said, was converted; and when the "seven times" were expired, and he had suffered this humiliation until he had learned not to take the glory to himself, but to acknowledge the hand of God in His greatness, the kingdom was restored to him; and he gave thanks unto the Lord, and acknowledged that He was King of the earth as well as the King of heaven.

A strange feature of this fact in history is this: That though this great man-for he was a great man -was filled with pride, with vanity, with selfishness and ambition, yet God had deigned to call him: "My servant Nebuchadnezzar;" and by the mouth of His Prophet Jeremiah had commanded His chosen people to bow their necks unto the yoke of this king of Babylon. And it was to be "well with them" if they did so; but if they sought to ally themselves with the king of Egypt disaster and misfortune would follow. We all know how this was fulfilled: Jerusalem was taken, the city was destroyed, the temple was despoiled of its gold and silver vessels; the king of Judah, the princes and priests and many thousands of the people, who were not slain, were carried captive in chains to Babylon; because they hearkened not unto the voice of the prophet, to bow their necks to the yoke of Nebuchadnezzar, the servant of the Lord. Daniel the prophet, who interpreted that dream of this king's, and other dreams which he had, was one of the princes of the house of Judah thus carried into captivity. This sets us thinking. Nebuchadnezzar the Babylonian king, a servant of the Lord? The Lord called him so; and what is more remarkable, the man who was raised up to wrest from the dynasty of Nebuchadnezzar his kingdom in the reign of his son Belshazzar-Cyrus, the Persianwas predicted 150 years before he was born, by the prophet Isaiah, who says concerning him: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him, and I will loose the loins of kings to open before him the twoleaved gates; and the gates shall not be shut." Here was another man. supposedly a heathen, not of the house of Israel, whom the Lord condescends to name by name before he was born, and calls him not simply, "My servant," but "Mine anointed." And yet some men tion of the world. For I was hungry kingdom of men, and giveth it to think that God does not reign on and ye fed me; I was thirsty and ye

earth. We are looking forward to the time when He whom we know as King of kings will come to take the reins of Government-He whose right it is to reign. We speak of that time and we look forward with joyous anticipation to that great reign of righteousness and peace of a thousand years duration, when God will rule over the earth, when Christ will be king. It appears to me, brethern and sisters, that God is the king of this earth now, that He is ruling over the earth, and always has ruled over it, and that He rules through the instrumentality of men. And the sooner we recognize this fact-though by no means do I intend to depreciate or disparage the other idea, the visible reign of the king of kings-that God is now king of this earth, that He now holds the reins of government and that kings and presidents, and magistrates, and judges, and congressmen, and cabinets hold their places by His Royal permission, the sooner we will arrive at the solution of a great truth.

We Latter-day Saints believe in the Priesthood-in the power which holds the right to rule and govern all things. This is what Priesthood means. It means nothing more op less. Priesthood is the power of God; it is the authority by which He rules in the heavens above and on the earth beneath. Gods and angels are the members of this grand brotherhood--this masonic fraternity of the heavens. On earth, what we term the Priesthood are certain ones whom God has chose to represent Him-His servants, whom He has ordained as His ambassadors, and sent forth to act in His name and by His authority. We recognize this truth -that when a man has been commissioned of God and represents Him, the acts of that man are just as valid and binding as though God himself were the actor. We are told that a time is coming when this great King of kings of whom we have been speaking, will come in His glory to reign upon the earth, and before whom, when He sits upon the throne of His glory, will be gathered all nations, and He will divide them as a shepherd divideth the sheep from the goats. The sheep He will place upon His right hand and the goats upon His left; and He will say to those upon His right, "Come ye beloved of my Father, enter into the kingdom prepared for you from the founda-

181

gave me drink; I was naked and ye clothed me; I was sick and in prison and ye visited me." "Lord," they answer, "when did we see thee hungry, thirsty, naked, sick and in prison and did these things unto thee?" The Lord replies, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Then will He turn to those upon His left hand and say, "Depart from me ye cursed, ye workers of iniquity; for I was hungry and ye fed me not; I was thirsty and ye gave me no drink; I was naked and ye clothed me not; sick and in prison and ye visited me not." Then, they, anxious for an excuse will protest, "Lord, when did we neglect and fail to do these things unto thee?" "Inasmuch as ye did it not unto the least of these, my servants, ye did it not unto me." Now, that tells just as plainly as it can be told, the power and authority which are vested in men who bear the Holy Priesthood, who have been chosen from the foundation of the world, as the ambassadors of God on earth, and come to represent Him in the midst of mankind. And as the world treats them it treats Him who sent them. We cannot consistently say to the forerunner, "Thou art an impostor, begone," or crucify him, or stone him, or trample on him, and yet throw open our arms and welcome Him whom he foreruns. Whatsoever we do to a servant of God, be he an Apostle or a Deacon, we do it unto the Lord Jesus Christ. And that is what Priesthood means.

Now the Lord has been minding His servants to this earth from the beginning, and it has happened just as was told in the parable of the lord and the vineyard. The kingdom of heaven is likened unto a certain lord who placed his vineyard in the hands of his servants and made them stewards over all that he possessed, and then took his journey into a far country. By-and-by, thinking it time that he should reap some of the harvest, some of the results of the working of his vineyard over which he had placed these stewards, he sends unto them one of his servants, and they beat him and maltreat him and send him away bruised and bleeding. Again, the lord sends another servant, and they stone him and trample on him, and treat him in like manner. Again and again he sends, pleading with them to give the lord his own, and they abuse all whom he sends. Then the lord says: "I will send my son; surely they will respect world was, and among all these mounting up to heaven to blot out

him; they will see in him my image, and they will receive him as they would receive me." But they take him, the son, the heir to the estate, and put him to death. Then the lord comes in his vengeance and calls those unrighteous stewards to account, and casts them into outer darkness, where there is weeping and wailing and gnashing of teeth. In this little parable is told the history of the world in a nutshell. The people of this world, the great and the mighty ones, have said in effect: "We will steal this vineyard. We will evilly entreat the servants of our Lord, and if the heir comes to claim his own we will put him to death, and then we will have his inheritance for our own." That is precisely the attitude in which this proud generation stands today. They have shut God out from their councils, they have barred Him out from participation in human affairs, and have said: "We are masters here. We will take this inheritance, and if God himself comes we will treat Him as a usurper and an invader." But God will come nevertheless, and He will call to an account men and nations to whom He has given this stewardship, and of whom He will demand a strict reckening. Blessed is he who has improved upon the talents which have been given him, be they one or two, or five; but woe unto him who hides his talent in the earth, thinking, because his talent is only one, only a small one, that God will require of him no account. God is in the small things as well as in the great. Of those to whom much has been given much will be required, while from those to whom little has been given, but little will be required. Men and nations stand upon this plane. They are stewards for time; and the nation that misuses its power and the individual who abuses his gifts and privileges, and fails to use his time, his talents, his opportunities, his possessions, for the glory of God and the welfare of his fellowmen will be made to answer at the bar of eternal judgment, where a just Judge will sit upon his case, and demand of him a due return for all that he was entrusted with.

There are reasons why God has chosen certain men to bear His Holy Priesthood. Abraham gives one reason, for God showed unto him the mysteries of His kingdom. Said he, "Now the Lord had shown unto me, Abraham, the intelligences

there were many of the noble and great ones. And God saw these souls that they were good, and He stood in the midst of them and He said, 'These I will make my rulers;' for he stood among those that were spirits, and he saw that they were good. And he said unto me, 'Abraham, thou art one of them: thou wast chosen before thou wast born."" Now does anyone suppose that any power, earthly or infernal, could have prevented Abraham becoming the "father of the faithful"-the head of the house of Israel? Could any mortal power have hindered him from fulfilling his destiny? He came to earth with the blessing and the ordination of Almighty God upon his head-for Abraham was a high-priest after the order of Melchisedeck-he was a prophet of the Most High. And Joseph Smith says that all the prophets held the Melchisedeck priesthood and were ordained under the hands of God himself. Could anyone have prevented Jeremiah from being a prophet, when God said unto him "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations?" Could any human being have hindered, when God had placed upon these men his own hands and ordained them, before the world was, for their great mission? We must not think that prophets and apostles and great men are accidents; we must not think they are children of chance; we must not suppose that the times produce such men; but it is God who produces the time, and then sends the man into it whom he has foreordained.

This is predestination; this is foreordination; and while it does not . destroy human agency, right of choice, individual volition, the power to do right or wrong, it is set and fixed by a decree that is irrevocable, except by transgression on the part of the individual. You may throw a prophet into a dungeon, you may hang him upon a tree; he is still a prophet and a servant of the Most High. You may spit upon him; the world may trample him under their feet; they cannot take from him his Priesthood; they cannot take from him his calling which the Almighty placed upon his head before this world was. All the free agency there is, all the volition there is, all the right of choice and election is circumscribed within the sphere in which that were organized before the man finds himself. There is no

182

the sun, with all of our agency. The man whom you cast into prison in the end. has his agency, according to the narrow sphere which confines him. He may dash his brains out against the wall, he may starve himself, or he may live-he has his agency, according to the sphere in which he moves. But he may not break down that prison wall because of his agency. Neither can man mar or change the programme of Almighty God. All the liberty and freedom, of which we Americans boast so much, and sometimes know so little, consists in this-of going to the right or to the left; of doing good or evil, according to the sphere in which we are placed, and taking the consequences of our infractions upon human laws, or upon laws that are Divine. A man's agency and freedom gives him no privilege to mar the work of his Maker; and all this freedom and agency is bound and confined and circumscribed within the plan and programme of the Almighty.

It is necessarily so. It is essential that God should hold the reins of government: that He should enter into the affairs of men and nations. great and small. Are we to suppose that man's whims and caprices; his narrow notions, his prejudices, his likes and dislikes are ruling or ought to rule this world? No. We are in the hollow of the hand of God-One who is greater than man-and He has fixed the orbits in which our stars revolve, and has set the bounds by which our waves cannot pass. Not a sparrow falls to the ground without His notice, and He cares for the little flower of the field. which He clothes with glory greater than the glory of Solomon, as well as for the proud monarch on his throne. The human soul is of the most value to Him truly; but that does not prove that He is not watching over all. Man may oppress his fellow-man; he may aggrandize to himself greatness and glory that belong to His Maker; he may trample on the truth-for that is in his agency, if he chooses to reject the means of salvation-yet all the time he is hastening on to his final judgment, where he must meet a great and a righteous Judge, and "give an account of the deeds done in the body." No need to be discouraged, ye who love the truth and follow after' righteousness. God is your friend, and He rules the destinies of the armies and the governments of the earth, and all men are beneath His watch-care and providence.

doing its work, and it will triumph

' Truth forever on the scaffold, Wrong forever on the throne; Yet that scaffold sways the future, And behind the dim unknown Standeth God within the shadow, Keeping watch above His own."

But there is more than the subject of the Priesthood, as some men understand it, circumscribed within this question of foreordination and predestination. God is the Ruler over all men, not simply a little handful. He may take that handful and sprinkle it among all nations -for it is the salt of the earth; but we must never forget that He is thus laboring for the salvation of all; and that He raises up from time to time in the midst of the nations, great and noble ones, to teach truth, to expound philosophy, to invent, to discover, to bring to light science and art, all for the welfare and benefit of mankind. Nebuchadnezzar was a servant of God; Columbus was a servant of God, and was promised to this world 2000 years before he was born, as you may read in the vision of Nephi, in the Book of Mormon. God's Spirit moved upon this great man. There was something burning within him -he scarcely knew what-impelling him westward; where lay a continent, waiting to be unveiled, the glorious land of Joseph, where was to be built the Zion of the latter days. Washington was a servant of God, and the power that nerved his arm and fired his soul to fight the fight of freedom; the God who inspired Jefferson and Franklin, and the fathers of our country to declare themselves independent of the mother country, and to found this great nation, where the Church on Christ might be fostered under the broad canopy of constitutional freedom and equal rights, was the same God Who led Columbus to this promised land; the same who sent His Son to die that all might livethe God of Abraham, of Isaac, and of Jacob; the same God who raised up Confucius to the Chinese, Socrates to the Greeks, and Cicero to the Romans; Who inspired George Stephenson to lay the first railroad from Liverpool to Manchester; who inspired Professor Morse, and Thos. A. Edison to bring to light those wonderful inventions-the telegraph and the telephone, for the benefit of mankind. These men were doubtless ordained to do the work which they have done. The kings and rulers of the earth have been ordained to sit upon their Truth may be unpopular, but it is thrones, and they rule by virtue of get her sucking child, that she will

the Holy Priesthood vested in God their Maker, and they rule under His toleration and permission. Some men may act by virtue of the Priesthood in themselves vested; other men by virtue of the Priesthood in those who sent them forth. "The powers that be are ordained of God," says St. Paul; "therefore be subject to the powers that be, until He comes whose right it is to reign, and who will put all enemies under His feet." Joseph Smith says, to clinch the argument: "Every man who has a calling to minister unto the inhabitants of this world, was ordained to that very purpose in the grand council of heaven, before this world was." And then to think that some people imagine that God is only in a portion of human affairs; only in the great things and not in the small; that He is only behind certain actors in this great drama. prompting and overruling their course, and allowing the remainder of the dramatis personae to do just as they please.

Now there never has a nation risen or fallen-never has a great man come up or gone down, but it has been at the decree of God the great Creator. Victor Hugo says that Napoleon Buonaparte was overthrown at the battle of Waterloo by the Almighty. It is a great truth. He says that Waterloo was the hinge of the nineteenth century, and that Napoleon's time had come to go down. It had. It matters not what stone was in the way over which the great man tripped and fell. Give the glory to Wellington, you who will; give the glory to Blucher; but remember that nearly at the close of that terrible day Wellington cried out in the agony of his heart, as he looked upon his slaughtered legions: "Would to God night or Blucher would come!" Blucher came but he came as a fugitive in full retreat, before a French Marshal. Hugo was right. It was not Washington; it was not Blucher; it was God Aimighty that overthrew Napoleon. And He sets up kings and He puts them down, according to the judgment of His righteous will. He permits Congresses to pass laws, or He puts a hook in their jaws and prevents them from passing laws. We need not fear. We are in the hands of God; we Latter-day Saints; a God who never sleeps, but whose watchful eye is over all His children, and who has said concerning Zion, which we are endeavoring in our weakness to build up: "Can a mother for-

183

134

I will not forget Zion. I have engraven her name upon the palms of my hands; her walls are continually before me."

What I want this congregation to believe is that God reigns and not man. I want you to understand that the history of this earth is already written; that it exists in the archives of eternity as a prophecy; and that we with all our free agency and volition, our boasted freedom and independence, are but retracing the characters that glitter on the eternal page. I want you to see that man's highest duty and greatest privilege is to glorify the God who made him; and as the moon and stars reflect the light of the sun, so should man, so does man, reflect the glory of God, the Sun of Righteousness. And if I have said anything that will cause you to carry home this impression, my humble desire will be more than gratified; for I speak for your welfare in the name of Jesus Christ, and, I trust, unto the honor and the glory of our God.

At the close of the lecture a most hearty vote of thanks was accorded Bishop Whitney for his interesting and instructive address.

UNWITTING WITNESSES.

TV.

As to the requirement of an "established Priesthood," the remark applies, of course, to the second, as well as to the first colony of settlers on American soil. The history given in the Book of Mormon of the social and religious status of the Jaredites is very meagre and fragmentary. This is necessarily the case, as in that volume the annals of fourteen centuries are comprised within the space of 138 pages, and some incidental references; still there is sufficient evidence, even in this abridged register, to meet the Marquis' requirement.

The American mound and temple builders were moved by a powerful religious motive. It was this potent devotional feeling that influenced Jared and his brother and friends to move away from the association and influence of the impious Tower Builders and migrate to another country. A service of pious dedication of themselves to Gol was their first act on landing. That this deep interest in sacred matters was perpetuated is certain from the numerous allusions to re-Tigion throughout the history. That a humble farm-laborer; living in an loose its healthy vigor, its ornaments

not have compassion upon the son of there was an organized ecclesiastical obscure village, far away from her womb? Yes, she may forget, but order of both true and false worship libraries and centers of literature. among the Jaredites is shown from the record, for "There frequently came prophets in the land crying repentance unto them." It is also shown that they had among them wicked and secret combinations, copied from olden times, "Even from the time of Cain." The character and aims of these wicked institutions consisted of "secret plans, oaths and conspiracies to commit murder, to obtain kingdoms and great glory." See Book of Mormon, page 586, 8th chapter of Ether.

That these institutions were of a priestly or sacredotal character is plain from the fact that such offices are mentioned often; and one-a high priest-was a regicide. In the latter decline of the nation, Gilead, a war-like and ambitious king, usurped the the throne of Coriantumr. "And it came to pass that his high priest murdered him as he sat upon the throne." (Book of Mormon, page 603.)

Besides these evidences of an organized Priesthood, there are references to idolatry being practiced; a practice inseparable from such an established order. But when we come to speak of the Nephites, the evidences upon this point will be still more conclusive.

The charge of fraud made by uninformed and prejudiced persons, upon the Book of Mormon record, is lacking in reasonableness. It is sixty years since Joseph Smith was engaged in translating the plates. All the discoveries tending to prove the antiquity, works and civilization of the native Americans, and which have electrified the scientific world, have been published since that date. The works published by Bancroft, Max Muller, Humboldt, and others, written previous to that date, do not contain accounts of those discoveries. Those writers treated of the probable origin, classes, manners, languages, etc., of the present tribes of redmen; but there was nothing sent out to the world before 1827-the date that the Prophet received the plates-that could have furnished him the data which his translation contains; and if there had been materials in literary form from which a fictitious fabric could have been formed, he was in no way qualified for such a work. Joseph was neither educated nor of a romantic trend of mind. He was only twenty-two when he was engaged upon his inspired commission. Up to this period he was

The notion that this work is a romance or fabrication of imposture is foolish and absurd. All the elements of fraud, and all incentives to impose on anyone are absent, both in publishing the Book of Mormon, and in the subsequent career of the translator. Like the Savior and the apostles of old, at the very commencement of his divinely appointed career, he entered the deep waters of persecutive tribulation. Fifty times, save one, he was called before prosecuting tribunals; and fifty times, save one, he was acquitted. And when he was npon his way to the fatal goal at Carthage, he remarked to his friends -to his friends—"I am going like a lamb to the slaughter; but I am as calm as a summer's morning." Is this the deportment, is this the language of an impostor?

No one, devoid of prophetic and supernatural gifts, could have written the Book of Mormon, or matter which harmonizes so completely with the present aspect of the Indian races, and the ancient ruins that cover the face of the country. He must have been acquainted with, not only all that had been discovered up to 1827, but also with all the startling revealments made since.

Muller declares that philology is the chief handmaid of archælogical science; and that it has contributed more than any other agent to the success of ethnological researches. The remark was made with special reference to the antiquities of the "Old World;" but it is just as true of the "New." Language, by which is meant the means adopted by individuals, and communities of individuals, to express their thoughts, feelings, desires or information, is not an arbitrary and inflexible provision or structure, which, like a stone monument, remains without inherent power to bend or change itself. Languages are liable to continual change. As the human features alter by growth and development of the frame, so also does the language of a people change by the circumstances and vicissitudes that attend their career. If the career of the race is progressive and leads to prosperity, their language will accompany their growth and improvement, and assume the features of refinement, beauty and elegance. But if the course of a people is retrogressive and declining, their language will and dignity, and become degenerate also. These obvious truths should be regarded while studying, and tracing to their source, the native American dialects.

What the spoken language of the Jaredites was cannot now be determined. Its last accents were lost when the lips of Corian tumr closed in death. It would, therefore, be fruitless labor to attempt to find in existing Indian tongues any traces of words spoken by that most ancient people. We must confine investigations for philological concordances with the Book of Mormon to the discoveries of the most primitive relics of engravings, sculptures, hieroglyphics, pictographs and other written symbols.

The Nephite colony had become modernized with respect to the nations of greater antiquity; they did not speak or write according to the, then, ancient style. Nephi, the probable introducer of the second branch of the Semitic family of languages into America, used what was called "Reformed Egyptian" (Book of Mormon, p. 570). He, and the subsequent historians understood Hebrew also, and would have used it in engraving their metallic leaves, but the Reformed Egyptian was briefer and occupied less space. It is true that the Nephite prophet Mosiah copied the Jaredite records, and he wrote in his native tongue; but it must be remembered that, like the modern prophet, he translated the record by the Urim and Tummim.

A vast amount and variety of engraved and inscriptial matter have been brought to light in America during the last fifty years. Some of the hieroglyphical characters, and which have the appearance of the greatest antiquity, show great skill and refined taste in the artist; while specimens of later date, and to which the general name of pictographs is applied, are clumsy and rude, and show lack of culture and skill. This is accounted for on the principle above alluded to; that literature and the fine arts decline with the increase of national and racial degeneracy.

Some of the pictographic work can be consistently attributed to the ancestors of existing Indian tribes, as this rude style of writing has endless variety.

A book was published recently in London by Remy and Benchly, entitled "A Journey to Salt Lake City," in which appears the following:

covered with sculptures which remind one of those of Egypt; some of the human figures are life size, in-cised in blue granite. The height of some of them would suggest that some disturbence of the surrounding country had taken place since the work was done, as they are thirty feet above the present level of the ground beneath them." (Vol. ii, p. 362.)

Another writer describing engraved relics found in Peru and Chili speaks thus:

"These represent men, some of which are thirty feet high; animals, chiefly dogs and lamas; plants, and inanimate objects. One block of granite 12 feet square, near Macaya, inanimate One block of known by the name of La Piedra del Leon, is loaded with very an-cient sculptures. The most important group represents a struggle between a man a puma. At Pinsodos it is no longer animate objects, but geometrical figures, such as circles or parellelograms that are met with. In the province of Tarapaca. considerable surfaces are paca, considerable surfaces are covered, not only with figures of men and animals, most of them of remarkable execution, but also with characters which appear to be writ-ten vertically. The lines are from ten vertically. The lines are from 12 to 18 feet high, and each character is several inches in depth. Re tween Mendoza and La Punta, Chili, is a large pillar, on which are letters; they represent Chinese, Egyptian characters." (Preor (Pre-his. Am., p. 455.)

In the Argentine Republic, Prof. Laberani discovered inscriptions of objects of various combinations. animate and inanimate; geometrical figures, with lines of dots occuring at intervals in different orders and arrangements, and repeated, thus showing a complete system of written language, purely Oriental in character. Ameghino says: "I consi ler these inscriptions to indicate a complete system of writing, made up partly of figures and symbolical characters; perpetuated far from the district where it first came into existence."

It is certain that in the 16th century, the Peruvians were acquainted with no system of writing. For the ordinary purposes of life they used quipos, strings of varying length, on which were knotted a certain number of threads. The color of these threads, their number and distances from each other, had a significence, sometimes historical, and sometimes mathematical.

Philologists claim that the root and inflection of words proclaim their parentage and origin. A cloud of witnesses testify that indubitable features of the language, manner or sculpture and writing, peculiar to Egypt, and countries of still greater antiquity, exist in "The rocks around Salt Lake are America; and that these symbols lions. Really, the vitality of the

belong to times coeval with the most ancient inhabitants of these countries.

The Book of Mormon testifies that America was first colonized by representatives of those races at the date of building the "Great Tower." The Book of Mormon is sustained and proven to be a true historical record by scientists; but they are unintentional witnesses, which adds weight and conclusiveness to their unwitting confirmations.

"The poet" sang of "Sermons in stones and good in everything." Surely these stones are preaching most eloquent and impressive discourses, and it may be there is good in the stolid prejudices against the Book of Mormon, and its obscurity; for if its contents were better and more extensively known, perhaps the learned ones might not labor so effectively to establish its truth and divinity.

> J. H. KELSON. [To be continued.]

EUROPEAN TOPICS.

When one, sitting down in Central Europe, reads a German account of French politics or a French account of American politics, one scarcely knows which is the worst; and it is quite refreshing by way of relief to take up Prince Bismalck's organ, Der Nord Algemeine Zeitung, and see that there is a commotion of popular leaders in conservative old Germany. For the first time, perhaps, in the memory of "the oldest inhabitant," the working masses are making themselves heard. Also, from time to time, the British press bemoans the degradation of French and American politics; and in this relation it is positively amusing to see with what glee and unction the Daily News makes political capital of Lord Salisbury's blunders.

In Paris, nay in all the capitals of Europe, the success of the Russian loan is the "topic" of the hour. There has been no financial event so notable since the paying of the German indemnity in 1871. Then France was so harried by the Sedan and Commune reverses, that she threatened to be among the bankrupt nations. The result of the subscriptions in 1871 was the glory of France and the remorse of Germany; for it was then shown that so far as patriotism and money are concerned the German demand of five thousand million dollars might as well have been fifty thousand mil-

French is wonderful. Within the past thirty years they have groaned under almost every species of evil. They have had a second empire, a commune, and a foreign invasion. I am not now alluding to the invasion of Yankee dentists or American adventuresses, though they are bad enough, indeed; but to the invasion by the Germans in 1870. France then, invoking her patriotism, showed the world the incredible resources of her wonderful dominions. Today Russia needs money to develop her military power. France responds. In 1871 France gave her money for patriotism; in 1888 she gives it for what?is it revenge? The most absolute monarchy in Europe asks money! The most democratic republic in Europe lends it! Truly, as Paul de Cassagnac says, "Les extremes se touchent"---extremes touch.

The Bourse in Paris December 10th presented an animated sight. In one corner was the "Bande Noire," composed of German bankers, who tried to make the loan a failure. Everywhere the entire financial interests of France were The large favorable to the loan. and solid companies, such as the Credit Foncier and the Credit Lyonais, all eagerly sought it. "Je prends" re-echoed from all sides. For a short time the struggle was intense, but in less than half an the victory hour was with the Parisian bankers. It was the first conflict between Paris and Berlin since 1871. Paris won! The Russian loan was covered more than six times over. How times change! For generations England made war by the use of money. Her great wars even under Marlborough were the results of subsidies. It was money to help Frederick the Great; money to hire Hessians to conquer Americans; money to bribe Arnold to betray Washington; money to form the coalition against Demouriez and the French revolution; money sent by Pitt to fashion the coalition that fell at Austerlitz. The sums then borrowed form the bulk of the British debt.

Does France contemplate the same attitude? Are her future politics to be a matter of money? France will not fight the young German Emperor. Like England in other days she accords money. The Russian loan is virtually taken in France. The first of European Republics becomes the financial bulwark of the most despote of European monarchies. Truly les extremesse touchent.

That at the present hour there is in France a large amount of enthusiasm for Russia is unquestionable. On the other hand, a dread of Russian aggression is everywhere prevalent in Germany. The stronger Russia gets the more she is able to act as a barrier against German influence; and this is just what France wants. Thus without any written alliance, a sympathy founded on mutual interest has arisen between France and Russia. There is nothing, indeed, in the power of Germany to offer, that could induce Russia to maintain neutrality while Germany fought with France, because if the former were successful, there would be practically but two continental powers, and the former would be far stronger than the latter. Such being the case, it is but natural that the threatened nations should draw together as closely as possible, and something of this kind is taking place now between Russia and France.

The reported capture of Emin Pasha and Mr. Stanley by the Mahdists in Central Africa, has awakened the liveliest interest among all classes respecting these brave men. Such being the case, it may not be out of place, for the benefit of younger readers, to give a few particulars of their work and adventures in the heart of Africa. It is well known Stanley is the man who went in search of Livingstone, and found him after a number of His search thrilling adventures. across the Dark Continent has forever associated his name with that of the gallant Scotsman. As the founder of the Congo State he has established an advanced post of civilization in the very heart of Africa. His latest great enterprise was to lead the expedition for the relief of Emin Pasha. But who is Emin Pasha? His name looks rather Oriental. His real name is Edward Snitzer, born in Opeln, Silesia, March 28, 1840. Impelled by a love of travel and natural history, this young German, after having received a medical education at Breslau' and Berlin, took service in Egypt as Dr. Emin Effendi, under the direction of the lamented Gen. Gordon, who raised him to the title of Pasha, and made him governor over that vast territory first traversed by Speke and Grant, and afterwards partially organized as a province of Upper Egypt by Sir Samuel Baker.

For ten years he has ruled a happy, rich, and peaceful state on the banks of the Bahr-el-Ghazel, White Nile, and shores of the Albert Nyanza

and Victoria Nyanza. If anyone would know with what spirit this heroic man has governed his province, making it an oasis of peace in the midst of the waste of war and barbarism around him, it suffices to cite the dispatch which he wrote from Wadelia, his tiny capital, on April 17, 1887. In that he said: "The work that Gordon paid for with his blood I will strive to carry on, if not with his energy and genius, still according to his intentions and spirit. When my lamented chief placed the government of this country in my hands, he wrote: 'I appoint you for the sake of civilization and progress.' I have done my best to justify the trust he had in me, and have held my own up to the present, in the midst of hundreds and thousands of natives. I remain here the last and only representative of Gordon's staff. It therefore falls to me to follow on the road he showed us. Sooner or later a bright future must dawn for these countries; sooner or later these people will be drawn into the circle of the ever-advancing civilized world."

Meanwhile, Stanley was advancing to his aid. From the dispatches received it would seem that Stanley reached him, and that they both went northward. A veil of mystery still hangs over their fate.

J. H. WARD.

Europe, Dec. 24th, 1888.

SOJOURN IN MANTI.

Having just returned from a visit to Manti, where I have been laboring for the 'honored dead," a few lines may not be altogether out of place. It has been very agreeable to me to meet with quite a number of "old time Salt Lakers" and others from many localities who have been on the same unselfish errand. Outside the astonishing labor of Sanpete County, on that fine edifice the Temple, and its adjacent grounds, we were surprised to see such excellent and spacious tabernacles as are found in Manti and Ephraim. I did not visit Moroni, but learn that the people there have also a tabernacle sufficiently large to accommodate the Stake. On invitation I visited the library and reading room at Manti, which have recently been opened, and which contain several hundreds of carefully selected volumes by the best authors, including poetry, history, art, and science. These will, it is hoped, prove a great auxiliary to the progress already so apparent in

Ephraim, at which place there is an academy on the plan of the one at Provo, under the tuition of Brother Greenwood, who is doing a good work.

The great thing needed in this country is a railroad from Chester to Manti in order to complete the connection with Salt Lake. This would develop the material interests of the country and prove a financial benefit to builders and others. Coal has been found in large quantities in this section, and the future for Sanpete in this respect is most promising. President Peterson is identified with the Deseret Coal Company, who have patented their grounds, and have fine specimens of coal in inexhaustible quantity; and although compelled to haul it some thirty miles, the brethren find this far more profitable than to purchase from railway companies. This coal contains, practically, no waste, and burns clearly. The company sell it at the mine for \$1.50 per ton. It is "devoutly to be wished" that the time is near when fuel will be placed within the reach of the poor, as it is impossible for them to purchase it at the present high prices. Experienced burners say that one ton of Pennsylvania coal will last as long as two tons of that from Pleasant Valley, and the cost of a ton of such coal is only \$2, whereas the Pleasant Valley coal costs \$6 in Utah County.

Permit me now to pass from temporalities. Touching the work of the dead, a remark of the Recorder of Manti Temple has strongly impressed me. Said he: "Few of the rich ever devote themselves to this solemn, this responsible labor, than which there is none greater, perhaps none equal." Joseph said in substance that the greatest responsibility resting upon man is this vicarious work for the dead; and when we reflect that their state of existence is such as to render it impossible for them, in their own proper person, to act for themselves, how eager should we be while the sands of life remain in the hour-glass of time to do this glorious work. We remember how exultant we were on receiving baptism and the laving on of hands for ourselves; how our minds opened to the sublime and glorious truths revelation; how every line of of holy writ reflected new light, opening the sealed treasures of knowledge to view, treasures that for eighteen centuries had lain concealed alike from the learned and the untaught; how every word indeed one in this great labor. of Bible truth sprang into life as a

creation, although we had new read them a thousand times with some remote glimmer of intelligence, with some idea that beneath the dead lettter there lay hidden manna; and how our joy increased and our feelings intensified on receiving the ordinances of a holy house of the Lord. How well since then have we understood the meaning of that sentence (revealed to Joseph before the first temple was built in this generation) which reads: "There is not a house in all the earth into which I can enter and reveal Mine ordinances." No, not one house constructed after the pattern of a heavenly order; not a house among the costly churches and cathedrals of Christendom wherein the ordinances for the living and the dead could be administered. Doleful picture! Most awful thought! And yet Not a living man during true. these centuries of apostasy could receive ordinances to save himselfthe key of knowledge lost - the heavens closed. Not a line, not a syllable of revelation to man from his Maker. Suddenly the mission of Elijah unseals the heavens. The lamented dead no longer mourn, the joyful news of ordinances performed opens prison doors. Millions more, eager and expectant, await their deliverance. Ye men of business cares, shall this work linger? Shall the dead mourn for the privilege of freedom? Let us turn our hearts to the fathers. Let this labor of love increase. Let us lay up treasures in heaven, where moth and rust do not corrupt.

If we wait till "a more convenient season" the work will be neglected, perhaps indefinitely. To connect the unnumbered millions of the dead with the world of flesh by ordinance and covenant is the work Let not the of modern Israel. Divine heirship pass from any of us to others. Secure thy birthright and heritage. "Saviors shall come up upon Mount Zion." Shall we be of the number?

The people of Manti are genial and pleasant to visitors. President Wells' presence and influence, and his gentle and fatherly bearing, endear him to all who come to labor here. Easy of approach and wise in counsel, all seem to confide in him as in a loving father. His assistant, Brother Lund, is a man of broad and generous sympathy, ever ready to lend both hand and ear to the Saints -a safe and wise counselor, affable, and beloved by all. These two are C. D. E.

IN SWITZERLAND.

The most important event in the amusement line in this little Capital of Switzerland was the rendering, yesterday, of Sebastian Bach's "Christmas Oratorio," in the French Church. Sebastian Bach was one of those great spirits, born once in a great while, in whom the abilities of a generation seem to be concentrated. His musical compositions stand, therefore, foremost among the religious productions of Germany, and (if the expression be allowed in human works at all) may be called immortal. The concert was given by "The Cæcilien-Verein," assisted by the city orchestra and solo singers from other cities. In all there must have been about 200 ladies and gentlemen engaged for the performance. The effects were truly grand, particularly in the chorus parts. When the chorus "Ehre Sie Gott in der Hohe" was rendered, accompanied by the various instruments - violins, violincellos, cornets, trombones, drums, organ and piano-it was hard to realize that the singing and the music were those of weak, frail mortals; and yet there was not in the whole company one single voice that was exceptionally charming. The solo singers were all very well trained, but that is about all that can be said The whole choir in their favor. was not, as to ability, better off than many of our choirs in the settlements of Utah. I could not help. making this comparison when listening to the singing, and I wondered how much more beautiful old Bach's "Oratorio" would have sounded if rendered in the Salt Lake Tabernacle by that choir, and accompanied by the overwhelming music from the organ there, probably the greatest organ in the world.

It may be worth knowing-at least to our Swiss brethren who contemplate visiting their native country-that the authorities here have suddenly made the discovery that they need not extend any hospitality to United States citizens, if they have nothing but their certificates of citizenship to prove their identity. Be you a citizen of the greatest and "wonderfullest" republic on the earth (and on the moon, too), the Swiss authorities think they can, at their option, arrest you and send you and your certificate of citizenship out of the country. Now, you would imagine that a passport issued in the name of the great government of the United States would secure you the hospitality generally accorded peace-

ful strangers in civilized countries. Butnotso. Unless you can induce the American Consul to put his name on the passport, your passport is liable to be treated with the same indifference as your certificate of citizenship. It may happen, as in the case of the gentleman (pardon the expression!) who is a Consul at Bern, that that dignitary will ask you: "Are you a "Mormon?" and then add: "By order of the government of the United States I can do nothing for you." So you are left at the mercy of the Swiss authorities. You may be allowed to roam about and enjoy the views of beautiful Switzerland, or you may be arrested any day and sent the nearest way out of the "freest" country in Europe. Those born in Switzerland may be able to secure a "Heimathschein," a document which will put them all right; but others must unavoidably "quit, or git." Thus goes the world. This little European republic can take Uncle Sam's adopted or native children and just kick them out like dogs; and Uncle Sam's paid servants stand idly by, saying: "All right, that's the way to do it, boys!" Fi done!

But from Switzerland, music, and bigotry, my thoughts go to Palestine. the country I hope to see in a few days --- Palestine, the Holy Land. once a centrum for the commerce and civilization of the world, now devastated and trodden under the feet of Gentiles, suffering under a long, long curse. Palestine, the land of God, will yet be a spot upon which the eyes of the world will gaze with amazement. Palestine is acknowledged to be the key to the eastern question, and in that country, perhaps before long, according to prophecy, will that question be finally settled. See Daniel 11. 44, where the Prophet, speaking of the Ottoman empire and this very question says: "But tidings out of the east (Persia) and out of the north (Russia) shall trouble him (Turkey). Therefore he shall go forth with destroy, to and great fury utterly to make away many. And he shall plant the taberof his palace between nacle the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him" (not even England). Having a position between the three great continents-Europe, Asia, and Africa-its possibilities for commerce are incalculable, and there will yet be seaports and great commercial centres to which Tyre and Sidon were small Is it a wonder that infidelity

and insignificant. When once a great Asian system of railways is built up, Palestine will naturally be the spot to which the great lines will converge, and through Palestine the products of Asia will be carried to the European and American markets, and vice versa.

That a country with the possibilities of Palestine should be an object of desire to all the great European powers is natural enough. But it does not belong to any of them, and their mutual jealousy will no doubt prevent any one of them from grasping it. The country belongs to the Jew, and the voice of that people will yet be heard above the tumult of the European ironclad armies, "The country is mine!" And driven from land to land, persecuted like "Mormons," the spirit of gathering will seize the scattered remnant, and with joy they will return to the land of their fathers. Events follow each other in rapid succession now-adays, and great events can be accomplished in short times. It is therefore well to be awake and watch for the "signs of the times." Looking at the religious world as

it at present appears around me, there seems to be a complete standstill except as far as the ever-marching "Salvation Army" is concerned. Religion now seems to be reduced to a kind of mutual insurance association. The "Church" pays its policies to the State, and receives "protection." The States commit themselves with the "Churches" and assurance of the receive the "Churches" that these will render all necessary help in "checking the rabble." Yes, that is the noble scope of the "Church" of today. The people pay the priests in order to obtain eternal salvation, and the priests take the pay. Nobody seems to think of such a thing as converting a sinner from the errors of his waywardness. This seems to be out of fashion. Religion is only a business. I can fully realize, I think, the depth of meaning conveyed in these quaint words of Sceren Kjerkegaard: "When everybody has been made a Christian, then Christianity has eo ipso been And this is exactly abolished." what has been done. Everybody is a Christian, and Christianity is consequently abolished. People are fed, spiritually, on the refuse of centuries. Why, a prodigal in our days need not perish for want of husks so long as he keeps himself within the boundaries of the established churches and their "shepherds."

should flourish, that morals should be corrupted, consciences killed, and the whole machinery of society be on the road back to barbarism? No; nor is it a wonder that the judgments of God have been pronounced upon the present generation. The only surprise is that it takes so long a time before all is consummated and a new .era established. But it will come as soon as the Saints of God are prepared for it.

J. M. S.

Bern, December 24th, 1888.

IN TURKEY.

Providence having brought us safely to the shores of the Mediterranean, I take pleasure in penning you a few more lines. Alexandretto is a seaport on the Mediterranean, but not of much importance. It is, however, the seaport for Aleppo, a city of nearly 100,000 inhabitants located 90 miles inland, and some other places. The city is built on a marsh, and is, as a matter of course, a hotbed for fevers. The haven, as are all other havens in Turkey, is almost devoid of improvements. When Smyrna is excepted, there are no docks in Turkey where a ship can lay to; all traffic is carried on by boat from shore to deep water.

As I have now traveled about 550 miles from the Black Sea to the Mediterranean, via Aleppo, I have seen much which will be, at least to me, of great value. I have observed much concerning the "sick man," as the Sultan has been named, and some of his dominions. Turkey may well be styled a sick country. It is poor and helpless according to the age, and is favored with many ruins of large and, at one time, great and important districts. It has therefore been styled "a country of ruins;" but in its present condition it is more correct to say "a ruined country." Its finances are at a low ebb; no trust, and Russia is crowding for war indemnity; old and once repudiated creditors are drawing the taxes of several prominent territories, which after collection only bring about one per cent. The soldiers are quarreling for their pay, and are often in open rebellion for that reason. Men drafted for the army go with reluctance, as they are but poorly paid and kept for long terms, the daily rations and t.hreebeing about one fourth pounds of bread and 3 cents, and they are poorly clad. The people are bewailing their financial condition. Imports exceed exports, and taxes are exorbitant when earn-

188

ings are considered. Assessments are only taken about once in ten years, so that the poor man is heavily laden, while the rich and well-todo often flourish. Taxes are levied on grain, or what a man is supposed to realize. This 'system nearly clears heavy property owners, while the poor man who owns nothing is even taxed of that which he "seemeth to have" and has not, viz., the daily bread necessary for, him_and his family.

This state of affairs may be attributed to a poor government; but I am of the opinion that the people are quite as much to blame. They make no effort to improve. Their houses are according to the climate and not according to comfort, or the handiness of building material. Here in the warmer climate, where winter is very light, they live in rush houses along the foot of the mountains of stone and timber. In the colder country, where the winter is severe, they build houses of mud and occasionally of stone, put up in the most rude style. They spend hours in smoking, and the more religious in praying as well; but when that is done nothing but sheer necessities are attended to. Upon the journey I have seen my travelling companions praying three times after arriving at the inn in the evening, and some of the prayers were of about half an hour's duration. This and smoking have taken up the evening till about eight o'clock. Well, prayer is undoubtedly good, but everything in its season, and limited to a reasonable extent. Is it not, moreover, necessary to work as well as pray? I don't mean to say the Turks ruin Turkey by praying, but I do believe they would realize greater blessings from God by working more and praying less.

Turkey is not only sick financially, but it is literally sick. The fever, chills, and other kindred diseases are raging to a fearful extent, so that if it were in some European country where statistics are kept the disease would be declared epidemic. In cities of about 50,000 or 60,000 inhabitants from fifteen to twenty persons die daily; but there being no way to ascertain the number, the natives live in ignorant bliss. They are also the most helpless of any people I have yet met with. Most individuals know of some remedy or other, but these people seem to be unaware of one. Their sick lie for months without nature effects a cure or finds relief advantages enjoyed now are not re-

in death. Now this is very deplorable. Still the people possess some good qualities that at present lie dormant. The cause for this is only known to the Creator. But let us hope that the sweet influence of the Gospel of Jesus Christ, which has now reached this once hallowed land, will secure the bringing of many honest souls to Zion. Much good has been done, and a footing has been gained by degrees. Of this I shall give a full account at some other time.

We have been doing a great work in preaching the Gospel to the Gentiles. This is, however, but small compared with the labor that is before the youth of Zion-not only of preaching the Gospel to this great Asiatic nation, but also of bringing about a temporal reformation by teaching them the arts and sciences of life, and that not for the sake of gain but for the love of God; thereby effecting the true restoration of man to his primitive state of usefulness, as created by God. These nations are living in total ignorance of the coming of the Son of Man; wherefore He will certainly have great mercy on them at His coming, when Babylon will be destroyed. Many of these will undoubtedly live during the millenium, and, as it is written, the knowledge of the Lord shall fill the whole earth. Will there then not be a great work in bringing that knowledge with its consequent blessings to those far-off peoples? Though they may worship according to their own desire, yet they will not be left ignorant of the "reign of peace" of the only One whose right it is to reign. I have seen many who I feel certain would surely follow a good example.

With kind regards to all my friends in Zion, and ever praying for the triumph of right and the deliverance of the oppressed,

F. F. HINTZE.

P.S.-I go from here to Haifa, Palestine, in which land I expect to winter. If I have the opportunity I will perhaps write a little from there concerning present life in the Holy Land.

ALEXANDRETTA, December 13, 1888.

A WISE COURSE.

THERE is something decidedly commendable in the step just taken by James G. Blaine, Jr. Realizing, medical aid orkind of assistance, until perhaps, that a name and corelative

liable capital with which to combat the world, he has determined to become a practical mechanical engineer, and to that end applied to the Maine Central Railroad shops in Elmwood the other day for a position. The foreman looked at Blaine's face, then at his delicate hands, and proceeded to explain to him the nature of the business, how hard and dirty it was and how little the pay for an apprentice, which was, of course what the young man would have to be to master the calling. He was not to be daunted, however, and male an engagement then and there. The next morning early, with the overalls and other. garb of a machine shop apprentice on, he was seen proceeding from the Elmwood Hotel with his dinner pail in hand, tripping along as lightly as though he were going to join a junketing party. He went to work and is at work now-hard, real work, too, for which he will receive for the first six months the munificent sum of eighty cents per day.

The late Louis Napoleon had his son, the Prince Imperial, apprenticed to a printer, and was careful to see that no favors were extended and no relaxation of the rules permitted because of the boy's exalted social station. This looks now almost like prescience on the Emperor's part; for it was not long after that that the populace who had "tossed their ready caps in air and lifted their voices in servile shouts" at every sight of his majesty, was converted into a seething mass of carbonari and petroleuse, who tore down the monuments to his and his predecessors' triumphs, the costly buildings he had caused to be erected, burned all that would burn and scattered the rest indiscriminately, some being stolen, the remainder going into the Seine; while he himself, first a prisoner, then an exile in a foreign land, was mentioned only to be execrated. The entire family was expatriated, and the Prince was left to his own resources. If he had then put the knowledge acquired in a printing office to use, and not gone off to Africa to engage in a fight in which he had not even a remote interest, with a people who had never injured him, he might have been alive and prospering today.

There is nothing like learning a trade; there is no telling when it may be useful in a practical way, and is an excellent thing to know whether it is ever brought into requiition or not.

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DESERET \mathbf{THE} WEEKLY.



140

THE DESERET NEWS COMPANY, SALT LAKE OITY, UTAH.

CHARLES W. PENROSE, -	• •	IDITOR.
Saturday, - Jan	BRAFY	26, 1889.

INCONGRUOUS.

A FRIEND has sent us a clipping from the Waterbury (Conn.) American. The article refers to indifference shown toward the Young Men's Christian Association in Charleston. It was represented as afflicted with rapid consumption from unadulterated lack of interest. The fact was greatly deplored by those who desired to see it flourish, and various plans were presented for the purpose of infusing new life into it. One of these was a Baptist minister, who advocated the introduction of cardplaying and kindred amusements so as to attract a greater number of the young. The proposal was impetuously shouted down by those who held views more in keeping with stricter orthodoxy.

The American not only coincides with the Baptist innovator, but goes further. It sees no objection to the introduction into those associations of card-playing, billiards, and other amusements, indulgence in which is generally the initiatory step to out and out gambling. In other words, in order to meet the requirements and tastes of the youth of the age, Young Men's Christian Associations should be transformed into "Christian clubs."

The wisdom of the position of the American is open to more than doubt-it is decidedly objectionable. Yet people, even in a community like this, are to be found whose views, while not so extreme, are kindred to those of that paper. We refer to a disposition to favor the mixing of religion with elements that are foreign to the letter and spirit of Christianity. The American's theory reminds one of the rhyme:

"The noble duke of York; He had ten thousand men He marched them up the hill, And he marched them down again; When they were up, they were up; When they were down they were down; When they were half way up, They were neither up nor down."

So there are some people who, to

desire to bring the religion established by Jesus Christ half way down to the level of the world. The leading idea associated with this operation is that while there are many who would be indifferent to religion while it occupies the high plane to which it legitimately belongs, they would take it when presented in a mixed shape. This experiment has been tried-so history informs us-on many occasions in the past. The same source conveys the lesson that it has failed as often as it has been attempted. The logical inference is that the fate is in store same for every present or future endeavor in the same direction. It was the descent from its exalted position to accommodate the genius and predilections of the world that caused the apostasy of the ancient church, until not even the skeleton of its former self remained, but merely a few fragments of bones, with here and there a decayed tooth attached to an empty skull.

Look at the theory of the American! In order to bring up to a halfway point a larger number of the youth, it would have certain innovations that are not at all religious, and have been proved to be mischievous in their tendency introduced into a professedly Christian organization. It would thus place the stamp of Christianity upon that which is foreign to its spirit. But besides placing a brand foreign to their nature and tendency upon certain amusements, observe the illogical character of the proposal in another aspect; while the object is to bring the more loose among the youth up, by placing these attractions before them, no account is taken of those who are above such practices, and the tendency that would exist to drag them down. How far the descent of many of them would reach cannot well be estimated. So while such innovations might, within the range of possibility, entice some out of the saloons and gambling houses, by means of opportunities of engaging in cards and billiards under the sacred stamp of Christianity, it would be within the probable that others who would never have thought of engaging in such indulgences would be led to the saloon and gambling houses by getting their first taste of such questionable exercises under religious auspices.

There are private families who profess better things, that engage in pastimes similar to those named in accommodate the spirit of the times, the foregoing. The excuse offered suit.

by their heads is that the object is to provide innocent entertainment around the fireside, and thus prevent the boys from going to questionable places to engage in the vicious phases of the same amusements. The question arises as to whether the appetites for such pursuits have not been often created and whetted for forbidden fruit by such home facilities. It is the duty of every parent to seek to make home attractive to the young, that they may be induced to spend most of their time there. But there are many amusements which are perfectly innocent, and have no smack of the saloon or gambling house, that ought to appeal to the home tastes of the youth. They certainly will unless their inclinations have been badly perverted.

Among the importations of recent introduction to meet "the spirit of the times" are what are called "card parties," an innovation in the Christian household liable to lead to demoralizing results. They present the temptation before the young to attend card parties in places upon which the police occasionally make raids. Into the homes where such parties are introduced at the door the spirit of the Gospel is likely to depart through the window.

MANIFEST INJUSTICE.

THE decision rendered Jan. 17 in the Supreme Court of the Territory in the Hendrickson habeas corpus case carried what we regard in the light of a judicial outrage a step further. It continued for the time being the imprisonment of an innocent woman whose character is above the breath of suspicion, in flat contravention of the law, which speaks for itself.

The reason for the insertion of the clause in the Edmunds-Tucker law, exempting legal wives under certain circumstances from being compelled to testify in specific cases against their husbands, is not far to seek. In the beginning of the legal raid instituted against polygamists in 1884 legal wives were exempt from compulsion, but as one step after another was taken in departing from sound law in these prosecutions, various illegal devices were resorted to. Among them was the segregation system under which a large number of convicted persons suffered false imprisonment. When the Supreme Court of the United States decided that the method was invalid, a jail delivery of the victims was the re-

Another of the persecutive innovations introduced and complained of was the compelling of legal wives to testify against their husbands without the consent of either. The basis of this extraordinary and barbarous action of the courts was a territorial statute which was never intended to apply in such cases. It was done on the theory that unlawful cohabitation was a crime against the legal wife, the latter not being allowed, however, to have any voice as to whether such was the case.

Representations in this connection were made at Washington, and it was admitted in high places that such a proceeding was an outrage, being opposed to a vital principle of civilized jurisprudence. To prevent the perpetuation of the wrong and to take away one of the reasons upon which the Mormon people claimed that they were being legally persecuted, the clause in relation to the competency and privilege of legal wives as witnesses was inserted in the Edmunds-Tucker law, and made its first section. It states, as plainly as the English language can tell it, that a legal wife cannot be compelled to testify against her husband unless there be a specified element of consent, without which she is not a competent witness.

The Hendrickson case is one of the plainest in this regard imaginable. Mrs. Hester Hendrickson appeared, in answer to 8 subpœna, as a witness before a grand jury. She stated under oath that she was the legal wife of John Hendrickson, and on that ground declined to testify further, the prosecution being in a case against her husband. She stood upon her privilege, as defined in the first section of the Edmunds-Tucker law.

Even if her testimony on the point of relationship had been doubted-we understand it was not -it was the only evidence adduced on that point, and stood unrefuted. Yet the court, when she was brought before it, decided that a question asked by the grand jury that would be to the detriment of the accused was proper, and that she should answer it.

It was impossible for that question to be proper without the element of consent required by law. The absence of this consent rendered the witness incompetent, and, so far as legal force is concerned, there is not a shade of difference between an improper question put to a competent witness and a question put to an incompetent witness. In either the intermediate ordeal, which would which legislators had no right to

case, a bar to further proceeding is presented. In the one case the question must be transformed into legal shape; in the other the element of incompetency must be cleared away. Otherwise the barrier remains.

The decision, which appeared in our last issue, smothers in a mass of verbiage, as a baby in a huge bundle of feathers, the only vital point in the whole issue-the legal privilege of the witness. It is made perfectly clear in the law, but is enveloped in a waste of words in the decision.

After this decision was rendered the lady who was the victim of this contempt proceeding concluded to answer the questions propounded by the grand jury, and went to Ogden January 18 for the purpose. She did not receje from the legality of her position; she simply yielded under extreme pressure. She would not be able to endure the torture to which she would be subjected if she took any other position. There is no proper place in which to confine females in the penitentiary, and imagination may but faintly depict the legs. mental and physical agony that would have to be endured by a delicate and respectable woman if she should be confined for any length of time in a small room with two women of loose and unsavory character. These inmates of the same compartment as that to which Mrs. Hendrickson was assigned slept in the daytime, and at night engaged in smoking, swearing, quarreling, and reciting their past debaucheries with the male sex.

We are informed that the Marshal was directed specially to place Mrs. Hendrickson in the penitentiary, and not permit her to be confined elsewhere. Thus she was treated like a common criminal. That she yielded to this pressure is not to be wondered at; there appears but a small distinction between it in point of exquisiteness and what was resorted to in inquisition times, when judges determined to bring victims to terms.

One would have imagined that, seeing there was an intention to appeal to the Supreme Court of the United States, some humane and decent method of imprisonment might have been devised and permitted pending final adjudication. In this case the appeal was practically barred by the intending appellant not having sufficient mental and physical endurance to pass through

have been a veritable hell. Under such circumstances it is only the physically robust and morally obtuse that could reach the ultimate process of justice associated with appeal, as provided by law.

So far as we can learn, the decision in this case is considered by attorneys generally as bad law. There are few, if any, who doubt that if the court of last resort had been reached the discharge of the prisoner would have been the result.

IN A BAD PLIGHT.

THE recent proceedings in the Zane-Dyer contempt case have developed some lively phases. One of these is the peculiar exhibition that ex-Chief Justice Zane has made of himself. It is remarkable that a man of his extensive experience should have shown so little shrewdness as he has manifested in this matter. In the whole affair in point, with short spaces between, he has been actively engaged in digging holes in which to insert his feet, causing him in several instances to come near breaking his

He has from the beginning struck out right and left, giving one a cuff on the ear, some one else a kick on the hip, while he has attempted in other instances to pull a protruding nose. When the owners of these tender spots and appendages of the figurative corpus have said, "What did you do that for?" the judge has remarked substantially, "Not the slightest offense intended, I can assure you." This is a piece of doubtful pleasantry however, with which to cover a painful bruise. A man who kicks an acquaintance can hardly satisfy the latter by an application of porous explanatory - unintentionalaccident plaster. By his indiscriminate legal sharpshooting Judge Zane has not been engaging in the industry of manufacturing friends. A man never does that by virtually seeking to make it appear that there is but one honest man in this busi ness. As to whether the showing has been clearly made is an open question. This fact is apparent when the proceedings are scrutinized as a whole.

In his argument the other day Judge Zane said, in effect, that he, with his brethren who were on the bench with him, decided that the Edmunds-Tucker law was constitutional. He admitted that the law was on the border of a subject on

141

legislate, because "it took a large amount of property from a church."

If this public admission means anything it means that the law, being on the border of that which legislators had no right to legislate upon, was, in the mind of Judge Zane, of doubtful constitutionality. It is a principle of common sense, and consequently of good law, that when there is a matter involving doubt, that doubt should invariably be thrown in favor of the party who is the object of pursuit. In this instance it was thrown by Judge Zane, according to his own admission, in favor of the pursuer.

He doubtless regrets having admitted as much, but he ought to be still more regretful that he acted in his judicial capacity in favor of a doubtful law which "took a large amount of property from a church." The necessity for throwing the doubt in favor of the party whose property it was proposed to take, in place of the party proposing to take it, is still more manifest when it is considered that there is not the least particle of dispute in relation to the fact that the latter had not the slightest proprietory rights in the premises.

In consequence of his deciding, while on the bench, in favor of the constitutionality of the escheating clause of the Edmunds-Tucker law when its validity was a matter of grave doubt in his mind, Judge Zane wants no scandal connected with it, with special reference to his own name. But does he not attach that scandal to his name himself, by admitting that he decided as constitutional a law whose chief purpose was to "take a large amount of property from a church," when the constitutionality of the act was a matter of doubt with himself? If he did soand his own statements seem to convey that meaning-he could scarcely perpetrate an act that would be more scandalous and wrongful in its character, the degree of injustice being placed beyond question by the fact that the deed was done while the eyes of the performer were open to its enormity.

From this standpoint, a profession of patriotic probity and anxiety to prevent the illegal squandering of "a large amount of property taken from a church," by those through whose hands it passes in the process of escheatment, does not come with elegance or grace. Had he, in view of his expressed theory upon the doubtfulness of the law under which wholesale robbery is being perpe-

trated, insisted upon the large amount of means involved being placed back into the hands of those who earned and donated it to the Church, he would have been entitled to respect. His professed probity and anxiety to have others keep their hands away from the people's means would have had some kind of a foundation to stand upon. As it is, his overweening anxiety looks like a baseless and slender fabric. If there is incidental robbery under the law, past, present or prospective, is he not in part responsible, on the ground that he decided to be constitutional a law providing for the taking of "a large amount of property from a church," when its validity was doubtful in his own mind? Why should he object to what he holds to be robbery on the retail plan, when he took a hand in forwarding the scheme for the wholesale seizure?

AN IMPORTANT EVENT.

THERE ought to be great excitement throughout the country at an event of stupendous importance that transpired yesterday at Indianapolis. Fred. Simon, the Jewish milliner, of Salt Lake, called on General Harrison, President-elect of the United States, for the purpose of aiding the coming chief ex-

ecutive in shaping his policy in rela-

tion to Utah. It is not often that a prospective President of the United States is treated to such a distinguished honor and tendered such advice as was offered by our fellow townsman. It may be a matter of surprise that Fred. should have come down from his exalted perch and called upon General Harrison and should have interested himself in a matter of such small moment as that which he represented. In explanation, it may be stated in justice to this great and good little man that he was probably in Indianapolis for the purpose of transacting business of gigantic importance to the human racethe purchase of a stock of ladies' corsets, underwear and a job lot of the latest spring bonnets.

Heretofore the business of calling upon the President elect has been largely monopolized by millionaires. Fred. evidently concluded that the milliners should also have a representation in that line; hence his call and proffered advice.

g-ince or grace. Had he, in view of his expressed theory upon the doubtfulness of the law under which wholesale robbery is being perpecurred—whether Fred. put forth any

personal claims to a seat in President Harrison's cabinet. If not, the omission may have been because he had not yet made up his mind with regard to which portfolio he would prefer.

There is but one incident associated with later phases of General Harrison's career that appears to be in any way equal in importance to the introduction to him of Mr. Fred Simon; that was the presentation to the General. some time ago, of three ten cent bunches of Utah celery, the advantage being slightly in favor of the celery.

Would it not be well for some one to ascertain when Fred will arrive in this city, that he may be appropriately met at Ogden or Evanston and escorted here by a deputation of leading citizens? How would it do to greet him at the Utah Central depot with a brass band and place him at the head of a torchlight procession?

A KNAVISH MEASURE.

IT SEEMS that the threat made by some of the members of the Idaho Legislature to the effect that it was intended to pass a bill during the present session of that body that would discount all other anti-"Mormon" measures, was not without foundation. The nature of the act that was thus foreshadowed was a measure providing for the taking away of the citizenship of all members of the Mormon Church, and the readmission to citizenship of those of them who had severed their connection with the church for a period of years.

It appears that such a measure is actually in preparation, and that the Legislature of Idaho will take action upon it. It is even believed that it will pass that body. If so the alternative will be left a discerning public whether it shall regard the members of the Idaho Assembly as an aggregation of idiots or a convention of knaves. It would be impossible to separate them from one or the other of these inferences.

It goes without saying that the Idaho Legislature has no more to do with establishing or abolishing the status of citizens of the United States than has the King of Dahomey. Those are matters that are necessarily of national control, and that Idaho is not the Republic of the United States ought to be clear even to such characters as compose its legislative body, which they seem anxious to transform into a circus. No matter what measures may be passed in

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142

Idaho to the contrary, nothing of that kind can affect the citizenship of any of its residents legally or in fact. To assume that the Idaho solons are unacquainted with that fact would be tantamount to attributing to them a density of ignorance that we cannot conceive can even exist in them. Such measures must therefore be considered in the light of unadulterated villainy.

The question connected with all these conditions is not one of legislation, but of politics, which underlies the whole scheme of rascality. Everybody possessing a moderate degree of sense and intelligence knows that the notorious Idaho test oath act is unconstitutional, as it practically nullifies that clause in the sacred instrument which forbids the application of a religious test. The act serves, however, as a political barricade, and will suit that purpose until swept away by the Supreme Court of the United States. To reach that tribunal requires time, and in the interim the mischief and wrong intended by the measure is accomplished. There is a prospect of the test oath law being overthrown before a great while; one would surely presume that such would be its fate so soon as the court of last resort is reached. This prospect causes the nullifiers to formulate another barricade, that the wrongs inflicted upon an honest and longsuffering people may be continued. It is expected that if the proposed bill to decitizenize members of the Mormon Church should pass, it will be a period of years before it can be taken to the Supreme Court of the United States, and in the meantime it is presumed that the victims at whom it is aimed can be kept in political serfdom.

Men who will favor such antirepublican legislation are self-seeking tyrants, and traitors to the institutions of the country.

CHARGE OF CORRUPTION.

THE Edmunds-Tucker law is responsible for the most peculiar and tangled-up situations that ever grew out of a statutory enactment since the creation of the world. It is a wart on the nose of the body-politic, and from every standpoint from which it is contemplated it has a forbidding aspect. It is to be trusted that when the Supreme Court of the United States takes a square look at the ugly thing it will be treated by that august body to a vigorous application of judicial aqua fortis, that constitutionality may go to the naturally arise as a subsequent is-

it may be burned out of the nasal protuberance of our national system, and no longer lay the rulers of the Republic open to the charge of anarchy, in seeking to escheat the property of peaceable citizens without due process of law.

The scene of Jan. 21 in the Territorial Supreme Court is but one of a series of pictures of the same description. In considering it the admission must be made that it is very much mixed. The opinions of the judges upon the question of the contempt of Receiver Dyer, or rather, more particularly in relation to the scope of the investigation into the charges preferred against him by Judge Zane, are in some respects out of harmony with each other. In perusing these learned disquisitions upon what appears to be esteemed to be a knotty point, the person who is not supposed to be possessed of what is sometimes designated as 'a legal mind" is led to exclaim, "What do they mean, anyhow?" Or he may be in the position of the little boy at the show, who asked, "Which is the lion and which is the sacred ass?" The showman's reply comes neatly in place-"My little boy, you pays your money and you takes your choice."

The' charges preterred by Judge Zane against Messrs. Dyer, Williams and Peters, are "corruption, fraud and unprofessional conduct." We observe two preliminary points that the gentleman planting these He charges is seeking to attain. wishes it to be understood that he does not stand in the position of a prosecutor, but rather as a public benefactor. He wants no squandering of the property escheated to the government under a law regarding whose constitutionality he was in serious doubt. This doubt existed in his mind at the time he, together with his "brethren on the bench," decided it to be constitutional. Judge Zane is exceedingly anxious that this doubtful escheatment shall be protected. That being the sole desire actuating his proceeding in pursuit of Messrs. F. H. Dyer, P. L. Williams and George S. Peters, whom he charges with corruption, fraud and unprofessional conduct, he does not wish to be viewed by the court and others in the light of a prosecutor of those gentlemen. This amounts to his saying: I mean to conduct an official slaughter if I can, but it is all for a beneficent object --- that the "large | being officially distinct but individamount of property taken from a ually one and the same person. church" by a process of doubtful

purposes for which the escheatment was made.

The other point is, to make the scope of the examination as wide as practicable. Those whose characters have been assailed owe it to the public and themselves that it should assume as great a breadth as can be legitimately given to it. But if it be possible to keep anything connected with or growing out of such a legal monstrosity as the Edmunds-Tucker law within legal bounds, it should, as all other judicial matters, be so restricted. The common sense position on this question is that as a general charge has been preferred, the specific allegations made under it only should be considered., We understand this to be in consonance with a vital principle of law, that the pursuer may not be permitted to spring unexpected traps upon the pursued. This point of scope is a prominent contention between the parties, and necessarily so. This of course will be governed by the order of court, which Judge Powers, of counsel for the receiver, has been authorized to draft, subject to the approval of the other side.

This business is developing into a gigantic scandal, and if the parties to it know what is to their best interests they will insist that the investigation be complete and speedy.

All of the three judges held that Mr. Dyer was in contempt because he refused to answer certain questions put to him by the other side. He is now given an opportunity to purge himself of it, the mitigating element in his favor being that his refusal was the result of advice from his counsel.

Suppose this exculpatory ingredient had not existed, it would have devolved upon the court to punish him. There is no knowing whether the receiver will not still persist in refusing to answer, or may lecline to answer some other interrogations with or without the advice of his counsel. This would evolve another peculiarity of the Edmunds-Tucker eccentricity. It is not improbable that the result would be that Mr. Dyer would be ordered imprisoned until he should conclude to answer, and for that purpose would be turned over to the custody of the U.S. Marshal. In other words he would be turned over to the custody of himself, the receiver and marshal

The consequent question would

sue, as to whether Mr. Frank H. Dyer, United States Marshal, was a proper person into whose custody to place Mr. Frank H. Dyer, receiver. Would it be a competent proceeding for the court to order the former to take the latter to the penitentiary and there keep him in confinement until he should learn to pay due respect to the authority of the court? Seeing that the latter is the former, and the former the latter, the peculiarity of the situation can be estimated.

Should the marshal proceed to arrest the receiver and take him to the pen, and hold himself in custody, would he not in his capacity as marshal make the warden toe the mark with treatment that would enable the receiver to have a splendid time during his incarceration?

These are grave questions, and it is as well to take time by the forelock by considering the probabilities of this very peculiar situation which has grown out of a legal monstrosity.

OBJECTS AND RESULTS.

The ostensible intention of the investigation into the conduct of Frank H. Dyer, George S. Peters and Parley L. Williams, in their manipulation of "a large amount of property taken from a church," is to preserve it for the alleged purpose for which the church was robbed of it. The matter has become so complicated and comprehensive that the question arises as to the potency of the means instituted to accomplish the object alleged to be in view.

For instance, suppose it be presumed, merely for the sake of argument, of course, that the inclination of the three persons now being hotly pursued by Judge Zane is in the direction of thickly lining their private pockets at the expense and to the "unconscionable" depletion of the "large amount of property taken from a church," this would lead to another point. Even should the investigation referred to an examiner, and which has assumed so many fantastic shapes, result in curtailing the efforts in the line of deriving personal profit made by the parties pursued, how much would the object of the escheatment of the property gain by it, in a financial sense? Everybody connected with this investigation seems tremendously willing that the expenses of the inquiry shall be borne by the fund accumulated by the taking of suggest.

"a large amount of property from a church." And as there seems to be a general disposition to be exuberantly generous with other people's money, it is a fair presumption that the expenses will aggregate a considerable sum. In this connection the powers designated to the examiner may be noted. Among them is an authorization for the employment of stenographers, federal or territorial officers, as may be deemed necessary, etc.

When the investigation comes to an end providing it is not an endless affair would it not be well to endeavor to reach a fair estimate of the financial result of the inquiry? This could perhaps be done approximately by ascertaining how much Messrs. Dyer, Peters and Williams were, by the investigation, prevented from securing for their personal use from the "large amount of property taken from a church." Then foot up the expenses of the inquiry. Subtract the one sum from the other, and if nothing remains, that will be the exact financial benefit that will accrue from these highly entertaining proceedings.

The turkey has been taken out of the hands of those to whom it legally belongs. It has been seized that it may be devoured. As to who pulls it apart and polishes the bones is not a matter of so much moment to the original and proper owners as to the confiscators. The former can afford to look on at a spectacle that is far from being of an elevated character. If the Supreme Court of the United States should, in the very midst of the scramble, declare the law under which the robbery is being perpetrated unconstitutional and void, some parties will feel as if they had been struck by a Pittsburg cyclone. That such ought to be the result of the pending appeal there should not exist a vestige of doubt, the statute under which the robbing process is conducted being invasive of a natural and therefore unconferable right-that of holding property, of which no citizen can be properly bereft by any other process than applies with equal potency to all other citizens.

We have learned, since the foregoing was written, that Judge Zane recedes and gives up the investigation, the ground of his retreat being that the court, in its order, does not give him the scope he desires. It now remains to be seen whether or not the court will take up the charges made by Judge Zane and investigate them, as he appears to suggest.

CURRENT EVENTS.

For Holland.

On Jan. 16 we were pleased to receive a call from Elder Francis A. Brown, of Ogden, a respected and sturdy veteran. He has been called to go on a mission to Holland, and is about to depart for that country. This is his second mission to that part of the world, having done a good work there twenty-three years ago. He will carry with him the good wishes of many friends, among them our own.

Home From England.

Elder Wm. Wood, Jr., of Minersville, Beaver County, arrived in this city on Wednesday evening Jan. 16, from a mission to Great Britain. He left his home in Utah on the 18th of May, 1887, and on arriving in Liverpool was assigned to the London Conference. and during the whole period of his mission labored in that part. The districts in which he traveled were in Hampshire, Essex and Kent counties; a small portion of the time was spent in London. There is not a great deal of interest in religious matters there, though some were found who were anxious for the truth, and gladly accepted the divine message. There was some little opposition, but nothing of a violent character. Elder Wood enjoyed his missionary labors, feeling that he was performing his duty and doing good to his fellow men. His health was not of the best, owing to the climate, but he was able to attend to his duties. He returns home in excellent spirits.

Release.

Elder H. M. Tanner has been honorably released from the British Mission to return to his home in Arizona. Brother Tanner, during the time that he has been laboring as a missionary, has been faithful, and has performed a good work. But the climate of this country has proven very detrimental to his health, and he was rapidly lapsing into a physical condition which made his release imperative both upon him and us. Brother Tanner made no complaint, however, and received his release with reluctance. He sailed from Liverpool on the S. S. *Arizona*, December 22, 1888. Our best wishes accompany him, and we trust that his health may be fully recovered.—*Millennial Star*.

Fire Damp Explosion.

By a fire damp explosion in Hyde Colliery, near Manchester, England, Jan. 18, one hundred persons were entombed and twenty-five killed.

Dynamite in Madrid.

Accounts of the repeated use of bombs continue to come from Madrid. The city seems to be infested with a class of miscreants who make and explode them. On Jan. 17 a bomb was exploded in the house of the largest weaver in the city, shattering a servant's leg. Several persons have been arrested on suspicion,

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144

Prosecutions in Cache County.

James Meikle, of Smithfield, Cache County, was arrested last week for having lived with more than one wife.

Martin Larsen, of Newton, was arrested recently on the charge of unlawful cohabitation.

On Jan. 18, Lars Rasmussen, of Clarkston, was before Commissioner Goodwin on the charge of unlawful cohabitation. For the want of suf-ficient evidence to hold him he was discharged.

Mr. George Johnson, of Richmond, was arrested on Jan. 15 for unlawful cohabitation, by Deputy Marshal Hudson. He gave bonds for his ap-pearance in the commissioner's court when wanted for examination.

David Butters, of Clarkston, having given himself up, was before Commissioner Goodwin on Jan. 18 on the charge of unlawful cohabitation. He was placed under \$500 bonds to await the action of the grand jury.

Frank Whitehead. of Richmond, learning that he was wanted on the charge of unlawful cohabitation, surrendered himself to Deputy Marshal Hudson on Jan. 16.

On January 16, Thomas Griffin and Thomas Godfrey, of Clarkston, were before Commissioner Goodwin. They pleaded guilty to the charge of unlawful cohabitation and were bound over to await the action of the grand jury.

Samoan Affairs.

Advices from Samoa represent a serious state of things there. On the night of Jan. 5 sailors from three German men-of-war attacked a body of Mataafa's troops, and 22 Germans were killed and 81 wounded. Since then the German war ships had burned the houses of American citizens, torn down United States flags, and taken a number of American citizens prisoners on board their war ships. They had also fired at some English naval officers.

The Germans justify their conduct towards Americans on the ground that an American named Klein led a body of Mataafa's men in an attack upon Germans. According to particulars so far received, how

to particulars so far received, how-ever, the Germans were without excuse. On Jan. 20 the United States war ship Vandalka was dis-patched from Mare Island Navy Yard, San Francisco, for Samoa. Admiral Gherardi says that in case of war with Germany over Samoa, the scene of operations will probably be confined to that island, and though our navy is weaker than Germany's, we would have a decided advantage in being have a decided advantage in being able to throw a large body of troops on the ground much quicker than Germany.

Returned Home.

Elder James G. Lowe, of Franklin, Idaho, returned on January 7th, from a mission to Scotland. He only left his home last October, and was assigned to a field of labor. He be-

gan work in earnest, but, in his desire to spread the Gospel, over-worked himself so as to bring on a severe attack of illness. Before leaving home he had met with an accident to his foot, and this troubled him considerably. While he was in poor health he was attacked by bronchitis, and it was deemed advisable to release him, as to have kept him there would have been almost certain to result in his death. He was himself unwilling to come, but Apostle Teasdale considered it was the best course to follow under the circumstances. The president of the con-Ference where he labored, Elder Whittaker, wrote President George E. Parkinson, of the Oneida Stake, explaining the circumstances, and stating that Elder Lowe was one of the most efficient missionaries he had in the field, notwithstanding the fact that he had been there but a short time. There were some fears that Brother Lowe would not be able to stand the return trip, but we are pleased to learn that his health has improved so that he is now considered fairly out of danger.

Probate Judges.

On Jan. 21 President Cleveland

on Judges of Probate for the Territory of Utah: James Murray, Beaver County; Joseph D. Jones, Utah County; E. F. Johnson, Box Elder County.

For and From the Penitentiary.

In the Third District Court Jan. 21 Thomas Gunderson, of Mill Creek, was arraigned on an indictment charging him with having lived with two wives. He pleaded guilty, and was sentenced to imprisonment in the penitentiary for 80 days and

to pay a fine of \$100. Gibson Condie and five others were released from the penitentiary January 20. They had completed their terms for unlawful cohabitation.

On Jan.21 Lars Swenson, of Moroni, Sanpete County, was released from imprisonment. He has served a 90 days' sentence, and 30 days additional for the fine imposed.

First District Court.

A session of the First District Court was held at Ogden Jan. 22, Judge Henderson presiding. Mark Hall, convicted of volun-

tary manslaughter in causing the death of Wm. Bybee, was called for sentence. He said he had nothing to say why sentence should not be passed. The court stated that the ury had brought in a verdict which he considered just, but judging from the evidence he felt that he had not killed the man with intent or maliciously and would therefore exercise leniency. The court then sentenced him to two years' imprisonment in the penitentiary.

The case of the United States vs. The case of the O meri States vs. Rasmus Jepperson, polygamy, was placed on trial. Defendant was charged with having married Mar-garet C. Alexander in July, 1888, while Mary Ottesen, whom he had married in 1955 was still alive and married in 1855, was still alive and for in blood, and has left the pathway

undivorced. H. H. Rolapp appeared for the defense.

The testimony produced by the prosecution was to the effect that defendant had married in 1855, and married a second wife in 1876; also that the marriage ceremony as charged in the indictment took place in Mantua. on July 27th, 1888; that the defendant had asked J. B. Carrington on this matter and he had told him it was necessary to be married again in order to make it legal. Accordingly defendant had paid Carrington \$15 and the ceremony took place.

The defense only reiterated the testimony showing that Carrington had taken the money and married the parties, the defendant, who is 69 years of age, having submitted to it on the advice of Carrington.

The case was submitted to the jury after brief arguments, and they retired for consultation.

During their absence Commis-sioner J. B.Carrington was arraigned on a charge of performing an illegal marriage between Rasmus Jepper-son and Mary C. Alexander, per-formed at Mantua on July 27th, 1888. Defendant pleaded not guilty. Judge Powers, appearing for the commissioner, asked that the trial be set at as early a day as possible. The case was passed for the present. Here the jury announced that they had agreed. They filed into courts and in answer to the clerk's query gave the verdict of guilty as charged. The sentence was post-poned until the case against J. B. Carrington, who had married the parties, was decided. Thomas Bullock was arraigned on on a charge of performing an illegal

Thomas Bullock was arraigned on two indictments charging adultery and unlawful cohabitation. He pleaded not guilty to both. Peter C. Gertsen was arraigned

on the charge of unlawful cohabitation, and pleaded guilty. Later in the afternoon he was called for senthat he had delivered himself up and pleaded guilty. Mr. Gertsen stated that he was 51 years of age; stated that he was 51 years of age; had been married twice; married his last wife in 1870; her youngest child was three years of age. De-fendant came from Denmark in 1864. He was naturalized after entering into polygamy. His wives were now living separate. The court sentenced him to six months' imprisonment and payment of costs imprisonment and payment of costs

-\$41. John C. Green, a native of Eng-land, now a resident of Cache County, was admitted to citizenship.

Anarchist Meeting.

What was apparently a deliberate test by the anarchists of Chicago to see how far they could go under Judge Tulley's decision confirming their right of free assemblage was made January 20.

Paul Grottkau assailed the peace policy with extraordinary vehe-mence. A handful of men, he declared, could not hope to obtain clared, could not hope to obtain freedom by peaceable means. Op-pressors would not give up their privileges without fighting for them. "Every step," said he, "that has been made in advance has been paid

behind it strewn with corpses. The history of progress is the history of a battle, and we too will have to fight for our rights. How did this republic free itself? By blood. How will this slavery question be settled? By blood. These victories were not won by holding prayer meetings and singing hymns. I tell you the law must be throttled. We must trample it under our feet until the law of nature fills the world and reigns supreme. We can't obtain these things by peaceable means, so we must resort to force. [Wild cheering]. The capitalists are prepared to meet the people with force, but some day we will go to them and say, 'Your time is up, the time is come.' [Applause.] What happens when two great forces meet?''

Grottkau here bent over to the reporters and said, "This is diplomatic language and we all understand what it means." This remark was caught by the audience and was greeted with laughter and applause. The speaker, in concluding, shouted, "Down with the capitaliste! Down with the present system! Down with the robbers! Down with wage slavery!" Tremendous cheers, accompanied by stamping of feet and clapping of hands which lasted several minutes, greeted these perorations, and Grottkau resumed his seat with a very congratulatory expression. The immense audience slowly dispersed, singing the "Marsellaise."

Race Troubles.

Serious trouble between whites and blacks was lately reported from certain counties in Mississippi. It was stated that a low and lawless class of whites had driven a large number of negro families from their homes and lands. A letter appeared in the Jackson *Mississippian* on Jan. 18 reciting the troubles and demanding that the negroes be restored to their possessions if it required the entire state militia to do it. The governor was about to take active measures, at last accounts.

The Church Suit at Washington.

corporation was rightfully dissolved for the misuse and abuse of its power, and that the corporation might also be dissolved under the general policy of the powers of the Constitution. The corporation being dissolved, he maintained that there was nothing left for us to do but appoint a receiver to take charge of the property of the corporation.

DYER CONTEMPT CASE.

The question of the contempt proceedings against Marshal Dyer, for refusing to answer certain questions as to his conduct as receiver in the suit against the Church, came up in the Territorial Supreme Court Jan. 21. Each of the judges filed an opinion, as follows:

BY CHIEF JUSTICE SANDFORD,

A petition was presented to this court in the above entitled action, signed by T. C. Bailey, chairman of the Board of Trustees, Seventh School District; Rudolph Alff, chairman Board of Trustees, Eighth School District, and J. T. Millspaugh, secretary Board of Trustees of the Twelfth District, for permission to be allowed to become parties therein.

That petition was denied, on the ground that they were not proper parties and had no right to be brought in as intervenors.

The petition, however, contained serious charges reflecting upon the receiver appointed in that action, and upon his attorneys, and it was decided that while the petition should not be granted, the charges of corruption, fraud, improper and unprofessional conduct ought to be investigated. Leave was given, therefore, to the petitioners to file their petition in this court. The persons charged with improper conduct were required forthwith as officers of the court to file their answers thereto; and in the language of the decision then made, "It should be referred to an examiner to take such testimony as is offered both to sustain and disprove the charges contained in the petition."

The question of the amount of compensation which the receiver should be entitled to receive for his services having theretofore been, by an order of this court, referred to an examiner, it was further decided that that question should be reserved until the report of the examiner to be appointed to take proofs of improper and unprofessional conduct should be received.

Thereupon an order was entered and the charges of malversation referred to Examiner Harkness. An examination was commenced before that examiner, and the receiver, Dyer, was sworn and interrogated as to his conduct. He refused under the advice of his attorney, as appears from the record before us, to answer certain questions declared by the examiner to be proper. His refusal so to answer has been reported to this court, and an order is asked for declaring him

guilty of contempt, and that he be punished therefor.

A motion is also made for an amendment of the provisions of the order heretofore granted, denying the application of the school trustees, and providing for an examination of the said charges. The amendment requested is that after providing that the examiner take and report such evidence as may be produced either by the petitioners or the receiver and his counsel touching the matters in said petition set out, there be inserted after. the words "set out" the following words, "to-wit: charges of corruption, fraud and unprofessional conduct," so as to define with more particularity the precise matters referred to and to be examined before that referee. The two applications, as they relate somewhat to the same matter, may be considered together.

When the order of reference di-recting that testimony concerning the charges set forth in the petition was made, it was the intention of the court that the examiner therein appointed should take proofs touching the alleged misconduct of the officers of the court only, inasmuch as the question of the amount of compensation to be allowed to the receiver had already been referred. This intention was evident from the de-cision of the court then rendered. If the order made had been drawn so as to embody the purpose of the court, the amendment to the order now sought would have been unnecessary. If granted now, the amended order will incorporate the intention and decision of the court, as then expressed, and we think the amendment should be allowed. As the order was originally drawn, the pe-titioners' contention that the question of compensation was also re-ferred had some grounds, if read alone, and not in connection with the decision of the court. Under the order of the court, as then entered, the question which the witness re-fused to answer was proper and per-timent, and the question should have been answered.

On such an examination as this, the wissest course generally is not to stand on the accused's legal rights, but to answer freely and in detail all questions that have the remotest connection with the subject of the investigation. The ruling of the examiner by which he excluded questions relating to the conduct and financial condition of the receiver when acting as a private citizen or acting in any other official capacity was correct. The charges made against him were directed to his conduct as an officer of this court, and all questions that bore on that point, even though remote, and not clearly connected with it, should have been answered.

The receiver, as appears from the testimony before us, was advised by his counsel that he need not answer the question, the refusal of which has been reported by the referee to this court.

because in conflict with the provisions of the Constitution forbidding the establishment of religion. His refusal so to answer He furthermore asserted that the an order is asked for declaring him acted upon in good faith, is to be considered as exculpatory (3 Sand-ford 662.) The receiver's counsel were wrong in giving such advice. The order standing alone, and not taken in connection with the decision of the court, authorized and justified the question put to the re-ceiver. If, in their opinion, the order was incorrect, it was their duty to have promptly moved the court for its correction and amenddoubtless have suspended temporarily the examination of the wit-ness until the decision of the court upon their application to amend could have been obtained.

It has been held that a referee has no power to dismiss a suit be-cause of a refusal of the plaintiff, or a witness, to testify. He should or a Wifness, to testiny. He should report the matter to the court and await its decision. In this case, however, the examination has not been so fully closed that it may not be resumed. We are of the opinion that under the amended order the examination should proceed before the same examiner. We are not the same examiner. We are not willing that the conduct of such officers should, when challenged so seriously as is the case here, be allowed to pass without a full and allowed to pass without a full and complete examination, by means of which the charges made may be either proven or the persons accused exonerated. The hearing, therefore, must be continued as rapidly as possible.

Were it not for the excuse pre-sented by the receiver for his conduct before the examiner, a fine would be imposed on him. His refusals to answer, although no one has suffered therefrom, were unjustifia-ble and contemptuous, and, unex-cused, would have merited scrious and severe punishment. Under the circumstances presented here, how-ever, the proceedings looking to his punishment should be arrested and the application therefore denied. He will be allowed an opportunity in the examination, when resumed, to show that he purges himself of this particular contempt by answer-ing the questions ruled upon by the

examiner as proper. The question of compensation to be allowed him, will, as was heretofore directed, remain undisposed of until the completion of the examination now to be resumed.

An order will be entered providing for the further and speedy investigation of the charges of improper and unprofessional conduct, such investigation to be carried before Examiner Harkness, the time and place of which will be fixed by the court in its order. As to the terms of the order re-submitting the matter to the examiner, I concur in the opinion read by Judge Henderson.

BY JUDGE HENDERSON:

The reference to investigate the The reference to investigate the charges against the receiver and his attorneys has failed. When the re-port of the examiner, to whom was referred the matter of compensation to the receiver and his attorneys, was presented to this court, or it was announced that it was ready to be filed, the petition of the school trus-tees was presented, asking for the ties. The parties differed widely as ferring it back to the examiner, and

right to intervene as parties to that proceeding, we held that the interests of the petitioners were too re-mote to be allowed to intervene as parties, but the petition contained charges of grossly improper, fraudu-lent and dishonest conduct; that by this misconduct the fund had suffered a loss of over \$200,000.

The charge was directly made that this court has been imposed upon and deceived by the representatives of the receiver and his attorneys, and that the receiver had fraudulently acted in collusion with the defendants in the case, and with some of his bondsmen, and that fraudulent and unconscionable compensation had been sought. At once upon the hearing of these petitions, without entering upon any investigation of the matters contained in Judge Sprague's report as to the amount of compensation, deeming that question wholly im-material to us, if the charges contained in the petition were true, and that the question of the amount of compensation would never be reached by this court in that event, this court directed that the petition be received and filed as charges of official misconduct on the part of the receiver and the attorneys, so far as such fraud and misconduct were alleged herein, and directed an examination of the charges at once.

The session of the court neces-sarily terminated on the day this order was made; the engagements of the judges imperatively called them to their respective districts at once thereafter; but to facilitate the investigation it was sought to refer the taking of testimony upon these charges to an examiner, and with the consent of all parties concerned selection was made of one of the most eminent and learned members of the bar of this Territory, whose action in the matter has fully justified the confidence reposed in him. At the time of making this order the court filed in writing a memorandum of the order that was intended by it. This was done in view of the fact that the court would necessarily adjourn before the order could formally be reduced to writing and entered upon the journal, and atten-tion was expressly called to if at the time, and counsel were directed to co-operate in preparing the order pursuant to the directions. This seems to have been neglected, and the order entered and given to the examiner referred all matters con-tained in the petition to the examiner. No answer had been filed to the charges, and under such circum-stances the reference was somewhat uncertain. Ample time was given uncertain. Ample time was given by the order to each party to pro-duce testimony. The answer of re-spondents was thereafter filed, tra-versing the entire petition, and on the day appointed by the order all these matters were taken to the examiner and an examination was attempted, and he has reported to us sixty-five pages of proceedings had before him, and not more than ten pages of this is testimony.

At once an application was made

to the scope of the examination; on the part of the petitioners it พลย claimed that it was but a continuation of the examination before Judge Sprague, and that everything was in issue that was put in issue by the petition and answer, that the respondents having been examined before Judge Sprague could be recalled, and that their character was in issue the same as though they were plain-tiffs in an action of libel or slander, and that they might be cross-ex-amined upon that theory; on the other hand, this was denied, an 1 it was claimed that nothing upon the subject of compensation could be received. The petitioners called respondent Dyer and proceeded to examine him upon the theory claimed by them. The examination was by them. The examination was without authority conferred by the order of reference. We fully appre-ciate the embarassing situation of the learned examiner, and fully affirm his conduct of the matter be-form him and only worst that he affirm his conduct of the matter be-fore him, and only regret that he was not clothed with authority in the premises, and we propose to re-fer it back to him and give him that authority. We can see no good rea-son why the petitioners should not have proceeded with other testi-mony, especially in view of the fact that the respondents offered to stip-ulate that the examiner should have authority to pass upon all cuestions authority to pass upon all questions of the admissibility of testimony and the scope of the inquiry.

It is but fair that a speedy investigation should be had. Counsel as well as receiver are resting under grave charges. The examination to be had before the examiner is in nowise a continuance of the investi-gation before Judge Sprague. We have expressly reserved that ques-tion until after this investigation. We have not examined the matters of that report, and do not care to until we hear from this investigation. If in the end it comes to be a mere question of computing and estimating the amount of compensation, this court will proceed to do this upon its responsibility as guardian of the fund in controversy, and will seek such information as is necessary for that purpose. On the other hand, if these charges of fraud are sustained, no inquiry of that kind will become necessary, and the bond of this receiver will stand as indemnity to make good any loss the fund has sustained thereby.

The examination is to be had un-der the order of reference. It is the order of the court which specifies the matters to be investigated and confers jurisdiction upon the ex-aminer, and points out the range of inquiry; and the parties cannot by their allegations and lenials upon other immaterial matters make them material. We have examined with care the supplemental report made by the examiner, containing a detailed statement of all that transpired before him, and we are satisfied with the rulings he took the responsibility of making, as well as the action he intimated he would take if he was himself hearing the case and had authority in the premises.

the order should be modified so as to provide that the examiner shall proceed to take testimony furnished by either the petitioners or the reby either the petitioners of the re-spondents respecting any and all allegations of fraud, corruption, misconduct, traudulent claims and charges for compensation, and un-professional conduct on the part of Frank H. Dyer as receiver in this Case, and of George S. Peters and Parley L. Williams as his attorneys, contained in said petition; that said Robert Harkness be clothed with all the powers and authority of examiner of this court for such examination; that he be authorized to nation; that he be authorized to pass upon and determine all ques-tions of the admissibility of testi-mony, the same as though he were being tried before him. subject, however, to the right of either party to appeal to this court by way of ex-ceptions to his ruling thereon; that either of the parties interested be authorized to take subpenas from this court for witnesses to appear before said examinbe authorized to take subjectas from this court for witnesses to appear before said examin-er; that said examiner be em-powered to employ officers, either Federal or Territorial, to attend him under his direction and to fix their compensation; to employ stenog-raphers, and to swear witnesses; that such examination on the part of the petitioners begin January 24th, 1889, and that they be given four days in which to give such testi-mony; that the respondents in reply commence on Tuesday, January 29, 1889, and that they be given four days, and that two days be given by the examiner to take rebutting testimony, to be divided between the parties as the examiner shall direct, and that said examiner make report of such testimony on or before February 9th, 1889, and that the hearing upon said report be set for Feb-ruary 11th, 1889. The order should further provide that the examiner may change the above allotment and division of time in any manner he may see fit, but only so that the final report may be made and filed by February 9th, 1889. I concur with the Chief Justice in

I concur with the Chief Justice in his opinion just delivered as to the matter of contempt.

JUDGE BOREMAN.

In my view of this matter, the questions asked the receiver as a witness, and which he refused to answer, were, as the examiner ruled, proper and should have been answered, and this he should be required to do whether the amendment of the order, as prayed, be allowed or disallowed. It is no doubt true that nothing was intended to be referred to the examiner except the charges made in the petition of Messrs. Bailey, Alff and Millspaugh. But one of the charges made in that petition was that the receiver had made an unconscionable claim for compensation, and that being so, said claim was a proper, although not the main or most important, subject of inquiry by the examiner. It would have been miscouduct in the receiver to have made such a claim.

If I read aright the report of the that no such charges can be substanexaminer, his view was that such tiated, and that they are prepared to Judge Sandfor matters in the petition as referred to show themselves entirely free from will you want?

other subjects than the charges of misconduct, fraud, etc., were not before him, but that all of the charges made by the petitioners against the receiver and his attorneys were before him for investigation. This view was correct, and I approve of the rulings made by the examiner on this subject. The amendment sought to be made to the order of the court is, in my view, not very important, and it would not materially change the subjects of investigation; and with the change made, the receiver would still be required to answer the questions. The answer of the receiver and his attorneys took issue on the unconscionableness of the receiver's alleged claim for compensation, and, as to the wording of the order, the court had advised counsel to confer and to examine it before it should be entered. This was not done, and it seems to me that it is now too late, even although the order did not technically conform to the wording of the opinion of the court delivered at the time. The order should now be that the receiver make answer to the questions, and if he still declines to do so, that he shouki be punished as for contempt.

I heartily concur in referring the subject of the charges back again to the examiner, and the renewed order of the court will give ample authority to the examiner to fully investigate all of the charges made and to confine the investigation to the charges made in the petition. The question of the amount of com-pensation that should be allowed the Pecciver is only incidental to this investigation. That question will come before us for fuller examina-tion when we come to consider the report of the former examiner, Judge E. T. Sprague. Its purpose in this investigation is to show whether the receiver's claim be unconscionable or not. If it be so, the court should know it, not, perhaps, to fix what his compensation should be, but to enable the court to know whether the receiver has been acting in good faith with the court. If he has not, he should be removed. Evidence as to his compensation should be allowed so far as it may, even in the remotest degree, show misconduct on or that any claim he may have made is unconscionable or fraudulent.

These charges of fraud, corruption, and misconduct in the office of receiver, and of his attorneys, are so grave and serious that the Court cannot and will not pass them by, and the parties making them will be allowed ample time and opportunity to substantiate them if it can be done; and the respondents will also be allowed ample time and opportunity to defend themselves against the charges, and to introduce evidence bearing upon their exoneration. It has been claimed and argued that the petitioners are prepared to substantiate the charges they have made, and the parties charged have been equally positive that no such charges can be substantiated, and that they are prepared to show themselves entirely free from

them. It is to be hoped that all parties will now improve the opportunity again offered to bring out all the facts in the matter. The investigation to be satisfactory must be searching and complete, no matter what the result may be. Counsel should keep this fact in view throughout the whole examination.

searching and complete, no matter what the result may be. Counsel should keep this fact in view throughout the whole examination. The court will insist that these charges be sifted to the very bottom, and there should be no delay or obstruction to such searching examination. The parties charged are officers of this court, and the court owes it to itself that the examination should be thorough, and will be satisfied with nothing less. Counsel on both sides should endeavor to ald the examiner and the court with that view. If any witness refuse to an swer any question of importance, the question could be waived for the time being, and allow the examination to proceed as to other breaches or charges set forth by petitioners. The doors should be opened to the

The doors should be opened to the fullest extent, and even if necessary go to the very verge as to competency. Of course matters in no way connected with the charges made ought not to be brought out. The court is confined to evidence upon questions in issue, and cannot go outside to investigate extraneous matters and such as are not connected with the charges made. But the charges are broad and specific, and if they be sustained by evidence no addition or outside matters would be necessary; for if the charges made be true, the court would not make any allowance of compensation to the receiver or to his counsel, and probably other action would be taken by the court. The new order, embodied in the

The new order, embodied in the opinion of Associate Justice Henderson, and which is to be entered in the case as to a resubmission of the matter to the examiner, conforms substantially to my views, and will give the fullest opportunity to introduce the evidence as to the alleged unconscionable or fraudulent character of the claim of the receiver for compensation.

Mr. Hobson said that, as the representative of the government, he had no confidence whatever in the charges made against Receiver Dyer. He would, however, like to be present at the hearing before the court, if the date could be changed from Feb. 16 to Feb. 11. He had to be in St. Paul on Feb. 15.

Judge Zane said that, inasmuch as the purpose of the investigation had been changed from inquiry concerning the receiver's compensation, he desired to consult with his clients. They did not desire to appear as prosecutors in a criminal action. As trustees they had to interest in this line, and would not want to assume the expense of prosecuting under the charges made. That was outside of their original design. I am afraid that under that order we cannot introduce any evidence. In a legal sense, corruption and fraud are not charged against the receiver. We wanted to investigate the conduct of the receiver.

Judge Sandford-How much time will you want?

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Judge Zane-Until tomorrow.

Mr. Hobson would like the mat-ter settled so he could return to attend to official business in Col-orado, and asked that the compensation issue be deferred till March 15. I desire to oppose some of the claims made, and feel it urgent that I should be here.

Judge Powers said he wanted no misunderstanding. He wanted ho know exactly what matters were open to investigation. He thought the government ought to aid in the investigation of the charges against the receiver.

Mr. Williams said there was a disposition to intimate that the charges did not signify much. He thought differently, and protested against an investigation on a general charge of misconduct. He wanted specific charges made, that they could be met. We should have a speedy hearing. If those who have brought the charges are in earnest, they can bring their evidence, and we can have a report by the 8th or 10th of February. They should not be permitted to abandon their charges, now that they have made them. I feel like insisting that this them. I feel like insisting that the investigation proceed immediately. There was a further colloquy with

the court, as to the time necessary for the investigation, the result being that an agreement was reached for the hearing to be had on Monday,

Feb. 11. Judge Zane arose and informed the court that they wanted to know what the receiver was doing with the \$250,000 in his possession. Judge Sandford—That is a matter

for the government, at the final ac-

counting. * Mr. Williams-Judge Zane's sug-gestion shows the perverseness of this investigation by the counsel on the other side. This is a new thing

Judge Zane - Mr. Williams, we have

Mr. Williams (warmly)—This is a new feature, and we want to know

just what they mean. Judge Sandford—The examina-tion will be in regard to the misleading of the court.

Judge Sandford—No; it will take in all misconduct. Judge Zane, will you draw the order and sub-mit it to the other side?

After further discussion, Judge Powers was instructed to draft the order of the court.

Mr. Hobson said the government would take the position that the amount of compensation for both receiver and his attorneys was too large.

The settling of the order was post-poned till the evening session of the court, next day, Jan. 22, to which time the court adjourned.

IN INDIAN TERRITORY.

Elder Andrew Kimball, president of the Indian Territory mission, has received an interesting and friendly

8th. In the course of the letter the writer says:

Not having heard from you for quite a while, I now send you a few lines from this part of Israel. I am happy to say we are all well, and happy to say we are all well, and hoping yourself, family and friends are enjoying your homes, in perfect peace with God and all mankind. All your old acquaintances are about as usual. I have seen several of them lately, and they all speak of you in high terms. Some of them say they would like you to come again. My opinion is that several of your acquaintances will be bap-tized before next Christmas. We tized before next Christmas. We are doing better than when you left are doing better than when you let these parts. There is grain in abun-dance, and plenty of stock to live upon. I have recruited up in my place of business, and have now a nice little lot, though money is scarce in this country. I have not seen or heard from BrothersWoolley and Hill for more then two months and Hill for more than two months, but I forward mail to them regularly. Brothers Smith and Ashton have been gone from here about four weeks. They are south about Brier-town. Brothers Jack and Haslam left for the north about Locust Grove some two weeks ago. I have now given you the whereabouts of all the Elders in our nation. They have done a good work, and are in a fair way of accomplishing a great deal more before next fall.

I will now relate some of the doings of our council. We worked well together this last term, except with Chief Mays, who vetoed a great many bills. But the most im-portant we had before the council portant we had before the councel was the grazing bill, which was passed by both houses, for the sum of \$200,000 per annum, to the same company that occupied it for five years. They have it again for the same period, unless the Springer bill passes through Congress and cuts off a part of our western lands. We will get \$1,000,000 in five years for the grazing privilege, which is a neat amount. neat amount.

As you may remember, when you were out here there was a claim against the general government for about \$400,000. I see by the papers that that matter passed the lower House of Congress on the 13th of last month. If it should pass both Houses we shall get our pay, and be well able to visit you during the summer.

The Church of Jesus Christ of Latter-day Saints is, in my belief, the only true church on the face of the globe, so far as I understand the principles of the Gospel, and I be-lieve I understand better than any pretended preacher who talks only for the sake of personal gain.

I would like to give you a short sketch of the crimes which took place during the holidays. Sam Manus killed John Spears in Tahlequah. The act was committed in self-defense. Two negroes killed each other in Tahlequah. A white woman and a 12-year-old girl were brutally murdered near Fort Gib-son. The deed is said to have been letter from Brother W. H. Hend-ricks, written from Manard, Indian Territory, under date of January here and Fort Smith about Decem-of a people who lived in the long

ber 1st; one man was killed at or near Wagner Station, at the junc-tion of the M. K. & T. and the Arkansas Valley R. R.

As to the weather, we have had no winter so far. The wheat crop looks well. Our people raise all the wheat needed for home use. The merchants of Muscogee have as fine a mill as can be obtained. Wheat is worth \$1, corn 40 cents, pork 6 cents.

REFRESHING CANDOR.

As a reader of your valuable paper I am very much interested in certain things which you publish, while in others I am not. In my opinion too much space is devoted to Congressional news; but I admit that Congressional news, but I admit that things are being done by the gov-ernment of the United States and the nations of Europe tending to make Joseph Smith a Prophet of the true and living God. I like to read the sayings and doings of the Prophet, of the discoveries frequent-by being made in North and South ly being made in North and South America, of what the Jews are doing or about to do. anything concerning the Lamanites, as to their enlightenment, or of the ten tribes; in fact, the whole House of Israel. Such matters as these are what I delight to read of. So, Mr. Editor, like the woman who had paid the doctor for his medicine but got well before she had finished it, as she had paid for it was bound to take the remainder, I will continue to take the remainder, I will continue to take your paper inasmuch as I have paid for it. I do not suppose you would be so liberal as to print a newspaper specially to suit "my majesty;" and if I should countermand my order on that account I dare say it would not cause a cyclone or even an earthquake in Salt Lake City. Therefore I guess we'll be friends and take it as it stands.

There is, however, one matter I would like to enlighten you upon. You seem to be in continual warfare with some persons in trying to convince them that jealousy, misrepre-sentation, prejudice, mobbing, murders, unjust laws, diafranchise-ment, spiteful judges, confiscation, etc., are wrong; just as though these troubles were imposed upon a peo-ple who were living at this day. Do we not know, Mr. Editor, that these things existed hundreds of years ago, in the dark ages, when the people were very ignorant, when some men would not allow others to think for them, nor yet worship according to their own convince them that jealousy, misrepreworship according to their own convictions were in accordance with the Bible? But we must with the Bibler But we must not try to make mankind be-lieve that these evils prevail in the present days of enlightenment, refinement, glorious liberty and freedom. Does not common sense tell us that such affairs could not take when in this glorious days take place in this glorious day? There are so many different religions nowadays. Do you not think all these should unite and cry out as with one voice against evils such as

Poor creatures, they had only ago. one religion. They were poor, low-ly tent makers, fishermen and car-penters. They did not know penters. how to how to make even one re-ligion in those days, and had to call upon God to provide one for them. They had not sufficient ingenuity to establish another, nor to ef-fect improvement in the old one. But in these days religious science has been the means of creating scores of new religions, and that, too, without God's help; though depend upon it if Peter and Paul, James and John were on the earth today, they would not exchange their old system, which fitted and worked so

system, which fitted and worked so well in every way, for any that ex-ists in our generation, even with all the others thrown in. I feel sorry for you, Mr. Editor, in discussing and arguing against evils, wicked men, and measures that ex-isted in the long ago. You cannot help those suffering people now. help those suffering people now. But hello! what's that noise in the streets awakening me from my sleep? Why, the newsboys calling out the various editions of the newspapers, and informing us of those who have gone down to the "shades of Washington" to tell bad things of the Mormons. Friend, I guess you are right after all! J. F. D.

OGDEN, Jan. 16, 1889.

Our correspondent should take the DESERET WEEKLY, as it comes nearer his ideal of what a paper should be than any other we know of. [ED. D. E. N.]

STATEHOOD.

This morning the Committee on Territories of the House of Representatives met to hear argu-ments in reference to the ad-mission of Utah as a State. A formidable delegation of "Liberals" had arrived, under the impression that a desperate attempt was being made to push Utah into the Union at one stride. They found every-thing quiet, the House in a deadlock, and on the 9th inst., when they supposed this huge effort was to be put forth, only a few members of the committee were present and there was no appearance of war or of any demonstrations in that line. of any demonstrations in that line. Their coming precipitated the very thing they feared. A day was set for a hearing, and this morning at 10 a. m., the time appointed, Judge Jere Wilson, with Delegate Caine and F. S. Richards, Esq., chairman of the Utah constitutional delegaof the Utah constitutional delega-tion, were on hand. On the other side were Governor West, E. P. Ferry, J. R. McBride and last, but not *least*, Patrick H. Lannan, all eager for the fray. The proceedings did not pan out to suit the opposition, ap-parently, for Mr. Richards, in-troduced by Mr. Caine, made an address which created a profound

address which created a profound impression and signs of great un-easiness were exhibited by all the liberals, especially the Governor. The following is a synopsis of the argument of F. S. Richards, Esq.:

of the Committee: This is the fifth time that the majority of the people of Utah have appeared at the bar of Congress and petitioned for admission as a State. At first we were told that our numbers were insufficient and that we were without the self-sustaining qualifications quisite for a sovereign community, and so we were relegated, by the organic act of Utah, to a condition of territorial tutelage, until we should gain the strength and ex-perience to fit us for the higher sphere of statehood. But in our later applications for admission it has been conceded again and again that we have obtained all that was lacking in the beginning, in the way of numbers and resources, and yet our prayers have not availed to give us membership in the great family of States. I shall endeavor in the remarks which I make on this occasion to show that the withholding of this sacred boon is an act of injustice to a patient, patriotic, industrious and lawabiding people. And at the outset of my remarks

I desire to remind you of a few per-tinent facts which history has recorded, in undying characters, upon the annals of the republic.

On the 24th day of July, 1847, when the "Mormon" pioneers en-tered the Great Salt Lake Valley, all that part of our great nation lying west of the Missouri River was an uninhabited wilderness - a barren desert. These brave men and courageous women blazed the way across prairies, over mountains and through rugged defiles which have since become the great highway of nations, from the Atlantic to the Pacific. They opened up this new country and demonstrated that human existence could be maintained in the midst of ruthless savages, ferocious animals and deadly insects. By a system of irrigation, for which they had no precedent, they succeeded in transforming the scene of barren desolation, which met their gaze as they emerged from the deep canyons of the Wasatch, into an earthly paradise.

Through following their example and partaking of their indomitable courage other colonies have been formed and other commonwealths created, until today we can point with pride to five great States and nine populous Territories that have been carved out of the inhospitable wilderness of 1847. So that the "Mormons" have not only been the pioneers of the inter-mountain region, but the pioneers of the Great West, that part of our nation which bids fair to become a control-ling factor in the destiny of the Republic.

Nor were these people, who braved the dangers of the wilderness and the hardships of the desert, wanting in patriotic devotion and allegiance to the country which gave them birth. Although driven from their homes in Missouri and Illinois, because of their religious beliefs and practices, they could not quench the thirst for liberty which they had in-herited as a sacred birthright from berals, especially the Governor. he following is a synopsis of the gument of F. S. Richards, Esq.: Mr. Chairman and Gentlemen

country during the revolutionary war and the struggle with Great Britain in 1812.

So strong in them was this love of country that it prompted as one of their first acts on reaching the valley-then Mexican soil-the unfurling of the glorious stars and stripes on Ensign Peak, as they poured forth their songs of joy and prayers of gratitude for the Divine guidance and preservation which had carried them safely through their perilous journey in the wilderness. At this time five hundred of their brethren were regularly enlisted in the ser-vice of the United States, and were taking an active part in the war with Mexico. At a late date some of these very men became the first discover-ers of gold in California, and from them went forth the clarion note which drew a stream of wealthseeking humanity across the contin-ent in 1849 and 1850.

I trust that you will excuse me, gentlemen of the committee, for detaining you with this brief historical recital. My purpose in so doing has been to show what kind of men our fathers were, and to assure you that the fire of liberty which burned in their souls has been transmitted to their children.

I was born in Salt Lake City, and Utah has always been my home. My great-grandfather was a revolutionary soldier, my grandfather served in the war of 1812, and one of my father's brothers lost his life in the war with Mexico. Will it be said that I have no claim on the sacred heritage of liberty for which these men fought and bled? I mention my own case because it is like thousands of young men in Utah, whose mouthpiece I am on this occasion. We love the glorious institutions of what we believe to be the only government on earth founded on Divine inspiration, and it is repugnant to every impulse of our natures to remain in territorial vassalage, when we know that we are entitled to the rights of free-men. It is for the purpose of con-vincing you, gentlemen, that we are so entitled that I now appear before the committee the committee.

Mr. Richards then gave in detail particulars of the population, wealth, resources, prospects, and condition of the Territory, showing beyond controversy that it possesses all the material qualifications for statehood. He further explained the extent of the school system and its non-sectarian character.

"Every 'indication," he said, points to the speedy growth in Utar of a populous and magnificent commonwealth that will prove a source of riches to the nation and of added Every requisite to the structure of a grand and prosperous State is to be found in this the oldest of the Territories, which has plead for statehood from its beginning—forty odd years ago. All that is needed now, for its development and full growth into the proportions and prosperity promised by her immense and diver-sified resources is a stable growth settle for ever the agitations which have deterred its more extensive investment. Statehood is the great essential to this settlement and that assurance, and Utah can never ex-pand into the proper measure of its power and dignity while hampered with the swaddling clothes of Territorial infancy.

The claims of Utah to the rights and privileges of statehood are indisputable, and have never been denied except for two reasons. When seeking admission on former occasions her delegates have received for answer from gentlemen of both parties: 'Provide in your constitu-tion against the practice of polygamy, and there can be no possible objection to your application.' This This demand has been complied with."

The speaker then related the his-tory of the Constitutional Convention, and read the provisions of the Utah Constitution relative to polyg-amy and the ratification thereof. He read the oath taken by the members of the Convention and the peo-ple who voted for the Constitution. He showed that they were not polygamists nor persons who in-tended to become such. He also read the marriage law passed at the last session of the Utah Legislature, and said:

"President Cleveland has informed the Congress and the country, in his recent message, that polygamy is practically a thing of the past in Utah. All the evidences go to establish this. There have been no convictions for polygamy for a long time. The Federal judges and other officials admit this to be a fact. The cases that are being prose-cuted, and have been heralded to the country for two or three years past, are not for newly contracted polyg-amous marriages, but for 'unlawful cohabitation;' that is, the associa-tion of men with plural wives whom they married many years ago. Under the peculiar construction of the statute by the Utah courts, associa-tion that would be perfectly inno-cent if the parties did not claim the marriage relationship is downed marriage relationship is deemed a violation of the law, although there may be no actual cohabitation or

living together. It is this species of prosecution which keeps up the appearance of a perpetuation of polygamy in Utah. The relation between a "Mormon" The relation between a "Mormon" and his wife, or wives, is viewed by the parties as eternal. Even if the man does not live with his plural wife, he is in duty bound to support her and her children, as the bond between them is of a religious character. What can these men do with the women whom they couscien-tiously regard before heaven as their wives for time and eternity? They cannot eat them, like the New Zea-land convert to Christianity. They cannot promise to 'obey the law' under its present remarkable con-struction. Yet it is these cases—in which the parties are chiefly elderly persons and have in many instances contracted their polygamous rela-tions before there was a law of the land forbidding polygamy-that are being cited by the opponents of statehood for Utah as proofs that polygamy is still a living issue.

Recently there has been a more rational and humane policy in the punishment of this offense than prevalled formerly in the courts of Utah. The unprecedented construc-tion of the law remains, however, having been established by the Supreme Court of the Territory. Polygamy, then, that is, the marrying of more wives, cannot be shown to have a present existence in Utah, nor to be now even as frequent as bigamous cases in other parts of the country. There is positively no proof whatever of newly contracted polygamous marriages. This statement is confirmed by the testimony of Judge Carlton and Gen. McClernand of the Utah Commission, and has recently been endorsed by Judge Judd.

The special report of the Attorney General to Congress shows that there have been only ten convictions for polygamy since the passage of the Edmunds Act of March 22, 1882, and for unlawful cohabitation 500 When it is remembered that 500. When it is remembered that, in addition to the ordinary facilities for criminal prosecution, the government possesses the extraordinary powers conferred by acts of Con-gress to exclude from the jury every person shown to have any belief in polygamy or sympathy with the defendant—to attach witnesses without a previous subpoena, and com-pel their immediate attendance; to permit the legal wife to testify against her husband; to compel the against her nuscand; to compet the attendance and testimony of the al-leged plural wife, the children and neighbors of the defendant; to em-ploy a horde of marshals possessing all the powers of peace officers to detect, obtain evidence against, and arrest violators of the anti-polygamy laws; and backed by a strong but uninformed public sentiment which justifies any extremes against a polygamous suspect—is it not con-clusively evident that these statis-tics are a full showing of the proportions of the polygamous conditions now existing in Utah? Is it not almost impossible, under these extraordinary provisions and powers, that an offender should escape? And with these figures as the result of six years' diligent and relentless prosecutions, how can the reckless statements of our opponents that are made concerning the prevalence of polygamy in Utah be considered anything less than monstrous exag-gerations or wilful perversions of the truth?

The other objection is that in Utah the Church and the state are united, or that a "hierarchy" dominates civil affairs. No evidence is offered civil analys. No evidence is one can in support of this objection, except that the "Mormon" people usually vote the same ticket, and that the efforts of the opposition to break this political unity are practically futile. The weakness of the inference that this union is the result of priestly coercion is exhibited in the fact that the minority who make the com-plaint are also compactly united against the majority. They sink the common differences of party politics to join in a concerted attack on a majority they wish to divide. But, failing to break the ranks of the

tion, and strive to destroy the very liberty of which they are the pre-tended champions. They would have Utah governed by a Legisla-tive Commission and strike the ballot from the hands which will not support their measures and their candidates.

The next point taken up was the Governor's report to the Secretary of the Interior, in which he declared that the "Mormon" Church was absolutie in political and civil af-fairs, and in proof asserted that the articles of incorporation of Z. C. M. I. provided that no person not a member of the Church could become a stockholder. Mr. Richards effectually disposed of this by producing an affidavit from the Superintendent of the Institution that no such provision existed, citing the names of Gentiles holding stock, with the amount held by each, and produc-ing the original articles of incorporation with subsequent amendments. He also presented the statement of the Superintendent of Salt Lake Gas Works, in proof that the Governor's statement was false that the "Mormon" Church "built and oper-ated gas works." The Governor's rash and untruthful remarks about the absolutism and despotism of the Church were finely handled, and it was shown that the Governor was present avowedly to increase his own absolutism in Utah by working for "a Legislative Commission associated with the Governor," to appoint all the local officers now elective by

The tithing system of the Church, the election laws of the Territory, and other similar matters were explained, and then the following remarks of the Governor were read from his official report, to show how he contradicted himself:

"With polygamy out, I make the statement, and challenge successful contradiction, that there is no tenet, no ceremony, practice, observance, or rite inculcated or taught of a religious nature by the 'Mormon' Church that the law has been or is invoked against. The 'Mormon' Invoked against. The morning Church as a religious factor is, under the law, upon the same footing as every other religious body or de-nomination in the land, with equal rights and privileges, no more nor less, and it should be left so without interference. I shall not arraign the 'Mormon' people as wanting in com-parison with other people in reli-gious devotion, virtue, honesty, so-briety, industry, and the graces and qualities that adorn, beautify and bless life."

Mr. Richards then remarked: The whole Mormon theory of re-ligion is based upon the free agency of man and his accountability to the Supreme Being because of that freedom to act for himself. Coercion is positively forbidden in the revelations given for a guide to the Church, and individual levelop-ment and intelligence are therein made the basis of man's future glory. The "absolutism" so glibly charged by its opponents is contrary to its genius, and obnoxious to the letter of its discipline. It declares that the Constitution of this land was inspired enemy, they resort to misrepresenta- of God, and commands obedience to

it and to all laws made in pursuance thereof.

The provisions of the Utah con-stitution against the union of church and state, and providing for full re-ligious toleration, were then read to the committee. The falsehoods about the "Mormon" Church holding the land were refuted, and the speaker went on to say:

It is insinuated that perhaps after the State was admitted into the Union, the Mormons, having ob-tained political control, would change the State constitution and reestabthe State constitution and recetab-lish polygamy. This is a mere con-jecture, without any fact or reason to rest upon. As the 'Mormons' never attempted to legalize poly-gamy when in full control of the Territory in all the departments of local concentrations. local government, when there was no law of Congress forbidding that practice, and when polygamists were eligible to office and were promi-nent in public affairs, the pretended danger of a possible establishment of anger of a possible establishment of polygamy by monogamists is gro-tesque in its absurdity, and is no more substantial than the shadow of a tattered scarecrow. All their mate-rial advantages and prospects are against the supposition, and the power, still in the hands of the Congress and the country, to assume con-trol over this practice by an amendment to the Federal constitution would forbid such a useless step, if it were even desired or contemplated.

There is no ground for the similar suggestion that Gentile life and property would be in danger if the State of Utah should be in the hands State of Utah should be in the natus of a "Mormon" majority. As under the laws of the Territory, so under the laws of the State would their lives and property have equal pro-tection with those of the "Mor-mons." There have always been Gentile residents in Utah since the Territory has had sufficient inhabitants to make business profitable. They opened stores in early times and made considerable fortunes. They have never been molested. The dime novel stories that have been circulated concerning "Mormon" atrocities are pure inventions. The men who make these new alarms indulge in the same kinds of extravagances and flights of vain imagination. Tolerance is in-grained in the "Mormon" theory, and has been marked and conspicuous in "Mormon" practice. And it is only because the minority in Utah have maligned and sought to displace or trample upon the rights of the majority that such a sharply defined antagonism between the parties has been drawn in the past.

And, gentlemen of the committee, there is the source of all the opposition to statehood which comes from those who protest against this movement. That is no secret. It is openly declared that, unless they can gain the political control, the radical Gentile element of Utah will fight statehood to the bitter end. They

offices, and then, by disfranchising every Mormon, grasp that domina-tion of affairs which would place the lives and fortunes of the people who have transformed that whilom des-net inte a blemmin works while ert into a blossoming garden, under the arbitrary rule of a small but ambitious and aspiring minority. In making this statement I do not wish to be understood that it applies to all the Gentiles of Utah. There are the Gentiles of Utah. There are many conservative persons among them who do not care for political positions, and who, if left to them-selves, would be willing that we should have the rights and privileges we seek.

Mr. Richards then read an article from the Chicago Times of Decem-ber 27, 1888, which has already appeared in the DESERET WEEKLY, showing the objects of the radical class here alluded to. He then closed his able speech as follows:

Gentlemen of the committee, apart from the prejudice which has been created in the country and fostered by a band of men who seek to obstruct, because they cannot gain control, there is nothing against the admission of Utah into the Union as a State. Shall it be said that the oldest and, save one, the most popu-lous Territory in the United States must be arbitrarily denied a republican form of government, because of a groundless prejudice? Will the statesmen of this great nation hold back from the performance of a public duty through fear of clamor, raised by the designing and echoed by the ignorant? Were it not for the dust kicked up by a faction whenever the question is considered, would not exercise the second sec would not every member of this committee and of this Congress see and admit that Utah is entitled to local self-government, and that all objections to it are baseless? Is it not both right and politic to settle this so-called problem in the only way by which it can be effectually disposed of? Why should a com-munity of over 200,000 law-abiding people, acknowledged to possess all the qualities that constitute good citizenship, be kept in political serfdom because of a noise made over the bygone doings of a frac-tional part of the population? Are facts to be ignored and fictions to be gravely considered? Are the lives and works, virtue and fidelity of the great majority of our citizens, who have never violated the law, to count for nothing, because of the plaints of a carping minority over the alleged sins of a few enthusiasts who take no part in this political controversy?

controversy? We appeal to the manhood, the justice, the patriotism, and the honor of this committee. We are Ameri-can citizens. We are in numbers, wealth, intelligence, prospects, and energies fully prepared for the duties and responsibilities of free govern-ment. Nothing to the contrary ment. Nothing to the contrary can be alleged against us that is true or will stard is true or will test of investigation. stand the We ask for statehood to the bitter end. They test of investigation. We ask for have striven at every session of Con-gress, for many years, to obtain a legislative commission for the gov-ernment of the Territory, in which they expect to gain a large majority, and also appointments to the local institutions which are the pride and 1889.

the glory of the greatest nation under the sun, whose power we will help to perpetuate, and whose integ-rity we will ever strive to maintain. During the progress of this speech,

During the progress of this speech, which was delivered in a very im-pressive manner, Mr. Richards was asked many questions, which, while they interrupted him, served to bring out the points he made sharply and with telling force. At the close, the Chairman, Mr. Springer, called for the other side; but the Governor, who was visibly agitated, said he was not ready. Judge McBride also declined, so did Mr. Baskin and the appendage did Mr. Baskin and the appendage to the party, P. H. Lannan. Finally, Mr. E. P. Ferry agreed to come to the front, and in a

weak way advanced some alleged reasons why Utah ought not to be admitted. The chief of these were that when the "Mormons" came west they intended to leave the United States; the Mormon battalion was enlisted by the government as a favor; the U.S. flag was put at half-mast in Salt Lake City two or three years ago on the Fourth of July; there are no Gentile teachers allowed in the District Schools, and "Mor-mon" services are held in the school houses; witnesses dare not testify in the courts, and women are afraid to tell who are the fathers of their children; the "Mormons" had tried to tax the mines; there were 67 men in 1887, and 29 in 1888, re-ported to the Utah Commission as being suspected of polygamy; the keystone of the "Mormon" church was polygamy; it was not made a felony but a misdemeanor in the proposed state constitution, and there was no advancement in it for any one who does not enter into it. Utah must not come into the Union till the majority of her people yield cheerful obedience to the law.

A few pertinent questions showed the feebleness of these remarks, but Mr. Ferry made them in a gentle-manly way, as the representative of large mineral interests in the Territory.

A genuine surprise was in store for everybody. Mr. Bean, ex-Delegate from Arizona, came forward unexpectedly and asked to speak for a few minutes, and in a rettling any statement. in a rattling speech proceeded to defend the "Mormons" as an honest, temperate, industrious and honest, temperate, industrious and law-abiding people, who had de-feated him in politics, but were known to him for twenty years as possessing all the qualities of the very best kind of citizens. This was a bombshell. An adjournment was then taken till Monday, when it was understood Judge McBride was to take his speech and Mr Caine to make his speech, and Mr. Caine to follow; each side to have, in all, four hours each. Judge Jere Wilson is to have the closing speech on the affirmative.

Compliments from various sources are numerous on the able opening address, and the discussion of these matters, whatever the opposition may advance, cannot fail to be beneficial ultimately to the cause of freedom and right in Utah. 'There is music in the air." Х.

WASHINGTON, D. C., Jan. 12,

DEATH OF A VETERAN.

In Farmer's Ward, Salt Lake County, Jan. 14th, 1889, Azmon Woodruff, brother of President Wil-ford Woodruff, died of old age and

general debility. Deceased was born at Avon, Hartford County, Connecticut, November 29, 1802, and was the son of Aphek and Bulah Thompson Woodruff.

Woodrun. From early youth Brother Az-mon was very religious and much devoted to reading the Scriptures. When he was twelve years old he could not be induced to engage is any of the grouts of youth, but in any of the sports of youth, but all his leisure moments were spent reading the Bible. youth and early From in early Illians me believer his youth and early man-hood he was a strong believer in the literal fulfilment of the Scriptures, and was greatly interested in the prophecies. He never joined any sectarian church, but often testified before large congregations (previous to the revelation of the fulness of the Gospel to Joseph Smith) that the Lord, in these last days, would establish His Church and Kingdom upon the earth, as in ancient day, with apostles and prophets, and with the same gifts and graces that were manifested in the days of Christ and His apostles.

Deceased moved to Oswego Coun-ty, New York, with his brother Wilford, and settled in Richland in 1832, engaging in farming and lumhering

In the fall of 1833 two "Mormon" In the fall of 1833 two "mormon-Elders, Zera Pulsipher and Elijah Cheeney, visited that neighborhood, stopped with the Woodruff family, and held a meeting and preached in the schoolhouse. The next day Azthe schoolhouse. The next day Az-mon and his brother Wilford offered themselves for baptism. They were baptized on the 31st day of Decembaptized on the 31st day of Decem-ber, 1833, being the first two bap-tized into the Church of Jesus Christ of Latter-day Saints in that county. Others followed in baptism, and Elder Pulsipher organized a branch of the Church of a dozen members, and ordained Azmon Woodruff an Elder and Wilford Woodruff a Teacher.

Wilford left that region in the spring following and went to Kirt-Smith and Zion's Camp to Clay County, Mo., while Azmon re-mained in Richland, now Daysville, until 1875, at which time he emi-grated to Salt Lake City. He settled in Farmer's Ward, where he spent most of his time since, with the exception of one year with his son Henry, at Ashley, and one summer on a visit to his children at Daysville; but he returned to Zion, having a desire to lay his body down with the Saints.

Like his fathers before him he lived to a good old age. He receives a burial with the Saints, according to his desire, and awaits a glorious resurrection.

It was rather a remarkable cir-cumstance that, though the eldest and youngest brothers, Azmon and Wilford, who were baptized together, and had been separated most of the

last brought them together, so that the youngest had the privilege of administering to the wants of his eldest brother in his last days and hours, even to the time of his death, which was a consolation to both.

FREE SPEECH.

The question as to whether or not the anarchists and socialists of Chicago should be permitted to hold meetings, has been one of intense anxiety to the inhabitants of that city, and a judicial determination of it has been awaited with much interest by the country at large. On the 15th inst. Judge Tuley of the circuit court rendered a decision upon it, which deserves the highest commendation for the soundness of the doctrines it embodies, the ability with which they are set forth, and the tone of lofty patriotism and devotion to freedom sounded in the document. The case was, in reality, one in which the perpetuity of free speech in the United States was being tested. It was claimed, by the police, that to allow that privilege to anarchists would be to invite the destruction of society; but Judge Tuley seems to think that to deny it would bring about an equally disastrous result. Following is the telegraphic synopsis of the decision:

Judge Tuley holds that the anarchists and socialists have not forfeited their constitutional rights to assemble peaceably and discuss any question which interests them, provided they do not plot to carry out their ideas by the use of force against the constituted authority. This decision was the outgrowth of the application made in December last by the Arbeiter Bund for an injunction to restrain the police from interfering with their meetings, the progress of which case has been reported from time to time in these dispatches. The decision is more than 6000 words in length. It begins by reciting the history of the case, stating that the particular meeting which was made the test case was called for the purpose of case was called for the purpose of hearing a report of the Arbeiter Bund committee on constitution and by-laws, and of completing its organization; that the only objects of the society, according to the al-legations of its constitution, were to secure to its members mutual benefit, social intercourse and politi-cal education; that the police were cal education; that the police were invited to be present. and did actu-ally, by show of force, prevent the holding of the proposed meeting. In behalf of the city authorities, this interference is justified on

the ground that the name Arbei-ter Bund is a mere cloak; that the real purpose of its members is to plot to overthrow the Constitution and laws of the United States and this time for fifty-five years from the laws of the United States and this day of their baptism, Providence at state; that as police officers it is in

their jurisdiction to forbid such meetings in order to prevent the commission of crime. The Judge says: "I find no reason to differ from the Master in Chancery in his conclusion that the evidence ad-duced fails to show that the proposed assemblace was for unlawful nurassemblage was for unlawful pur-poses. It was argued that the Constitution shows on its face an unlawful purpose because of the con-dition of membership, that only persons of reputable character who declare for the abolition of the inhuman wage system can become members. The solicitor is in error in the supposition that the law up-holds or demands any particular system for carrying on industrial enterprise. The Master reports that there was no evidence to show the meaning of the declaration that 'the society favors the abolition of the capitalistic system of exploitation,' nor any purpose to assist in the fight against exploitation. The word exploitation is a French word for which in English we have no precise equivalent. I understand the object is to encourage a system of using capital whereby labor will receive a greater share of the com-bined earnings of labor and capital than at present, and capital shall not be used so as to oppress the peo-ple by combinations and monopolies. I may be mistaken in my interpre-tation, but whatever may be the object to be accomplished by the enlightenment and education of the masses, I find no law which pro-hibits the formation of societies for such purposes. The members of the society may seek to disseminate views and principles which, in the opinion of a great many citizens, are wrong, but they have a right to meet and discuss them publicly in a quiet and peaceable manner and quiet and peaceable manner quiet and peaceable manner and make converts to their views if they are able to do so. The question of the relations of capital and labor in its mixed phases and many others, like the exclusive ownership of land or the single tax question, are burning questions of the hour that have come to stay and must be met? met."

Referring to the claim of the authorities that the purpose of the socie-ty is the same as that of Spies et al., Judge Tuley is of the opinion that there is a vital difference; that the internationals declare for force and for an organization for the pur-pose of rebellion and for inexorable revolution and for association, while in the constitution of this society there is nothing to indicate that their objects are to be accomplished by such measures in any contin-gency. If it appeared that this society was such a one as the supreme court describes them to be, it chety was such a one as the supreme court describes them to be, it could have no standing in court. Men cannot appeal to the law for the purpose of overthrowing the law. The men who appealed to the court denounced the principles of socialism and anarchism, but it did not decide that either anarchists or socialists when criminals. The or socialists were criminals. The court held that anarchists who commit crime are criminals, but pro-nounced no judgment of outlawry against anarchists as a body.

Judge Tuley then takes up the

158

claim on behalf of the police, that they had a right to prevent the meeting and prevent crime, and holds that the police power cannot be given such latitude; that the police cannot, at their discretion, prevent what may, in their judgment, result in crime.

"I am astonished to find that in this day and in this free country." continues the judge, "it should be urged by affidavits and arguments in a court of justice that a police official can forbid a society or a public meeting because of his belief that this society is a treasonable one and its members are about to commit treasonable acts. If this be the law, then every political, literary, religious or other society would hold their constitutional right of free speech and liberty at the mercy of every petty policeman. In no other city in the Union except here in Chicago have the police attempted to interfere with free speech or peaceable assemblies on such pretences. It is time to call a halt. The right of free speech and peaceful assembly is the very life-blood of freedom. You might as well expect to exist after your blood had been expended as to expect the continued existence of the liberty of a country's citizens deprived of free speech and peaceful assembly, and any abuse of free speech and peaceful assembly must be punished. The police by arrest without warrant, by such illegal acts as here complained of, cause more disorder than they cure and create more crime than they prevent." In conclusion the chancellor says

In conclusion the chancellor says that inasmuch as the city authorities have undertaken to respect the law as laid down by him in this case, he would not issue the injunction prayed for to him because it was not needed.

THE CHURCH SUIT.

FOLLOWING is a synopsis of the brief and argument of James O. Broadhead and Franklin S. Richards, in the Supreme Court of the United States, in the Church suit:

The brief opens with a review of the legislation of Congress for Utah, from the passage of the Organic Act down to the Edmunds-Tucker law of 1887, including the acts incorporating and those attempting to dissolve the Church corporation, as well as the anti-polygamy provisions of the several acts of Congress. Following the introduction is a careful and exhaustive analysis of the record in the case, showing the claims of the government, the answers of the defendants, the petition for intervention. the several petitions asking to have the Temple Block, Tithing Office, Gardo House and Historian Office set apart to trustees for the use of the Church, and the findings of fact and decree of the Supreme Court of Utah. After this comes the assignment of errors and

ARGUMENT

which opens with a consideration if estate has been conveyed to the cor- tary associations. * * * We poration; it is, then, a contract within have no knowledge of any authority

Territories as shown by the decisions of the United States Supreme Court: It is conceded that the court has

declared in Murphy v. Ramsey, 114 U. S., 14, that:

"The people of the United States, as sovereign owners of the National Territories, have the supreme power over them and their inhabitants. In the exercise of this sovereign dominion they are represented by the government of the United States, subject only to such restrictions as are expressed in the Constitution, or necessarily implied in its terms, or in the purposes and objects of the power itself; for it may well be admitted in respect to these, as to every power of society over its members, that it is not absolute and unlimited, over their political rights and franchises which they hold as privileges in the legislative discretion of the Congress of the United States."

But in the same decision the court held that:

"The personal and civil rights of the inhabitants of the territories are secured to them as to other citizens by the principles of constitutional liberty, which restrain all the agencies of government, state and national."

The theory of our government is outlined in the Declaration of Independence, as well as in the Constitution of the United States, and it applies to the territories as well as to the states, as has been held by this court in the Dred Scott case and in subsequent decisions.

Counsel then proceeded to lay down their propositions of law and to establish them by legal authorities and exhaustive arguments. Our limited space will only permit of the publication of the main points relied upon, and a few of the most pertinent authorities sustaining them.

APPELLANTS' CLAIMS.

First.

The Acts of Congress of July 1, 1862, and of March 3, 1887, are unconstitutional and void in so far as they attempt to annul the charter of the appellant corporation, or to dissolve said corporation, or to limit its power to acquire and hold real property, because said charter was and is an executed contract which cannot be impaired, either by dissolving the corporation or by limiting its rights and powers in respect to the acquisition of property.

In speaking of the charter of such a corporation as this the Supreme Court of the United States, in the Dartmouth College case, 4 Wheat., 637, through Mr. Chief Justice Marshall, says

"This is plainly a contract to which the donors, the trustees, and the crown, to whose obligations New Hampshire succeeds, were the original parties. It is a contract made on a valuable consideration; it is a contract for the security and disposition of property; it is a contract on the faith of which real and personal estate has been conveyed to the corporation; it is, then, a contract within

the letter of the Constitution and within its spirit also."

And Mr. Justice Storey, in the same case, quoting from Fletcher v. Peck, pages 682 and 684, says:

"A contract is a compact between two or three persons, and is either executory or executed. An executory contract is one in which a party binds himself to do or not to do a particular thing. A contract executed is one in which the object of the contract is performed; and this, says Blackstone, differs in nothing from a grant. A contract executed, as well as one that is executory, contains obligations binding on the parties. A grant in its own nature amounts to an extinguishment of the right of the grantor, and implies a contract not to reassert that right. A party is always estopped by his own grant.

estopped by his own grant. "A grant of franchises is not in point of principle distinguishable from a grant of any other property.

"The truth is that the government has no power to revoke a grant, even of its own funds, when given to a private person or corporation for special uses. It cannot recall its own endowments granted to any hospital, or college, or city, or town for the use of such corporations. The only authority remaining to the government is judicial, to ascertain the validity of the grant, to enforce its proper uses, to suppress frauds, and, if the uses are charitable, to secure their regular administration through the means of equitable tribunals, in cases where there would otherwise be a failure of justice."

The same doctrine is laid down by this court in the Pennsylvania College cases, 13 Wallace, 212. The court says:

"Corporate franchises granted to private corporations, if duly accepted by the corporators, partake of the nature of legal estates, as a grant under such circumstances becomes a contract within the protection of that clause of the constitution which ordains that no State shall pass any law impairing the obligation of contracts. Charters of private corportions are regarded as executed contracts between the government and the corporators, and the rule is well settled that the legislature cannot repeal, impair, or alter such a charter against the consent, or without the default, of the corporation ascertained and declared."

In the case of Terret v. Taylor, ⁹ Cranch, pages 49, 50 and 52, Mr. Justice Story, for the court, says:

"The free exercise of religion cannot be justly deemed to be restrained by alding with equal attention the votaries of every sect to perform their own religious duties, or by establishing funds for the support of ministers, for public charities, for the endowment of churches, or for the sepulchre of the dead. And that these purposes could be better secured and cherished by corporate powers cannot be doubted by any person who has attended to the difficulties which surround all voluntary associations. * * * We have no knowledge of any authority



or principle which could support the doctrine that a legislative grant is revocable in its own nature, and held only durante bene placito. * * The property was, in fact and in law, generally purchased by the parishioners or acquired by the beneficence of the plous donors, and the title thereto was indefeasibly vested in the churches."

The doctrine contended for has been uniformly upheld and maintained by this Court, from the organization of the government down to the present time, and it cannot be repudiated in this case without striking down one of the strongest and most precious bulwarks of civil and religious liberty.

Second.

The power of Congress to disapprove and annul acts of the Governor and Legislative Assembly of Utah Territory applies to such acts as are general in their character, and does not apply to an accepted charter of a private corporation which contains no reservation of the right to alter, amend, or repeal the same, when there was no general law of the Territory reserving such right at the time the charter was granted. The last clause of Section 6, which

The last clause of Section 6, which gives the Legislative Assembly of the Territory authority to legislate upon all rightful subjects of legislation, declares that all the laws passed by the Assembly and Governor shall be submitted to the Congress of the United States, and, if disapproved, shall be null and of no effect. By a fair construction of this clause of the section it could not be claimed that to render a territorial act valid it should be approved by the Congress of the United States, nor has it ever been so held, but it requires the *affirmative* act of Congress to disapprove the territorial act; and in the absence of such disapproval it certainly becomes a valid legislative enactment; and, as no time is fixed within which Congress may disapprove an act of the Territorial Legislature, it is very clear that this right of disapproval is a mere declaration on the part of the Congress of the United States, in passing the organic act for the Territory, to the effect that the acts of the Territorial Legislature are not the supreme law over the people of the Territory, in the sense in which the acts of a State Legislature would be supreme over the people of the State, and is an announcement that Congress reserves the power of supreme legislation over the territories, and that it may at any time abrogate the laws of the Territorial Legislature. That it may at any time repeal an act of the Territorial Legislature, just as it may repeal an act or Congress, or as a State Legislature may repeal an enactment of a former legislature.

We say, therefore, that while it is admitted that the Congress of the United States has supreme legislative authority over the territories, it has not the power to undo what it authorized to be done. We say that while the granting of a corporate franchise is an act of legislation, a law, because it is an act of the lawmaking power, the only representa-

tive of the State in this respect, it is something more than a law in the general sense of that word. A law in its general sense is a rule of action, and it applies to every citizen in the community. An act of incorporation, or any other contract made by the authorities representing the State, applies to one individual, or to a limited number of individuals, and while it is a law, as applied to them, it is at the same time a contract made with them, which, if executed, may not be impaired by any subsequent act of legislation.

Third.

The charter of the Church corporation, by the act of July 1, 1862, as well as by the lapse of time between its enactment and attempted disapproval — *thirty-six years* — received the sanction of Congress, and therefore could not be annulled and the corporation dissolved.

But we insist that in this case the ordinance in question must be held to have received the implied sanction of Congress. The law requires that the secretary of the Territory shall transmit to the President of the Senate and to the Speaker of the House of Representatives, for the use of Congress, two copies of the laws and journals of each session of the Territorial Legislature, within thirty days after the end of each session, and one copy to the President of the United States. This court will presume that the officers have performed their duty in this respect. From 1851 to 1887 there were thirty-six regular sessions of Congress. The sixth section of the organic act provides that all laws passed by the Legislative Assembly and Governor shall be submitted to the Congress of the United States, and if disapproved shall be null and of no effect. It is true there is no time fixed within which this disapproval may be manifested, but after this long period of time it is certainly fair to presume that such legislation has received the implied sanction of Congress.

tion of Congress. In the case of Clinton vs. Englebrecht, 13 Wallace, 446, this court, in speaking of the jury law applicable to the Territory of Utah, says:

"In the first place we observe that the law has received the implied sanction of Congress. It was adopted in 1859. It has been upon the statute book for more than twelve years. It must have been transmitted to Congress soon after it was enacted, for it was the duty of the secretary of the Territory to transmit to that body copies of all laws on or before the first of the next December in each year. The simple disapproval by Congress at any time would have annulled it. It is no unreasonable inference, therefore, that it was approved by that body."

But we insist, further, that the act of 1862, passed by the Congress of the United States, recognizes the existence and validity of the contract and charter of incorporation of the Church of Jesus Christ of Latterday Saints. By that act the Congress of the United States not only did not disapprove, but approved this charter, with certain exceptions,

in regard to the construction of the powers contained in one of the sections of that charter. That act is entitled "An act to punish and prevent the practice of polygamy in the Territories of the United States and other places, and disapproving and annulling certain acts of the Legislative Assembly of the Territory of Utah." The first section of that act defines the offense of bigamy and provides for its punishment. The second section declares:

"That the following ordinance of the provisional government of the State of Deseret so-called, namely, 'An ordinance incorporating the Church of Jesus Christ of Latter-day Saints,' passed February 8th, in the year 1851, and adopted, re-enacted, and made valid by the Governor and Legislative Assembly of the Territory of Utah by an act passed January 19th, in the year 1855, entitled 'An act in relation to the compilation and revision of the laws and resolutions in force in Utah Territory, their publication and distribution,' and all other acts and parts of acts heretofore passed by said Legislative Assembly of the Territory of Utah which establish, support, maintain, shield, or countenance polygamy be, and the same hereby are disapproved and annulled: *Provided*. That this act shall be so limited and construed as not to affect or interfere with the right of property legally acquired under the ordinance heretofore mentioned, nor with the right to worship God accor ling to the dictates of conscience, but only to annul all acts an I laws which establish, maintain, protect or countenance the practice of polygamy, evasively called spiritual marriage, however disguised by legal or ecclesiastical solemnities, sacraments, ceremonies, consecrations or other contrivances."

It will be observed that in this section, by the use of the words "and all other acts and parts of acts which establish, support, maintain, or countenance polygamy," there is an implied admission or claim that the ordinance referred to incorporating the Church of Jesus Christ of Latter-day Saints did support or countenance polygamy; and that fact being in the legislative mind, the proviso that the act of Congress of 1862, which declared that this act shall be so limited and construed as not to affect or interfere with the right of property legally acquired under the ordinance referred to, nor with the right to worship God according to the dictates of conscience, but only to annul all acts and laws which establish, maintain, protect and countenance the practice of polygamy, must have been intended to limit the operation of this act of Congress to the repeal, or disapproval, of so much of the ordinance incorporating the Church of Jesus Christ of Latter-day Saints as may be construed to establish, maintain, protect or countenance the practice of polygamy. The proviso was a simple declaration that the act was only intended to annul all territorial laws, this ordinance included, which established maintain, protect of

countenanced the practice of polyg-

amy. If the Congress of the United States, or other legislative body, repeals a certain section or provision of a former act, what becomes of the of a former act, what becomes or the balance of the act? Is it approved, or is it disapproved? What is meant by disapproving one section of an act, or one provision of an act, and saying nothing about the balance? Does this not mean, in the language of common serve and according to of common sense and according to all rules of legal interpretation, that the balance of the act shall stand? What else can be supposed than that the provisions of the second section preserving the right of property le-gally acquired, and the provisions of the third section reserving vested rights in real estate, were intended to continue in existence the corporation created by the ordinance, with power to hold such property and maintain those rights?

If, then, the act of Congress of July, 1862, be construed as a recognition of the validity of so much of the ordinance in question as created the corporation and authorized said corporation to acquire and hold personal and real property, then clearly any subsequent act of repeal or disapproval would be unconstitutional and void, as impairing the obliga-tions of a contract entered into be-tween the Territorial Legislature of Utah and the government of the United States, on the one part, and the corporation called the Church of Jesus Christ of Latter-day Saints on the other, approved and validated by the assent of Congress to so much of the ordinance of fincorporation as granted these franchises.

Fourth.

The act of Congress of March 3, 1887, was an act of judicial legisla-tion by which it attempted to decree the dissolution of the corporation and determine what should be done with its property—virtually confis-cating the same to the United States, without any default on the part of the corporation, or any judicial judgment of ouster or dissolution.

In the 13th section of the act of March 3, 1887, it is declared that the corporation known as the Church of Jesus Christ of Latterday Saints. "in so far as it may now have, or pretend to have, any legal existence, is hereby dis-solved." This is a direct attempt, on the part of Congress, to make a legislative judgment or decree, and is, therefore, unconstitutional and void.

In Hurtado vs. California, 110 United States, 535–536, this court says:

"It is not every act, legislative in form, that is law. Law is something more than mere will exerted as an act of power. It must be not a special rule for a particular person or a particular case, but 'the general law which hears before it condemns, which proceeds upon in-quiry, and renders judgment only after trial, so that every citizen shall hold his life, liberty, property and im-munities under the protection of the general rules which govern society,

penalties, acts of confiscation, acts reversing judgments, and acts di-rectly transferring one man's estate to another, legislative judgments and decrees, and other similar special, partial and arbitrary exertions of power under the forms of legislation.

In the case of Davis vs. Gray, 16 Wallace, it was insisted that the vvaluace, it was insisted that the corporation, on behalf of which the suit was instituted, had ceased to exist, but the court, through Mr. Justice Swayne, page 223, gives the following "conclusive answer" to these claims:

"There has been no judgment of aster and dissolution. Without "There has been ho Without ouster and dissolution. Without them effectual they must be grasped and wielded by the proper judicial action."

In the case of Terrett vs. Taylor, 9 Cranch, 51-52, Mr. Justice Story, for the court, says:

"A private corporation created by the legislature may lose its fran-chises by a misuse or nonuse of them, and they may be resumed by the government by a judicial judgment upon quo warranto to ascertain and enforce the forfeiture. This is the common law of the land, and is a tacit condition annexed to the creation of every such corporation.

But that the legislature can repeal statutes creating private corporations or confirming to them property al-ready acquired under the faith of previous laws, and by such repeal can vest the property as such cor-porations exclusively in the State, or dispose of the same to such pur-poses as they may please without the consent or default of the corporators, we are not prepared to admit, and we think ourselves standing upon the principles of natural justice, up-on the fundamental laws of every free government, upon the spirit and letter of the Constitution of the United States, and upon the decis-ions of most respectable judicial tri-bunals, in resisting such a dortrine."

Fifth.

For the intervenors we claim that if the acts of Congress above men-tioned could and did dissolve the appellant corporation, then the property seized by the receiver, and the now in his possession, belongs to the members of the Church of Jesus Christ of Latter-day Saints as an incorporated religious sect, and should have been set apart for their use and benefit under the petition of intervention of Romney, Dinwoodey, Watson and Clark, because there is no such thing known to the jurisprudence of the United States as escheat, and because there is no rule of law by which personal property of any kind can escheat to the of any kind United States.

There is no such thing known to the jurisprudence of the United States as escheat. There is no rule of law by which personal property of any kind can excheat to the United States.

Under the laws of the United States, property may become sub-ject to forfeiture under the provisions

can exist except by statutory pro-vision. The doctrine of escheat bevision. The doctrine of escheat be-longs to the common law which was varied from time to time by acts of Parliament.

But the harsh rules of the common law in regard to escheats and forfeitures were abolished in cases of treason or felony by Statutes 83 and 34 Victoria.

In the statutes of most of the States of the Union there are laws regulating escheat; and in most of those states—all of them indeed ex-cept the State of Louisiana—the common law, and the acts of Parliament of a general nature prior to the fourth year of the reign of James I, have been adopted, but the common law has never been adopted by the United States. In the case of Wheaton vs. Peters, 8 Peters' Re-ports, 591, the court says: "It is clear there can be no common law of the United States. The common law on the united states. law could be made a part of our fed-eral system only by legislative adop-tion."

In the absence, then, of any act of Congress adopting the common law as a part of the system of Federal jurisprudence, and in the absence of any statute on the subject of escheats, there can be no such thing known to the Federal system of jurisprudence as an escheat arising from the defect of heirs, or defect of ownership in cases of a dissolved corporation, or an escheat propter delictum tenentis, except in cases of forfeiture, by express provisions of Congress sional statutes, which may properly be called escheats or forfeitures, for an escheat propter delictum tenentis and a forfeiture are really the same thing. But, for a case such as the one now before the Court, there is no statute, nor, in the absence of no statute, nor, in the absence of the common law is there any law conformably to which the Court could decree that this personal prop-erty was escheated to the United States. The reasons given by the Court in its decree for escheating this personal to the United States this property to the United States are rather curious. One is "that the property is escheated by reason of the dissolution of the corporation." Another is, "on account of the failure or illegality of the trusts to which it was dedicated at its ac-quisition, and for which it had been used by the corporation." The other is, "by the operation of law." It is very clear that neither by the dissolution of the corporation, nor by the operation of any law known to Federal jurisprudence, can such property become escheated to the United States. The power of the Congress of the United States to legislate for the Territories, according to the de-cisions of this court, is, we admit, full and complete; but, after all, it is the power of legislation, the power to declare by acts of Congress, what the law shall be in regard to the different Territories. Where the system of jurisprudence known as the Common Law of Eng-land has been adopted by the legislature of any particular state, then, and not till then, does it become the law of that state. And the same thing may be said in and thus excluding * * * | ject to forfeiture under the provisions regard to legislation for the terri-acts of attainder, bills of pains and of various statutes but no forfeiture tories. The common law is not in

force in any territory unless adopted by statute. It never was adopted in Utah.

But if it should be held that Con-gress had the power to disapprove the charter of the Church and dis-solve the corporation, then the prop-erty now in possession of the receiver would belong to the members of the propriation and it should have been oorporation, and it should have been set apart, by the oourt below, for their use and benefit.

If it should be held by this Court that the act of July 1, 1862, was valid and constitutional in all its provisions, then, whether said act operated to dissolve the corporation or not, it is a clear proposition from the provisions of that act that the government has no right in law or equity to forfeit or escheat to the United States, by any subsequent act of legislation, any of the prop-erty, real or personal, belonging to the corporation at the time of the passage of said act of 1862, because all property legally acquired under an property regary acquired under the ordinance, as well as all exist-ing vested rights in real estate, were reserved from the operation of the act; and if Congress, by the pro-visions of that act, intended to rec-ognize the continued avietance of visions of that act, intended to rec-ognize the continued existence of the corporation, that property so reserved, real and personal, belonged to the corporation. If on the other hand Congress, by the act of 1862, intended to repeal and disannul the Intended to repeat and disamination charter of incorporation, and the act should be held valid for that purpose, then all the property, real and personal, held by the corpora-tion at the time of such dissolution in 1862, became the property of the voluntary association known and recognized as the Church of Jesus Christ of Latter-day Saints, and all the property thereafter acquired, whether real or personal, was ac-quired by those who represented the voluntary disincorporated associa-tion which was still known as the Church of Jesus Christ of Latter-day Saints, and therefore could not escheat or be forfeited as the property of this corporation, but should have been set apart for the benefit of the members of the association, as prayed for in the petition of intervention by Romney, Dinwoodey, Watson, and Clark.

In the well-considered opinion of the Court of Appeals of New York, recently rendered in the case of the People v. O'Brien, Northeastern Re-porter, pages 696, 698, 699, and 704, in speaking of the property of a dissolved corporation, the court says:

"It is urgently contended that none of the franchises of the corporation survived its dissolution.

If it could be supposed for a moment that this claim was reasonably supported by authority, or maintainable in logic. or reason, it would give great cause for alarm. * * It is a proposition so re-

pugnant to reason and justice, as well as the traditions of the Anglo-Saxon race, in respect to the secur-ity of rights of property, that there is little reason to suppose that it will ever reasive the sanction on the ever receive the sanction of the judiciary. * * * We judiciary. * * * We think that there are no reported cases in which the judgment of the court

has ever taken either the franchises or property of a corporation from its stockholders and creditors, through the exercise of the reserved power of amendment and repeal, or transferred it to other persons or corporations, without provision made for

compensation. * * * * "We are of the opinion that the Broadway Surface Railroad Com-pany took an estate in perpetuity in Broadway, through its grant from the city under the authority of the Constitution, and the act of the Legislature. It is also well settled authority in this State that such a right constitutes property, within the usual and common signification of that word. * * * It is earnestly contended for the State that such a franchise is a mere license or such a franchise is a mere incense or privilege, enjoyable during the life of the grantee only, and revocable at the will of the State. We believe the proposition to be not only re-pugnant to justice and reason, but contrary to the uniform course of outboarty in this courter * * authority in this country.

"It cannot be necessary at this day to enter upon a discussion in denial of the right of the government to take from either individuals or corporations any property which they may rightfully have ac-quired. In the most arbitrary times such an act was recognized as pure tyranny, and it has been forbidden England ever since Magna Charta. and in this country always. *Charta*, and in this country always. It is immaterial in what way the property was lawfully acquired, whether by labor in the ordinary avocations of life, by gift, or des-cent, or by making a profitable use of a franchise granted by the State; it is anough that it has become priit is enough that it has become private property, and it is thus pro-tected by the law of the land."

The decision and reasoning of the court in this case would seem to be conclusive as to the continuance of the rights of the individuals composing a corporation to the property acquired during its existence, even after the death of the corporation, and as to the lack of power in the legislature or the government to put to other uses the property so ac-quired. The principle involved in the above case is identical with that in the case now before this court, and the destrine enunciated is that which has been long established, and the opposite, as the court declares, is contrary to both reason and justice.

The language of this Court in the case of Greenwood vs. Freight, Co., 105, U. S. 19, clearly recognizes the right of the members of a dissolved corporation to its property, and al-though it was used with reference to a business corporation, the same principle applies to religious and charitable organizations, and it would be repugnant to the whole theory of our government and the genius of republican institutions to permit the United States to confis-

of personal property it might acquire and hold. Such property is not subject to escheat to the United States on account of the failure or illegality of the trusts to which it was dedicated at its acquisition, and for which it had been used by the corporation, be-cause the Act of Congress of March 3, 1887, recognizes the power and right of the Church to hold property, by directing that so much of its real estate as is used for the purposes of the worship of God, or parsonage connected therewith, or burial-ground, shall be transferred to and held by trustees for the Church. And because, if it be conceded that the promulgation of polygamy, to a small extent, as appears from the findings of the court below, is one of the uses to which it has been devoted, still there are numerous other uses, which are both le-gal and moral, to which it was dedicated and for which it should be used.

There is nothing in the act of March 3, 1887, nor in any other act of Congress, which provides that property of this kind shall escheat to the United States on account of the failure or illegality of the trusts to which it had been dedicate i.

There is no rule of equity juris-prudence which authorizes a chancellor to declare as forfeited or escheated to the government property which has been used for an li-legal or immoral purpose. Courts of equity will refuse to carry into effect illegal or immoral contracts. Of this there are numerous instances, but we know of no case in which a court of equity, in the absence of any statutory provision on the subject, has been authorized to escheat, or forfeit to the government, property which has been illegally acquired, or which is held for illegal or im-

moral purposes. The Court finds as one of the facts in this case that the corporation of the Church of Jesus Christ of Latthe Church of Jesus Christ of Lat-ter-day Saints was, in its nature and by its statute of incorporation, a re-ligious and charitable corporation jor, the purpose of promulgating, spreading and upholding the princi-ples, practices, teachings and tenets of said Church, and for the purpose of dispensing charity, according to said principles, practices, teachings and tenets. and tenets.

The Court further finds as a fact that the personal property, set out and described in the findings of the Court, had been accumulated by the corporation prior to the passage of the act of February 19, 1887; that such accumulation extended over a period of twenty years or more; that this personal property had been used for and devoted to the promulgation, spread and maintenance of the doctrines, teachings, tenets and prac-tices of the Church of Jesus Christ of Latter-day Saints, and that the doctrine of polygamy or plurality of wives was one of said doctrines, tenets and practices, but that only a portion of the members of the conpermit the Onited States to Connection of the members of the con-
gregation, not taken to provide the property of such
dissolved corporations.portion of the members of the con-
gregation, not exceeding twenty per
cent of the marriageable members,
male and female, were engaged
in the actual practice of polygamy;
that since the passage of the act of
Congress never attempted to limit
or restrict it as to the kind or amountportion of the members of the con-
gregation, not exceeding twenty per
cent of the marriageable members,
male and female, were engaged
in the actual practice of polygamy;
that since the passage of the act of
Congress of 1887 the voluntary re-
ligious sect known as the Church of
Jesus Christ of Latter-day Saints

has comprised that body of individuals who formerly composed the membership of the corporation, and that the doctrines and the tenets of the voluntary religious sect have been and now are substantially the same as those of the late corporation of the Church of Jesus Christ of Latter-day Saints. In other words, that the personal property had been used for spreading and property had used for spreading and propagating the doctrines of the Church, including the doctrine of polygamy.

Now, it cannot be denied that this doctrine of polygamy and its practice, as carried on by a portion of the members of the voluntary religious association, who were the same as the members of the corporation before its alleged dissolution, was, in the mind of the court, the was, in the mind of the court, the illegal purpose to which this proper-ty was dedicated at the time of its acquisition, and that therefore it became escheated to, an 1 was the property of, the United States; and the finding of the court is to the effect that this doctrine was always preached and always practiced by preached and always practiced by some of the members of the corporation, as well as by some of the members of the voluntary organization known by the same name, after the alleged dissolution of the corpothe alleged dissolution of the corpo-lation, and yet it is perfectly clear that by the provisions of the act of Congress of July 1, 1862, property which had been acquired by this same corporation before that date, and which had been used for these illegal purposes, was left in the pos-session and under the control of the session and under the control of the corporation, and that vested rights in real estate acquired before the passage of that act by said corpora-tion were not impaired by its pro-visions, but were permitted still to remain the property of the corpora-tion; and it further appears that, by the provisions of the 13th and 17th sections of the act of 1887, as well as by the provisions of the 26th section by the provisions of the 26th section of that act, all religious societies, sects, and congregations-including, sects, and congregations—including, of course, the society, sect, and con-gregation known as the Church of Jesus Christ of Latter-day Saints— shall have the right to hold, through trustees appointed by the court, so much real property for the erection and use of houses of worship, parsonages and burial grounds as shall be necessary for the covenience and use of the several congregations and use of the several congregations and use of the several congregations of such religious society, sect or con-gregation; and the court below in its final decree, in pursuance of the provisions of that act, sets apart all of block 87, plat A, of Salt Lake City to the voluntary religious worshippers and unincorporated sect and body known as the Church of Jesus Christ of Latter-day Saints, to be held, managed and controlled by certain trustees therein named for the benefit of said voluntary religious worshipers, as an unincorpor-ated sect and body, for the erection and use by them of houses of wor-ship according to the tenets of said sect and body. Upon the premises so set aside are situated their temple and tabernacle, the latter building being the place where the doctrines of the Church are promulgated from week to week, and where large num-bers of worshippers meet for the pur-Court held that the gift would be and held since the 1st day of July, 1862, which is not held or occupied as a building or ground appurtenant

pose of listening to the teachings, and hearing promulgated the tenets of the Church by its leading mem-bers. These provisions of the law vers. Incese provisions of the law and this decree of the court would seem, to any one of ordinary under-standing, to admit that the promul-gation of these tenets and doctrines gation of these tenets and doctrines is not an illegal act, such as ought to subject the property of the church to escheat and forfeiture. And there can certainly be nothing more illegal or immoral in acquiring and holding personal property to be de-voted to the doctrines, tenets and practices of the church than in holding real estate for the same holding real estate for the same purpose. The provisions of the act of 1862, as well as of the act of 1887, both recognize the legality and propriety of holding both personal and real property, for the very object and purpose of which the court in this case decrees that the personal property should escheat to the government, because those purposes were illegal. Congress, it is rtue, has passed laws declaring polygamy to be illegal, and pro-viding for the punishment of its practice as a crime. But at the very time when the law-making power so declared against polygamy and, as appears from the declarations conappears from the declarations con-tained in those acts, knew it was practiced, while recognizing that fact, it not only failed to provide for the forfeiture or escheat of any prop-erty held by the organization which sanctioned that doctrine and prac-tice, but it declared in the very same act of July 1. 1862, that pertice, but it declared in the very same act of July 1, 1862, that per-sonal property acquired by that organization should be held sacred, and by the act of March 3, 1887, it directed that real estate should be set apart for the purpose of enabling the organization to propagate the very doctrines and practices which are pronounced by the court below to be illegal.

Heretofore it has always been thought sufficient to provide penalties against the individuals penalties against the individuals who violate the law without undertaking, in addition there-to, to invoke the powers of a court of chancery to confiscate the property, not only of those individ-uals who may be punished for the violation of the law, but also of those members of the organization who are not amenable to the charge of having violated the law; and yet of having violated the law; and yet the court below in this case not only undertakes to escheat the property of those who might be charged with having violated the laws of Congress prohibiting the practice of polygamy, but also the property of that large class of members who are not amenable to that charge, and who never did engage in the practice of polygamy.

In the case of Jackson v. Phillips, 96 Mass., 555, it was held that gifts, for the purposes prohibited by or op-posed to the existing laws, cannot be upheld as charitable even for objects which would otherwise be deemed such. When, however, the scope and purpose of the gift em-brace objects some of which are lawful, or are broad enough to allow

supported, and its application re-strained within the bounds of law. See pages 555, 557, 568 and 569, and authorities there cited.

Now it is found by the court be-low, as a fact in this case, that the low, as a mact in this case, that the appellant corporation was a religious and charitable corporation for the purpose of promulgating, spreading and upholding the principles, prac-tices, teachings and tenets of the church, and for the purpose of dis-pensions charity according to its church, and for the purpose of dis-pensing charity according to its principles, practices, tenets and teachings, and that one of the doc-trines, tenets, teachings and prac-tices of the church was the doctrine of polygamy or plurality of wives. It follows, therefore, that there were doctrines and teachings, other than the doctrine of polygamy which it the doctrine of polygamy, which it is not pretended were illegal or illegitimate.

A court of equity should not con-found the innocent with the guilty, found the innocent with the guilty, and deprive all the members of a congregation of property acquired by them because the practices of some who had an interest in that property were illegal or immoral. Such a decree is not in consonance with the principles of either law or equity equity.

Seventh.

Prior to July 1st, 1862, the Church had such a vested right in the Temple Block, the Tithing Office property, and the Historian's Office and grounds as could not be impaired, even if the provisions of the act of Congress of that date are valid which limit the amount of real propwhich limit the amount of real prop-erty to be thereafter acquired and held by the Church. Because its claim to this property dates back to the first settlement and location of Salt Lake City in 1848, and it is such a claim and right as this Court has held to be valid in law and equity.

If both the acts of Congress referred to should be held constitu-tional and valid, and it should be declared that any real estate belong-ing to the corporation can be legally forfeited and escheated to the United States by any legal proceedings, then we claim that the following de-scribed real estate cannot be held as forfeited and escheated to the United States.

First—All real estate in which the Church beld vested rights, either legal or equitable, on the 1st day of July, 1862.

Second-Real estate of the value of

Second—Real estate of the value of Fifty Thousand Dollars at the time of its acquisition acquired after the 1st of July, 1862. Third—All real estate held or oc-cupled by the corporation at the date of its dissolution, for the purpose of the worship of God, or parsonage connected therewith, or burial ground, and property appurtenant to such real estate as may have build-ings erected thereon for any of these purposes. purposes. The claim of the bill in this case

in regard to real estate is, that of the property held by the corporation on the 19th day of February, 1887, more than Fifty Thousand Dollars in value thereof has been acquired

thereto for the purpose of the worship of God, or parsonage connected therewith, or burial ground. So that from the real estate acquired after the 1st day of July, 1862, must be deducted all such real estate as, on the 3rd day of March, 1887, was held or occupied as a building or ground appurtenant thereto for the purpose of the worship of God, or parsonage therewith, burial connected ōr ground.

The property in which the Church corporation had a vested right at the time of the passage of the act of July 1, 1862, consisted of the Temple Block, the Historian's Office, the Tithing Office—which in the finding of the court is described in two parts-and the real estate connected with those respective premises.

The facts in regard to the first piece of property above described, namely, the Temple Block, are that it was taken possession of by the agents of the Church of Jesus Christ agents of the Church of Jesus Christ of Latter-day Saints, then existing as a voluntary religious sect, when Salt Lake City was first laid out and surveyed in 1848, and ever since that date has been in possession of the Church, which held it as an un-incorporated sect until it became incorporated, and then as a corporaincorporated, and then as a corpora-tion; that at the time it was taken tion; that at the time it was taken possession of it was a part of the public domain and continued as such until the land was entered by the mayor of the city, with other land, on the 21st day of November, 1871, under the Townsite act of Congress of March 2, 1867. At the time of the passage of the act of 1887 the legal title was in John Taylor as trustee in trust for the corporation

corporation. The property known as the His-torian's Office was taken possession of by Albert Rockwood in 1848, when it was a part of the public do-main, and it continued to be a part of the public domain until the 21st of November, 1871, when the town-site of Salt Lake City was entered as mentioned above. In 1855 Rockwood's claim was purchased by Brigham Young, trustee-in-trust for the Church; the latter built thereon an office for its historian, and con-tinued in possession until the pres-ent time. The legal title became vested in Theodore McKean, who, at the time of the passage of the act of March 3rd, 1887, held it in trust for the Church composition for the Church corporation.

The Tithing Office grounds were taken possession of by the agents of the Church in 1848, when Salt Lake City was first laid out and surveyed, and from that time it was occupied by the Church as a voluntary sect until it became incorporated, and then as a corporation. Prior to 1862 buildings and improvements of considerable value had been erected on it by the corporation. When first it by the corporation. When first taken possession of it was part of the public domain, and continued as such till the 21st of November, 1871, when it was entered in the town-site of Salt Lake City under the town-site act. Brigham Young, who was then the president and trustee-in-trust of the corporation, claimed said land under the town-site law, and it was conveyed to him by Dan-iel H. Wells, mayor of the city. taken possession of it was part of the public domain, and continued as such till the 21st of November, 1871, when it was entered in the town-site of Salt Lake City under the town-site act. Brigham Young, who was then the president and trustee-in-trust of the corporation, claimed said land under the town-site law, and it was conveyed to him by Dan-iel H. Wells, mayor of the city,

under the provisions of said law; Brigham Young conveyed the property to George A. Smith, as trustee-in-trust for the Church; on the death of George A. Smith the title vested in Brigham Young, as his successor, and after Brigham successor, and after Brigham Young's death his executors conveyed the property to John Taylor, as trustee-in-trust for the corporation. At the time of the passage of the act of 1887, by a conveyance from Edward Hunter to Robert T. Burton, it was held by the latter on a secret trust, for the benefit of the

orporation. Without undertaking to go into details as to the facts connected with the original acquisition of these three pieces of property, that is to say, the Temple Block, the Histor-ian's Office, and the two pieces of land belonging and appurtenant to the Tithing Office, it is sufficient to say that the claims of the Church to all this real estate originated in 1848, when Salt Lake City was first laid out and surveyed into lots and blocks, by actual settlement and improvement.

In the case of Hussy v. Smith, 99 U.S., page 22, one Smith had set-tled upon a lot in Salt Lake City, after the passage of the town-site act of March 2, 1867, but before the enry of the town-site was made by the ry of the town-site was made by the mayor in 1871. He had mortgaged his interest in the property, which was claimed by him; and the Su-preme Court, Mr. Justice Swayne delivering the opinion, held that there could be no question but that under the act of Congress of March 2, 1867, Smith had acquired an equitable interest in the premises, which he could sell and convey. The Court asys: The Court says:

"Until the mayor of Salt Lake City made the entry at the proper land office, which he was authorized to make, the legal title was in the United States. By the entry it be-came vested in the mayor. He held the entire tract so entered, in trust for the several use and benefit of the occupants thereof, according to their respective interests."

In the case of Stringfellow vs. Cain, 99 U. S., 616, a similar question arose under the townsite law in reference to the right to property in Salt Lake City. In this case the widow of Joseph Cain and her children claimed, by right of in-heritance, a portion of the land in controversy, of which her husband and the fother of hor children had and the father of her children had died possessed. Cain died in 1847. His interest in a part of the property was sold by his administrators to pay taxes assessed upon the property after his death, and it was bought by the Stringfellow brothers on the 10th of December, 1869. They paid for the property its full value, and were in actual possession when the entry was made by the corporate authorities at the land office. The children were not made parties to the proceedings under which the

choate right to the benefit of the townsite law in case the property should be purchased from the United States by the corporate authorities, under the provisions of that law. All he could do was to maintain his occupancy and claim the statutory trust in his favor. In case that trust should be created. He held the a title by a possession adverse to all the other inhabitants of the town. His right to maintain this adverse position descended, under the laws of Utah, to his widow and children. There can be no doubt that the possession of the children thus acquired, if continued, would have ripened into a perfect title under the trust."

to a perfect fille under the trust." There can be no doubt, from the decisions of this Court, that the Church of Jesus Christ of Latter-day Saints had and held, on the first day of July, 1862, such an equitable in-terest in the Temple Block, the Tith-ing Office promety and Hesterian's terest in the Temple Block, the Tith-ing Office property, and Historian's Office and grounds, as constituted a "vested right in real estate," which the act of Congress of that date de-clared should "not be impaired." The property still belongs to the Church, and should have been set apart to it.

Eighth.

The Church is entitled to have and to hold the GardoHouse and grounds as a parsonage, pursuant to sections 13 and 17 of the act of Congress of March 3, 1887 (irrespective of its value or the time of its acquisition), because it had been used and occupied by the president and head of the Church, as a parsonage, eight years prior to the act of March 3, 1887, and is still so used and occupied.

i

In respect to the Gardo House and grounds, they were owned by Brig-ham Young, individually, at the time of his death in 1877. He was president of the Mormon Church. After his death his executors transferred and conveyed the property to John Taylor, as trustee in-trust for the corporation of the Church of Jesus Christ of Latter-day Saints, Jesus Christ of Latter-day Saints, for a valuable consideration, pursu-ant to the powers vested in them by the will of Brigham Young; and in April, 1878, John Taylor con-veyed the same to Theodore Mc-Kean, on a secret trust for the corporation, who held the same upon said trust until the 2d day of July, said trust until the 2d day of July, 1887, when he conveyed the property to Preston, Burton, and Winder, as trustees-in-trust, to hold the same "for the use, benefit and behoof of the president or leader of that cer-tain body of religious worshipers known and called the Church of Jesus Christ of Latter-day Saints, for a residence or narsonage.

a residence or parsonage. The 26th section of the act of Congress of 1887 authorizes all religious societies, sects and congregations to hold, through trustees appointed by the Territory of Utah to set it apart for such use, but the prayer of the petition was denied, and the decree of the court has made no provision for a parsonage or a burial-ground for the Church. The Temple Block was set apart for houses of worship. Under the act of Congress the members of the congregation are entitled to a parsonage and burial-ground. The Gardo House is property which had been used as a parsonage and place of residence for the head of the Church. Is there any reason in law or justice why it should not be retained as such, if the corporation should be dissolved?

The last clause of section 13 of the act of Congress of 1887 declares that no building, or the ground appurtenant thereto, which is held and occupied exclusively for purposes of the worship of God, or parsonage connected therewith, or burlal ground, shall be forfeited. This clearly was an exception to

This clearly was an exception to and qualification of the act of July 1, 1862. The Gardo House, at the time of the passage of the act of 1887, was held and occupied by John Taylor, the head and i^rresident of the Church, as a parsonage, and as such it was connected with, although not adjoining, the property which was occupied exclusively for the purpose of the worship of God. As the law expressly declares that the Church shall be entitled to a parsonage, it does not matter when or how this property was acquired.

this property was acquired. The court below finds that proceedings have been instituted, by and with the advice and consent of that court, by information in the district court of Utah, for the purpose of having this property adjudged forfeited to the United States. It would not undertake to forfeit the property by its own decree, but turned the property over to the district court and advised that proceedings be instituted in that court to decree a forfeiture. This is certainly a very singular proceeding, which is wholly unauthorized by law and without the sanction of equity.

Ninth.

While the appellants insist that, whether the church corporation is dissolved or not, either the members of the unincorporated sect, or the corporation, as the case may be, are entitled to all the property in the hands of the receiver, whether real or personal, and that no part thereof is subject to forfeit or escheat to the United States, yet if it should be held that any part thereof is subject to forfeit or escheat, the forfeiture could only apply to so much of the church faim and Summit county land as might be found to be in excess of the fifty thousand dollars in value at the time of their acquisition, which the church had the legal right to acquire and hold after the passage of the act of July 1, 1862.

The remainder of the real property, found to have been acquired since ert the passage of the act of July 1, 1862, consists of the church farm and the undivided half of a tract of land in Summit county, Utah. And even if the act of July 1, 1862, should be held valid and constitutional, these are the only pieces of real estate it.

which are subject to forfeiture under the letter of the act, after deducting \$50,000 from their value at the time the property was acquired.

\$50,000 from their value at the time the property was acquired. It will be observed that the court below, in finding the value of each parcel of the real estate, finds that the property is of a certain value in money. The church 1arm, for example, is referred to as follows: "Said property is known as the church farm, and is of the value of \$110,000." That is to say, its present value is \$110,000; and so substantially with the Summit County property, which is valued at \$30,000. It does not appear from the find-

It does not appear from the findings of the court when either of these pieces of property were acquired, nor their value when acquired. The law was violated, if at all, at the time the property was acquired. It will not do to say that if real property had been acquired in 1863, or later, in Salt Lake City or adjoining the city, of the value at that time of \$10,000, and said property had afterwards, and before the institution of this suit, by reason of the increase of population and the progress of improvements, increased in value to \$110,000, that the whole or any part of the property over \$10,000 in value should be forfeited. This would be to make the holder of the property criminally liable because of the increase of value, brought about by causes over which he had no control.

Bogardus vs. Trinity Church, 4 Sand 785. Harvard College vs. The Aldermen of Boston, 104 Mass. 488.

Tenth.

The appointment of the receiver was erroneous, because it did not appear to the court, either from the bill of complaint or from the proofs, that there was any property subject to escheat to the United States, or that any of the property of the corporation was liable to injury or loss if it remained in the possession of those who then held it during the pendency of the suit, and because the corporation did not hold the title to any of the Church property, it being at the time of the pretended dissolution of the corporation in the possession of certain trustees, who had been duly appointed to hold the titles for the Church, and who were as capable of managing and controling the property of the members of the unincorporated sect as for the corporation itself.

Under the averments of the bill and the proofs taken there was no authority to appoint a receiver because:

1. The bill does not describe any property that the government claims has been escheated, or is subject to escheat or forfeiture.

2. There is no averment or claim that any of the personal property is subject to escheat or forfeiture to the government.

3. There is no averment in the bill, or proof, that any of the property referred to was in langer of being lost or injured, or that it was not safe in the hands of the persons who are alleged to be in the possession of the same—it is only claimed to be illegally in their possession, and that they have no right to hold it.

A receiver could only be legally appointed when it appeared to the court that there was property which was subject to forfeiture or escheat to the United States, and that there was manifest danger of loss or injury to the property if it should remain in the possession of those who held it during the pendency of the litigation. No such showing as this was made or even attempted. The bill does not describe any property as being subject to escheat or forfeiture, nor does it aver that injury or loss would be sustained if it remained in possession of the trustees of the corporation.

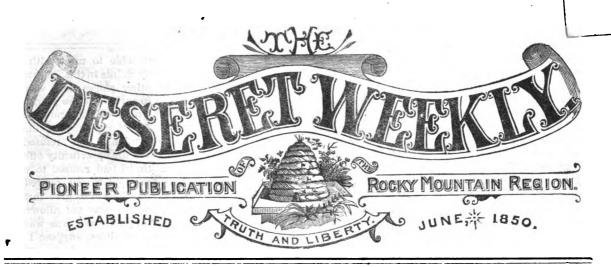
Fosdick v. Schall, 99 U. S., 253, . (and other authorities). If it be contended that the action

of the court in the appointment of a receiver was proper because the cor-poration was dissolved, and therefore there was no one to hold the property, we answer that it appears from the record, and is found a fact by the court, that no part of the proper-ty in controversy was held by the corporation itself. The title was vested in trustees, who were just as capable of holding, managing, and preserving it for the members of the Church as an unincorporated religious sect, as they had been to hold it for the corporation. The record shows that at the time this suit was brought the titles to the real estate were held by trustees duly appointed by the probate court, in pursu-ance of the act of Congress of March 3d, 1887, and that the personal prop-erty was in the possession of William B. Preston, the presiding bishop of the Church. So that the reason for the rule which justifies the appointment of a receiver in the case of a dissolved corporation did not exist in this case, and the appointment was without precedent or legal authority.

thority. The court in its decree specially finds that all the property described in the findings of the court was, at the time of the institution of the suit, held in trust for the corporation. These proceedings are extraordinary, to say the least of them. The act of Congress assumes that it not only has the power to disapprove the act by which the corporation was chartered, but to declarthat the property may be seized by the government officers without any evidence that the corporation has in any respect violated the provisions of its charter, that it may be held in the hands of a receiver and finally distributed in such manner as the court might think proper.

Can such proceedings be justified except upon the ground that the Government of the United States, its legislators, its courts and their officers, are not bound to regard that provision of the fundamental law of all free governments, that no person shall be deprived of life, liberty, or property, without due process of law? We think not. Here is a judgment without a hearing. a seizure without a cause, and an escheat without the pretense of any authority of law. The decree appealed from must certainly be reversed.

JAMES O. BROADHEAD, FRANKLIN S. RICHARDS, For Appellants.



NO. 6.

SALT LAKE CITY, UTAH, SATURDAY, FEBRUARY 2, 1889.

VOL. XXXVIII.

MY KINGDOM.

A little kingdom I possess Where thoughts and feelings dwell, And very hard the task I find Of governing it well; For passion tempts and troubles me, · A wayward will misleads, And selfishness its shadow casts On all my words and deeds. How can I learn to rule myself, To be the child I should, Honest and brave, and never tire Of trying to be good? How can I keep a sunny soul, To shine along life's way? How can I tune my little heart To sweetly sing all day? Dear Father, hear me with the love That casteth out my fear; Teach meto lean on Thee and feel That Thou art very near; That no temptation is unseen, No childish grief too small, Since Thou, with patience infinite, Doth soothe and comfort all. I do not ask for any crown But that which all may win :

Nor try to conquer any world, Except the one within. Be Thou my guide, until I find, Led by a tender hand, Thy happy kingdom in myself, And dare to take command.

-Louisa . Alcott

DISCOURSE.

Delivered by Apostle F. M. LYMAN, in the Tabernacle, Salt Lake City, Sunday, January 13, 1889.

IT HAS been something over four years since I had the privilege of meeting and speaking with the Latter-day Saints under this roof, and partaking of the Sacrament. I do not know whether I shall be able to make you hear, as I am sufering from a cold on my lungs, and soreness of the throat; but possibly after speaking a little time, I may be able to talk so that you can hear me. It affords me great pleasure to meet with the Latter-day Saints, and to partake of the bread and

thereby witnessing that we fellowship one another, that we remember the Lord, and that we are willing to take upon us His name and keep the commandments which He has given. I presume the storm today, and perhaps the funeral that was held this morning, have prevented quite a number from being present here. In so great a city of the Saints as this, there ought to be Latter-day Saints enough come together to fill this house, to partake of the sacrament, on the Sabbath day.

There is no more sacred ordinance in the Gospel, although it is before us each Sabbath day; and no doubt many of the Latter-day Saints may look upon it as common. But it should be looked upon as uncommon and very important; and if you had been deprived of the privilege of meeting with the Saints and of partaking of the sacrament as I and many others have been, you would perhaps prize the privilege.

The Lord has commanded that we should meet often, and that we should partake of the sacrament in memory of His body and blood which was shed for our sins; and we cannot be too careful in preparing ourselves for this ordinance. I was reminded by the prayer that was offered just now, of the importance of thinking of the sacrament that we were about to partake The very prayer that was of. offered by our brother at the opening of this meeting should be the sentiment of every heart in coming to this house.

The mind of every Latter-day Saint, on the Sabbath day, should be turned toward the House of the Lord and the privilege that the Lord hath given us to partake of the sacrament. It should be the labor of our lives during each week water with them, in memory of the so to keep the commandments of body and blood of Jesus Christ, the Lord that we may eat and drink What will children think of their

on the Sabbath day worthily; that we may not eat and drink condemnation to our souls. It ought to be a witness among the Latter-day Saints when we eat and drink together, that we love one another, that we fellowship perfectly, that our hearts are free from every species of bitterness and ill-feeling, that we forgive one another, that we forgive all men as we would that God would forgive us. It should be a sure sign that could be relied upon by us, could be relied upon by men, that when the Saints of God eat and drink together they love one another, they remember God; and that they are not only willing to keep His commandments in the future, but it should be a testimony that they have kept His commandments in the past. For if we have not kept them in the past we are not worthy to eat and drink. The sentiment should be in the hearts of all Latter-day Saints that it is important for them upon the Sabbath day to meet together to worship the Lord, to manifest to one another, God and angels, that they remember the Savior, that they love Him, that they have honored Him in their lives and have not forgotten Him; and that they love one another; that they fellowship one another, and that they are true to one an-These are the sentiments othe**r**. that should be in the hearts of the Latter-day Saints; and if they are not there, then the Saints stand upon dangerous ground.

I know of nothing more alarming among the Latter-day Saints today than the fact that a great many of them do not properly prize their privileges of meeting together on the Sabbath day. What will our children think of their parents if they neglect these opportunities? What will children think of their parents who neglect their prayers?

parents who are inclined to backbite, to deceive, to defraud, to be hypocritical in regard to any principle of the Gospel? If we would have the rising generation grow up in faith, it is imperatively necessary that we should manifest our faith by our works.

If there is infidelity in the midst of the Latter-day Saints, and in the young, the older people are measurably responsible for that infidelity. If the children can discover from the very earliest moments that the older people among the Latter-day Saints are consistent and honest, and can discover in their lives that they love the principles they profess, and they live by them, it makes them happy, it makes them honorable, it makes them respectable, and they recognize that their parents, in their lives, are better than the infidel, better than people of other denominations; they find that their fathers and mothers have greater faith, greater influence with God; their prayers are answered, and they begin in early life to taste also of the good spirit of the Lord and appreciate its blessings, following measurably in the footsteps of their parents.

How satisfactory it will be for parents to discover their children thus following in their wake; to find their sons and daughters filled with faith. But if there is apathy in the parents, or in the older people in the midst of the Latter-day Saints, if there is a neglect of duty, then children become sceptical. They cannot believe that the older people are honest and conscientious. because they do not live according to their profession. If children discover their parents are neglectful today in regard to the work of the Lord, the purposes of the Almighty, the kingdom which the Lord has established-if children discover, I say, a lack of faith in their parents, or doubt, or misgiving, can we hope to see the children very firm in the faith? Why no. If a man would establish his own family, his own children, in the faith, he himself must be a consistent practicer of that faith.

Children have good sense; people generally have some good sense, some good judgment, and they have the faculty of weighing one another -taking measure and stock of one another. They come to this ability quite early in life; and if we have the Gospel as we profess, as we have borne testimony through all these years, it will be profitable to us to

by living according to the requirements of the Gospel. We have been taught from the beginning that it is important for every Lasterday Saint to have the testimony of Jesus, the spirit of prophecy, abiding in his heart. Every individual man, every individual woman, should have the spirit of the Lord abiding in his or her heart-should know for themselves what the Gospel really is. They should not depend upon the presence of Bishops, Elders, Presidents, or Apostles, but should themselves be able to stand by the support of the Lord. Whether these officers are present or not to labor with them, they ought to be able to stand together for a number of years.

During the experience the Church has had in the last few years many of the chief brethern have been out of the way; they have not been easily reached. Their voices have not been frequently heard amongst the people, and in their meetings to a degree, there has grown a kind of coldness, a spirit of lassitude among the Latter-day Saints. This ought not to be, and it betokens a weakness in the faith of the people where such is the case. They should be more enthusiastic and faithful to local ministers; the lesser Priesthood and all the servants of the Lord who have the privilege of being at home should be more industrious and faithful in the absence of their seniors, so that the Church shall not suffer. It ought not to suffer. The Lord has so ordained that in every Ward, in every Stake, and in every department of the kingdom at home and abroad, the Melchisedek Priesthood shall preside. There is not a branch of the Church, perhaps in in the world today without a Priest, or a man bearing the Priesthood of Melchisedek standing at its head. There is not a family in the Church -if the families are organized as they should be-without an Elder, a man bearing the Melchisedek Priesthood standing at the head; a man who is entitled to approach the Lord and to receive revelations through the inspiration of the Almighty in regard to the duties which devolve upon him as the president of a family, a Ward, a Stake, or a quorum, or to receive the word of God in regard to his own or another's life, and to know whether he is in the path of duty and safety. The Lord has thus provided, and made us a nation of ministersministers of righteousness.

Suppose that during these four

I was not able to meet with the Latter-day Saints in this Tabernacle and in other places, and was not allowed to partake of the sacrament -I had grown callous and careless, and neglected my prayers, duties, and obligations, and refused to speak when the opportunity offered; suppose that I had refused to write when the opportunity offered, to answer questions or to give instruction because I was not allowed to minister in public as I was wont to do in former times; suppose I had concluded that I would do nothing now for the next four years; that I would not give counsel, exhort, or teach the people when the opportunity offered in private or in public. If I had taken such a course I would have been condemned. The brothers and sisters who have taken to that sort of course during the last four years are "condemned already," and the fruit of their carelessness and of their indifference, will be made manifest in due time. Generally, when trouble comes upon the Latter-day Saints, either as a community or as individuals, they seek to come closer to the Lord, and that is what they ought to do. Perhaps they ought to live closer to Him when there are no troubles, but whether there are troubles and dangers or not, certainly they ought to approach the Lord. They ought to pray with greater fervency-they ought to fast and pray. They ought to testify and seek the counsel of the Almighty and not neglect the gift which God gave to them when they were baptized; but they should cultivate it, and it should grow stronger in them, so that out of every difficulty we may become stronger, just as men who go on a mission, return stronger in the faith than when they started.

Now, the Latter-day Saints who have kept the commandments of God will come out of their trials and persecutions with greater faith when the clouds pass away than they had when the clouds gathered around them. In times of darkness and peril, and the threatenings of the powers of evil, we ought to live the closer together. There ought not to be division, schism, carelessness nor indifference on the part of the people; but every man and woman should be more energetic and faithful to the Lord than they have been in times of peace. Generally this is the case.

How about the Latter-day Saints, during the last four years? What progress have they made? What honor that Gospel, and to honor God | years that have last passed-because | advancement individually, spiritual-

ly? Have they grown stronger? I believe they have. I believe that they have had many testimonies from the Lord to strengthen their faith; I believe that the brethren who have suffered persecution and have been incarcerated for the Gospel's sake, for the keeping of the commandments of the Lord, are stronger in the faith today than they were before. It is the natural consequence of persecution that the people are drawn together and become stronger in their faith than they are in times of peace; and this I believe to have been the case with the Sainta

We have heard of no serious apostasy. The greatest apostasies we have ever had have been when the people were in peace and when let alone; not in times of great trouble and serious difficulty. Trials seem to draw the people together, to make them seek after the Lord, and become better acquainted with Him and the workings of His Holy Spirit, than is the case in times of peace. I have heard a great many express themselves as though they thought the Latter-day Saints were in rather a perilous condition-that is, at home in the Wards and in the Stakes; that they were growing cold, neglecting their duties, etc. Now, there may be an appearance of this, and there may be some truth in it for a foundation; but let me testify to you that the Latter-day Saints are not going to apostatize, they are not going to desert the Kingdom; for the Lord has made no mistake, and He has chosen the very spirits that He wanted. He has sent them at the time He wanted them on the earth, and He sent the Gospel at the time He wanted it on the earth, for them to receive. He is with our brethren whom He has chosen, in their missionary labors; He has set His hand to establish His Kingdom and to accomplish His purposes; and He will make no failure. God's Kingdom-the work of the Lord-is established in the earth, and it will endure. Men may fail, but there will be plenty remain; plenty that will endure faithfully to the end, just as our brother did who was buried today. Brother Morris died in the prime of life; he died in the faith. So will we generally die.

The Lord has given this people a very remarkable schooling, and their trials have been effectual and brought out great good to the souls of men; and the people are established so that they will endure. The Lord has planted a little spark in each heart, and established an

anchor in each individual soul among the Latter-day Saints, and they are not to be shaken nor to be turned away from that anchor, for it reaches within the soul. God will preserve His people. We need not be disturbed at all, for the work is the Lord's, and not of man. It does not belong to the Prophet Joseph. It was not his; he did not originate it. Not his thoughts or counsels, or revelations, but God's, formed the foundation for the establishment of this work. The Lord will take care of it and preserve it through all the vicissitudes and changes and difficulties that we have to meet in this life. The Lord will sustain His work and bring it off victorious, and you will be mortified and ashamed to turn away from it.

Everyone who grows careless and neglects a known duty, will be mortified and made ashamed and sorrowful when the Lord comes to make up His jewels. Do not act thus. Let me exhort and plead with you not to neglect your duties. Renew your energies; forget not your prayers and obligations to the Lord and to each other, and be united. Be true to God, to each other, and to the world; be honest in all your ways. Be upright, and seek to know the will of God concerning your individual selves, and the flocks over which you have the care, so that your duties shall not be neglected, and that the Lord shall be with you.

I sometimes look over the history of the Church at different periods, and particularly have I noticed it during the last six years. It is thought that the Latter-day Saints have been passing through a very serious ordeal. And so they have-rather a serious ordeal; but how many of them have been disturbed? Not one in twenty. Have their trials been very serious? Not one in twenty. There have been a very few deaths; how many I cannot say; possibly a few have occurred that would not have happened under other circumstances. The homes of the Latter-day Saints have not been very seriously disturbed. Their homes have not been burnt; they have not been mobbed and driven out into the frosts of winter; they have not been driven from their homes; but the Lord has established His people here. The families of the brothren who have been required to suffer have been generally at home, surrounded by their friends.

Ine Lord has planted a little spark Yet the trials have been quite that belonged to the Lord. Will it in each heart, and established an severe upon some; but how much hurt the Church? Oh, no. Will it

more serious they might or could have been. The Lord has not allowed the persecutions of the Saints to be so serious but that they have been able to endure them; and He will not in the future. But the people will be maintained and sustained in the valleys of these mountains and in the districts of country where they have been settled. The Kingdom of God is spreading abroad very rapidly, reaching outside the United States into other countriesit is spreading over the land of Zion, north and south, and the servants of the Lord go out before the people and bless the lands and prepare them for their habitation, that there may be room for the children of Zion; for they will need abundance of room. They are increasing ranidly.

In the last four years has the Church decreased in numbers? Not that I have heard of. I have not noticed particularly the reports of excommunications from the Church; I do not know that the withdrawals have been very plentiful. Very few men of note have fallen, among the Latter-day Saints -very few indeed-during the last five or six years. Very few prominent men-very few families have drawn off from the Church and arrayed themselves on the side of the enemy at all. But generally the Latter-day Saints have endured faithfully.

Some may have thought because of the efforts of the government to confiscate the property, that they would not give any more of their tithings to be taken away. Some men may have shirked the law of tithing because of this effort being made by the government, and some may have felt it was a good excuse for them; but those who have taken this stand are weak in the faith. No man, solid and sound in the faith, has taken that stand; and there is no need for it.

All the government has required is what the Church was possessed of at the time of the passage of the law; nothing that has belonged to the Church since, or been received into or by the Church. They have no law for it, and make no pretense to it; but have only taken hold of that property of which the Church was possessed at the time the law "The earth is the was passed. Lord's and the fulness thereof;" and the property that has been taken and that may be confiscated to the United States, is a little property that belonged to the Lord. Will it

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164

destroy the Church? Oh, no. If they had taken our houses and lands and private properties it would not have destroyed the Church; for the Church is not to be destroyed. God has established it and will provide for it, and it will endure.

Do not be afraid that the Church and Kingdom of God are about to be destroyed or broken into pieces; for they will not be. The Lord overrules all these things. No nation goes up and no nation goes down but what the Lord has a hand in such matters. He has a hand over the earth and all that there is in it, and He will control for His honor and His glory, and for the accomplishment of His purposes in the earth. I thank God that our troubles have not been more serious. I thank God that there have not been very many lives lost, but that the people have been preserved; I thank the Lord that we are not subject to mob violence, as we were in early times; I thank the Lord that those days are past; and I trust they are past forever.

The Church of Jesus Christ of Latter-day Saints is increasing in numbers, increasing in faith, increasing in strength, spreading abroad, occupying a greater territory in every direction. The Lord is doing it and we cannot help it. Let anyone take the trouble to try to stop the progress of the Lord's work; let some great man amongst the Latter-day Saints try, and see whether the Church and Kingdom of God will be stopped or not. Let him apostatize and turn away from the truth, and see whether the Church will begin to halt in its progress. If you have not seen efforts enough of this kind in the past, try, some of you who are very powerful and feel that in the Church of God nearly all depends upon you. Make the effort if you can afford to. We have no need to trouble, no need to fear, only for ourselves. Let every man be energetic and faithful, and a good Latter-day Saint; let him be true to the Kingdom of God; true to his covenants; let him overcome all his weaknesses, folly and besetting sins; free himself from them, and make of the Lord his chosen, reliable Friend; lean upon Him and have His support, and then we are safe; and there is no safety without this.

We cannot depend on one another for support; but every man must depend for his support upon God our Eternal Father. Our lives should be consistent and pleasing in the sight of the Lord. We should be and maintained in his position, strength.

pure in sentiment, pure in our thoughts, upright and just in all our ways. We should listen to the counsels of the Holy Spirit, and be a united people. We should not break up into fragments, politically nor religiously. We cannot afford to do it.

Efforts have been made by some of our people to hold to democratic principles-to join with the democratic party. But the democratic party would not have us. The republican party do not need us and do not want us; and the only chance in the world for us is to be one united party of the people. We may hold to principles which are good and true that the democrats hold to, and those which are good and true that the republicans hold to. Any doctrines and principles that are good and right in the republic, we should hold to, and foster; but we cannot take part in those which are not sound and true. Then let us stand by the party that has taken us safely through so farthe party of the people; let us be true to our own politics, hold together unitedly, and make the very best use of the very little franchise that has been recently reserved to us.

We live in a republic, where it is said the majority rules; but it is discovered now that the majority does not rule in any republic. It is not the rule of the majority, but it is the rule of the minority-the same as it is with all other earthly governments. The minority rule and not the majority. I know of no government on the earth where the majority rules, except among the Latter-day Saints. The majority rules among them. No man can hold a position, or stand in a responsible place among the Latter-day Saints except by common consentby the voice of the majority; and when the majority are against him he must go.

But it is not so in the United States; it is not so in this Territory, so far as our political organizations go; it is not so in any government of the earth that I know anything about, except among the Latter-day Saints. You may take our organization, and there is not a man stands when the majority is against him. Let the majority decide against an Apostle and he must leave his place; he cannot stay unless the people sustain him. The people may reject something that God wants, but it takes the voice of the people to sustain an Apostle. I the people, ought to have their never saw one ordained, set apart united support, and then they have

without the support of the peoplethe majority. It is so in every Stake. Whenever the people of the majority say they do not want the President of that Stake they must then have a new President. Whenever the majority of the people of a Ward decide that they do not want the Bishop of that Ward, then there must be a new Bishop for it. Whatever is done, whatever office of authority and position is held in the Church of Christ, it must be by the voice of the people. This is truly republican.

Who rules in this Territory? Who makes choice of the officers? The majority? No. As a matter of fact, the voice of a very few in our precincts and cities and counties and Territory, and in the United States, determine who shall be the men to rule. If the voice of the majority had determined, so far as the voters of the United States were concerned, we would have had different men for Presidents at different times, and we should find that the majority of the popular vote would be in favor of Grover Cleveland, instead of General Harrison; but a majority of the States were in favor of General Harrison.

Now, I expect the time to come when the majority of the people will determine this important question, when the voice of all intelligent people may be heard, as when we come together here at our general Conferences, and at our local and quarterly Conferences, or in our Wards, when we vote for Bishops and other officers to preside over us, to be our servants and to labor for us; we let all come who have the right and the voice, and allow them to speak and vote for the man of their choice. The majority rule. I expect to see the time in governments also when that will be the case-when not only men but women will have the privilege of voting, and have their voices heard in the selection of men to preside over them, and to be their servants and rulers.

I expect the time to come when what is done upon this earth will be done as it is now done by the Latter-day Saints-by the common consent of all. The man who faithfully serves the people, has at his back the whole of that people. He has their faith, their prayers, their good wishes, and good will; and so it should be in every department of government. The man who serves

I ask again, what great number of important people among the Latterday Saints have broken up their faith during the last five or six years? You take the same length of time in the early part of the history of the Church, or from the time when the Quorum of the Twelve were first chosen, from 1835 up to 1840; one-half of that Quorum turned away from the truth and were found arrayed with the enemies of the Prophet. A great portion of the people also turned away at the same time, and at different times; and so they have done all along up to the present. If such a spectacle had been presented to us during the last six years, would not the Latter-day Saints have been astonished? If half of the Quorum of the Twelve had fallen off, if half of the High Council had fallen off. would it not have startled the Stakes of Zion? If half of the High Council of any Stake, or half of the High Prieste' Quorum had turned and fallen away from the truth, would not that Stake have been startled to witness anything of that kind?

We were startled when one of the Quorum of the Twelve had to be cut off from the Church. It startled the people generally, to think that an Apostle could fall because of his sin; and there has, perhaps, been a Bishop or two much in the same line. But has any one of thesetaking the Apostle and those others who have fallen because of their sins during the last five or six years -turned away from his faith in the Gospel? They have fallen because of their transgression; but have they not held to the faith? Think of them now; count them on your fingers, and find where the men are who have turned bitter against the work of God, although they have fallen through their transgreesion. The Gospel had been so planted in their hearts, before their sin and transgression, that they could not and do not grow away from it. Although caught in their transgressions and cast out of the Church, from that time to this moment they have plead for mercy, and desired to return to the fold, knowing this was the Kingdom of God. These are the facts in the C889.

Then have we any occasion to be troubled? No. Even though some may have fallen and many more should turn away from the truth and deny the Lord who bought them with His own precious blood, it ought not to shake us. Because very serious ordeal. When death arrangement.

the Lord has arranged to establish each individual man, and He has done it; and I testify to you that God has established His people individually and made them secure. He has done it through all these years; for we have had experience of this in that the Gospel has found its way with us into Europe, and Great Britain, and different parts of the United States, and among the islands of the sea. We have had experience there in the gathering in of the Saints: we have come here and we have partaken of the spirit of the Gospel, a little here and a little there; and all the experience and vicissitudes through which the Church has passed, have tended to establish the people, although they have been engrossed in every kind of business, merchandising, trading, farming, and the like. Yet they have prayed and labored, and the Lord has taken hold of them and made them secure, and planted their feet so that they shall not be destroved, and made them fast in the land. And they will remain. They are not to be broken or divided, or scattered abroad; but are to remain as the Church and Kingdom of God upon the earth.

Then, Latter-day Saints who are here today, let us take courage, and let us encourage all others we possibly can, meet them where we may, either at home or abroad, in liberty or in prison; wherever we are, let every man be a laborer for the salvation of men; and if a man enjoys the spirit of his calling to the Priesthood which God has conferred upon him, put him where you may-if there are intelligences he will work wonders with them. He will be laboring and studying for their salvation, feeling after their hearts, and working for their good; for it is the office of the Priesthood and the calling of God's chosen servants, to be the saviors of men and to be laboring for them, be they where you please. I pray that the Lord may sustain you and this Church, and that we may be devoted and faithful to one another-true to the obligations we have taken upon ourselves in the House of the Lord; that we may not shrink nor be cowardly; but that we may value the obligations that are upon us, and be true to the Lord, even to the laying down of our lives.

Not many of us will have to do this-only a few. We shall all have to die, but not by violence; we shall all die in due time, and it is not a

comes in and relieves us of our sorrows, troubles, sighings and tears in this life, it comes in gratefully many times; perhaps more times than we can appreciate. But we ought to acknowledge the hand of the Lord in death as we do in the birth.

I have been brought to understand and to feel in my very heart, that it is a much more serious thing to be born than it is to die; for at our birth we come into a world that is full of sorrow and trouble and trial and tribulation and difficulties of every variety and kind. But when we have been faithful through this life, and death comes to us, we ought to be grateful to (dod-we ought to be thankful that our labor is finished and we have kept the faith, for we rest in peace and are relieved of all sorrows and trials for the future.

God bless you, my brethren and sisters, that we may be constant day by day, faithful to the last, and that we may be saved and exalted in the Celestial Kingdom. Amen.

The response from the congregation was scarcely audible, and Apostle Lyman turned again to the stand ' and said:

"I wonder that you Latter-day Saints do not say 'Amen,' with more vehemence, after the way in which I have worked and labored for you. I wonder that you Latterday Saints have not power and energy enough after I have been speaking for God for you today, to do this. Brethren and sisters, you ought to be all willing to say 'Amen,' if you believe the doctrines and the testimonies which have been taught you. We should surely be able to teach one another to say at the close of the speaker's remarks, 'Amen.' If you believe the doctrines I have taught you today, and the counsels which have been given you, I say, let every man and woman here say 'Amen.'"

The congregation responded with a loud "Amen."

Apostle Lyman-Now, that is pretty good; don't forget it.

A "cable anchor" for stopping boats has been successfully tried on the Seine. The apparatus consists of a cable having on it a series of canvas cones, which open by the action of the water and close when drawn the usual way. A steamer running thirteen knots was stopped in thirteen seconds, and in a space of from twenty to thirty feet, by this

STRONG TESTIMONIES.

There is much opposition to the claim made by the Church of Jesus Christ of Latter-day Saints, that "it is the duty of its members to receive revelation for themselves at any and at all times;" and however much this fact may be doubted, those who "know for themselves" are not disposed to yield because a hundred, or even a thousand, disbelievers tell them they were "deceived." I wish to narrate a few of the revelations made to me, and the circumstances under which they were given, for the benefit of those who choose to be benefited thereby, and in order that those who do not want testimony might be left without an excuse.

How often have men of apparent intelligence remarked in my hearing that it might be that the Saints of latter-days have manifestations of God's power, but they themselves could not believe it.

I was born at Farmington, Davis County, Utah, on April 3rd, 1852. Shortly after, as is the custom among our people, my parents took me to the ward fast meeting, so that I might there be placed in the arms of the Elders, and receive a name and a blessing from them. On that occasion I was named and blessed. I would here state that I am one of ten sons, some older and some younger; that when I was blessed at this meeting others were blessed also; that the Elder who pronounced the blessing soon removed from our town; and although my father noted the fact of my having been blessed on such a date, I never made inquiry; nor was it ever talked over in our family circle or in my presence until the winter of 1881. I was then nearly twenty-nine years old, and in connection with Brother Leonard G. Hardy, of Salt Lake City, I was called to visit and address the Y. M. M. I. A. of each ward in Davis, Morgan, Summit, and Wasatch counties. We began our labors at the southern end of Davis County, first traveling north and then east. On the evening that we held a meeting at South Hooper -Brother Hardy and I having been blessed with much freedom-after dismissal an old gentleman, bowed down with the snows of many winters, pressed forward and grasped my hand, saying, "How do you do, Brother Steed? God bless you. You are the boy I blessed when you were a babe at Farmington." Shaking the veteran by the hand, I replied, "Kind sir, how do you know that I am the boy whom you believed what I had told him. from Wheeling to Baltimore, and as

blessed, for you are a stranger to me, and I am unable to say who blessed me?" He rejoined, "I know I am not mistaken. I know you are the boy; for the same spirit that thrilled me while blessing you then came over me tonight while listening to your address." "Strange, strange!" thought I to myself, unable to tell the name of the Elder who did this service for me; "and here I am confronted by a man who says he has this knowledge, and gives his proof. Strange, strange!" I ruminated. "I will surely prove this mystery; I will search the records. Your name, please? It is written down, and now I will obtain the proof as soon as I reach home." "All right," he answered, "I am not afraid; I know I am right."

After our mission was finished, and I was again at home, I questioned my parents. "Father," said I, "Can you tell, mother, can you tell, the name of the Elder who blessed me?" My mother replied, "I believe it was Brother G-;" and father said, 'I am uncertain, but I think it was Elder R-; I kept a journal in those days, and I will find it." Sure enough it was found to be none other than this same aged brother who had told me by the Spirit, for father's journal recorded the name of Elder Charles Dalton as having performed the service for me.

On the seventh day of September, 1881, in Anoka County, Minn., while on a mission to the people of that county, in company with Brother C. Wallentine, of Paris, Idaho, we being in a new and, to us, strange part of the district where we had never been before-tired, footsore and hungry, with a prospect of ralnwe turned aside from the road into the woods, as was our custom, to ask the Lord to show us by His Spirit where we could find shelter for the night. While on my knees praying the vision of my mind was opened, and a house, different from any other I had ever seen was shown me. In gladness I arose and told Brother Wallentine I had beheld the house wherein we would stop for the night. He asked me to describe it, which I was able to do with minuteness. We traveled on to the next house and Brother Wallentine remarked, "This is the one; will you ask here?" "Brother Wallentine," said I, "does that house answer the description I gave?" "No," he answered with a laugh, which I thought signified that he only half

"Well," I observed, "don't ask nor expect me to ask until we come to the one which I have described." However, we were tired, and to put me to the test he inquired for lodging at each dwelling we came to, but invariably the answer was "No."

At length when close upon sunset, on ascending a hill, and to my great delight, our eyes beheld the house which had been shown me while praying, and which I had so well pictured. "Well, Steed," said Brother Wallentine, "there is the house; I suppose you will ask to stay there?" "Yes," I replied, "I will; and, Brother Wallentine, be assured that 'no' will not be the answer." And it was so. A hearty "Come in" was given in response to my knock. Supper, bed, and breakfast were furnished to us, and on leaving next morning, when thanks and good day were said, "Call again if you should ever come this way," were the parting words.

I will here say that all the parties named in these two narratives are still alive; and in proof of the truth of these statements I refer those who doubt them to.

THOMAS J. STEED.

CAPITAL NEWS.

The hearing before the House committee on Territories is still in progress, and there has been some lively tilting between the two delegations. The committee are highly interested, and many questions are put in order to draw out the facts. On Monday morning Judge M'Bride made a lengthy address. He acknowledged that he was one of the "anti-Mormon ring" that had been spoken of by Mr. Richards, and was also an "agitator." He spoke of the organization of the State of Deseret, and the large area it proposed to include in 1849, and went on to say he did not dispute the statistics and other such information conveyed in Mr. Richards' speech, which through that gentleman's courtesy he had been able to examine.

The speaker then pooh poohed the idea that the Mormon pioneers found a desert when they arrived, as he said he had been in Salt Lake valley before then, and rode through grass so tall that it wet his moccasins with dew! "There never was a more inviting spot on the face of the earth !" The track taken by the Mormons across the plains was "as well beaten as the old military road

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166

plain as Pennsylvania Avenue is from the Capitol to the White House.

Mr. McBride wanted to know why it was the Mormon people had to leave Missouri and other places before they left Illinois, if there was not something wrong about them. He said they were charged with the greatest of crimes. There must be something essentially wrong in their system. They went to Utah for isolation and in ten years were in rebellion against the government. An army was sent against them and the Mormons burned the trains of supplies. From the beginning they commenced legislation, parcelling out the land as though they were the owners of the soil, and made grants to Brigham Young and others. This he claimed was "primary disposal of the soil," forbilden in the Organic Act. He said further that now the Bishops "parcelled out the land;" but on being interrogated as to this by Mr. Richards, he made a very poor showing in support of his extraordinary assertion that "the common people in Utah understood the titles to land came from the Church and not from the United States." This statement was denied by Mr. Richarda.

Mr. McBride then said the raising of the United States flag by the Mormons when they arrived was consistent. It was Mexican soil, and as they were always in rebellion they rebelled against Mexico. They believed all man-made governments were illegal. When God reveals anything, it is the duty of people to obey and accept what comes from their leaders. Mr. McBride then gave a version of the framing of the Utah State constitution, and said the people in voting for it simply accepted the orders of the Church, as a soldier accepted the orders of his commander. The Gentiles universally repudiated it, both Democrats and Republicans, who each had a sort of skeleton organization with a view to sending delegates to national conventions every four years.

The anti-polygamy provisions in the Utah constitution, he said, were intended to punish Gentiles and not Mormons, as the latter did not believe plural marriage was polygamy, and the Mormon courts would so construe it. But he would not lay much stress on polygamy. That was but a symptom of the disease. The Mormon system was founded in treason to all government.

Being questioned on this he ing that the Mormons believed gov- it! This nettled him and he lost his invited to speak and Delegate

ernment must have the sanction of God, he was asked to show where this differed from the Catholic or Jewish belief. He said it was a matter he cared very little about, but shifting his ground, read from a protest in which he said Mr. Richards participated, which declared that the doctrine of plural marriage was a vital part of the Mormon religion.

Mr. Richards here stated that the language of the protest was against interfering with the rights of conscience, but it did not justify the claim of Mr. McBride that it advised the violation of acts of Congress. This elicited much questioning of Mr. Richards by members of the committee, during which he explained that while the "Mormons" believed that under certain circumstances it would not be morally wrong for a man to have more wives than one, and that they had a constitutional right to that belief, he did not admit that "Mormonism" could not exist without polygamy, for it existed before that principle was adopted, and therefore could exist if it were eliminated.

Mr. McBride then resumed and maintained that while the "Mormons" believed in the rightfulness of polygamy, they would not punish it, and were therefore not fit to be entrusted with statehood. He was questioned by the committee about the number of convictions and the resistance to arrest, by which it was shown that the polygamy cases he referred to were not for polygamy, but for unlawful cohabitation. He said the submission to the law was but a shallow pretense.

He next tried to make it appear that Gentiles who had tried to preempt land had been resisted and driven away, and on being questioned he could not deny that such persons were trying to "jump" the claims of others. He also had to admit that as far as assaults and batteries were concerned, the "Mormons" were as peaceful as any other community and compared favorably. He thought the people were wellgoverned-the Bishops took good care of that, but on being pressed as to their authority said he was not up in theology. While stating that if a Gentile took up land his water would be cut off, Judge Wilson asked him what use the water would be in a country where the grass grew so high that the dew on it wet foundered a good deal, and explain- his moccasing while riding through

temper for the first time during the hearing. The colloquy that ensued was amusing to everybody, Mc-Bride's confusion being marked.

Being questioned as to his objections to the Utah Constitution, he said: "I do not care what kind of a constitution they make, I would oppose it, I do not care how perfectly formed it might be." He then referred to the act of incorporation of the Church to show its extraordinary powers, but, being pressed by Mr. Richards to do so, read the proviso which limits those powers by the Constitution of the United States. and anything beyond morality and the religious duties of man to his Maker. He tried to make it appear that this was "an establishment of religion." Being requested to formulate, in a few words, his objection to the admission of Utah, he answered:

"Because I believe a majority of the people of Utah are theocrats, who believe in a government through a priesthood, and who do not believe in another system of government. That is my objection. I believe, with other gentlemen, that polygamy must, by pressure from the outside world, cease to exist in time."

An adjournment was then taken to Wednesday morning. Judge McBride's effort was pronounced astonishingly thin, and beneficial rather than damaging to the supporters of the statehood movement. Governor West appears to be greatly worked up over this hearing and is very nervous and uneasy.

On Wednesday morning delegate Caine had the floor and was listened to by the committee with respectful attention. He was much interrupted by the other side, particularly by Governor West, who finally had to be called to order by the chairman. Mr. Caine was fully equal to the occasion. He punctured Judge Mc-Bride's air-bubbles and showed the Governor's press interview and official report to be full of gross misrepresentation. The interruptions were so many that after speaking an hour and a halfan adjournment was had before he had concluded his speech.

This morning Mr. Calne announced that as he wished to make some remarks about the Governor's course in this matter, and the gentleman was not present, he preferred to wait until he put in an appearance, as what he had to say he desired to utter in the gentleman's presence. The other side were then

Dubois of Idaho addressed the committee. His speech was a rehash of last year's diatribe, with some additions about the Mormons endeavoring to vote in Idaho at the November election. This brought out the text of the infamous test oath, and excited the astonishment and disgust of the committee that such an enactment could be made and enforced in the United States. Dubois said there were about 15,000 Mormons in Idaho, and two-thirds of them were polygamists! Also that when they voted they received their orders from Salt Lake, and the tickets were made up in Logan.

Mr. Caine then finished his speech and made things lively for Mr. West, whose endeavors to establish an oligarchy with himself as dictator, which would "exactly answer his purpose," were criticised severely, Mr. Caine thought, as Governor of the Territory, he respected his office, but when he came here as a lobbyist and descended to misrepresentation, he considered it his right to expose his attempt to injure the people of Utah and gratify personal ambition. As the reader ought to have more than this brief notice of Mr. Caine's strong speech, and sufficient space will not now remain to give it, a full synopsis will be sent in another letter.

It is understood the worried Governor will have a chance to deliver himself tomorrow, and some fun is anticipated when Judge Jere Wilson gets after him at the close.

The Church suit was not taken up in the Supreme Court until Wednesday afternoon, when Col. Jas. O. Broadhead occupied an hour and a half in an elaborate explanation of the case, reciting considerable interesting Mormon history, and laying down the proposition that Congress had no power to annul the charter of the Church corporation, because thereby it attempted to impair the validity of a contract between Utah Territory with the United States conjoined, and the Mormon Church. While explaining the resistance of the Mormons to the army sent out to Utah under President Buchanan, he was asked by Justice Harlan what that had to do with this case. To which the learned counsel replied: "That is what I would like to find out. But as it is in the brief of counsel for the Government, I have the right to speak upon it, though I cannot see why it is there except to prejudice the mind of the court on the Mormon question." Col. Broadhead concluded derful activity in shipbuilding in

masterly style as to the rights of the members of the Church to the corporate property even if the corporation was dissolved, and the lack of any limitation to the amount of personal property. In any event it could not escheat to the government. He was closely interrogated by members of the court.

Solicitor - General Jenks commenced his argument for the United States but had not finished when the court adjourned to Friday morning. This case is viewed as of very great importance not only to the "Mormon" Church but to the general cause of religious liberty. X.

WASHINGTON, D.C., Jan. 17, 1889.

EUROPEAN TOPICS.

The situation in Egypt is daily becoming more and more complicated, and recent events in Africa only add still more to the difficulties. The government of the Khedive cannot certainly undertake to be responsible for the cost of military operations on the scale which is now necessary; and England's position in Egypt does not allow her to make war in her own name. England's stauding-place throughout the whole Egyptian embroglio has been so undefined, and her action so much in pesed by the force of circumstances, that at present, it would seem, she has everything to lose and nothing to gain by the occupation. On the other hand, the moment the British troops are withdrawn Egypt will be overrun by the Soudan tribes, and the commerce through the Suez canal will be endangered. The annexation of Egypt is out of the question, and without annexation no thorough improvement can take place. There are rumors that a conference of the Powers will be called, with a view to official recognition of England's position.

Considerable interest is manifest in the introduction of the new British rifle, with which the troops are pretty well supplied. In the last battle in Egypt, it is said that in less than a quarter of an hour five hundred dead were left upon the field, while large numbers of dead and wounded were carried off by the enemy. This rifle is said to be much superior to any of the arms adopted by the various foreign Powers, its chief merits being long range, precision, and rapidity of fire.

The past year has shown a won-

banks of the Clyde. From Glasgow and neighboring towns there have issued during the past year 302 vessels. Of these 175 were steamers, and many of them constructed for foreign Powers. The total number built in the British islands reached more than six hundred during the year 1888-the greatest number previously known in a single year.

The Christmas holidays in England seem to be a time when everybody goes out of the cities and seeks refuge with their country relatives. This has been preeminently so with London. The great city seems deserted. For a few days prior to Christmas the scenes at the principal railway stations beggared description. It was a wild, mad scramble to get away anywhere. The railway officials scurried about in a semi-crazy manner, trying to do the hundred and one things demanded of them at the same moment. Trunks and parcels innumerable lay about the platforms, and trains constantly steamed out of the stations laden to their utmost capacity. The postoffices were likewise pretty well "demoralized," and the ordinary staff seemed perfectly incapable of meeting the emergency; but the police came to the rescue, and several thousands of them did postoffice work at ninepence per hour when off their usual duties.

On the other hand, Paris throbs with increased life and activity. It would appear as if half London were on the boulevards, together with eager contingents from far-away America, seeking the shops filled with objects designed with art and fashioned with patient skill. The little railway that runs around the Champs de Mars is now completed, and has commenced making its regular trips, stopping at the various departments of the Exposition like Ten minutes is so many stations. the allotted time to make the circuit.

The long-expected crisis in the affairs of the Panama Canal Company has occurred. The eight hundred and sixty thousand shareholders will now have to come to a conclusion as to what is to be done. The recent decision of the Chamber-however much the shareholders may have suffered-can certainly be defended on grounds of policy. The Panama Canal is on the continent of America, and already considerable jealousy has been manifest in the United States toward the l'anama enterprise. It is almost certain that complications would at once arise if the French his argument today, reasoning in the British islands, especially on the government should seek to inter-

fere officially in the matter. It is true that the Suez Canal on three occasions underwent similar crises; but the conditions today are quite different. The Suez Canal was constructed with the active support of the Khedive of Egypt, and under the regime of the all-powerful empire. In addition, the amount of money engaged was much less, and the sources of revenue when completed much more apparent. The Panama Canal has at present \$500,-000,000 invested, and much of this money has been obtained at a ruinous rate of interest.

France is the country in Europe which possesses the greatest amount of natural riches and productions; but France cannot well afford to lose this vast amount. The present check to the Panama Canal Company will probably be overcome. . Mr. Slaven, the noted contractor, has already arrived in Paris to tender his aid to M. DeLesseps, if necessary. Mr. Slaven is the president of the "American Contracting and Dredging Company," of which the Hon. Mr. Morton, Vice-President-elect, is also vice-president. Mr. Slaven finished the first section of the Panama Canal, and offers to finish the second section within twelve months. He says that there are now 15,000 men at work on the canal, that their health is good, that the whole will be completed within two and a half years, and that \$15,000,000 are sufficient to bring the work to completion.

Ludwig Boerne, the German writer, once said that sausages were a food fit for the gods, for the gods only knew what was in them! The same holds good of most of the bits of diplomatic scandal that float through the social atmosphere, and it would be easy to fill columns with literary trash-nay, with veritable falsehoods.

At present it would seem that Russia warmly reciprocates the action of French capitalists in responding to the Russian loan. A leading Russian journal says: "A country containing 40,000,000 inhabitants, and maintaining an army of 8,000,000 bayonets, is a country that must be taken into consideration in the political calculations of European nations. It is an advantage for Russia that a state of such power is not in the ranks of her enemies. In case of war between Russia and her frontier neighbors the neutrality of France would keep away from the Russian frontier a large mass of the enemies' forces and make victory certain."

nothing is published in Russia without permission of the Censors, and as this journal has warmly espoused the cause of the French Exposition, we may expect to see Russian official recognition and warm support of the coming Exposition.

It will be recollected that a few months ago the Russian Minister of Public Worship published a formidable allocution, in which he claimed for Russia the position of the most tolerant nation in Europe in regard to religious matters. Not long ago the minister of the English Church at St. Petersburg was temporarily arrested on the charge of attempting to make converts from the Russian Church. Since then a pastor of the German Evangelical Church has been arrested on a similar charge, and in this case it seems that the act can be distinctly proven. The punishment for proselytism is deportation to Siberia. Only a year ago General Prince Barclay de Tolly was relieved of his command for permitting one of his sons to become a convert to the Lutheran Church. The Russian Minister of Public Worship has, to say the least, peculiar ideas of toleration.

The Servian elections show an enormous Radical or Russophile ma-Out of all the members jority. which the "Skuptchina" or parliament contains, 450 are Radicals. The question of King Milan's abdication, and the appointment of Queen Natalie as regent during her son's minority, is already openly discussed. Should the new constitution be rejected the king may dissolve it, or abdicate in favor of his son and Queen Natalie.

J. H. WARD. EUROPE, December 31, 1888.

UNWITTING WITNESSES. v.

In speaking of the Jaredites, the Book of Mormon states that while the land south (of the Isthmus of Panama), called a wilderness, was preserved for hunting game, "the whole face of the land northward was covered with inhabitants, and they were exceedingly industrious; and they did buy and sell and traffic with one another. And they did work in all manner of ores, and they did work gold and silver, and iron and brass, and all manner of metals. And they did dig it out of the earth, and cast up mighty heaps of earth, to get ore of gold, and of silver, an i of copper. And they did work all manner of fine work. And thus

linen. And they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did work all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools with which to work their beasts. And they did make all manner of weapons of war. And they did work all manner of work of exceeding curious workmanship." Page 594.

169

Here we discover, in a peculiarly succinct and comprehensive form, all the concomitants and possibilities of a mighty, brilliant, and permanent civilization; including hunting; hence furs, leather, and bone ornaments and utensils; commerce, with all its active enterprises, improvements, discoveries, and exchange of wealth; mining, with all its glittering hoards of splendor and magnificence; the forge, with all its output of iron sinews and mechanical energies; agriculture, that life and soul of national greatness; rich apparel, and jewelry, with all other needful products of industry, and the result and fruits of prosperity and elegant affluence.

The plain and simple statement concerning the Jaredite miners, "casting up mighty heaps of earth" in their extensive mining operations, will serve to explain a deep mystery which has sorely perplexed the antiquarian delver, namely, the origin and purpose of at least a portion of the numerous earth mounds scattered so extensively throughout vast areas of the American continent.

1

Many of these plain and inartistic elevations are, undoubtedly, adjuncts to, and mementoes of their incessant wars; earthly mausoleums in which were inhumed the remains of the mighty hosts that fell in battle. The ghastly remnants of strife and carnage were collected from the bload-soaked plain, piled in heaps, and the adjacent soil thrown over them. There is reference made in the Book of Mormon to a certain prophecy-"That their bones should become as heaps of earth upon the face of the land." Page 595.

Some of these mounds have been opened, and masses of mouldering bones and other debris of war have been discovered in them; and even the black mould has been analyzed and found to contain elements of carnage; and when placed upon heated iron it has emitted a foetid odor. Arrow-heads, both of stone and metal; lance-points, hatchets, broken sword-blades, belts, and As | did they have silks, and fine twined | fragments of other weapons, have

been taken out from these heaps, pointing unmistakably to their purpose and origin.

Mr. H. Gillman mentions a mound at Fort Wayne, where the confusion in which the bones lay showed secondary burials. The excavations made at Madisonville, Ohio, by Metz and Putnam have yielded more than six hundred skeletons of every age, and both sexes, showing, as the Book of Mormon states, that women and children were slain together with men. In a mound in Union County, Kentucky, the bodies lay one upon another without apparent method. See Lyon's Smithsonian Contributions 1870.

Another writer speaks of a mound in Ohio, in which a confused mass of human remains were found. "In one of the skulls was stuck a spear-head about six inches long; the wood, of course, had decayed." Burial Mounds in Ohio; American Antiquities 1870.

It is probable that in some cases the whole pile of corpses was cremated. In some mounds the gound, to the depth of several inches, was covered with fragments of human bones, mixed with cinders and charcoal. Excavations made into mounds on the Mississippi river, yielded immense deposits of bone debris, above which were charcoal and burnt earth; a particular proof that a large fire had operated upon the entire mass. American Antiquities, 1879 p. 99, 3rd Quarter.

All these data are signs, not of peace and customary sepulcher, but of turmoil, and of extraordinary expedients to meet visitations of calamity. Moreover, right in the immediate vicinity of these disorderly inhumations and holocausts, there have been found numerous monuments and vast mausoleums containing mummies, and carefully sepulchered skeletons, bearing all the evidences of peaceful and respectful interment of the dead. This incidental and eccentric burning of the dead, so unusual to the general custom of the time and the race, presents another perplexing incongruity to the inquiring archæologist. But all is made clear by the simple narrative of Ether.

These sepulcheral tumuli are thickly scattered throughout the country, especially along the valleys of the Mississippi, the Missouri and the Ohio, and have attracted intense interest and diligent investigation from lovers of antiquity.

Breckenridge wrote of them in his "Views of Louisiana," and declares, that he was astonished to find them

to so resemble the famed edifices and monuments of Egypt. In the "Archæological Americana," 1847, Squire and Davis testify to making excavations into over two hundred of those tombs. All these tumuli are declared by them to bear striking analogies to each other and to the burial structures of the most ancient peoples of the Orient; and those writers say that these are works of the same period, and of a race, having impulses and a common trend of thought and motives with Coptic-speaking races.

America is becoming famed for discoveries of mummies and sarcophagi; and has already outrivaled Egypt in its gruesome and startling revealments. If human remains of a similar kind and date were produced from the catecombs of the Nile, and the burial chambers of the Mississippi, the most experienced and astute archeologist living, could not identify the mummies by their appearance, and the relics of the Old and New worlds, and separate them into American and Egyptian.

We have adduced from the history of the Jaredites, a few analogies between their annals and the testimonies and averments of the most respectable authorities. These are mere hints and suggestions of what might be produced in this vast field. Joseph Smith's production of the history of the most ancient inhabitants of America is sustained by a cloud of reliable witnesses; he spake, and these confirm his words. He declared that a certain race of people came to America, at a certain period; half a score of learned scientists declare that this is true, for that race have left their foot-prints and mementoes upon the land. Joseph received this information first, and by divine and supernatural agency. The confirmations follow, and are produced by human and natural The Prophet's divinity means. might be denied; but what about the declarations of the learned ones? The scientists should divest themselves of their unreasonable bias and unworthy prejudice; and before contemptuously repudiating the Book of Mormon, investigate its claims to archeological importance, and publish to the world their enlightened decision. If the record contains the valuable historical data claimed, science should have the benefit of it; but if the claim is worthless and the book a fraud, let the world know it, and also the process by which the conclusion is reached.

> J. H. KELSON. [To be continued.]

THE JUDGMENT SEAT.

WHEN the restored Gospel-otherwise called "Mormonism"----becomes the subject of careful study in place of being the object of unthinking denunciation, it will be found to contain principles of the highest philosophy. Its founder, in the hands of God, laid down many maxims the practical application of which would tend to elevate the world from its present degenerate state.

One of the aphorisms which the Prophet Joseph Smith propounded was: "He only is competent to sit in judgment upon another who is himself innocent." Let it apply in this community with that universality that it will yet obtain, and Zion would soon become a shining light, the brilliancy of which would begin to be seen and appreciated by • the nations afar.

This axiomatic statement has not only an irresistible force in reference to those who sit upon the judgment seat, but as well upon those who lift their hands in token of ratification of the decree of the tribunal which has passed upon the case of an accused person. It has more potency, however, upon the former.

Following up the philosophy of the Prophet, no man who holds an office which requires him to pass upon the misdeeds of others, and who has himself been guilty of the aggravated offenses upon which he site in judgment, is qualified for the position. The exception to the rule would be where he had properly purged himself from the position of an offender of the law by compliance with the conditions upon which purgation is effected. Otherwise the deposition of such a person from judicial station is a necessity for the effecting, preservation, and perpetuation of the consistency of the judgment seat. Further, it is the inevitable result to be achieved if such is not the situation, otherwise the ecclesiastical body would be perpetually schismatic.

The presence in Church tribunals of unpurged officials is not only injurious to the body religious but is detrimental in the highest degree to such persons themselves. Every time they participate in an enforcement of the law of the Lord upon others, they are heaping up an ordeal of the future that will appal them when compelled to face it. Neither can they denounce wrong without being tormented by the terrible boomerang of self-denunciation.

As with the judicial authority so with the members of the body, though in a lesser degree. When they lift their hands in token of approval of a judgment upon a brother or sister for an offense of which they themselves are guilty, they pronounce upon themselves a humanly invisible decree, but of which the angels make due note.

The philosophy regarding the necessity for the purity of the passer of judgment, so forcibly elucidated by Joseph the Prophet, was also embodied in the challenge of the Savior: "Let him who is without sin among you cast the first stone." This covers the whole ground in its application to the judge, executive and endorser.

LOST IN THE MOUNTAINS.

On Thursday, the 14th inst., Brothers Curtis and John Galloway, of this place, started on horseback, with one pack animal, for a hunt in the mountains east of this town. They proceeded up Meadow Creek Canyon for some six miles, and then camped for the night. Next morning they started together on foot up the left hand fork. Snow began to fall at this time and continued all day. After a while they agreed to separate, and each took a different course, expecting to meet at their camp before nightfall. John returned to camp as agreed, but Curtis did not arrive. John passed a restless night, and several times went up the mountain for some distance, firing his gun, etc.

On Saturday, about noon, he came to town and reported that his brother was lost in the mountains. Within half an hour eight horsemen were on their way to the mountains. Shortly afterwards nine more started with sleigh and wagon, some bedding, provisions, etc. When the latter party got to the camp in the canyon, six of the first eight had proceeded on foot up the mountains, leaving bedding, overcoats, etc., behind, as they could not travel with them. Snow on the level was waist deep, but quite light. Two of the company returned to town with most of the horses. Two of the six, David and John Duncan, took one ridge of the mountain, but John, who Was suffering with rheumatism, could not take his turn in breaking the track, thus making it very hard for David; and they became so exhausted that they had to camp for his fire, and then tipped bead fore-

fire was started, around which the night was passed without overcoats or bedding, and there was but little to eat. The thermometer in town indicated 10 degrees below zero.

John E. Nield, John T. Rowley, Jr., John Galloway and Henry Smith were able to take turns in breaking the track, each for about one rod, and so reached the top of the mountain and camped for the night. With a good fire, plenty of snow. some bread and a little bacon, they passed the night as best they could. On Sunday morning all continued the search. About noon the two parties met, and the Duncan boys got some bread from the others, which formed their breakfast, and they all got back to the main camp just before night, tired, hungry, wet, weary in body and depressed in spirit. Altogether there were fifteen out all night. Nine searched in the canyon and other places until after dark, and then passed the night in the main camp. Before sunrise on Sunday morning nine more horsemen started out. These were all the young men that were available at home. They divided into four parties at the mouth of the canyon and took different directions, finding the snow very deep and heavily drifted in some places. Many times the horses would sink down almost out of sight. Seeing they could not proceed further, they were obliged to return to the mouth of the canyon, and there learned that the lost one was found.

On Sunday, about 3 p.m., a horseman came in from Fillmore, which is eight miles north of Meadow, bringing the welcome news that the lost man reached John Day's house, on the southeast corner of Fillmore, about an hour previously. About this time two men from the main camp came in for provisions, expecting they would still have to continue the search. They now, however, returned to camp with the news and were all back in town about nine o'clock on Sunday night. Curtis, after separating 1rom his brother John on the Friday, wandered away in the storm much farther than he supposed and tried to get back to camp by a shorter cut, but soon saw that he was lost. It being now nearly sundown, he made for a patch of timber, fortunately found two large fallen dry trees, and soon made a' fire, as the branches were all on the trees. About midnight he went out on the log to gather more branches to replenish the night. After some trouble a most into six feet of snow. He now Jan. 23rd.

concluded that he was not a good acrobat, so, after shaking off the snow, indulged in a hearty laugh. He managed to keep warm throughout the night by turning round, something after the fashion of an English roasting joint of beef on a spit.

Sunday morning, when the sun rose bright and pleasant, he started, as he supposed, for Meadow Creek Canyon, but soon found that he was near the head of Pine Creek Canyon. On coming to a sort of precipice he continued along its edge till he found a place where he thought he could safely crawl, but slipped and rolled down into the snow some ten feet, badly bruising his right knee. After wallowing for some three hundred yards through snow about six feet deep, he suddenly heard a noise, and on looking up saw, close by, a snow slide, but happily he was just beyond its reach. He next got on the sunny side of the hill, being wet through and nearly exhausted. But traveling was much easier. He now came across a deer, and shot it. Being very hungry (having had nothing to eat for thirty-six hours but two small cakes) he with difficulty, on account of frozen fingers, cut off a piece of the flesh, cooked, and ate it. Taking a piece with him, he continued down Pine Creek and got to the saw mill cabin about sundown. Here he found some flour, of which he made cakes, and these and the venison made him a good supper. The rude seats and the sleeping bunk furnished fuel for the night; but no sleep came.

He found to his great delight on the Sunday morning that a horse-man had been to the cabin, and thereby broken the track previous to the last snowfall. This facilitated his journey to Fillmore, a distance of some five miles, and once arrived at Brother John Day's house he was most hospitably treated. His boots were removed from his feet, while his hands were put into a tub of cold water and kept therein for two hours. This had the effect of drawing out much of the frost. Brother Gabriel Huntsman and wife having heard of the circumstances, the with characteristic generosity and consideration were soon on the having brought restoratives them. They afterwards respot. with them. moved the wanderer in a sleigh to their own home, and continued their kindly services toward him until the uext day, when he was brought to Meadow by his friends.

At the present time he is doing well, and is not likely to suffer any permanent injury as the result of his trying adventure.

JOHN NEIL. MEADOW, Millard County, Utah,

DESERET THE WEEKLY.

The Deservet Weekly. PUBLISHED BY

THE DESERET NEWS COMPANY. SALT LAKE CITY, UTAH.

SUBSORIPTION PRIOR: Per Year, of Fifty-two Numbers, \$2.50. Per Volume, of Twenty-six Numbers, 1.50- IN ADVANCE.	a V I
CHARLINS W. PENROSE, IDITOR.	8
Saturday, - February 2, 1889.	t t

THE CHURCH TEACHER.

THE subject of the duties of the Teacher in the Church is one of great interest. It would not be stretching the truth of the position to assume that, speaking as a whole, they are very imperfectly performed.

He who accepts of the office of a Teacher should, by consulting the revelations on the subject, and by a prayerful spirit and reflection, become familiar with its obligations. He will thus be in a position to act with intelligence.

The next step, to insure thoroughness, is to allow no ordinary circumstances to constitute an obstacle to prevent him performing the duty he has undertaken.

It is the prerogative of the Teacher to be a peacemaker, and bring about a settlement of all disagreements and disputes between the Saints unler his care, and where this is impracticable to report to the Bishop, that such cases may be adjudicated in the Court which is composed of the last named official and his Counselors. It is always the better way, however, to bring about reconciliation in the earlier stage. By this procedure the important element of unity in the Church is preserved and maintained.

It is incumbent upon the same officer to see that the Saints "meet often together," or, in other words, that they attend meetings that, they may be instructed in matters pertaining to the duties of their religion, partake of the sacrament, etc., that the spirit of the Gospel may not languish amongst them. In this way life is infused throughout the body religious.

One of the most important duties of the Teacher is to "see that no iniquity exists in the Church." If professing Latter-day Saints are guilty of any of the grosser offenses, it is his duty to seek diligently to discover the fact and report to the Bishop, that the offender may be dealt with according to the covenants and commandments.

It is always in order for the officer named to use an influence to bring sinners to repentance, and to take a course generally so as to prevent any of the sheep of the flock that can be saved from being lost. In this way abominations and every species of wickedness are eliminated and the purity of the Church is maintained. This duty of the Teacher of itelf exhibits the importance of the office. Its duties lie at the root of matters, and without their performance the more advanced processes of the organization cannot be fully operated.

The spirit of peace must accompany the Teacher, and he must be an exemplification of the principles he should enunciate. Otherwise his operations will be practically without weight. It will be absurd and inconsistent for him to advise the people to attend meetings if he personally absents himself from the gatherings of the Saints. If he be an unobliging neighbor, quarrelsome and a backbiter, with what degree of complacency can he reprove those who are in the same way disposed? If he is unchaste, his instructions on personal purity are but boomerangs that strike back upon himself, even if he is the only one near acquainted with his departure from the law of the Lord.

The objects for which the office of Teacher was placed in the Church cannot be attained by the person who holds it going around his district in a rush, as a matter of form. to enable him to subsequently report that he has gone through his field and "found all the Saints about as ueual."

Entering the houses of the Saints and talking about the weather, the crops, business and other people's affairs will not accomplish the desired end.

When the Teacher enters the house of a Latter-day Saint he should be given a cordial welcome. He may move in a humble sphere, so far as the things of the world are concerned, but he is a servant of God, and as such he should be treated.

He should be given an opportunity to perform the duties of his calling. Household work and other occupations should be temporarily suspended and the head of the house should call the members of the family together and to order, and inform the Teacher that they are ready to receive whatever instructions he may be ready to impart.

Teacher were more intelligently, thoroughly and effectively performed than they have been and are, the church would be more vigorous and healthy than it is today.

MOCCASIN McBRIDE.

It is time that the municipal council of Salt Lake City corrected itself on the water question. It is evident that all the fuss and fury made by that body in regard to the insufficient supply of moisture in this region is so much lunacy and meaningless vaporing. Alderman McCornick especially, who has, if we recollect aright, been particularly exercised in relation to the fate of lawn patches, has reason to look to his own sanity. The cries of the "dry benchers" which have sounded in the ears of the city authorities have no more significance than a mere wail of the west wind. (No reference to the Governor.) Although not aware of it, those misguided complainants are wet benchers. We say this much because it is due to John R. McBride.

That gentleman, when before the House Committee on Territories, unreeling his ball of yarn in opposition to the admission of Utah to Statehood, threw something wet on "Mormon" labors in the settling and redemption of this region. He spurned the idea of this valley being a dry and arid region when the Saints came here. He offered the proof. His assertion was to the effect that he was here first, and it was a most inviting spot. He went on to describe one of the constituents of attraction. Said he: "I rode through grass so tall that it wet my moccasins with dew."

People who have been here since 1847 may consider that very tall tal but then it was very tall grass he was speaking of. It was several feet high, seeing it reached Mr. Mc-Bride's feet as he rode on his horse. Perhaps his getting his feet wet gave him a cold in his head, which has probably been affected ever since that dewy summer day.

It must be admitted that the statement is extraordinary in view of the fact that the tall grass and the dew became practically extinct so soon afterwards, and have not of their own accord subsequently put There is one in an appearance. point which Mr. McBride failed to explain in connection with the original fertility and humidity of this region-the reason why he left Doubtless if the duties of the the heavenly spot and never rebeen settled, improved and built up by the "Mormons."

Here is a question for scientists to solve-How is it that an originally humid climate and intrinsically damp soil, out of which grass a yard high sprouted spontaneously in a short time, underwent such a change? The atmosphere suddenly and permanently becomes dry and rarified, while practically nothing can be raised from the soil without the aid of one of the most complete and extensive systems of irrigation upon the continent, established by the "Mormons" at a great cost of labor and means. But perhaps there has been no change, and the City Council and the clamorers for water generally are subjects of a delusion.

It occurs to us, however, that we gave the genuine explanation under the head of "Mormon Exclusiveness" a few days ago. We treated in that article upon some of Mr. McBride's idiosyncrasies. We put him on the scales in the following fashion:

"Occasionally a man can be found who has a wonderful faculty for presenting inexactitudes with a cold-blooded apparent earnestness and artfully assumed sincerity that are apt to deceive those who are uninformed upon the subjects he pro-fesses to treat. We know of no greater adept in that direction than . R. McBride. He has a faculty for presenting statements made for a purpose, for which he knows there is not the most slender foundation, in a way that is so childlike and bland that the uninformed listener is apt to believe he is telling the truth. In our opinion the gentleman has got his manner so near perfection in its operations that he is enabled to reduce misrepresentation to the status of a fine art."

It is well to be charitable and to put the best practicable construction upon the sayings and doings of others. In consonance with this view we take it as correct that some men get into such a habit of stating falsehoods that they become grafted upon their mentalities. When that is the case they begin to believe their own statements to be correct. May not this be the case with J. R. McBride? True, this does not give him all the credit we would like to accord him under the circumstances. and even that must be tendered in a modified form. We are willing to grant that he himself may actually believe that he visited Salt Lake Valley before the advent of the "Mormon" pioneers, however fullacious may be the belief; but that he himself has the remotest confi-

turned to it till years after it had too much for us to swallow at one gulp.

RECEIVERSHIP SQUABBLE

As a matter of course, after asking leave to withdraw from the investigation of the charges planted by himself against Receiver Dyer and attorneys Peters and Williams, Judge Zane did not appear at the time appointed by the court for the hearing of the evidence he had to present before Examiner Harkness. It is now a question-in the light of the fact that the pursuance of the investigation was directed by a mandate of the court-as to whether the ex-Chief Justice is not in contempt.

Even if failure of compliance with the order in question did not constitute an offense of that character, the document in which the inten tion to withdraw is set forth is liable to be construed to be somewhat contemptuous. It seems to take the court by the ear and say in substance, "You want me to do a job that necessarily devolves on you, and to prevent its being done you tie my hands behind my back, this being the effect of your amended order." That kind of an insinuation reaches, in our opinion, pretty nearly to the domain of an accusation of pettifuggery.

There is one position from which it is scarcely possible for Judge Zane to recede-that of a prosecuting witness. He has made charges of fraud, corruption and unprofessional conduct against three gentlemen of important standing in the community. He has iterated and reiterated his ability to prove the allegations if given "a chance." If they were proved, the subjects of the charges would stand in the light of criminals subject to prosecution. If Judge Zane is unable to bring forth the proof he would stand as a slanderer, liable to pursuit in criminal actions for defamation of character and to proceedings for damages.

In view of the serious character of the charges, does it not become the duty of Mr. Peters, as public prosecutor, to place Judge Zane in the position of a complaining witness? If in that capacity the latter succeeds in establishing hisallegations, should not the grand jury indict Mr. Peters, Mr. Dyer and Mr. Williams? If that point were reached it would then become the duty of District Attorney Peters to see that papers were placed in the hands of Marshal Dyer

Williams. It will be observed from this explanation that this business associated with "taking a large amount of property from a church," gets more tangled as it goes along.

178

If the matter takes the shape of a regular proceeding and Judge Zane should fail in the capacity of a complaining witness 'to establish the truth of the grave charges he has preferred in about as public a way as they could have been made, then it would appear competent for him to be put through the mill in which he has been in the past habit of grinding others?

While there appears to be good ground for the position that the amounts claimed by the receiver and his attorneys for compensation have an abnormally swollen appearance, fair-minded people will deto believe the wholesale cline charges of fraud, corruption and unprofessional conduct made so sweepingly by Judge Zane. This declination to believe should exist until the latter be given an opportunity to prove his allegations under circumstances which will not admit of his retreat. Should he fail-""next."

IN ANOTER FIELD.

PEOPLE in this part of the country are somewhat familiar with the name of Kate Field. A certain limited few in this locality professed a good deal of admiration for her. That was simply because she traveled about with a "Monster" of her own creation, evolved from a diseased and probably highly stimulated imagination.

The drawing of the long bow on the "Mormon" question did not pan out enough of the wherewith, and Kate has forsaken the rostrum and is now practicing at the bar. Let it not be supposed that she has developed into a full-fledged attorney -a disciple of Blackstone. The tender Kate has evolved from a distributor of heavy anti-"Mormon" fabrications into a dealer in light California wines. She has opened an office and agency for the traffic in New York, and leading newspapers have of late stated broadly that she does more than merely look upon the liquid when it is red. In other words that she is in the habit of getting into a state of exhilaration.

A short time since an article appeared in the New York Tribune in relation to Kate being the agent of a Pacific Coast wine trust. To this dence in his own statement about to secure the arrest of Attorney Pe- she made a somewhat incoherent the tall grass, moccasins and dew is ters Receiver Dyer and Attorney reply, the nature of which almost

indicated that she had been dipping -her pen-into her own wares. We give it herewith:

"Whether it is ever wise to correct misrepresentation in the press is an open question. As a rule, I remain silent, believing the truth is mighty and will ultimately prevail. It seems to me, however, inasmuch as I am not 'a traveling agent for a California wine trust,' and inasmuch as the Tribune has devoted a clever editorial to 'A Modern Hebe' on account of this supposed agency, that I am justified in denying this im-peachment. It is one thing to be-lieve that the road to temperance in this country lies in the substitution of light, pure native wines at meals for the perpendicular drinking of ar-dent spirits between meals, and to prepare a lecture on temperance versus prohibition. It is quite an-other thing to be a drummer for "a California wine trust" of which I never heard and the existence of which I doubt. I have lived too much in Europe not to know that the soberest nations are those that drink wine. I have traveled too much in prohibition States not to know that human nature cannot be legislated into total abstinence. My of light, pure native wines at meals legislated into total abstinence. My experience in Iowa two years ago led me to the study of drinking in all ages. Later experience in California has shown me how temperance reform can be gradually brought about in this country. If it be ignoble to accept from the State treasury of California the wherewithal to compensate me for delivering five lectures which are as likely to be given in private as in public, then it is equally ignoble for Miss Willard to receive compensation for her labors in behalf of the W. C. T. U. and for Mrs. Liver-more to be paid for prohibition ad-dresses. It may be that Mrs. Foster settled her own bills when assisting the republican party in the late campaign. It may be that James G. Blaine was also allowed to put his hands in his open pocket, but I don't believe it. I doubt not the carnest motives of these representa-tive A mericans because they are earnest motives of these representa-tive Americans, because they are not supernaturally philanthropic and do not devote themselves to their cause without regard to purse or scrip. Nor do I think my past record should warrant the statement, however complimentary to my ca-pacity, that I "can make the worse appear the better reason." My conscience has never been for sale and never will be. With all due deference to the Tribune, I never yet tried to convert others to what was not my own faith. I should be a lamentable failure if I made the attempt. As to criticism of California wine I leave that sub-ject to the honorable men of that State, who, appointed by the Gov-ernor, represent the Viticultural ernor, represent the Commission. Yours truly,-

The only indication there is in the foregoing of the now faded brilliancy of the writer is the drift in the direction of the main chance, which is Kate's ruling passion. She has managed adroitly to get the how well we are equipped for a Great Britain regarding the islands

Tribune to insert a telling advertisement of her California light wines, the "road to temperance" being according to her theory, the substitution of those beverages for the lightning striking liquids swallowed by the average American.

She also says: "My experience in Iowas two years ago led me to the study of drinking in all ages." This is susceptible of a double construction. It was intended to mean in all ages of the world, but the public journals intimate that her practical opportunities for pursuing that department of knowledge at a somewhat advanced age of life have not been small. Kate is by no means an infant.

DRIFTING TO A CLIMAX.

THE situation of affairs regarding Samoa is rapidly passing beyond the stage in which "words, words, words" are all that appear. and it is quite apparent that unless something occurs at once to change the prevailing drift of things, we might possibly, but not very likely, have a severe, and it might be prolonged, war with Germany. It is unnecessary, even if the disposition existed, to enact the role of scaremonger; bold, patent facts, and the logic of circumstances have apparently brought us to the verge of a crisis.

It is already stated in the East without reservation, that if James G. Blaine held the place occupied by Thomas F. Bayard, the flat would have gone forth weeks ago; that as soon as it Was known at the Department of State that our flag had not only been insulted but torn down, trailed in the dust and destroyed by German soldiery in the very presence of the men it was supposed to protect, there would have been a demand for reparation both substantial and sentimental made upon Bismarck, and he would have been given only so much time as was necessary to draft the one and count out the other and get them here by the most direct route. This is of course idle and serves no other useful purpose than to show in what direction and form public sentiment in this country is crystalizing. It is more profitable to discuss what the present administration may be compelled to do than to speculate as to what may be the temper and inclinationof its successor.

passage at arms with a first-class power. There would be one apparent advantage in our favor-we would be much nearer the bone of contention than our opponent would benearer by 5,000 miles, or counting from our west coast 8,000 miles, nearly a third of the earth's circuit and a distance requiring many weeks to cover. While Germany was making her way to the theatre of the conflict, the United States could easily take possession of the Samoan group, take the Germans there captive, confiscate their property, thoroughly fortify and That would be so the shores. But suppose Germany much. should not see fit to make Samoa the battle ground? Instead of fighting where advantages would be so greatly against her, suppose she was to send half a dozen powerful war ships to New York City, half as many to New Orleans and half as many to San Francisco and lay them under tribute for more than those Pacific islands are worth-how would that be? And what effectual means of resistance could be brought to bear against such a programme? The contemplation of such a proceeding, with the awful fact before us that neither of those cities is fortified and must suffer great if not irreparable ruin before the German vessels could be bought or beaten off, is unpleasant, but it is one of those painful things against which it is worse than folly to shut our eyes.

Through the activity and persistence of Secretary Whitney, aided largely but not adequately by Congress, we have the inception of what may become a powerful navy. It is powerful now as far as it goes, but it is only an equipment of the fourth class, while that of Germany is in or near the first class, ranking fifth in order in that grade, and on the water mailed vessels, powerful in every department and ample in number, would give our nucleus a more up-hill fight than they would have at Samoa.

In the late telegraphic reports are a number of opinions from statesmen and journals regarding the situation, the burden of which is that while it is serious, war is not inevitable. Perhaps the most significant feature in connection with the whole matter is England's disclaimer regarding responsibility jointly with the United States. This gives color to the belief previously but not widely existent that It is such a state of things that there is a tacit if not a definite uncauses us to look around and see derstanding between Germany and

of the South Pacific, and makes the fact of increasing English investments in the Sandwich Islands take on a very significant aspect. Meantime, the news will doubtless grow in interest from day to day and will be looked for with corresponding anxiety.

THE CHICAGO SCANDAL.

WE HAVE published something regarding the charges of corruption, collusion with thieves, etc., made by the Times against Inspector Bonfield and Captain Schaack, and the criminal suits and suits for libel brought against J. J. West and J. R. Dunlop, editors of the paper named. The two last mentioned gentlemen were taken before a magistrate for preliminary investigation on the charge of criminal libel, but both waived examination, and were held to the grand jury. This has caused Mr. Bonfield and Captain Schaack to ask that the whole subject be referred to an extraordinary court, improvised for the purpose. They have | ject Mr. West characterized this given to the public, through the papers, the following open letter:

"Chicago, Ills.— To the Puble: The charges of official corruption a sensational morning made by newspaper against myself and Capt. Michael J. Schaack are of such a nature as to demand an immediate and searching inquiry.

"The police in all large communities are, or should be, the bulwark that stands between the lawabiding citizens and the evil-doers of all classes, and if they (the police) are charged with being corrupt, bribe-takers, or being in collusion with the criminal classes, then an emergency exists which should secure an immediate investigation as to the truth or falsity of those charges.

"I cannot, neither can the people whose lives and property are entrusted to our care, afford to wait until the courts decide as to the truth or falsity of those libels.

"The individuals making these charges in this newspaper have this day waived an examination which would have disclosed the real truth, and have thus prevented an imme-diate determination of the question.

'It will be months before the cases can be heard if allowed to take their regular course, and until a decision is given doubt will perhaps be in the minds of many good citizens as to whether those charge are true or false.

"Taking the above facts into consideration, I would suggest a remedy. Let the case be brought, with the consent of both parties, be-fore a bench of three judges of the circuit court, to be named by all the judges of that court, who could hear all the evidence in a few days.

"If their decision, or that of two of them, has the effect of sustaining

stolen property, or assisting or col-luding or conniving with any mem-ber of the police force in receiving or concealing stolen property, or in attempting in any way to sup-press any evidence of such receiv-ing by any member of the police or any other person; or of any col-lusion with gamblers or any other criminal class, or any criminal, or of any taking of bribes or bribe under any guise; or of any dishonesty or any dishonest act or action in my official position—then I will at once dismiss each and every civil suit in which I am plaintiff now pending in the Circuit court against the paper and its editors referred to and retire into deserved oblivion. "Respectfully yours,

"JOHN BONFIELD."

'I have this day sent to the newspaper referred to and members of its editorial staff a communication embodying the foregoing suggestions as a definite proposition. "JOHN BONFIELD."

"I join in the above letter, as I have joined in the communication to the newspaper above referred to and members of its editorial staff. "MICHAEL J. SCHAACK."

On being interrogated on the suboffer as a silly attempt to force the Times to show its hand, that the police authorities called in question might be able to destroy the force of the proofs it possessed.

THE OGDEN ELECTION.

OGDEN'S municipal election takes place on the 11th of next month, when a full set of city officers will be chosen. The voting will be en masse of course, under the ruling of Judge Henderson and the subsequent affirmatory ruling of the Supreme Court, though the intent of the law appears to us to be plainly otherwise-that is, to have the balloting by wards and thus give whichever party might be in the minority some representation, or a chance for it. As the case stands now, one of the two organizations will take everything unless there should be some extensive "scratching" one way or another-a thing that is scarcely probable when there are no votes to spare.

The "Liberals" propose to be first in the field, and to that end will hold a convention on Tuesday next to nominate candidates to be voted for. But being early on the scene is by no means a precursor of success, as the disastrous defeat of the Democratic party on the 6th of last November amply attests. We believe the People's party are in the majority in the Junction City, and that they have only to put up their any one of the charges of receiving best men and then give them a solid application for statehood, regarding

vote to insure success. It will doubtless be a hotly contested election and will attract more attention at home and abroad than any other ever held there.

ANTICIPATED DECISION.

AN OBSERVER of human character is often amused as well as interested in noting the streaks of fat and lean which run through certain individualities. Men are often bright in one or two directions and decidedly asinine in others. We were reminded of this the other day when scanning an article in a virulent anti-"Mormon" local contemporary. It purported to give a resume of a letter from Mr. Moccasin McBride in which the writer was supposed to give an account of the work done by himself and his fellow anti-State lobbyists in Washington. The statement of the account embodied in the letter suddenly broke off in the form of this quotation from it:

'I listened to the argument in the Supreme Court on the Church appeal case. Solicitor-General Jenks, In addition to the legal argument, touched upon the Mormon applica-tion for statehood, and made his position very clear. He made a most lawyer-like argument on the main question, and I feel sure that the judgment will be affirmed. I never took much stock in this Church case, but Jenks's argument was such that I have no doubt of the result."

It is in that paragraph where the asininity crops out with special prominence. "I never took much stock in this church case, but Jenks's argument was such that I have no doubt as to the result." In the name of common sense, what does that mean? According to the ordinary interpretation of English, simply this: "I never took much stock in this church case because it is illegal and wrong." What else could such an expression signify, coming from a lawyer? There is nothing in the repudiating statement that would indicate that Mr. McBride had changed his views in regard to the merits of the case; consequently his anticipation of a decision confirming that of the court below is not based upon the legal status of the suit, but upon the intrinsic value of "Jenks's argument." This is not flattering to the court.

It is not made clear by Mr. Mc-Bride what portion of "Jenks's argument" his anticipated decision of the Supreme Court will be founded upon; whether it will be upon his elucidation of points on the

. 175

176

which he was very "clear," or on his argument on the main question. As the argument of the Solicitor-General covered a great deal of legal acreage, as to what was its central or main question might be considered doubtful. He dwelt upon the sending of an army here by Presi-Was that made dent Buchanan. the main question, and will that influence the court in making up the decision he anticipates? True the statehood business and Buchanan's blunder do not seem to be connected with what Judge Zane has characterized as the taking of "a large amount of property from a church," but we would like to know just what Moccasin McBride's estimate of the Supreme Court of the United States is.

Had the writer of the letter to the paper by which he swears given any evidence that "Jenks's argument" had caused him to take a few shares of stock in "this church suit," he might have been credited with being in a somewhat similar position to that of a fellow who was placed upon trial for the commission of a crime. At the opening of the proceedings he knew he was a guilty man, but after hearing the argument of his counsel he became convinced of his own innocence. The logic of facts in his possession melted before the influence of sophistical reasoning.

But did Mr. McBride ever take stock in the Church suit? ` The fact of the matter is that he and his ilk are responsible for it. They clamored for the legislation that produced it. His two associates Baskin and West-were in Washington while that infamous statute -the Edmunds-Tucker law-which takes a "large amount of property from a church" was on the tapis, and put forth all the power they possessed to have it pushed through. But stealing even from an unpopular church is not popular; hence it is common for those who assisted to bring about the consummation of their wishes to say, "I never took much stock in this Church suit," and at the same time secretly rub their hands in great glee over the progress of spoliation.

With the "active politicians" that have kept up the ceaseless agitation that has rendered it possible to "take a large amount of property from a church," spoliation, political and material, has been the solitary objective point toward which they have industriously worked. To say at this late date, "I never took much stock in this church suit," and then the most barefaced legal outrages on would surely be so impetuous and

express an anticipation, which is parent to the desire, of a people being robbed of their hard earnings is altogether too thin.

A PERFIDIOUS MEASURE.

IT APPEARS that Governor Stevenson has signed the law passed by the Idaho Legislature disfranchising "Mormons." It is presumed that this is the measure which provides that the Latter-day Saints be deprived of citizenship of the United States, and for the readmission to that status of those who sever their connection with the Church for a series of years, on their taking a religious test oath.

The governor tries to take the curse off his action in attaching his official signature to the abominable thing by stating in a message to the Assembly that the opinion of many eminent lawyers regarding it is to the effect that it is "illegal and unconstitutional."

He might have added that such is and must be the view of every person who has an ounce of comprehension of the genius of American liberty and institutions. In effect he stated that such was his own opinion, but preferred that the matter should be carried through the courts. That means that a people should be robbed of rights as dear as life pending the slow and tedious action of the courts when the wrong should be nipped in its incipiency. Suppose a law should be passed by a legislative body provi ling that a portion or class of the people should be despoiled of their goods by another class - the disfranchisement law recently enacted by the Idaho Legislature is no less infamouswould it be competent to hold that it would be preferable to let the matter take its course in the courts to preventing the consummation of the perfidy?

How much nobler a part it would have been for Governor Stevenson to have declined to endorse the villainous measure and returned it to theAssembly unsigned, accompanied by a message embodying a quotation from the Federal Constitution, forbidding the application of any religious test, together with a quotation from the United States statutes respecting the naturalization of citizens. Instead of acting upon what appeared to be his own conviction in relation to the late legal monstrosity enacted to rob an honest people of their dearest rights, he has participated in perpetrating one of

the record of any civilized country on earth. It will cast eternal disgrace upon all who have taken any part in formulating or enacting it.

It is indeed to be regretted that a man so naturally honorable and good as Governor Stevenson should have considered it needful to ignore his own convictions by making an unwarrantable concession to a senseless and malicious popular clamor.

BOULANGER'S TRIUMPH.

THE immense majority received by General Boulanger in the Department of the Seine Jan. 27 sets all doubts at rest as to how or where he stan is with the people of France. Others may be President of the Republic, since that official is elected by the French Congress, but so long as he retains his present hold upon the masses, they will hold a "barren sceptre in their gripe," and exercise authority that will be so theatrical as to almost provoke a smile of derision.

Of course the Department of the Seine is but one out of many divisions in which representatives are chosen; but it is the most populous, wealthy, and presumably best in-formed of all; and besides, the General has been chosen from other departments, quite recently from that of the Nord (North), and his candidacy which culminated yesterday was admittedly a test of his strength and the people's will regarding his policy. He has more than confirmed this by announcing, shortly after the result became known, that he would not occupy the seat from the Seine, but that from the Nord. He can do pretty much as he pleases under the circumstances, and few there be now who will undertake to say him nav.

The allied powers need no longer hang in suspense as to what the dominating influence in France is. It is the policy of Boulanger-Peace with honor, not peace at any price, with the ravanche (revenge) party held in check only so far as to prevent them from being aggressors; the dignity of France at all hazards and the restoration of Alsace and Lorraine when the opportunity arrives, to be the watchwords. The sentinels on the border will probably be increased, but they would amount to no more than so many wisps of straw in the track of a flood, at least for the time being, if an outbreak should come. The first dash would be for Metz and Strasburg, and it

overwhelming that until the Germans had time to recover from the shock at least, the love] and longedfor land would again reflect the glow of the French eagles, its hills reverberate the shouts of triumphant French soldiery, and the line of demarcation be once more, if only for a day, the sullen and rumbling waters of the German Rhine.

All this and much more is the Frenchman's vision by day and his dream by night. The more enthusiastic look far beyond the boundary and see themselves once more in hostile array on German soil and headed for Berlin. It is because Boulanger partakes more or less of these fanciful hopes and feelings that they rally around and thrust honors upon him, and because of this that he is as dangerous now as Louis Napoleon was the week before he overturned popular government and established a brilliant Empire on its ruins. It is but for Boulanger to order, the populace to obey.

No one can tell what a day may bring forth at any time or in any place; but we are strongly impressed with the idea that any one who makes a study of current events can now come much nearer foretelling the near future of France than for a long time past. In the meantime, we can afford to wait and watch, believing that affairs of great moment are not far off.

TOO ATTENUATED.

THE two latest cutting sensations have caused a good deal of nervousness among the more timid class of the population-especially women and children and weakminded men. These imagine that the Tumblety wave has reached Salt Lake. With the exception of two cutting affairs that occurred a short time since, there appears to have been no genuine assault of an alarming character-they will probably yet be shown to have resulted from a drunken squabble; and but for the "Ripper" ripple that has floated over the world, even those would not have drawn such widely popular attention as they did.

The incidents of the night of Jan. 26,-the principals in which were Fewgate, night clerk at the Cullen hotel, and Morgan, an employe of Wm. Showell-are somewhat peculiar. It is somewhat difficult to get anything clear on the subject, it being alleged that both the parties

came necessary in their opinion to change the stories to cover up original self-evident improbabilities.

Take the case of Fewgate: As to how he received the cut across the forehead is best known to himself. The main point is as to how received that cut he terrible down the neck and across the bosom—of his shirt. This long, continuous slash is the only evidence on the surface that the deed was done by Dr. Tumblety. We say "on the surface" advisedly, as the cut neatly penetrated the victim's linen. No one but an adroit ripper could have avoided making some sort of an abrasure of the skin. This fact shows scientific manipulation with the knife that could only be exercised by one well acquainted with the anatomy of a boiled shirt. The cut betrays careful work, and therefore indicates the ear-marks, if not the knife marks, of Dr. Tumblety. The question in the public mind now is whether the shirt was on a table or on the corpus of its owner when it was mortally wounded. The trade ought to note this cut in shirts.

The coat sleeve-formerly belonging to a navy blue coat but, now ap-was found on the sidewalk bears similar evidence, so we are informed, of the expert slasher. If any one should see a man knocking around the streets with a one-armed navy blue coat, he should take him at once to Mr. Fewgate for identification. Seeing that the sleeve of the garment was left without the arm being in it, it may be well to hunt for the coat. Otherwise a search might have been instituted for the man. If the arm had been there, and the ragged edge of the limb fitted to the lacerated end of the stump. this would have been strong presumptive evidence that the villain had been secured.

The affair of young Morgan, an employe of William Showell, is equally mysterious. It appears that when the ripper or, snorter, or whatever he ought to be called, struck at Morgan he missed him. Had he aimed another blow at him he doubtless would have hit him precisely on the same spot, and inflicted a similar injury.

Morgan is a young man of courage. He went immediately home to procure a pistol. It is evident, however, that he was not aware that he didn't have one till he got home. He seized a butcher knife and, after reap; therefore if ye sow good, ye shall named give varied versions of their cracking some jokes about "Jack the also reap good for your reward. respective experiences, as if it be- Ripper" with his mother, with

blood in his eye he hunted Dr. Tumblety, or whoever he may be, who aimed a blow at him and struck a vacuum. Morgan found the villain and stuck the blade of his weapon into his stomach. However, either the digestive apparatus of the bloodthirsty prowler were of the rhinoceros or ler or he had been eating a hearty supper of something tough. The blade penetrated a short distance, the holder gave it a twist, and it broke.

If anybody happens to see a man around town that has a languid look about the eye, as if he had about an inch and a quarter of cold steel in his stomach, he should report accordingly, that the piece of metal and the broken knife may be com-If they fit, then another pared. villain is secured.

It may just as well be stated now as at any time that the "suspender buckle" business is too stale. Shirt bosoms, coat sleeves, and tough stomachs are not much in advance of it.

A little more of this and an investigation of a searching character will be made a matter of popular demand. The creators of panics among timid people should not be permitted to go scot free.

A RECENTLY published statement shows that during the last sixteen years the continental powers of Europe have expended no less a sum than \$7,500,000,000 on preparations for war which has not yet come, and the number of men whom they could immediately bring into the field has risen from 6,142,000 in that same period to 10,480,000. Even the last-named enormous number, however, represents only the forces on a war footing; and when to this is added the partially-trained men in the second and final reserves, we reach the goodly total of 28,000,000 soldiers likely to be made to take a hand in the struggle that is bound to ensue soon. The annual cost to the taxpayers of continental Europe for the support of these defenders of their several countries, aside from all other expenses, reaches the round sum of \$600,000,000. It may be said after this, without much exaggeration, that the average European taxpayer lives "with a soldier strapped on his back."

Fear not to do good, my sons, for whatsoever ye sow, that shall ye also Doc. and Cov.

CURRENT EVENTS.

Actions For Libel.

On Jan. 21 Captain J. R. Middlemiss instituted a civil suit for libel against the Ogden Standard, claim-ing \$10,000 as damages. On Jan. 28 F. J. Cannon Esq., editor of the Standard, was arrested on a charge of criminal libel. The basis of both of these actions is the publication by the Standard of the proceedings in a justice's court in Emery County in which Captain Middlemiss was a defendant, the case having arisen over a mining dispute in that county. The *Slandard* people claim to have given an unbiased account of the court proceedings.

of the court proceedings. Mr. Cannon had a partial exami-nation before Commissioner Cross at Ogden on the day of his arrest. Bail was fixed at \$1,000 which Mr. Cannon refused to give. He had previously refused to go on his own recognizance; but the Commissioner did not order him confined and did not order him confined, and allowed him to go at large until Feb. 1, to which date the hearing was continued.

Great Street Car Strike.

On January 29th, a long-threatened strike began on the street car lines of New York City, and traffic on all but two lines was stopped. About 4,500 men quit work. At last accounts there was great excitement and danger of rioting and bloodshed. Brooklyn lines are also in-volved.

A Young Man Killed.

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On January 29th, John, son of W. H. and Hannah Pidcock, of Ogden, while engaged in switching cars in the Union Pacific yard at Ogden, was fatally crushed between two cars, producing almost instant death.

Glasgow Latter-day Saints.

The Latter-day Saints held their The Latter-day Saints held their semi-annual conference yesterday in their hall, 87 Gallowgate, Glasgow. Several Elders from Utah were present, among them President George Teasdale, of the European Mission, S. F. Whittaker, of the Scottish Mission, and H. M. Payne, of the Irish Mission. A Priesthood meeting had been held the previous evening. reports from which showed evening, reports from which showed that the mission was in a favorable condition. From the statistical re-ports of the Scottish Mission, it apports of the Scottish Mission, it ap-peared that there were one High Priest, seven subordinates, thirty-seven Elders, ten Priests, eleven Teachers, eight Deacons, and 258 members. Forty-nine members had emigrated, ten had been excommunicated, and six had died Seventy-seven hartisms died. Seventy-seven baptisms were reported. Several of the Elders addressed the meeting. President Teasdale, speaking of the prosperity of the European Mission, stated that over 1,200 had emigrated this season by their own means. The persecution of the Church in America, and the publication of

ly, had awakened an intelligent spirit of inquiry, and 1,000 copies of the Book of Mormon had been sold in three months. All the meetings were well attended.—*The Sootsman*, Dec. 31, 1888.

Two Men Killed.

On the afternoon of January 29th, a train left the Red Butte quarries, having eight cars loaded with stone and two empties. The track was slippery, and the grade, about 250 feet to the mile, was so heavy that the train, soon after starting, was beyond control. After running from one to two miles it flew the track and was badly wrecked. A young man named Joseph A. Young, a son of the late Joseph A. Young and his wife Mary, aged about twenty-one years, and another young man named George Walker, of Sugar House Ward, who were on a visit to the quarry, and not em-ployes of the road, were killed in the wreck. The engineer. Wm J the wreck. The engineer, Wm. J. McDonald, was cut on the head and bruised in several places, but his injuries were not dangerous. A quar-ryman named Charless McCarty, who had boarded the train to help control it, had his right arm broken, and was cut and bruised. No other persons were injured. The engine and cars were considerably damaged.

Another Utah Railroad.

The Utah & Arizona Railway Company articles of association have been filed with Secretary Hall. The articles for which this corporation is organized is to construct, operate and maintain a railroad with the necessary and proper branches and extensions over the following designated route: From the terminus of the Sanpete Valley Railroad, at Chester, Sanpete County, Utah, to Manti, in the same County, via Ephraim, a dis-tance of about seventeen miles, to-octher with such branches and extion is organized is to construct, gether with such branches and extensions of the said railroad as this company may at any time, be authorized by law to construct, operate and maintain.

and maintain. The actual cost of constructing the road, the right of way, locomo-tives and other rolling stock, and every appurtenance and thing nec-essary for the completion of said road, as estimated by competent engineers, is about \$170,000.

A Fearful Deed.

Santaquin, Utah County, was the scene of a shocking occurrence yesterday. John Anderson, a man about 33 years of age, has resided at that place for some time, and recently has been subject to spells of despondency. His relatives did not think anything serious was the matter, and therefore paid little heed to them. In one of these spells, however, he ended his life, the only eye-witness to the deed being an eight-year-old girl, a cousin of the suicide.

There was an old musket about the house where Anderson resided, America, and the publication of and he would frequently take the that he had married last in 1873, and Mrs. Stenhouse's anti-"Mormon" weapen and let the children pull his youngest child by the plural wife romance in a British religious week- the trigger to make the hammer was three and a half years of age.

snap. Yesterday he called the lit-tle girl out to the shed, where he had the gun. Placing the barrel through a loop to rest, he told the child to pull the trigger at, the same time putting the side of his head to the muzzle of the gun. The girl re-fused, but he insisted that she should do as he told her, and said it would not hurt him, as the weapon was not loaded. The child hesitat-ingly obeyed his order, when the weapon was discharged, and Ander-son fell to the floor with a terrible hole in the side of his head, just hole in the side of his head, just above and in front of the left ear. The little girl was almost frantic at what haloccurred, and gave the alarm. When assistance came the position of the weapon was as the child had stated. Anderson lived but a short time. An inquest was held over the body.

Martin Garn Arraigned.

On Jan. 26, before Judge Sand-ford, the case of the United States vs Martin Garn came up. The defendant was called to plead; not being present he was ordered to ap-pear by Wednesday, Jan. 30; later he appeared and pleaded not guilty to an indictment charring him with to an indictment charging him with unlawful cohabitation with Mary Garn and Rhoda Hardy. The in-dictment was found on the 10th of March, 1886, but for some reason the defendant has never been called to appear, though he was under bonds all the time.

Returned Missionary.

Elder James F. Smith, of this city, called at our office Jan. 28 upon his return from a mission. He left Salt Lake City on June 8th, 1887, and until his release labored in Indian Territory among the Chero-kee and Choctaw nations. During his absence from home Elder Smith met with very encouraging success, and was everywhere received with much kindness. There were many much kindness. There were many inquiries concerning the truths of the Gospel, and a large number of persons seemed particularly anxious to investigate. During his mission six persons were baptized by Elder Smith alone; he also assisted his co-laborers in confirming others. He returns home in excellent health, bringing two converts with him, and expresses himself as greatly pleased expresses himself as greatly pleased and satisfied with the results of his labors.

First District Court.

At Ogden, on January the 23rd, the grand jury brought in 27 in-dictments, three of them being un-der Territorial laws and the re-mainder United States cases. The following cases were dismissed: John C. Larsen and Richard God-frey, unlawful cohabitation, Ricy H. Jones, et al., assault, and Arthur Hess, et al., grand larceny.

On Friday, January the 25th, Oliver C. Hoskins, of Malad, was arraigned on a charge of unlawful cohabitation. He pleaded guilty. To questions by the court he stated that he had married last in 1873, and

He was sentenced to three months' imprisonment and to pay a fine of \$300 and the costs of the prosecution.

On Jan. 25 the grand jury of the Ogden branch of the First District Court finished its labors and was discharged. The following report was submitted:

To Hon. H. P. Henderson, Judge of the First Judicial District, Territory of Utah.

Herewith is respectfully submitted the report of the grand jury for the term ending January 25th, 1889.

Total number of cases examined, 194; witnesses examined, 405; cases dismissed, 73; indictments found, 121; United States, 104, territorial, 17; total number of days in session, 32.

The grand jury recommend to the court's attention the condition of the jail at Brigham City. The structure referred to has been examined by a committee delegated for that purpose, and they report the building unsafe both for the detention and habitation of criminals.

The records of that county show ample resource financially for the construction of a substantial building. Very respectfully, W. A. BATES,

W. A. BATES, Foreman Grand Jury.

In the First District Court at Ogden, January the 26th, Peter J. Rasmussen, of Milton, Morgan County, was arraigned on the charge of unlawful cohabitation. He appeared without counsel and pleaded guilty. He waived time for sentence and said he was willing to obey the law, having obeyed it from the time he understood the law, some two years ago. He stated that he was 69 years of age; had two wives; married the last some seven years ago; she was then 32 years old; she had one child about five years old;

had one child about live years old; he had about 40 acres of land. The court informed him that it had been the policy of the government to suspend punishment where the people promised to obey the law, but it was customary to have defendants pay the costs. Yet the court, taking everything into consideration, did not feel to impose even costs, as defendant was aged and decrepit. Sentence was therefore suspended during good behavior.

Wm. C. Rounds, of Milton, Morgan County, was arraigned on the charge of unlawful cohabitation. He also appeared without counsel and pleaded guilty. He was 59 years of age; he had two wives alive; married the last twelve years ago; she had four children, the youngest being nearly five years of age. He desired a week's time before sentence.

Court—You don't feel that you can take the same course as this other gentleman?

Defendant-Well, I would like to consider it.

Court—It would be a great deal more pleasant to me to dispose of cases in that way, if possible. Yet those matters are left entirely with you. You don't feel to let the case take that course today?

Defendant—No, sir; not today. Time for sentence was set for February 14th.

Ill in Prison.

Brother Wm. Hill, of this county, who is serving a term in the penitentiary for living with his wives, is severely ill with inflammatory rheumatism. He is unable to leave his bed.

A Bishop Installed.

Bishop George Halliday, of Santa quin, has been appointed to preside over the American Fork Ward. The Bishop was duly installed by the presidency of Utah Stake, on Sunday, Jan. 20.

Surrendered Himself.

James Carlisle, of Mill Creek, who has been wanted on a charge of unlawful cohabitation, gave himself up to Commissioner Norrell Jan. 26 He pleaded guilty to the charge, and was placed under \$1000 bail to await the action of the grand jury.

Voluntarily Appeared.

Paul Cardon, of Lofian, surrendered himself into the hands of the officers on Jan. 19. Unlawful cohabitation is the charge.

Mrs. Hendricksen.

On Jan. 19 Mrs. Esther Hendricksen went from Ogden to Logan, having answered the questions asked her by the grand jury.

Released From Prison.

Brother Archibald T. Oldroyd, of Glenwood, Sevier County, was released from the "pen." January 24, having served a term of four months for unlawful cohabitation, in addition to paying \$50 fine and \$77 costs.

F. A. Petersen, of Levan, Juab County, was released from the penitentiary Jan. 25. He has served an eighteen months' term on a conviction of adultery. This was a case where a charge of unlawful cohabitation was construed into adultery, as it was for living with his plural wife that he was prosecuted.

Thomas Duce, of Hyde Park, Cache County, and N. Anderson, of Utah County, were released Jan. 26 from the penitentiary. The former has served three months, and the latter fourteen months, for living with more than one wife.

On Jan. 28 Jens Andersen and N. L. Petersen, both of Ephraim, Sanpete County, were liberated from the Penitentiary, having served their respective terms for the offense of unlawful cohabitation. The former underwent imprisonment for three months, and an additional 30 days for the fine and costs, amounting to \$50. The last named has served five months; but in his case no fine was imposed.

Some men cannot stand prosperity-for want of opportunity.

THE ZANE WITHDRAWAL.

There was an unusually large attendance of members of the bar at the session of the Territorial Supreme Court January 29, brought out by anticipation of action on Judge Zane's notice of withdrawal from the prosecution of charges against F. H. Dyer, as receiver in the suit against the Church.

At 10:25 Chief Justice Sandford and Associate Justices Boreman, Henderson and Judd came into the court room, and after the opening Judge Judd proceeded to read the opiniou of the majority of the court in the Church suit, relating to Judge Zane's withdrawal, before mentioned. As the closing part of the opinion was reached it created a sensation in Court, of a nature that has never before been witnessed in connection with the proceedings. The document is as follows:

In the Supreme Vourt of the Territory of Utah.

United States of America, plaintiff, vs. the late Corporation of the Church of Jesus Christ of Latter-day Saints and others, defendants.

On the first day of December, 1888, T. C. Bailey, Rudolph Alff and J. F. Millspaugh, describing themselves to be trustees of the Seventh and Eighth School Dis-tricts, and secretary of the board of trustees of the Twelfth School District, brought before this Court a petition in which they set out by description, divers and sundry pieces of real estate, alleging that the same was the property of said late corpo-ration. They likewise alleged that on March 23d, 1888, April 4th, 1888, and May 14th, 1888, Receiver Dyer instituted actions in the Third Judicial District Court of this Territory against various defendants, and in the complaints in said suits, among other things, alleged that said last above described tracts of land were obtained and held by said late corporation in violation of sec-tion 3 of the act of July 1st, 1862, and not for the purposes of the worship of God, or parsonages, or burial grounds, and that the claims of the various defendants in said suits were in-valid, and prayed that the deeds of said various defendants be held to be colorable, and that the cloud upon the title created by such deeds be removed, and that the possession of the said lands be adjudged to the said receiver for the uses and purposes mentioned in the sail section 3 of the act of March 3d, 1887.

The petition then proceeds to state that afterwards, on or about the 9th day of July, 1888, the said receiver and the defendants to the suits above named, compromised said suits, and in lieu of said tracts of land described in said complaint (except a portion of lot 8, in block 76) that said receiver took the sum of \$54,-666.15, or a note therefor, to stand in the place thereof, and be treated and applied as the land should have been treated and applied; that the solicitors of said corporation were the attorneys of said defendants, except one, in said compromises, and there

by admitted that the land had been by admitted that the land had been obtained by the late corporation and was then held by the defendants for the late corporation in violation of said acts of Congress, and that the plaintiff was entitled to recover if said acts were valid; and in effect admitted that the money received should be substituted for said lands, and should be applied for the benefit and should be applied for the benefit of said common schools; that the order of this court authorizing the said receiver to compromise said suits was made by the Court, as your petitioners are informed and believe, solely upon the re-commendations and representations of the receiver and his solicitors, who stated to the Court that the estimates in the petition for authority to compromise were the actual and reasonable values of said tracts under the circumstances, and that said compromises were fair and said compromises were fair and reasonable; your petitioners charge, however, that said tracts of land were worth \$225,000, and that \$84,666.15 was a grossly inadequate valuation of said property; that no evidence was heard by the court in regard to said compromise, and your petitioners believe that the court was misled by the said representations and recommendations of the receiver and his solicitors; that the said order of the Court re-quired the receiver to report said compromise to the Court for its approval, and that such report has not been made.

The petition then proceeds to al-lege that the compromises should be set aside; but if they are allowed to stand, then the money or notes, or other evidences of indebtedness, or the proceeds thereof, taken for or in lieu of said land, must be applied as the land and the proceeds thereof was required to be.

The petition further alleges that the said receiver now has in his possession the sum of \$75,000 received in compromise for cattle and other property; that said property, as petitioners are informed and believe, was worth at the time \$250,-000; that it was estimated by par-ties to this suit, in a stipulation of facts made October 19th, 1887, to be worth the sum of \$268,982.39; and that this transmission between the that this transaction between the receiver and defendant corpora-tion was made without authority from this Court. And further, that since the appointment of said resince the appointment of said re-ceiver he has obtained possession of 30,000 sheep, the property of the de-fendant corporation; and after re-ceiving the same he rented them, without any authority of the Court without public notice, to one W. L. Pickard, a surety upon said receiver's bond, at the rate of 20 cents per head per annum, when the customary price was from 40 to 50 cents per head, and that in such renting of said sheep the fund sus-tained a loss of about \$5,000.

The petition further alleges, as petitioners are informed and believe, that there is property to a large amount, of which said receiver has not taken possession, that was owned by said defendant corporation and was in the possession of its agents or of others for said corporation, after said receiver qualified, and that he and that the claim of the said Wil-

could have taken and obtained possession of said property by the use of reasonable diligence as receiver, and that his failure to do so was from want of attention to his duties as receiver, or from wilful negligence, or through combination with agents of the late corporation.

The petition further alleges that the receiver, after he had entered upon his duties as such, retained one P. L. Williams, who was and is Territorial Commissioner of Schools, and one George S. Peters, who was and is the attorney for the United States in this Territory, as his attor-neys and solicitors. That the said neys and solicitors. That the said receiver was, at the time of his appointment, and is now, United States Marshal for said Territory; that as receiver he presented a claim for allowance to him for clerk hire, compensation to solicitors, agents and employes, for office rent, stationery and other expenses, amounting to the sum of \$7,865.53; that not having yet been made parties to this proceeding or granted leave to appear therein, your petitioners have not examined said report of expenses of the receiver sufficiently to point objections thereto; that such an examination would involve a scrutiny of vouchers and probably an examination of witnesses; but that if permitted by the court to do so, your petitioners, as they are informed and believe, can point out well-founded objections to said account.

The petition further states that the receiver has presented a claim for allowance to bimself, for his individual services as receiver, of \$25,-000; and in addition, each of his solicitors presented a claim for \$10,-000, said claims aggregating \$52,-865.23; that said claims for allowances were referred to the examiner in this case to take testimony as to the amount to be allowed; that the United States Attorney for Utah and Territorial Commissioner of the Schools both appeared for the re-ceiver in the taking of such testimony, and no one appeared for the United States or for the said common schools; that on such examina-tion the defendant corporation at first appeared by its solicitors, Messrs, Sheeks & Rawlins, and by them the first witnesses produced by the receiver were cross-examined; but afterwards, as petitioners are informed and believe, they were in-structed by the defendants not to cross-examine and not to contest the claims of the receiver or of his solicitors, and thereupon they ceased to make any further contest, and the examination became and was wholly an *ex parte* examination by the receiver and his solicitors before said referee.

The petition then proceeds to al-lege that under the law George S. Peters, as United States District Attorney, was bound to appear, by virtue of his office, for the United States, in all suits in which the United States was a party; and that he was not entitled

liams as solicitor for said receiver for \$10,000 was much too large.

for \$10,000 was much too large. The petition then proceeds in so many words, to charge as follows: "Your petitioners fur-ther represent that the amount - \$25,000 - claimed by the said receiver for his individual ser-vices, is grossly exorbitant, ex-cessive and uncorscionable; that the allowners to the procedure for his serallowance to the receiver for his services must be only for those rendered by himself, and he cannot be allowed for services for which his

agents and employes may be al-lowed and paid." The petition further states that the difference between the amount for which the 30,000 sheep above mentioned could have been rented and the amount for which they were rented, is about \$5,000, and that this amount should be deducted from said receiver's compensation, if, in view of his breach of duty, he is deemed entitled to any com-pensation; and if it be that he so rented said sheep in return for any benefit to himself, or the hope thereof, then he ought not to mostive any composition and to receive any compensation, and said contract of renting should be disapproved and the receiver held for all loss to the fund in consequence of such wrongful renting. The petition further states that

petitioners are informed and believe petitioners are informed and believe that the sum of \$75,000 above mentioned, received from the said defendant, in compromise for cer-tain property above mentioned, was a grossely inadequate considera-tion, and the receiver should be held to account to the fund for the difference between \$75,000 for the difference between \$75,000 and a fair consideration for said property; and such difference your petitioners believe is not less than \$175,000; or that said transaction should be disapproved by the Court, and the receiver held to a strict accountability for all loss in consequence of his wrongful action; and further, that the receiver should be held accountable for the loss to the fund and to the common schools, caused by the compromise upon the real estate above mentioned; and this loss, your petitioners charge, on information and belief, is not less than \$135,000; and that further, if said receiver be allowed any compensation at this time, it should not in any view exceed \$5,000.

The petition then proceeds to charge, that inasmuch as no one has appeared on behalf of the commos appeared on benan of the com-mon schools, that the fund is likely to be greatly diminished by said claims made against it; and that the appearance of some one for the the appearance of some one for the common schools is rendered abso-lutely necessary to the ends of jus-tice; and the fact that the Com-missioner of Common Schools of this Territory is employed by said receiver against the interests of said schools, and that the United States Attorney for this Territory, is also employed against the common schools, and that the receiver himself is an officer of the United States, and that they are claiming that by a that they are claiming that by a compromise the said schools have already been deprived of a large portion of the proceeds of said lands, and that those proceeds have become

the property of the United States, furnish additional reasons for perthe trustees of district mitting schools to appear in this proceeding.

Wherefore, the petitioners pray as follows: "That they may be made parties to such proceedings, or that they may be allowed to appear by their solicitor or otherwise in order to defend and protect the interests of the common schools they represent and preserve so much of the fund as may belong to said schools, and that such other trustees of listrict schools as may wish to come in, may also be made parties or allowed to appear, and that your petitioners may be allowed to produce evidence to prove and substantiate the facts stated in this petition, and that petitioners may have such other and auther relief as to equity belongs, and as to this court may appear to be equitable."

Signed and sworn to by T. C. Bailey, Chairman Board of Trus-tees, Seventh School District; Ru-dolph Alff, Chairman Board of Trustees, Eighth School District; J. F. Millspaugh, Secretary Board of Trustees, Tweifth School District.

Upon the application of the solici-tors of said petitioners to be allowed to file said petition in said above entitled cause, to become parties there-to, this Court filed an opinion, written by Henderson, Judge, in substance, as follows:

"This is an application of certain school trustees to be allowed to inter-vene as parties to the case. We are vene as parties to the case. of the opinion that petitioners do not show by their petition any right to intervene as parties. There is nothing to show that the government is not disposed to look after the interests of the fund, and the interests of petitioners as school trustees are too remote to be recognized by an order allowing them to inter-vene. But the petition which has been read contains charges of and serious nature grave against the receiver and his attor-neys, Messrs. George S. Peters and Parley L. Williams. The charge has been directly made that the re-ceiver has acted corruptly, and in criminal collusion with the defendants, and that this court has been imposed upon by the representations of the receiver and his said attorneys, and a fraud thereby accom-plished. If this be true, a crime has been committed, and this court cannot and will not pass it by without attention, as the action of these officers, charged with a delicate and difficult duty, should be met by responsible accusers and have the opportunity to confront them. Either the receiver and his attorneys have been guilty of a crime, or some per-son or persons are interested in falsely accusing them. This petition upon being verified and endorsed by some persons responsible for the costs which may be incurred, should be received and filed as charges against the receiver and said attor-neys, and they should each be re-quired to file their respective an-swers thereto, so far as the charges of corruption, fraud and unprofes-sional conduct are charged against them respectively; and upon the filing of their answers, it should upon being verified and endorsed

stand referred to an examiner to take such testimony as is offered, both to sustain and disprove the charges contained in the petition, and report the same to this court on or before the next regular term of this court. If the charges of corruption and improper conduct are sustained, and the fund in controversy in this case therecontroversy in this case there-by preserved and protected, pro-visions can hereafter be made for the payment of the expenses in-curred, but in the meantime we shall postpone the question of com-pensation to the receiver and at-torneys until the bringing in of the report. We have only had a few hours to consider this matter, and therefore have not had time and therefore have not had time to state more in detail our reasons for this action. An order should be entered conformable to this opinion." Answers were filed by the said Dyer and his solicitors, in due time, denying all said charges in full. When this opinion was rendered

by the court, it was distinctly stated to the persons interested that the order should be drawn in conformity with the opinion, to be accepted and agreed upon by the parties and the attorneys on both sides, and when such was done, it should be handed to the clerk of the court to be entered upon its minutes. Inasmuch as the question of compensation to the receiver had already been referred to the clerk of this court, as spe-cial ccommissioner, it was not not thought proper or necessary to refer that question again to another commissioner, but it was in-tended, as the opinion above set out clearly indicates, to refer the charges of wrong action by the receiver and his attorneys to a special commissioner; instead of a special commissioner; instead of which, however, an order which was not presented to the Court, seems to have been drawn and entered, which, in so many words, refers to Mr. Robert Harkness the case to take and mont to this (fourth case, to take and report to this Court such evidence as may by the peti-tioners or the receiver and his coun-sel be produced touching the matter in said petition set out. This order, as will be clearly seen, was not in accordance with the visition set fourth for it was not

opinion of the Court; for it was not intended to refer the question of compensation to the receiver, it havcompensation to the receiver, it hav-ing already, as above stated, been referred to another person as special commissioner, to take proof and re-port thereon. Howbeit, when the parties met before Commissioner Harkness, they differed materially as to the matters that were referred; one stide insisting upon faking upon one side insisting upon taking proof upon all the matters mentioned in the petition, and the other side in-sisting upon confining the inves-

examiner heretofore appointed, proceed and take such testimony as may be produced by either party to this proceeding respecting any and all allegations of fraud, corruption, and misconduct, or fraudulent and unconscionable claims, and charges for compensation, and unprofes-sional conduct on the part of Frank H. Dyer, as receiver in this case, and of George S. Peters and Parley L. Williams, as his attorneys, con-tained in said petition of said school trustees heretofore filed in this court."

It will be observed that the peti-tion of the persons heretofore men-tioned, expressly charged that the receiver and his attorneys, Peters and Williams, misled and de-ceived the Court into the adop-tion of a compromise of the suits against the defendants, for the recovery of the real estate mentioned, and that by this fraud and deception there was a loss to the fund of over \$100,000. It was fur-ther charged that the receiver rented 30,000 sheep for 20 cents a head per annum when he could have It will be observed that the petihead per annum when he could have gotten 40 cents per head. And it was further charged that he compromised a claim for cattle for \$75,000 that was worth \$268,998.39, and that that transaction was made without authority of the Court; and it is further charged that property to a large amount, which the receiver could have taken possession of, belonging to the late corporation, was by him neglected; and that his failure to do so was for want of at-tention to his duties as receiver, or from wilful negligence, or "through combination with agents of the late corporation." And it was charged that Peters abandoned his duty as district attorney to the govern-ment and took employment from ment and took employment from the receiver, and that he was mak-ing a claim against the interests of his clients, to wit: the government, and thereby impliedly charged with malfeasance and corruption in office. It was further charged that P. L. Williams, a commissioner of schools, accepted employment against the interest of the school fund, and that he was guilty of official misconduct; and that finally the claim upon the part of the receiver for \$25,000 as compensation, to use the exact lan-guage of the petition, "is grossly exorbitant, excessive and unconscionable."

It is difficult to imagine how stronger charges than these could have been made; and if even one of them should be true, then the receiver and his solicitors are not only not entitled to any compensation, but the receiver should be dismissed from his office as such, and his at-torneys disbarred from the right to practice in the courts of this Terri-

tory. Taking this view of the matter the

conscionable claims and charges for

compensation and unprofessionable conduct on the part of the receiver. On the day after the last order was made, said petitioners, together with one other person, by the name of L. U. Colbath, who had not here-tofore appeared before the Court, came into Court and presented through their counsel a paper writthrough their counsel a paper writ-ing, containing, in substance, the following:

Unto the Court your petitioners, the school trustees, respectfully state: The order of the Court as now modified by the Court, has totally changed the nature of this proceeding. A petition in chancery has been transformed into a criminal complaint. We came here to contest the compensation of the receiver and of his solicitors, and our petition was for that purpose. Under the former order of the Court, we could have done so; under the Court, order we cannot. The Court has now ruled that we cannot do the only thing that, as .chool trustees, we were interested in doing, or had the right to do. We are completely excluded by this amended order from performing the only duty in from performing the only duty in connection with the matter that our office places upon us. But by this amended order, the Court would impose upon us the duty of carrying on an investigation into the conduct of officers of the Court for the sole benefit of the Court, while confining, benefit of the Court, while confining, by their order, the inquiry within narrow limits. The Court has de-cided that our particular inquiries of the receiver were proper, but at the same time has ruled that all other questions of the same nature are improper. The Court has so changed the order that it is doubtful whether we could introduce testiwhether we could introduce testimony upon most of the allegations of the petition, because, legally, they do not amount to charges of fraud, corruption or professional miscon-duct. We are cut off from all in-quiry into anything except those particular statements in the petition which directly and in sufficient le-gal phrase charge fraud, corruption or professional misconduct. We can offer proof under this order only of a charge for compensation that is both fraudulent and unconscionable. We have no allegation of such a charge in our petition, and therefore we can offer no proof whatever on the sub-ject of compensation. Had we unmony upon most of the allegations ject of compensation. Had we un-derstood when this reference was made, that the investigation would be limited as it now is, we would then have declined to proceed. If it be the duty of the court to carefully scrutinize the conduct of its own re-ceiver, and if it would place this duty upon us, then it should not limit the investigation as it now does, to particular acts and to those alone, but in justice to us should extend the investigation to his entire conduct as receiver. In assuming the duty of the Court, as we would were we to proceed under this order, we would be so confined and hampered that we could not make our investi-gation complete. While proceeding under the original order we were authorized to offer evidence as to gation complete. While proceeding under the original order we were authorized to offer evidence as to had failed to do, in order that we complained of by the petitioners the bit and the order made by the court and complained of by the petitioners the complainers the com

might enable the court to fix the compensation for his services. But this matter being excluded by the amended order, only a small part of the receiver's doings can be investi-gated. Under these circumstances we believe it would be better that the court if it so desire should investicourt, if it so desire, should investi-gate the conduct of its officers for itself in a proceeding where the examination would not be cramped and narrowed as it is under this order. In that way the examination would be made thorough and more satisfactory to the court. As long as we had some chance of benefiting the common schools of this Territhe common schools of this ferri-tory, we thought it our duty to proceed, but we conceive it to be no part of our duties as school trustees to prosecute charges of fraud and corruption against officers of this court, nor do we conceive it a wort of our duties we conceive it a part of our duties either as school trustees or as private citizens to incur the large expense of summoning witnesses from dif-ferent counties in this Territory, and even from Idaho and Arizona, merely to assist the court in scrutin-And in view of the facts above stated, and the complete change in the character of the investigation made at this late day, we must de-cline to assume the functions of a grand jury, or to attempt to perform the duty of the court in investigat-ing the conduct of its own officers; all of which we respectfully submit.'

It is difficult to conceive of a ore deliberate and bare-faced more attempt to trifle with the court than has been attempted by the con-duct of these petitioners. They assume the responsibility of making charges against officers and attor-neys of this court, which were of such a character as no court could such a character as no court could overlook. Every opportunity has been given to them to have a full and ample hearing to substantiate the charges; and after that, they come into this court with a paper whose statements are untrue and of a most scurrilous nature, and couched in the most disrespectful language, and by inuendo, and almost by direct charge, attempt to put the court in the position of undertaking by itself to shield its officer and its attorneys against an investigation of charges under which no man can stand up and which no man can stand up and face an honest community. The paper is full of false assumption from end to end, as can easily be seen by reference to the facts heretofore recited. They undertake in the paper last quoted to say: "We can offer proof under this order only to the charge for compensation that is both fraudulent and unconscionable. We have no allegation of such a charge in our petition, therefore we charge in our petition, inercive we can offer no proof whatever on the subject of compensation." when the fact is, their original petition, in so many words, charged, "That the amount of compensation—\$25,000— claimed by said receiver, for his in-dividual convicce is greatly or both

exact words "fraudulent and uncon-sionable" are use. with reference to the charges for compensation by the receiver. The paper has no place whatever in the proceedings; noth-ing is asked by it. It is wholly vol-untary and gratuitous, and was evidently only for the purpose of putting in studied phrases and in writing contemptuous and insolent language.

writing contemptuous and insolent language. It is impossible for this court to maintain its integrity and pass by without notice and without action such a contemptuous proceeding as these petitioners have been guilty of, and we are of opinion that this court should issue a written notice to each of the persons, Rudolph Alff, J. F. Millspaugh, L. U. Col-bath, and T. C. Bailey, requiring them to appear before this court, on tomorrow morning, January 30th, them to appear before this court, on tomorrow morning, January 30th, at 10 o'clock a.m., to show cause why they should not be punished for contempt; and in case they fail to appear, the clerk shall issue writs of attachment for their arrest, and to bring them forthwith before this court court.

J. W. JUDD, Judge.

SANDFORD. C.J., and HENDERSON, J., concur. BOREMAN, J., dissents.

At the close of the reading Judge Judd remarked, "I desire to add that I defer to the opinion of the majority of my brethren in the mild proceeding of issuing a notice to these gentlemen to appear before this court, but my own opinion is that a writ of attachment should be issued at once for these parties. The clerk will enter an order conformably with the opinion." Judge Boreman, who dissented from the opinion of the majority of

the court, stated that he had not had time to write his view of the matter, but would do so, and file it later.

There was an unusually large at-tendance at the Supreme Court at tenuance at the Supreme Court at the opening hour on January 30, both of members of the bar and spectators. The four judges were on the bench; Judge Zane was also present, but Messrs. Alff, Bailey, Millspaugh and Colbath were not. The latter was absent from the city, and had not been served. On the opening of the Court

and had not been served. On the opening of the Court Judge Zane arose and said—If the court please, the trustees ordered to appear this morning in the con-tempt proceeding are in my room, except Mr. Colbath, who is out of fown, and cannot get here until tomorrow. They all desire to wait till then if the court will per-mit it. They asked me to appear for them as course!

them as counsel. Judge Judd-We understand this matter to refer to the person, and they will be required to answer in

person, not by representative. Judge Sandford—Let Mr. Colbath be notified to appear the next day after he is served. Judge Zane—The trustees who are

with rheumatism, and came rather

Late; he came down with consider-able difficulty. A few minutes later Trustees A lff, Balley and Millspaugh entered the court and took seats within the bar. The reading of the minutes of the

past two days was proceeded with. When Clerk Clarke reached the drawal from the proceedings against Receiver Dyer, he read that the trustees had filed a "petition"----

"What is that?" interrupted Judge Judd.

"Presented a petition," said Mr. Clarke.

"Make it a paper writing," re-marked Judge Judd, and the change was made.

At the conclusion of the reading, Judge Zane announced that three of the trustees were present, and that Mr. Colbath would be here tomorrow. He asked the privilege of ap-pearing as counsel. This was grantèd.

Judge Zane—They would all pre-fer a postponement till tomorrow, that all may be present.

Judge Judd-Have you the answer of those present?

Judge Zane-Yes, sir. Judge Judd-Then file that.

Judge Zane-I desire to be heard in their behalf-

Judge Sandford-We do not care to hear any argument now; we will hear it all together.

Judge Zane-Of course it would be an injustice to the trustees not to be heard

Judge Sandford—We do not care to hear any argument.

The statement of the trustees was then filed as follows:

In the Supreme Court of the Territory of Utah.

The United States of America, plaintiff, vs. the late Corporation of the Church of Jesus Christ of Lat-ter-day Saints, and others, defendants.

To the Honorable the Supreme Court of the Territory of Utah:

Your respondents, Rudolph Alff, J. F. Millspaugh, L. U. Colbath and T. C. Bailey, to whom notices have been issued requiring them to show cause why they should not be pun-ished as for contempt, represent and show unto the court:

That they are now and ever since prior to the first day of November, 1888, have been trustees of schools of the school districts named in their petition herein, that commencing on or about the fourteenth day of Nov-ember, 1888, an examination was held before E. T. Sprague, special commissioner of this court, to whom had been referred by order of this court, the taking of testimony in regard to the compensation to be allowed to the receiver and to his solicitors in the above case; that this referee examination before said showed aggregate claims against the fund in the hands of the receiver of over \$52,000, of which \$25,000 were for the receiver, \$10,000 for each of his attorneys and over \$7,000 for the expense account of said receiver; that no contest was made to the al-

or about the twenty-second day of November the boards of trus-tees of the school districts named or in the petition met and passed respectively a resolution authorizing and directing one of their members to employ counsel to contest the said claims of the said receiver and of his solicitors, and to represent the interests and defend the rights of the re-spective school districts in the above entitled case; that this action was taken by the said school boards because they deemed it to be their duty as school trustees to preserve as much of this fund as possible; that in so doing they were actuated solely by their duty as public officers to the public and for the benefit of the common schools, not only of their districts but of the whole Territory. They believed that they were taking an action that was laudable and necessary for the public welfare

That in accordance with said resolutions your respondents did retain counsel, and on the twenty-eighth day of November, 1888, appeared by their solicitors and presented to this their solicitors and presented to this court a petition wherein they set forth the facts that gave them, as they supposed, the right to appear; that this petition was based upon the testimony taken before the said ex-aminer, which is a record of this court, upon statements made in the public press, upon statements made by various persons, and upon infor-mation within the knowledge of the general public; that in their peti-tion they prayed that they might be made parties to said proceeding, or that they might be allowed to appear by their solicitor or otherwise in order to defend and protect the interests of the common schools that they represented and preserve so much of the fund as might belong to said schools, and that such other trustees of district schools as might wish to come in might also be made parties or allowed to appear, and that your petitioners might be allowed to produce evidence to prove and substantiate the facts stated in the petition; that when the petition was presented the court made an order in which it was directed that said petition, if verified, be referred to Rubert Harkness, Esq., to take such testimony as by the petitioners and by the said receiver and his solicit-ors might he produced touching the ors might be produced touching the matters in said petition set out.

That your respondents thereupon, after consultation, being advised by their solicitors that under the order of reference they were in almost the same position as they would have been had they been made parties to the proceeding to fix compensation, determined to proceed; that they verified the petition and it was filed, and thereupon, and before, in preparing the evidence a in receiving the attendance witnesses for the contemplat and of witnesses for the contemplated examination, they expended be-tween four and five hundred dollars; that answer was made by the receiver and his solicitors, wherein every allegation of the petition was denied; that the examination was

the defendant receiver, a witness, declining to answer, in defiance of the ruling of the said examiner; that thereupon the examination was closed and your respondents, at the first session of the court thereafter, applied for a rule against said applied for a rule against said witness requiring him to answer; that afterwards said receiver applied to the court for an order amending the order of reference; that the questions were argued before the court by solicitors for the respective parties, and thereupon the court allowed the amendment to the order of reference; that the order was di-rected to be settled by the respective solicitors; that the solicitor for the defendants proposed a draft of an order, to which the solicitors for your respondents objected, and in order that there might be no misunderstanding as to the meaning of the order, asked for the following in-sertion: "Also testimony as to whether \$25,000 is an excessive, exorbitant and unconscionable charge for what said receiver has done, and in proof of such issue any evidence may be offered of what the receiver has done or of what he has done." This insertion the court declined to make, and made the order which is now of record.

That thereupon your respondents are advised by their solicitors that the amended order of reference confined the issues to charges of fraud, corruption, misconduct, fraudulent and unconscionable charges, and claims for compensation or profes-sional misconduct, and that there were no allegations in their petition that were charges of fraud, corruption or misconduct except one, and none that were charges of fraudulent and unconscionable claims or professional misconduct; and that they would probably be permitted to offer no proof on any of the allegations of the petition except the single one of the receiver having failed to take possession of certain property that he could have taken possession of, and in view of the situation they declined to proceed; that they deemed it necessary in courtesy and deformed to the securit courtesy and deference to the court, and in justice to themselves, to state to the court their reasons for declining to pro-ceed; that their statements made in ceed; that their statements made in the paper which they submitted to the court, so far as they are state-ments of legal conclusions, were made upon the advice given them by their solicitors; that they were advised by their solicitors that they could offer proof under this order only of a charge for compensa-tion that was both fraudulent and unconscionable. They were further advised that the alle-gation that the claim of the receiver was grossly exorbitant, ex-cessive and unconsionable was not a charge of a fraudulent and unconscionable claim, because there was a wide distinction between a fraudulent and unconscionable claim and an excessive, exorbitant and uncon-scionable claim, and that therefore they could offer no proof whatever on the subject of compensation. Your petitioners further represent that there have a cood in the burt of

lowance of these claims against the begun on the 10th day of December, that they have acted in the best of fund on said examination; that on 1888, and was suddenly closed by faith throughout this whole proceed-

ing; that they have tried to the best of their ability to do their duty, and consciously have made no attempt to trifle with the court; that they be-lieve the statements made by them to the court to be true; that they did not think nor believe, nor had they the slightest conception, that they the slightest conception, that those statements were scurrilous, those statements were scurrilous, disrespectful, insolent, or contemp-tuous in any particular; that nothing was further from their minds than the making of any insinuation or charge against the court, or of stat-ing anything that would be considered contemptuous by the court.

Wherefore your respondents, having shown cause why they should not be punished as for contempt, pray that they may go hence dis-missed; and your respondents further desire to represent to the court that the information, which they have collected at great trouble and cost, is of a nature that should come under the notice of the court, and that information and the names of their witnesses they will be glad to submit to the court.

RUDOLPH ALFF.

- J. F. MILLSPAUGH. T. C. BAILEY. L. U. COLBATH.

THE DECISION.

Upon the opening of court Jan. 31, Judge Judd read the opinion of the court relative to the contempt proceedings against the trustees. It proceedings against the trustees. is as follows:

In the Supreme Court of the Territory of Utah.

United States of America vs. the late Corporation of the Church of Jesus Christ of Latter-day Saints, and others.

Upon January 30th, the parties heretofore adjudged by this court to be in contempt, came into court by their attorneys, and presented an answer to the charge against them, in which they used the following language: "Your respondents further desire to represent to the court that the information which they have collected at great trouble and cost, is of a nature that should come under the notice of the court, and that in-formation and the names of their witneses they will be glad to submit to the court."

When the petition was first presented by these persons to the court, making such serious charges against **Receiver Dyer and Attorneys Peters** and Williams, the court then had, and at all times since, has determined that no stone should be un-turned in making a most thorough and searching investigation of said charges. The offer by the petitioners, made now in their last response, to furnish to the court evidence and information whereby said charges can be proved, is accepted.

If these charges which have been made shall be sustained so far as the question of compensation to Dyer and his solicitors is concerned, it will and his sonctions is concerned, it will be one of easy solution, for if they have been guilty of the conduct charged, then this court will not al-low them any compensation for any sum, so that these petitioners can easily reach the question of compen-sation concerning which they soom sum, so that these petitioners can easily reach the question of compen-sation concerning which they seem that they will state in writing the particular charge or charges con-cerning which each witness will tes-it is right.

so anxious by furnishing this court with the proof which they say is in their possession and that they col-lected at great trouble and cost. If they have acted in this matter in good faith, and if they are now act-ing in good faith, and if they have acted upon information which is of the value that they arem to attach the value that they seem to attach to it, and the charges are sustained, then the question of compensation will be settled without a hearing upon the report of Commissioner upon the report of Commissioner Sprague, to whom the question of compensation was referred. It is now required of them that they furnish to the attorneys to be appointed by this court any and all information which they may have, of every kind and character, concerning the charges which they have made in their pe-tition against Dyer and his solicitors and that they likewise and in like manner furnish the names of their witnesses, together with a written statement of what particular charge he will testify about, so that the attorneys to be appointed by this court may be able to proceed intelli-gently with the investigation.

So far as the disposition of the case which is now pending before this court against these petitioners for contempt is concerned, the decis-ion will be postponed until an investigation is made of the charges heretofore mentioned. We are of the opinion that we can best dispose of that in the light of what may or may not occur in respect to that investigation.

Following is the

ORDER OF COURT:

In the Supreme Court of the Territory of Utah.

United States of America vs. the late Corporation of the Church of Jesus Christ of Latter-day Saints, and others.

Be it remembered that upon this day this cause came on to be heard before the court upon the offer of Ru-dolph Alff, J. F. Millspaugh and T. C. Bailey, to furnish to the court the information and the proof in their possession concerning the charges heretofore made by them in the original petition, which they brought into this court at a former day.

Whereon, the court is of the opinion, and doth order, adjudge and decree that John A. Marshall and decree that John A. marsman and E. B. Critchelow, attorneys of this court, be and they are hereby appointed for and in be-half of the court, to appear be-fore Commissioner Harkness, and investigate by all the means, infor-mation and proof in their power mation and proof in their power, the matters and things heretofore referred to the said Harkness, as special commissioner, under the or-der of this court of the 23d day of January, 1889, entered in this court in this cause.

It is likewise decreed that Rudolph Alff, J. F. Millspaugh and T. C. Bailey, at once and without delay, furnish to said attorneys any and all information, evidence, and wit-nesses which they may have, tending to substantiate said charges, and

tify to, so that said attorneys may proceed with intelligence and dispatch; and until the coming in of the report of Commissioner Harkness, the question of contempt against said parties is postponed. The said Commissioner Harkness

will report the proof which may be taken before him in full, together with his conclusions and findings thereon, with the right of all parties to file exceptions to such conclusions as they may desire.

Said investigation will begin on the 4th day of February, 1889, and continue, as the parties and Com-missioner may desire, for four days, if necessary; at the end of which time the said Dyer and his which the said Dyer and his solicitors shall have the right to fur-nish in like manner any and all proof which they may desire to sus-tain their areas of the susproof which they may desire to sus-tain their answers to said petition and charges, and they shall have four days, if necessary, in which to take their proof. And said parties shall each have three days to introduce rebutting testimony, if in the opinion of the Commissioner it is necessary.

The examiner may, in his discre-iton, extend the time by the decree to either party, if in his opinion the same is necessary. And he will make his report with all convenient speed.

Judge Judd—We will say to the counsel appointed that it is as friends of the court, and they will spare neither pains, means nor la-bor, that it may not be objected to by anybody in this matter, and that by anybody in this manuer, and the examination into these charges may be thorough and complete. will use our endeavors to see that

counsel are properly compensated. Judge Zane said that Mr. Critchlow had an item in the receiver's account.

Mr. Critchelow-I received \$25 for searching certain titles con-nected with the Gardo House, Temple Block and Tithing Office. I am

ple Block and Thing Once. I am not seeking this appointment— Judge Judd—We know that. Judge Zane—An application was made to Mr. Critchelow to go into this suit for the trustees, and he de-

clined. He is also a trustees, and he de-clined. He is also a trustee. Judge Judd—We were not aware of that. We will try and find another member of the bar who has not been concerned in this matter. If we cannot, the order will stand as it is.

This disposed of the matter for the time being, and the court room was soon emptied by all except the judges, clerk, bailiffs and a few attorneys.

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eve that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that Doc. and Cov.

THE DESERET WEEKLY.

PERVERSITY OF MAN.

This little world which we inhabit will ever be known as having had to sustain a race of beings whose chief effort has been to oppose truth, to resist morality, to disperse unity, to contend for division, and to fight against all that might be done for the establishment of a universal brotherhood. The religions and dogmas of men are opposed to Christ and the government of God. Notwithstanding that God has revealed the foundation of eternal life and the power by which the heavens are controlled and sustained, still men refuse to recognize that love is the only incentive to action which will find favor with God and holy beings. This never-God and holy beings. This never-ending love will survive the wreck of time; its glory and power will run parallel with eternity; and as the white-winged dove Charity finds a home in the hearts of men, hope and salvation will be its only song. Men may destroy each other; God will save. Men may oppress; God will make men free and equal And now abideth faith, hope and charity: but the greatest of these three is charity. ABIJAH.

IN SWITZERLAND.

It was my privilege before leaving Switzerland to be present at a Sun-day school gathering in Bern. The children of the Sants, with their twohow and parents orthoard at teachers and parents, gathered at the office of the mission, where all the meetings are held, to celebrate Christmas. There was a very well arranged feast. Songs were sung by the choir, speeches delivered, recitations given by the children, gifts abundantly distributed. There were two grand features of the event-a large Christmas tree, neatly adorned with ornaments in Swiss style, and the feast, which ended with a grand display of comical views, thrown on a large white screen by the mystical rays from a magic lantern, bought for the occasion by Brother Stucki. The recitations given by the chil-dren in their somewhat odd dia-lect, "Schwitzerdytch," were very good. Particularly noticeable was a little light-haired girl, about four years of age. as she stood on a chair and smilingly recited a dozen lines without the slightest hesitation. The teachers and parents may well be proud of their work among the children. The feast was indeed, to me, a taste of home, where the children have flocked in thousands to celebrate the now past holidays. It was Utah in miniature, doubly appreciated by one who knows not when another similar opportunity

may present itself. From Switzerland my way went to Genoa, in Italy. I left Bern early in the morning the last day of 1888. 1888. At the railway station I said "good bye" to that kind and faithful laborer in the vineyard, Brother J. Stucki. It was like parting from a long-known friend, although our ac-quaintance was only a few days old. In traveling through Switzerland, where nature had everywhere exhibited her most magnificent wonders, and where art has done her

best to make wonders still more wonderful, it is no easy matter to decide what to take particular notice of. From the entrance to Switzerland on the French side at Pontarlier to the exit on the Italian side at Luvino, one's admiration is constantly held at its highest by the scenery which meets the eye everywhere, picturesque villages, verdant vineyards, majestic woods, bizarre-shaped mountain forms, broken through by narrow valleys or canyons, rushing rivers and rivulets, splashing cataracts, and, above the whole, the snowy Alp tops, the kings of the mountains, to the luxury of which the Rocky Mountains are by comparison poor as beg-gars. All this must be blended together in an ever varying pano-rama in order to give an idea of a railway trip through Switzer-land. But in going from Lucerne to Genoa you pass through the St. Gothard tunnel—the longest St. Gothard tunnel—the longest tunnel on earth, and this will, no doubt, be noted by every traveler as an event of his life. We entered the tunnel at half-past 1 o'clock, and it took the train at its highest speed fully twenty minutes to rush fully twenty minutes to rush through. Fancy a hole of that length bored by human hands through hard, solid granite rock! Imagine yourself traveling with millions of tons of rock above millions of tons of rock above your head! This tunnel is, indeed, the triumph of engineering skill. The work thereon was commenced at both sides of the mountain simultaneously, and so accurate was every calculation made that on the day predicted the two forces of workingmen could hear each other at work in the middle of the mountain.

While rushing through the St. Gothard tunnel, I had the pleasure of meeting on the train an aged gentleman who I subsequently learned was Professor Gustaf Weil, of Hiedelberg, professor in Oriental languages. He is now 81 years old, but still gives lectures to numerous students at the University. The professor has spent 20 years of his life in the Orient, and, notwithstanding his advanced age, is still kept at the University for the sim-ple reason that it is not easy to find anyone to succeed him. When the Persian Shah visited Europe some years ago, Professor Weil was the only man in Germany who was able to converse with the Shah in the Persian tongue, and for this Herr Weil received "the Sun-orden" of the Shah, in addition to numerous European Orders, which he already wears as a sign of the estimation of princes and potentates; for in Europe learning is yet hon-ored by all. And although an Or-der's sign, be it a star or a ribbon, is in itself nothing or next to nothing, yet inasmuch as it is an expression of honor to those to whom honor is due, the giver at least acquires credit to himselt by showing his willingness to appreciate merit wherever found. I was told that i'rofessor Weil had more Order's signs than he could conveniently carry on his breast at one time. The aged gen-tleman was on the way to Italy.

traveling is, as everybody knows, the great variety of languages that exists on this sinful earth. With exists on this simul earth. What the rapidity of transmission now existing, a poor mortal can be in London one day (where, of course, English is spoken) and the next in Paris, and be supposed to know French. The following day may find him in the heart of find him in the heart of Switzerland, and he must know German, and the fourth day he may be in Italy, where, it has been said, everybody, even the children, said, everybody, even the children, speaks Italian. Now, all this—a consequence of the unhappy Baby-lonian tower building—may tax the ability of any person a triffe too much should he not happen to be somewhat of a mezzophanti, ac-quainted with more languages than common mortals know the names of. I learned, however, on my way what the best language in the world A fellow traveler told me confiis. is. A fellow traveler tota me conn-dentially that he never cared to learn any foreign tongue; "for," said he, 'the only true language which is understood everywhere, and which will recommend you anyand which will recommend you any-where, a real Volapuk, is-money. That is the only universal language ever invented." "You may be right," said I; "but that is an ex-pensive language. Not everybody can be a Chrysostomus, a goldmouth."

It was about twelve o'clock at night when I arrived in Genoa. I rose early next morning to view the city, and it was with peculiar feel-ings I reflected on the fact that I had actually reached Italy. Land of the classics, of the beautiful arts! Land of papacy and of bigotry, but also of Garibaldi and liberty! Land also of Garibaldi and liberty! Land with the azure blue sky, and with women in whose eyes the beauty of heaven is reflected. Land whose wonderfully varying history is lost in the depths of antiquity! Genoa is the birthplace of Columbus. It is a city of 150,000 inhabitants—Rom-an Catholics. There are no less than 95 oburches, and these are all than 85 churches, and these are all pretty well attended. The city itself presents a truly beautiful panorama when viewed from the seaside. It is built on the terraces of the Appennines, so that one building rises above another like an amphitheatre. The streets are very narrow, but clean. They are crowded all day with busy throngs of various nationalities. Promiscuous are the fat priests and also monks of vari-ous brotherhoods. To a traveler who is not accustomed to see priests in long garments, it is a subject of wonder that both priests and monks here should dress themselves in that cumbersome dress. One must also admire the taste of those people who must see their preachers dressed as women in orpreachers cressed as women in or-der to be edified by their sermons. But, "everybody to his own lik-ing;" and the Catholics are not alone in this respect. The Protes-tants are as ridiculous as their Cath-olia Crionda. olic friends. Among the things well worth seeing in Genoa are the monuments raised to Christopher Columbus, Chiesa Dell Annunciata, Chiesa S. M. di Carignano, the two One of the inconveniences of Galleria Mazzini and Monumento

Mazzini, San Lorenzo's Cathedral, and, above all, the cemetery, Oimi-tero Monumentale di Staglieno.

One little incident, although trivone netter incident, although triv-ial in itself, but, I am sorry to say, an everyday occurrence, I cannet deny myself the pleasure of record-ing here. As I perambulated the streets of Genoa one evening I noticed a drunken fellow who record york paying to get bimself seemed very anxious to get himself into a bad scrape by starting a quarinto a bad scrape by starting a quar-rel with a policeman. He would no doubt have succeeded very well, or rather very badly, had it not been for three young ladies of the genuine Italian type who stepped in and saved him at the very last moment. In my own mind I put the ladies down as his wife and sister-in-law. I shall not easily forget their eager plead-ings and anxious supplications, and how they finally threw their arms around that young fellow and drew him away by gentle force; nor the inexpressible joy that beamed upon their countenances when they finally succeeded in saving the wretch from trouble. Woman, faithful woman! Who else can cling to a wretch of a man as if he cling to a wretch of a man as if he were an angel, and find satisfaction in the mere consciousness of having done a good deed! No wonder that a double curse is the lot of those who crush hearts where such qualities dwell. divine

The drunken fellow just men-tioned reminds me of the fact that the British Medical Association has lately proved (sic!) that we must drink in order to live long. The learned gentlemen belonging thereto have inquired into 4234 cases of death, and found that "habitually acean, and round that "habitually temperate drinkers" reach an aver-age age of 63 years; "iccidedly tem-perate drinkers" average 53, and "total abstainers" only 51 years. A total abstainer, consequently, short-ens his life twelve years by not drinking a little once in a while. Thus far we have now gone. O Thus far we have now gone. O, tempora! O, mores! What cannot be proved by figures? That learned association will have to show some better figures than these or it may considerably shorten its own longev-

ity. In my intercourse with various persons, I have, when convenient, tried to ascertain what the feelings among the people are in regard to the political status of Europe. The expression of a gentleman from Baden may, I think, be regarded as a true representation of the opinion in Germany. I asked him if he thought there was any immediate thought there was any immediate danger of a new conflict between France and Germany. In our country, I added, it is generally thought that such a conflict must take place before long. "I do not think so," the gentleman replied. "There is no doubt that France would like to have *revence*, at any would like to have revanche at any time; but she dare not try the experiment. As long as the politiperiment. As long as the ponu-cal parties are so disunited she can do nothing; and the armies of Germany are at present so well trained and equipped that no foreign power dare attack them." This is no doubt true. And them." This is no doubt true. And of last year, the question might favorite book of mine says: "Where-yet a peace that rests on bayonets with reason be asked, "Were there fore the things which are pleasing

and cannon balls may easily tip over. The immense sums spent in Europe on standing armies must necessarily reduce the powers to bankruptcy, and wars must be en-gaged in, in order to refill the empty cashboxes.

cashboxes. However, there is One who rules supreme, and it is to be hoped that the new year may bring blessings abundantly to mankind. Farewell! J. M. S.

OUR CHICAGO LETTER.

At this late date to refer to the year that is passed seems like trespassing on the domain of the antiquarian. However this the antiquarian. However this may be, the year will prove a me-morable one in the annals of Amerimorable one in the annals of Ameri-can history. It will not be called the year of the Long Congress, though this term might with pro-priety be applied to it. The first session of the Fiftieth Congress lasted 321 days. The President of the United State approach be increased United States appended his signa-ture to over 1100 public and private measures and bills. He vetoed some 350 others. In all this mass of legis-lation only two bills were passed worthy of being classed under the head of national statesmanship. These bills are that for the establishment of a Department of Agriculture and that providing for a confer-ence of American nations at Washington next autumn. To the people of Utah these are measures of great moment. Agriculture is the basis of their industrial economy, and it is hoped that it will continue so in the future as it has in the past. Americanism is the basis of their social and political framework; not an Americanism confined to a cabbage garden in New England, nor to a sugar patch in the South, nor to a corn-belt in the West, but an Americanism which embraces the whole continent from Alaska to Patagonia, and from Long Island to the Golden Gate.

This Americanism is not built on a Murchison letter, nor on a whisky trust, neither is it built on class privileges nor on discriminated industries, nor on politically favored, socially fashionable religions. It is an Americanism based on the Constitution of the United States, the which is regarded as a sacred docu-ment, and on the lives and writings of the fathers of the Republic. I am sure it is the wish of every honest citizen and agriculturist in Utah that this Americanism may ultimately overspread this broad land.

Our public schools are not giv-ing the study of the American continent the attention it deserves. You can find a pupil who will tell you all about Russia and Germany, but can't tell whether Mexico is a republic or a monarchy, and who thinks Patagonia is a face-tious synonym for Ireland. This is not the Americanism Utah prac-tices, nor does she desire it. America first, the world after; this is Utahism.

Concerning the presidential vetoes

too many of them?" Mr. Blaine says there were. But the reasons for his saying so sound rather strange to an American. Among these reasons Mr. Blaine said the veto power was not exercised by the sovereigns of England only a few times since the accession of William of Orange. Did Mr. Blaine imply by this that all the legislation enacted by the British l'arliament during all this time was so just, so equitable and so Christian-like that it did not need to be vetoed? No other construction can be placed on his utterances. Let me ask Mr. Lannan, of Salt Lake City, or Mr. West (See Tull-idge's "Salt Lake City") formerly of Kentucky, as to the correctness of Mr. Blaine's justification of innocuous desuetude in the royal veto of Both these gentlemen in Washington work-Britain. work-Utah. are now ing against autonomy for working against that ing against autonomy for Utah, working against that which that glorious old man, W. E. Glad-stone, is trying to obtain for the mother country. Mephistopheles laugh! Laugh heartily at Pat Lan-nan, a victim of the infamous penal code which was enacted within the period of British history mentioned by Mr. Blaine, and which was so just as not to require a royal veto; yee, laugh at Mr. Patrick Lannan, formerly butcher of Connemara, now in Washington before a con-gressional committee, making a plea gressional committee, making a plea against autonomy for Utah. Oh spirit of Edmund Burke, if thou hast cognizance of earthly matters, feel not aggrieved because this creature Lannan is a native of Ireland. Remember that the sweet little isle grows weeds as well as shamrocks, and that even in this land there are other Patricks who uphold religious and political equality)

"The penal code had a vicious perfection-it was a complete system perfection—it was a complete system —full of coherence and consistency; well digested and well disposed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the approximation in as well fitted for the oppression, im-poverishment and degradation of a people, and the debasement in them of human nature itself, as ever pro-ceeded from the perverted ingenuity of man." This is Edmund's char-acterization of the infamous code acterization of the infamous code which according to Mr. Blaine did not receive a royal veto. It was the code established for the government of Mr. Lannan's grandfather. It is the code which Mr. Lannan now wants to impose on his fellow-clip-are of Utab. (Can such a man not zens of Utah. Can such a man pos-sess reason? Has such a man a heart? If he has religion he stands on it, he tramples it, he disgraces it.

As to the other co-laborers of Mr. Lannan, we can't well blame them. Poor blind wretches, forgive them, they know not what they do. As to the Governor of Utah, who is now in Washington for the purpose of defeating statehood, what can be said of him? I must admit that in criticising these people one is engaged in a very delicate matter. And the very criticisms thus uttered are taken up and construed as treasonable acts against the Government of the United States. But as a certain favorite book of mine says: "Where-

Digitized by GOOGIC

unto the world I do not write, but the things which are pleasing unto God (truth), and unto those who are not of the world." It is my idea that truth should be spoken no mat-ter what the result may be. Herbert Spencer savs:

"Not as adventitious will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what may come of it he is thus playing his right part in the world; knowing that, if he can effect the change he aims at—well, if not well also; though not so well." Here religion and secularism agree, but perhaps the saying of Grover Cleve-land is more forcible than either, aphoristic bluntness. It is: "Tell the truth and shame the devil."

This is the only course to be adopted with regard to those who are We are forging chains for Utah. living near the last decade of the 19th century, and if truth is to be cov-ered today, then alas! for humanity. If chains are to be forged for our religion on the evidence of Kate Field, the California wine trust drummer or bummer if you will; on the evidence of a dyspeptic preacher like Lamb, or of a pig-sticking journalist like Lannan, then woe for religion in Americal

It is only a few weeks since a circular was published in the Chicago papers, purporting to come from the Liberal party of Utah, pro-testing against statehood for Utah. This circular was signed "O. W. Powers." Can this be the person who went as associate judge to Utah from Michigan, and held the place a few months, just long enough to make a long-cared animal of him-self, and a farce of the judiciary of the United States? It would be supposed that when this man was shorn of his ermine he would return to Michigan, where it is presumed he had a home. No, he remains in Utah, his worldly possessions a glit tongue, a box of paper collars and a pencil, and dictates to the National Congress at Washington what to do with Utah! We are told this fellow is a democrat, and if he is criticised in a Utah journal it will be said that Utah has no politics. Yes, demo-crats of this stamp have trailed democracy in the mire.

During the last campaign in this city a very heated argument was carried on for a few weeks between two sections of the Irish citizens. One section held that the Democratic party was the champion of religious equality and of political equity. The platform of 1856 was cited. It contains a plank on religious toleration. James Buchanan's letter of acceptance was quoted. It contains a paragraph stating that when any religion in this country would be discriminated against, it would be a sad day for America. All this was understood to apply to the know-nothing excitement which aimed at the political disfranchisement of Irishmen.

In reply to this John Finerty, ex-Congressman, admitted everything so far, but completely showed the hypocrisy and hollowness of the Buchanan party, by relating the

affair of the expedition against Utah, that the plank and letter were shallow subterfuges to gull Irish votes; that when this platform was written know-nothingism was completely killed; that republicanism had started because of the odiousness of the old anti-Irish party. The Hon. John quoted from one of Governor West's messages, in which it was stated that a United States army marched against Utah. The Hon. John added: "A few months afterwards the commander of that army was marching against the flag of his own country." The result was that John succeeded in removing the sentimental attachment to democracy in the breasts of a great many Irishmen. John is now one of the pillars of republicanism in Chicago, and has a position worth \$15,000 a year. He maintains that his party is the champion of re-ligious freedom and of political equality.

Last summer a gentleman named Samuel Rockwell Reed traveled in Utah as correspondent of the Cin-cinnati Gazette. He wrote some very good letters about Utah, and said some very severe things, but admitted that there was no justi-fication at all for the religious persecution, and that there was not another country or legislature in the civilized world but ours that would make mere belief a statutory crime, accompanied by disfranchisein Utah. I cannot find the clip-ping from his letter at present, but at some future time I may be able to give it.

I must confess it is incomprehen-sible to me how Senator Edmunds should originate a code of legislation which he knows must be disgraceful to his country. Can he not see the hungry lawyersalready yelping over Church property like wolves over a dead buffalo? Can he not see that he has established a precedent for an-archists and socialists with regard to all property? Ah, but there is that polygamy bugaboo! Well, polygamy can only be recognized as a police governed affair, and in no sense a justification for confiscating property or disfranchising whole communities.

There are mysteries in psychology as well as in religion. I can account for Senator Edmunds and his penal code only on the same grounds on which his grandfather enacted on which his grandfather enacted codes to burn witches. It is gener-ally supposed that witches were exe-cuted without due process of law. It is no such thing. The trial had all the characteristics of a modern trial. There were judge, jury, and witnesses. There was statute law, as Leckey says; some of the astutest lawyers and judges of the time con-ducted and investigated witch trials ducted and investigated witch trials, invariably ending with cremation or drowning.

A respectable clergyman swore that he saw Moll Flanders enter a copse dressed in old clothes, and saw her issue forth a ravenous wolf, and proceed at once to devour flocks of course poor Moll Flanders was executed in due form.

There was Betty Coyne charged with riding on a broom handle from Boston to New York, making the trip in a few moments. The affair was clearly proved by the evidence of three clergymen and ten farmers, and six merchants. One thing is certain, some of the witnesses be-longed to the Lannan family. This family had something else to do at the time, dodging, as Shamus O' Brien says, the peelers by day and the martial law sergeants by night. But it is more than probable that the Baskin and Bennett family gave strong evidence as to this broomstrong evidence as to this broom-stick equestrianism. Anyhow, poor Betty Coyne was tied hand and foot, and, because she could not swim, was drowned by due process of law. And yet Wesley, founder of Methodism defended this business right to the day of his death. Even Martin Luther said he would burn every witch in the country. Calvin remodeled all the Geneva la ws except that against witches.

Suppose a broom-stick rider turned up in Chicago today, would we wait to hear the evidence? Why, the very absurdity of even enter-taining a thought about evidence in such a thing would crush the matter out of sight. Bill Nye and Mark Twain may find some funny things to say on the relative merits of electricity, steam and bronn handles in locomotion or in rapid transit, but that is all there would be of it.

In the evidence now being taken in Washington against Utah is there anything more sensible than that given by our gran lfathers against witches? I must modify that word Thank heaven none of our our. grandfathers ever testified against a witch, nor helped to burn her. I meant the grandfathers of Senator meant one granulatiners of Senator Edmunds and Judge Baskin. In one respect Pat Lannan and I are equal; our grandfathers never burned a witch and our grand-mothers never rode a broomstick; but on the question of Utah we are very wide apart. JUNIUS.

Снюлью, Jan. 14, 1889.

MR. CAINE'S ARGUMENT.

The argument of Delegate Caine before the House Committee on Territories was another discharge of hot shot into the camp of the enemy. Following is a brief epitome of his address. After speaking of the population, he said:

"Of the five Territories which it is proposed to admit as States, under your amended omnibus bill, but one has a greater population, and not one of the other four has so great a number of inhabitants. Excepting South Dakota, no one of the proposed new States has greater wealth, and nowhere in the Union, or in any country on the face of the globe, is there so equitable a distribution, per capita, of the general accumulation of property. The landed proprietor-ship is the true index to the mater-

is a less average farm acreage than in any State or Territory in the Union. But this average, shown by the census statistics, is not a fair in-dication of the general distribution of the landed proprietorship of Utah. The far greater number of proprie-The far greater number of propra-torships are, in extent of area, less than 25 acres. An intelligent mem-ber of the British Parliament, who spent a great deal of time in Utah, carefully investigating the condition of the people and the resources of the Territory, stated in an article published in the *Nineteenth Century* that of the great bulk of the population at least 90 per cent were the owners of homes."

Mr. Caine then took up the school question, and refuted the statements of Mr. Ferry that the district schools are "Mormon" schools and that religious tenets are taught therein, and also that no Gentiles were ever employed as teachers. As to the holding of religious meetings in them, he showed that in early times the people built meeting-houses by donation, not taxation, and used them for a double purpose, as they had a right to.

Mr. Mansure of the committee here said: "This has been a common thing in Missouri all my life, very common."

Mr. Caine proceeded to explain how respectable ministers of all denominations had been permitted to occupy the Tabernacle and other houses of worship, as an offset to Mr. Ferry's assertions about "Mor-mon intolerance," He then said:

"The records of the land office show that there have been, since its opening in 1869, 8157 homestead entries for a total acreage of 10,002,998 acres, and 11,056 pre-emption filings acres, and 11,056 pre-emption filings for 1,326,520 acres; cash entries numbered 3297 for 323,829 acres, and desert applications 2573 for 508,388 acres; timber culture 1051 for 127,-866 acres; a total of 26,134 entries and applications for 12,309,551 acres. There was no surveyor-general in Utah until 1855."

Mr. McBride wishes this committee to believe that these lands were parceled out to the people by the bishops. There is not a lawyer in Utah who does not know this to be untrue. The land there has been entered and titles obtained by the holders from the government through the United States land office as elsewhere. And here let me repeat what has been explained many times when groundless charges have been made like those chestnuts of Mr. McBride, that the 'Mormons' regarded themselves as the proprietors of the soil and that certain grants were made by the legislature to Brigham Young and others. When Utah was first set-tled the lands had not been surveyed by the government. Until they were brought into market pos-sessory rights had to be defined and established. This was all that was established. This was all that was done or claimed to be done.. When the lands were open to entry they had to be purchased of the govern-ment, but the *bona fide* occupants had the first claim. Adventurers in some instances tried to jump these claims and of course were re-

sisted, but not in the way they were resisted in many parts of the great west, where such nefarious efforts have been silenced at the end of a rope. It is absurd to state that the removal of old survey stakes which were trampled out of place by stock were trainpled out of place by stock or pulled up by Indians were pur-posely removed by the 'Mor-mons,' for they had an inter-est in preserving the lines of these surveys. They were anxious to ob-tain titles to their lands. As to the convongerent to the canyon grants to the persons named, they were but temporary, like all other arrangements of that kind, and were absolutely necessary for the were absolutely necessary for the benefit of the people. For instance, Brigham Young expended thous-ands of dollars to open a road up City Creek Canyon and keep it in repair, so that the people might be able to reach the fire wood and timber in the mountains, the only places where it could be obtained. There was no coal discovered then, and the canyons were their only source of obtaining fuel. Brigham Young was secured in the control of the canyon during that period, and a toll of so much of the wood and timber brought down was permitted to rebrought down was permitted to re-pay him for his personal outlay. Every one of these grants expired when the lan is were placed on the market by the government and thrown open to public entry. So much for all that nonsense about the "primary disposal of the soil." I have known Brigham Young to expend from \$3,000 to \$6,000 a year in keeping that road in repair. It was frequently washed out in the spring by freshets."

Statistics were then given of the products of Utah, the railroads, the mineral and other resources, its system of irrigation, etc., and he then entered upon an elaborate argument to show that when the people in any locality in the United States have sufficient population, they have a right to become States providing they establish "a republican form of government." He said:

"It cannot be doubted that this right of local community self-government was, at that period, and during the years immediately following the establishment of our constitutional government, held in such high esteem that it was generally conceded that a considerable body of people inhabiting a Territory could not be rightly deprived of admission to the Union and statehood. It is un-questionably true that in more than one instance the people settled in certain districts exercised what they deemed to be their inalienable rights, and formed and set in opera-tion State governments, and *de-manded* admission for their Senators and Representatives to the Congress of the United States.

"The power of Congress to deter-"The power of Congress to deter-mine for itself the qualifications of membership was, of course, not dis-puted, its constitutional rights in this respect being absolute, but the right of a great body of citizens of the United States to local community self-government was most strenuously contended for and was practically yielded in one or more cases." This point was fortified by quota-tions from Madison, Macon, An-

drew Jackson, Buchanan and others, and the cases of Michigan, Tennessee, etc., were given as examples. The origin of the principle of local community self-government was traced back into ancient Germany and the speaker said:

"The clearly defined right of a considerable body of the American people, who go beyond the bound-aries of States to find homes in the wilderness, to provide a republican form of government for themselves, has, I repeat, always been recog-nized. Statehood is something more than a boon Congress is empowered than a boon Congress is empowered to bestow. It is a right inherent in the people. To deny this proposition is to deny the great fundamental principle on which our government is founded; nay, more, it is to deny that men are capable of self-government. I do not ask for any more cogent arguments in behalf of the right for which I am contending for the people of Utah than these which the majority of this commit-tee have advanced in behalf of the people of Dakota. I refer to the comments on the power of one man, the Territorial governor, to virtually control the whole machinery of gov-ernment in that Territory. The ernment in that Territory. The same is not only true in Utah, but the power of the one man there is still more absolute. The Governor of Utah has an absolute veto."

The origin of a large number of the people of Utah was shown to be from the New England States, and the journey of the pioneers and their placing of the flag on Ensign Peak were described, and he remarked:

"Mr. McBride, who acknowledges himself to be one of the anti-Mor-mon agitators, endeavors to impress this committee with the idea that Utah was already a garden spot, prepared by nature for easy occupa-tion, and so humid that the morn-ing dews soaked the shoes of the mounted traveler. There is no fact better known than that it was an arid rainless region and that witharid, rainless region, and that with-out irrigation agriculture was an impossibility. What the country impossibility. What the was when the 'Mormon' was when the 'Mormon' ploneers first stepped upon the parched and treeless soil can be seen in less than an hour's drive from Salt Lake City, where the sand and sagebrush on broad expanses of non-irrigable land attest that wherever streams can not be conducted desolation reigns and nothing can be produced for human sustenance."

Here ensued a colloquy between Mr. Caine and Mr. Baskin, with Delegate Dubois interjecting re-marks, claiming equal credit for Idaho people with the Utah pion-eers, but it was shown that the work of the latter made it possible for the former to exist in that region. Mr. Caine went on:

"But Mr. Ferry has told you that the enlistment of this battalion was to help the 'Mormons' on their way to the great West. Indeed, it is quite likely that the promoters of this scheme represented the matter in that light to the Destination in that light to the President of the United States. But the 'Mormon' people were in an Indian country.

188

More than a thousand miles of uninhabited desert and mountain wilds lay between them and their destination. The five hundred able-bodied men demanded and enlisted took from them the very flower of their masculine strength, and exposed them to the mercy of the savages that roamed the broad prairies over which they had to travel. If that noble band were not actually engaged in battle, they made the longest and most arduous march known in history; and their presence in California, as I have said, saved that valuable domain to this nation.

"As to the half-masting episode to which Mr. Ferry referred, it is almosta waste of time to explain so simple a matter. Some persons, full of grief and humiliation that on the anniversary of national freedom a number of their lealing and most esteemed citizens and ploneers, who had laid the foundation of their prosperity, were either in prison or in exile through strained interpretations of special laws, placed the flag at half mast as a token of mourning. It was not out of ilsrespect to that emblem of the nation's liberty. No one knows this better than the maligners who pretend, for base purposes, that the act was one of defiance. When was the half-masting of the flag ever before construed into anything but a sign of sorrow? I am ashamed of men who seek in such a paltry way to misinterpret the acts of their fellow citizens."

The speaker then took up the objections of the minority in Utah, and argued that in these questions the majority must rule. In answer to the claim that the minority refused to take any part in the Statehood movement, he cited the similar case of Kansas, which was admitted into the Union notwithstanding. He then took up the polygamy question and disproved the statement that "a majority of the people of Utah have long defled the authority of the United States by practicing polygamy," and said concerning the assertion that the church made polygamy obligatory:

"The Church of Jesus Christ of Latter-day Saints, as a church organization, does nothing of the kind. It does not, and never did, make the practice of polygamy obligatory. The Church of Jesus Christ of Latter-day Saints accepts the revelation through Joseph Smith concerning marriage as coming from God. That revelation related also to celestial marriage, which is a different thing from plural marriage; and while all members of the Church recognize as binding the ordinances relating to marriages for eternity as well as for time, all have not, and do not, recognize the revelation concerning plural marriages as obligatory upon them. The great majority have never entered into plural marriage, and therefore have regarded that part as permissive simply and only."

Mr. Baker—What is the difference between celestial and plural marriage?

Mr. Caine—Celestial marriage is a marriage for time and eternity.

The persons are not only joined for so long as both shall live, but for time and all eternity. That is celestial marriage, but it is not necessarily plural marriage. Celestial marriage could be entered into by persons in good standing in the Church, although there would be no polygamous relations about it. A long discussion followed on

A long discussion followed on this question, in which several members of the committee asked numerous questions, consuming a great deal of time, but bringing out these points more sharply, and showing that it would take a new revelation from God Himself to abrogate the present revelation, and that must come through the head of the Church and be accepted by the body. The opposition made inquiries after several prominent men with the view of showing that they were hiding from indictments for polygamy; but this was shown to be untrue; they were only charged with unlawful cohabitation. The distinction between the two offenses was clearly shown, Mr. Richards taking an active part in the conversation.

Mr. Ferry's charge that witnesses dare not testify in such cases was met, and Mr. Caine said:

"I wish to say in answer to the charge that witnesses against Mormons are bulldozed, so they dare not testify; there has been a system of bulldozing in Utah, if not of witnesses at least of Mormons; for instance, some two years ago there was formed among the non-Mormons what is called the Loyal League. A member was required to contribute fifty cents a month for the support of agents in Washington to oppose statehood and to promote anti-Mormon legislation. In the mining camps, where Mormons and non-Mormons were employed, the Mormons had to contribute to this fund or lose their places. Men who had no faith in such schemes were forced to pay their fifty cents a month for the traveling expenses and hotel bills of Judge Baskiff and other gentlemen who have been here representing the anti-Mormon ring of Salt Lake City.

Salt Lake City. "No Gentile dare say he was in favor of statchood. He would soon be expelled from the Alta Club and all its privileges. And I want to warn this committee here of the great danger they are incurring. I will read a warning to them from the Salt Lake *Tribune* of January 11, commenting on an article from a Boston paper in regard to this State question. The editor says:

"'The above presents the situation clearly as it is. Understanding it perfectly, it should be the duty of the Gentiles of Utah to preserve the name of every advocate for admission in Congress, that for all time to come they may be branded as unclean whenever they aspire to any position of honor or emolument.'

"Now, gentlemen, if you do not want to be branded as unclean, be careful not to report a bill for the admission of Utah."

"The bottom motive of the agita- and controlled by mining interests.

tors in Utah is to bear rule themselves. Being in the minority, they want the majority proscribed. They steadily resist every attempt to bring about even business relations with the majority.

With the majority. "Every Gentile who dissents from their schemes is denounced and abused and whipped into line, or dubbed a Jack-Mormon, a name that strikes terror to every weak-kneed Gentile. They have a dally organ whose avowed purpose is to make friendly, social, and political relations between 'Mormons' and non-'Mormons' impossible."

Mr. Caine, after occupying an hour and a half, had not concluded his speech, in consequence of interruptions, when the committee adjourned. On Thursday, the 17th inst., he resumed and showed that:

"The attempt to create the belief throughout the country that priestly influence will dominate the State, that the 'Mormon' people are subjected to an ecclesiastical tyranny, is part of the shrewdly devised scheme and organized effort to accomplish the overthrow of the majority and the elevation to power of the minority."

He dealt with this subject at length. Explained the doctrine of common consent and the semi- annual election of Church officers. Read from the Doctrine and Covenants the belief of the Church "On Governments and Laws in General," which recognize the difference between the powers of the Church and of the State. Argued that the proscribed always stand together and this made the "Mormons" united in politics. Referring to the stale stories repeated by the opposition, he asked:

"Why is it that our opponents rake up from by-gone times old stories musty with age and misty with doubt? What is Utah today? That is the question. What kind of people are now asking for the rights of free men? It is not the opinion or acts of men dead and buried years ago that we need to discuss. We are not holding a post-mortem examination. It is a living people and living issues that should engross our attention.

"Mr. Ferry, in his argument, insinuated that had it not been for the absolute veto power of the governor the Utah legislature would have unjustly taxed the mines. I happen to know better. I was in the legislature when the matter was discussed. It was not proposed to tax "a hole in the ground," nor a prospector's claim. But it was thought that patented mining property of established value ought to yield revenue on the same principle as farming, manufacturing, and mercantile property. "The mineral output from 1871

"The mineral output from 1871 to 1889 was \$134,994,630, on which not a dollar of tax has been paid, the revenue law exempting mining claims, 'the product of mines, and the ore in the mines.' I do not think any mining man ought to say one word as to taxation of mines in Utah. Nevada is a mining State, and controlled by mining interests

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and yet Nevada taxes the net proceeds of all mines and mining claims, and the State tax is nearly three times as much as the Terri-torial tax of Utah.

"Our governor is here, and, I understand, for the special purpose of opposing statchood for Utah. He has kindly had himself interviewed in order, I suppose, that we might not be taken by surprise either by his appearance before this commit-tup or by the communication in the state of the suppose his transformation in the suppose in the supertee or by the arguments he intends to advance in support of the position he has taken. As reported in the New York *Heraid* and other papers, he declares that 'of the 220,000 peo-ple within the limits of the Terri-tory, four-fifths are Mormons.' Now four-fifths ot 220,000 are 176,000, so that according to Governor West there are 44,000, all told, in Utah, who are not Mormons. He insists that if the 176,000 are given the power, the 44,000 will be completely of the mercy of the meiority. He at the mercy of the majority. He, of course, knows that this is a gross exaggeration, but it suits his pur-poses, and it is popular to talk in this way. He knows very well that it would not be possible for these 44,-000 non-Mormons to be deprived of a single right of property or power by the 176,000 Mormons. He knows, moreover, that the 176,000 Mormons would not attenue to do southing would not attempt to do anything of the kind. He knows that the Mormons are not fools, whatever else they may be."

Mr. Caine continued to show up the fallacy of Governor West's state-ments and the modesty of his coming here to accomplish the disfran-chisement of the people of Utah, and solid:

"And now what does our govern-

or propose? "A Territorial commission, acting in conjunction with the gover-nor, which would control all ap-pointments, would answer our pur-pose exactly.'

pose exactly.' "I have no doubt it would, pro-vided he was the governor and the commission was in perfect accord with him. I verily believe that if he could be guaranteed this he would consent, out of pure patriot-ism, of course, to serve his country in such capacity during the balance of his natural life. What would he do? He tells us "we could break down He tells us, 'we could break down the power of the church, and Utah would enter upon an era of prosperity such as no other Territory has ever known," which being interpreted, gentlemen of the committee, means having deprived the 'Mor-mon' majority of power, we, Gov-ernor West & Co., would enter upon an era of prosperity such as no other set of patriots in this world ever dreamed of."

The speaker made a strong appeal to the committee not to attempt to apply a religious test in the case of Utah and closed by saying:

"The people of Utah are entitled to all rights, privileges, and immun-ities of citizens of the United States who have built up a new Common-wealth and are in number equal to the ratio of representation in the House of Representatives, and when they come with a constitution re-

publican in form, they have complied with the only constitutional requirement. As Congress is the arbiter, so far as the full enjoyment of statehood is concerned, it may prescribe extra constitutional re-quirements, so far as the Con-stitution of the United States does not forbid; and in so far as the laws respecting polygamy and kindred offenses are concerned, we do not object to any reasonable provisions which may be prescribed. But into the domain of religious thought, church oror rengious thought, church or-ganization, church creeds, and purely ecclesiastical rules, you can-not go. If you could, how soon would there be an end of relig-ious liberty in this country! Thomas Jefferson would not think of accepting the Constitution of the United States without an amend-United States without an amend-ment which embodied the principle of the great ordinance on re-ligious liberty which he drew for Virginia. Well might he desire to have the fact engraved upon his tombstone that he was the his tombstone, that he was the author of two of the greatest pa-pers composed by mortal mind— the Declaration of Independence and the Virginia statute on religious liberty.

This is about enough for one let-ter. Delegate Dubois spoke his little piece, which did not meet with favor. On Friday GovernorWesthad navor. On Friday GovernorWesthad full swing except when he was in-terrogated by Mr. Caine, also by Mr. Richards, whose critical ques-tions rasped him not a little. On Saturday Mr. Baskin made a lengthy attack on "Mormon" insti-utions and rewards the second institutions and repeated his assertions made before the Senate committee and refuted last year; and Judge Wilson spoke in favor of the statehood question for an hour and a half, when an adjournment was taken till today. Judge Wilson finished his masterly presentation of the matter this morning, after a neat little speech from Delegate Smith of Arizona. Of these matters more hereafter.

WASHINGTON, D. C., Jan. 21, 1889.

- ----ZANE WITHDRAWS.

Territorial Supreme Court The met on Tuesday evening, January the 22nd, the special purpose the 22nd, the special purpose of the session being the settle-ment of the order of court relative to the charges made against Re-ceiver Dyer and his attorneys, by the intervention of certain school trustees represented by Zane & Zane and R. N. Baskin.

Before this matter was taken up, decisions were read and filed in the following cases:

The People vs. Wm. Gillis; grand arceny; appeal from the First Dis-trict; opinion by Judge Sandford; decision of court below affirmed. The People vs. Wm. M. Robinson; assault with intent to murder; ap-peal from Third District; opinion by Index Borement; indemnt of court

Judge Boreman; judgment of court below reversed, and case remanded

for a new trial. The interest in the proceedings centred in the order of court rela-

Judge Sandford inquired whether the order of reference had been agreed upon.

Judge fowers replied that he had drawn the order of the court, following the opinion of Judge Henderson

Judge Zane said the order of the court as drawn was not satisfactory to him. From Judge Boreman's opinion he understood that he would be allowed to introduce evidence to show that the claim of the receiver for \$25,000 was excessive, exorbitant and unconscionable.

Judge rowers thought the order was sufficient, and that the examiner could pass upon the questions that might be asked.

that might be asked. Judge Zane—I want to know if we will be permitted to offer evi-dence to prove that this claim for \$25,000 is excessive, exorbitant and unconscionable. In that case we want to amend the order by in-serting after the words "Contained in said petition of said school trus-tees heretofore filed in this court" the following: "Also, testimony as to whether \$25,000 is an exces-sive, exorbitant and unconscionable sive, exorbitant and unconscionable charge for what said receiver has done, and in proof of such issue, any evidence may be offered of what the receiver has done or what he has not done that he should have done." As to the time al-lowed, I wish to say that we can-not get in our evidence in four days; one of our witnesses is in A group and out the site Ide Arizona and another is in Idaho.

Judge Powers—In handing this order up, I wish to say that my brother Zane comes back to the con-test over the amount of compensa-

tion to be allowed the receiver. The order as handed up by Judge Powers is as follows:

At the session of said court, held at the city of Salt Lake, on Monday, the 21st day of January, 1889; pres-ent, the Honorable Elliot Sandford, chief justice, and Honorables Henry P. Henderson and Jacob S. Boreman, associate justices.

In the above entitled action a motion to amend the journal entry of this court having been made and argued by the attorneys for the receiver in said cause as well as a mo-tion by the attorneys of certain school trustees in a matter pending before this court, and heretofore referred to Robert Harkness to take testimony concerning certain charges against Frank H. Dyer, receiver, and George S. Peters and Parlow L. Williams his attenues Parley L. Williams, his attorneys, the said petitioners last aforesaid moving this court to punish the said Dyer, receiver as aforesaid, as for contempt for his refusal to answer certain questions put in the course of the examination before said examiner, and both of said matters having been fully argued by counsel, and the court having taken the same under advisement, and being fully advised thereon, it is ordered that the motion to amend the journal entry be and the same is hereby allowed, and that the said Robert Harkness, the examiner heretofore appointed, proceed and take testimony as may be produced by either party to this proceeding respecting any and all alle-gations of fraud, corruption, miscon-

duct, or fraudulent claims and charges for compensation and un-professional conduct on the part of Frank H. Dyer as receiver in this case, and George S. Peters and Par-ley L. Williams as his attorneys, contained in said petition of said school trustees heretofore filed in this court.

That the said Robert Harkness be and he is hereby clothed with all the powers and authority as an examiner of this court for the purposes of such examination; that he be and he hereby is authorized and empowered to hear and determine all questions that may arise touching the admis-sibility of testimony with reference to said charges to the same extent as if the matter was being tried, sub-ject, however, to the right of either party to appeal to this court by way of exception to his rulings thereon; that the parties hereto be authorized to take subpoenas from this court for witnesses to appear before said examiner; that said examiner be and he is hereby authorized and em-powered to employ officers, either federal or territorial, to attend him federal or territorial, to attend him under his direction, and to fix their compensation; to employ steno-graphers, and to swear witnesses. And it is further ordered that said examination on the part of the petitioners shall begin on Thurs-day, the 24th day of January, A. D. 1889, at 10 o'clock a. m., in sup-port of said charges, and that said petitioners have four days in which to produce their testimony in sup-port of said charges as herein set forth; that said respondents shall commence with their testimony to said charges on Wednesday, the 30th day of January, A. D. 1889, at 10 o'clock a. m., and that said res-pondents have four days in which to produce their testimony in reply to the said charges; that said exam-iner devote Monday and Tuesday, February 3rd and 4th, 1889, to the taking of rebuttal testimony, the time to be divided between the par-ties as the said examiner make report to this court of its actions and under his direction, and to fix their rect; that the said examiner make report to this court of its actions and report to this court of its actions and doings, and of the testimony so taken, and all the proceedings had before him, on the 9th day of Feb-ruary, A. D. 1889, and that the hearing upon said report and the amount of compensation to be al-lowed to the said receiver and to the said attorneys he set for the 11th day said attorneys be set for the 11th day of February next, at 10 o'clock a. m. And it is further ordered that the

said examiner may change the al-lotment of time of the affair of said testimony as hereinbefore set forth, as he may deem just, provided noth-ing shall be done which shall inter-fere with the filing of the said re-port on February 9th next.

It is further ordered that the motion to punish the said receiver for contempt be denied, and that he may go before the examiner and answer the questions heretofore ruled by the said examiner to be proper, and which the said receiver

refused to answer. A discussion of the amendment ensued, Judge Powers arguing that to allow it would be to make the examination a mere machine for the we understood, when this reference collection of scandal. It implied was made, that the investigation

that the court needed assistance from the outside to conduct its business, and should not be allowed. The court then adjourned until next morning.

At 10a.m. on Wednesday, Jan. 23, the court resumed, and an order was made refusing to allow the amendment asked for by Judge Zane.

The case of John H. Linck vs. Salt Lake City et al., was argued and submitted, and at its conclusion the question as to the investigation of the receivership was again called up.

Judge Zane stated that he desired to be heard by the court for but a short time. He then read the following document:

In the Supreme Court of Utah Territory.

> United States of America V8.

Church of Jesus Christ of Latterday Saints et al.

To the Supreme Court of Utah Territory:

Unto the court your petitioners, the

school trustees, respectfully state: The order of the court as now modified by the court has totally changed the nature of this proceeding. A petition in chancery has been transformed into a criminal complaint. We came here to contest the compensation of the receiver and of his solicitors, and our petition was for that purpose. Under the former order of the court we could have done so; under this order we cannot. The court has now ruled that we cannot do the only thing that as school trustees we were interested in doing, or had the right to do. We are completely excluded by this amended order from performing the only duty in connection with the matter that our office places upon us.

But by this amended order the court would impose upon us the duty of carrying on an investigation into the conduct of officers of the court, while confining by their order the inquiry within narrow limits. The court has decided that our particular inquiries of the receiver were prop-er, but at the same time has ruled that all other questions of the same nature are improper. The court has so changed the order that it is doubtful whether we could introduce testimony upon most of the al-legations of the petition, because, legally, they do not amount to charges of fraud, corruption or pro-fessional misconduct. We are cut fessional misconduct. We are cut off from all inquiry into anything except those particular statements in the petition which directly and in sufficient legal phrase, charge fraud, corruption or professional misconduct.

We can offer proof under this order only of a charge for com-pensation that is both fraudulent and unconscionable. We have and unconscionable. We have no allegation of such a charge in our petition, and therefore we can offer no proof whatever on the subject of compensation. Had

would be limited as it now is, we would then have declined to pro ceed.

If it be the duty of the court to carefully scrutinize the conduct of its own receiver, and if it would place this duty upon us, then it should not limit the investigation, as it now does, to particular acts and to those alone; but it, in justice to us, should extend the investigation to his entire conduct as receiver. In assuming the duty of the court, as we would were court, as we would were we to proceed under this or-der, we would be so confined and hampered that we could not make our investigation complete. would While proceeding under the original order we were authorized to offer evidence as to everything that the receiver had done or failed to do, in order that we might enable the court to fix the compensation for his services. But this matter being excluded by the amended order, only a small part of the receiver's doings can be investigated.

Under these circumstances, we believe it would be better that the court, if it so desire, should investigate the conduct of its officers for itself, in a proceeding where the examination would not be cramped and narrowed, as it is under this order. In that way the examina-tion would be made thorough and more satisfactory to the court. As long as we had some chance of

As long as we had some chance of benefiting the common schools of this Territory, we thought it our duty to proceed, but we conceive it to be no part of our duties as school trustees to prosecute charges of fraud and corruption against officers of this court, nor do we conceive it a part of our duties, either as school trustees or as private citizens, to in-cur the large expense of summoning witnesses from different counties in the formation of the school to be the s this Territory, and even from Idaho and Arizona, merely to assist the court in scrutinizing particular acts of its receiver.

And in view of the facts above stated, and the complete change in the character of the investigation made at this late day, we must de-cline to assume the functions of a grand jury, or to attempt to perform the duty of the court in investigating the conduct of its own officers. All of which we respectfully sub-

mit. RUDOLPH ALFF, Trustee Eighth School District. J. F. MILLSPAUGH. L. U. COLBATH, Twelfth District School.

T. C. BAILEY, Chairman Board Trustees Seventh School District.

Judge Powers said: - May it please your Honors: If I could be surprised at anything in this extraordinary proceeding I would be by the remarkable paper that has just been read----

Judge Sandford (interrupting)— We do not care to hear any argument about it; the clerk will receive the statement of these school trustees, but it will not go on file. He will simply receive it for further con-sideration. It is a remarkable docu-ment and we desire to consider it carefully. Judge Powers-Before any action

is taken on the matter contained in the document I desire simply to say a few words on-

Judge Judd (interrupting)—The paper is of such an extraordinary nature that we prefer to further consider it without argument by counsel.

The request was taken under advisement, and the court took a re-**CC88**.

Ten o'clock a.m. Jan. 24 was the time set for the commencement of the second attempt to investigate the charges made against Receiver Dyer and his attorneys, by the peti-tion submitted on behalf of certain school trustees by Messrs. Zane & Zane.

At the hour named, the Terri-torial Supreme Court convened, and as it was among the possibilities that action would be taken on the withdrawal of Messre. Zane & Zane withdrawal of Messrs. Zane & Zane from the case, this event was awaited. The court, however, did not refer to the question, so a short time afterward, Judge Harkness announced that the investigation would proceed. Judge Powers was present on behalf of Mr. Dyer, but there was no one to represent the petitioners. It was of course under-stood that the investigation stood that this meant that the latter did not intend to appear, as in-dicated by the fact that no wit-nesses had been summoned, and also by the notice of withdrawal submitted by Judge Zane yester-

day. Judge Harkness went into the court room, where Judge Zane was, and returned in a few moments, when he stated that he had re-ceived the amended order of the court, with directions to proceed with the examination.

Judge Powers-I suggest that an

Judge Towers—I suggest that an officer notify Judge Zane. Judge Harkness—I notified him personally, yesterday, and again this morning. I called his attention to it just now to it just now.

Judge Powers--I appear for the respondents in this matter. Since the last session this case has been before the Supreme Court, which ruled that Mr. Dyer should answer the questions asked on the former occasion. He is now ready to do 80.

Judge Harkness—Let Mr. Dyer take the stand. There being no counsel present for the petitioners, perhaps I had better act. On December 12th you refused to answer certain questions which were held to be proper. The Supreme Court ruled that you should answer. Are you now ready to do so?

Mr. Dyer-I am. There was never any intention of contempt. I will

answer the questions. Judge Harkness — That is all that is required. I will not ask the questions, as the petitioners are not represented here, having absented themselves. That is sufficient for the report.

Judge Powers-The examination for the petitioners was to commence today and last four days. The re-spondents were to commence on Wednesday, Jan. 30th. I take it that we will be compelled to proceed with counsel for responsible. Then. I ask that your honor will, the Territory of Utah.

in the meantime, report to the court the facts regarding the failure of the accusers to appear. It set to be a contempt of court. It seems to me

Judge Harkness—My idea is this: On January 30th the respondents are to answer to the charges made against them. I construe that to mean to reply to any evidence brought out, and shall hold that no reply is necessary, as no testimony is offered in support of the charges. I shall close the examination and report to the court.

Judge rowers—The examination cannot close till the date set by the court

Judge Harkness-I shall follow the order of the court; that is my text.

Judge Powers - These accusers have filed a paper withdrawing from the case; that document is now before the court. I apprehend that the court will want this investiga-tion to go on. It is a prejudice against our side to let it stand as it is. I propose to aid the court all I can in having these charges fully investigated investigated.

Judge Harkness--I see nothing in the opinion of the Chief Justice re-quiring me to hold over this examination to no purpose. I shall report at once to the court, and if that is not proper, the court may remand the case for further hearing. I shall close the examination now and report.

Judge Powers—I respectfully sug-gest a suspension.

Judge Harkness--I will close the examination and report all of the events to the court-everything that appears here relative to this matter.

Judge Powers—The court will note an exception to the order closing the examination.

Judge Harkness - If the court wants me to go on under the cir-cumstances, they will so order.

With this the efforts at an examination were brought to a close.

In the afternoon Judge Harknes⁸ made the following report:

In the Supreme Court of the Terriritory of Utah.

The United States of America vs. The Church of Jesus Christ of Latter-day Saints, et al.

To the Supreme Court of Utah Territory:

I respectfully report that under the amended order of this court, certified and delivered to me on the 23d instant, and which I annex and refer to as a part of this report, the following proceedings have taken place, to-wit:

During the afternoon of the 23d instant, and as soon as practicable after receiving the order, I notified Messrs. Zane & Zane, attorneys for petitioners, and O. W. Powers, attorney for the respondents, that 1 had received the order, and that I should be present at the time mentioned in the order, to commence the hearing under it. I understand that neither R. N Baskin (who was previously associated with Messrs. Zane & Zane as counsel for petitioners) nor J. R. McBride (formerly-associated with counsel for respondents) is in

In pursuance of said amended order and at the time named therein, I attended at the judges' chambers in the Wasatch Building, in Salt Lake City. Utah Territory, ready to proceed at the convenience of the parties and their counsel.

The receiver came personally and the respondents appeared by their attorney, O. W. Powers, who announced that the respondents were ready to proceed. On the 23rd instant, and when 1 notified Messrs. Zane & Zane of the order and hearing, they informed me their clients were unwilling to proceed with the hearing under the amended order, and therefore it was probable there would be no appearance for petitioners. About 10 a.m. on the 24th instant (the time set for hearing), I was informed by Messrs. Zane & Zane, in substance, that the petitioners would not proceed with the hearing, and that they did not request any delay on my part. At about 10:30 on the 24th instant

I called the case for hearing. There was no appearance and no request for a continuance or delay, on the part of the petitioners.

Counsel for respondents proffered Frank H. Dyer, the receiver, as a witness for further examination, in continuance of his former examination, and to answer the questions previously propounded, and which, under 'advice of counsel, he had refused to answer.

Frank H. Dyer then took the stand as a witness.

There being no one present to pro-pound the questions in behalf of petitioners, I personally interrogated him as to his readiness to answer, and he answered he was ready, wil-ling and anxious to answer each and all of said questions, and fully com-ply with the ruling of the examiner on the previous hearing, and with the opinion of this court in respect thereto.

Counsel for respondent offered to read the said questions to the wit-ness and have his answers taken. I held it unnecessary, and that all I could properly require in behalf of the Supreme Court was the proffer to answer fully. I then announced the examina-

tion under the order would be closed and a report made.

Counsel for respondents objected to closing the examination until after the time named in the order, and asked that it be held open by continuances, and for any further proceedings which might be reproceedings which might be re-quired. I then closed the examina-tion, subject to the opinion of the court as to the propriety of so do-

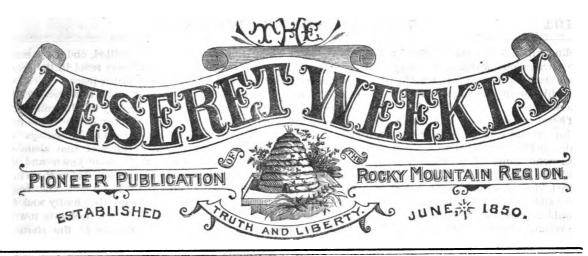
ing. To this ruling counsel for re-spondents excepted, and the exception is hereby certified.

I also refer to my former report, dated January 12, 1889, and make the same a part hereof, so far as necessary to explain the proceedings with the witness Frank H. Dyer, and for any matter to which it may be pertinent.

Respectfully submitted,

ROBERT HARKNESS, Examiner. January 24, 1889.

Further developments will be looked for with interest.



SALT LAKE CITY, UTAH, SATURDAY, FEBRUARY 9, 1889.

.VOL. XXXVIII.

THE SURPRISE.

NO. 7.

Joy met Sorrow in a place Where the branches interlace, Very secret, still and sweet, Safe from all profaning feet. "Why art here?" Joy, startled, cried: "Why art here?" gray Sorrow sighed.

"I came here to weep," said Joy. "Tears are ever my employ," Murmured Sorrow. "Yet I see Tears as grateful were to thee; Come, young nevice, and be taught How to ease thy heart o'erfraught."

Joy sat down at Sorrow's feet, And was taught a lesson sweet. Fain would he make kind return: "Sorrow, art too old to learn? Nay? Then tarry yet a while, Till Phave taught thee how to smule!"

Since that hour the two have been Bound as by mysterious kin: Since that hour they so exchange Tears and smiles, 'tis nothing strange If sometimes a puzzled heart Scarce can tell the twain apart.

-Edith Thomas in Boston Transcript.

PITCAIRN'S ISLAND.*

I. CREATION.

· Take up the map of the Western Hemisphere, and about South latitude 17 deg. and West longitude 149 deg., the reader will find the position of Otaheite, so celebrated in the voyages of the illustrious navigator Cook, and so remarkable for its natural beauties. It is the largest of that group called the "Society Islands," which stretch away, Eastby-South, dotting the bosom of the Pacific, as with emeralds and coral, for the space of two thousand miles. Follow the track indicated, and the eye will fall upon "PITCAIRN," nearly the last of this series of enchanting islets, and a thousand leagues to the westward of the American continent. A little more than a century ago its existence was totally unknown, alike to the navigators of Europe and the savages of the South

"This sketch first appeared in the First numbers of the Alliance News, and afterwards in'. Works of Dr. Lees," vol. i. (1853.)

It is an outlying and inconseas. siderable island, beyond the path of the barbarian cance paddling in the lower archipelago, and out of the great seaway of commerce. It appertains to latitudes where nature has scattered her gifts with a lavish Even amidst the beauties hand. and opulence of the Tropics, this marvelous region bears away the palm. It has an almost ever sunny clime, luscious fruits and gorgeous flowers, plants rich in bread already prepared for the human hand, sunsets that are glories unsurpassed, like the very Gates of Heaven, while around these emerald isles rolls an azure sea which rivals the vaults of the Empyrean.

It was in 1767 that midshipman Pitcairn, attached to the Swallow, Captain Cartaret, while passing these latitudes, first set eyes upon this island, which was called by his name-to him a transitory distinction, for he lied shortly after its discovery. When young Pitcairn first saw the little isle, at the ununsual distance of fifteen leagues, it appeared a mere point of high spiral rock rising out of the sea, though, on drawing nearer to its shores, it was found to be a perfect island seven miles in circumference, and eleven hundred feet high. Stormy weather at the time hindered the boats from landing, but the discovery was briefly noted in the logbook; Carteret recorded the event afterwards in the printed narrative of his expedition; and the next hydrographer probably added a fresh dot to his map of Polynesia.

The islet was left again to the solitude of nature. No human voice broke upon the stillness of its palmy groves in the calm sunny weather, startling the plumed birds—no tread of the swift hunter overtook the tardy tortoise for his prey—no boatman's ore splashed the blue waters into silver ripples, disturbing the

scaly denizens of the coral-bays. Its long seasons of fruitful peace, the rustling of leaves, the hum of falling waters, and the rolling murmur of the surf breaking upon its strand, awoke no joy,-while the sweeping tempest and the blazing lightning and the fearful hurricane that came anon, inspired no fear in the breast of man. Above two decades passed on, pregnant with sorrow and with joy to the human inhabitants of other regions, but leaving this solitary spot in its virgin beauty and freshness. Yet, in the great web of Providence, that silently works to an issue whereof man can have no foresight, a new destiny was being woven for this little island-a destiny that should fill it with human passion and mortal care, with sorrow and hope, and yet eventually make the wilderness blossom with the roses of human life.

II. SIN.

It was on April 4th, 1789, that the ill-fated Bounty, another vessel which hoisted British colors, and commanded by Lieutenant William Bligh, left Otaheite, laden with 1015 living plants of the bread-fruit tree, with which the government had proposed to enrich our West-India colonies. Her homeward voyage seemed likely to be prosperous. Majestically the good ship sailed on, moving like a living thing across the peaceful waters, all on board apparently subordinated to the strict order and discipline that mark the British navy. That calm, however, was delusive, and hid from sight the smouldering embers of human passion which awaited only the breath of opportunity to fan them into a devouring flame! Commander Bligh, unfortunately, was of an unhappy disposition, exacting and imperious. He had neither the art nor the grace to mingle human sympathy with rigid discipline, and had

194

feeling which is the best security for the harmonious working of every machinery of government, whether in a ship, or in the larger vessel of the state.

There was on board the Bounty, acting in the capacity of Master's mate, one Fletcher Christian, a young man who came of a respectable family in the north of Englan I, endowed with excellent talents, but of a hot and revengeful temper. The smouldering exasperation in which the commander kept his crew was first made manifest by overt acts in the person of young Christian, who gave way to a settled spirit of resentment, and a determination to be revenged on Bligh for the slights and insults heaped upon himself and others. He conspired with some of the crew to seize the vessel. The conspiracy rapidly fomented to a head, and at last broke out into open mutiny.

The night of the 27th of April, 1789, was notable, even in the latitude of the Marquesas, for its wondrous lustre and repose. But, as if in designed contrast to the calm of nature, and while the stars looked down from their azure depths with a mystic brightness, revenge and lawlessness were preparing the first act of the coming tragedy! As morning approached, Mr. Christian, As who was the officer of the watch. entered, with three other persons, the cabin of the Commander, and seized him while asleep. He was then bound, and threatened with instant death should he give the slightest alarm. Finally, an open boat being lowered, he was placed in it, along with nineteen of the crew who had not participated in the mutiny. When he thus became aware of the calamity that had come upon him, and ere the boat was cut adrift, without map, ephemeris, or sextant-he made a last appeal to Christian. The reply of that unhappy young man reveals the storm of fiery remorse that had already commenced the work of eternal retribution-"I am in hell-I am in hell-Captain Bligh!"

We need not here pursue the adventures of this boat's crew, long since published in the graphic narrative, "The Mutiny of the Bounty," The boat was loaded almost to the water's edge. Before leaving, however, the men were permitted to collect twine, canvas, lines, sails, cordage, and a 28 gallon cask of water; and also to take a small store of rum and wine, with a quadrant and compass. They were near the Tonga Islands (Tofoa, 19 degrees S.

lat., 184 E. long.) when thus abandoned. After forty-one days of extreme suffering, they reached the Island of Timor (9 degrees S. lat., 125 degrees E. long.), lying between Java and Victoria—a distance of 3,618 nautical miles. Bligh reached England in 1790, and in 1806 was appointed Governor of New South Wales, where, uncured by affliction, his conduct became so unbearable that the civil and military officers of the Colony summarily terminated his government by arresting him. ULL EXILE.

The second act of the drama now opens upon us. Unchecked power and harsh self-will have generated their bitter fruit, resistance and revenge,—and these in turn are working out their issues.

From the deck of the stately ship, Christian observes the departure of its banished tyrant-left, with his companions, in an open boat, to the wild mercies of the winds and waves. Even he anticipates, and almost regrets, the tortures they are destined to endure, and the perils to which they must be exposed. But action is demanded-the boat gradually disappears beyond the line of sight, and now it is gone. A new life commences-of pleasure and licentiousness for all-of command and of danger also for Christian.-since they must no more be found where Britannia's ubiquitous navy rides the deep. If the boat is cut away from the Bounty, so are they from old England.

The Bounty is now speeding back to the enchanting shores of Otaheite, the sensual ease and licentious pleasures of which the mutineers already taste by anticipation! In those times-far more so than now-seamen (not of England merely, but of Europe and America generally) were only missionaries of evil, who, with the name of Christians, inoculated the comparatively innocent savages with a more subtle and destructive virus than was known to their paganism. But a dilemna presents itself! How shall they account to the natives for their unlooked-for return?-for the absence of the commander and so many of his men? The first departure from rectitude generates a second, as one crime breeds another. A lie must be devised to deceive the simple-minded children of nature. It is soon told. "They had met with Captain Cook, the Islanders' old friend, and Lieutenant Bligh, who had been with Cook in his former expedition, had rejoined him with

hood is credited, and, for a season. the mutineers revel in the sensual pleasures of the place.

Pleasure palls, however,-for duty yields the only abiding satisfaction, being the bread-of-life to the moral Dread forebodings now nature. arise. Pictures of that abandoned crew, their countrymen and their companions, come before them in the visions of the night-the boat is drifting with its ghastly and famished load, too feeble to row and ateer, or sinking in the storm beneath the waves! If the crew of that frail boat are not lost-if some distant haven has indeed been reached-then is the story of the mutiny bruited abroad-it has become known to English captainsit will by-and-by excite the indignation of the Government, whose arms are long, and whose navy circles the globe. Soon, no one can tell how soon, the avenger will be upon their track.

They consult and flight is determined on. The mutineers, at least such as dare not brave the risk of staying, will seek a more secure retreat. Leaving, then, a number of the crew behind them, they again set sail, taking with them six Tahitan men and twelve Tahitan women. Of the latter, nine were wives of the sailors—three, wives of the Tahitans whom they carried away with them.

Passion and lust being alike sated, the crew began to taste the bitter dregs of disappointment. They had sown, but will not contentedly reap. They blame each other; all the more that each man's conscience blames himself. Mutual recriminations engrows Fletcher Christian sue. moody, fitful and impatient. Thev cruise about. At Toobouai, to divert their thoughts into healthier channels, Christian orders a fort to be erected; but the work does not progress. Once more the anchor is heaved, and the Bounty spreading its guilty wings, takes flight where no man pursueth. And now, at last, standing right across their path, are the peaks of Pitcairn-which shall be to them the Patmos of Expiation.

It is examined. All things point it out as the Isle of Refuge; its rockbound coast, which can be safely approached only in certain states of the weather, so dangerous is the surf; its isolation and insignificance; and, not least, its vast distance from other land, save a few islets like itself, and they hundreds of miles away.

Council is held, and the die is

cast! A party proceeds to unship their goods, and to carry them Amongst other things, ashore. some books are not forgotten. Mark them lying there in a heap, little heeded now, but eventually to germinate into glorious life and fruitfuiness.

The last boat has left the ship; but before leaving, a brand has been applied to the fated vessel. For good or for ill, their destiny is now irrevocably fixed to that little spot. On that rock to the right, beneath the waving palm trees, the Tahitan women, wrapt in their graceful togas, babes in arms, are watching the proceedings in silent wonder. On the rooky strand is Christian, dark. moody and determined: around him his desperate and disso-Their gaze is lute companions. fixed upon the burning vessel, now enveloped in flames from port-hole to topmast. What were their thoughts then, as the last link that bound them to the civilized world was being severed!

The vessel is now consumed to the water's edge, the flames have burnt low, though huge volumes of opaque smoke, like the vapors of a sacrifice, rise up toward the holy heavens. Darkness descends softly over the lovely isle as the sacrifice is completed. Will it be accepted?

IV. RETRIBUTION.

Alas! the lesson of suffering was not yet complete-for repentance had not yet come. The mutineers had dealt treacherously with the Tahitans, as with their own comrades of the Bounty. They had lured these unsophisticated children of nature, with the view, as they now discovered, of converting them into alayes! These unhappy beings. therefore, righteously rebelled against their tyrants; they even plot their destruction. Crime ripens to its terrible harvest; suspicion and fear everywhere prevail. Christian, still haunted with the dread of discovery from some government vessel sent in pursuit, erects a kind of fort upon an elevated spot, from whence to observe any ship that might approach the island. The clouds in the Tropics often assume distinct shapes, and it is no wonder that, viewed through the unsteady telescope of an imagination excited by guilt, the very vapours of heaven put on the form of the avenging ship! Often would the mutineers fly before such phantom-shapes, and hide themselves in ful drama. caverns and solitary places. Once, indeed, a vessel did touch at the island, from which (as was proved

a party of men actually landed. But the danger in the distance made the mutineers blind to a greater one at hand, and instantly impending.

The Otaheitans, watching their opportunity, took Christian and four of his companions at unawares, and killed them. Thus did the violence and wrongfulness of the whites bring its own punishment, in turn to bring destruction upon the natives themselves-violence evermore begetting violence. Between the mutineers that remained, and the six Tahitan men, a civil war now raged, the more astute and better armed whites naturally in the end exterminating their unfortunate antagonists. The soil of this once peaceful island was now drenched in human gore.

The climax of evil, however, was not yet reached. This little colony, as if it were a type of mankind, was doomed to pass, by the lust of forbidden pleasure, through another phase of civilization, besides that of war.

The Ghoul of Intemperance, imprisoned in its dark limbo by the seal of the Impossible, had not yet reveled and rioted over the health, the beauty, and the sanity of this people. Amongst the most destructive inventions of man are undoubtedly the arts of fermentation and distillation, whereby the innocent fruits of the earth are transmuted into a fiery fluid which has proved far more fatal than famine, war, and pestilence combined. One of the mutineers had learnt this fatal art in the fatherland. In an evil hour he sought out a native plant, the juice of which, as containing saccharine matter, was adapted to his purpose. The sweet solution was fermented, the sugar transmuted into the deadly spirit, and this extracted by distillation. Intoxication was added to the catalogue of crime already intolerable, the cup of iniquity was full. Two of the men were almost perpetually drunk. One of them finally cast himself from a tall cliff in an attack of delirium tremens, and the second met with a fate equally terrible. The other survivors of the crew of the Bounty, now reduced to two, had their lives daily jeopardized by the violence of this armed drunkard. At last, in self-defence, they slew him!

The curtain falls, again in darkness, upon the third act of this fear-

V. THE SCHOOLMASFER.

It is darkest before dawn. This is not only true proverbially of the from the remains of a fire on shore) physical order of events, but of the

moral and historical. The reason perhaps is, that Truth, as a divine and central principle of the universe, reproduces itself perpetually in every sphere. Howsoever that may be, in Pitcairn all was very dark. The old generation, mutually butchered by the sword, or selfimmolated by intemperance, had passed away. The group of beautiful yet hapless children, born of Otaheitan mothers, but springing from English fathers, were in these circumstances uncared for, untended, and surrounded by sin only for example. They seemed likely to be taught the vices both of savagery and civilization, and to inherit the virtues of neither. Captives to circumstance, they awaited, like the Jews of old, an Instructor and Lawgiver to bring them to Christ.

The two survivors of the mutineers destined to be the nursing fathers of this young generation were, singularly enough, called Adams and Young.* The latter, a midshipman, did not long survive the sanguinary events in which he had been concerned, and at his death the care of this little community devolved solely upon Adams.

John Adams had been originally an errand boy in London. In this capacity he had meritoriously taught himself to read, while doing his errands in the streets of the great city-the placards being his alphabet and primer! Little could any man have foreseen what social and moral power was latent in that modicum of knowledge!

We recorded the fact, that when the stores were landed from the Bounty, some books were amongst them. One day, as Adams was turning over the lumbered and unused things, he stumbled upon a volume. Sick of the scenes of outrage and debauchery through which he had passed, and partly sensible of the "exceedingly sinfulness of sin" resulting in such appalling consequences as he had felt and witnessed, he was in the right mood for salutary impressions. The sight of that book, too, woke up many old thoughts-reminiscences of his earnest and happier boyhood, when the world stretched out hopeful and radiant before him, when he was unstained with crime, and untroubled by remorse. Slowly and

* It is another curious fact, that he who was so fatally connected with the tragical part of our drama, should have possessed a double-name, representing the first and the last part of our history, symbolically: "Fletcher-Christian." Fletcher is the hard pronunciation of "Flesher," the Scotch name for butcher.

curiously he lifted up the book and opened it. It was a BIBLE-that volume which, above and beyond all others, has been the instrument of arousing the dormant conscience and the spiritual nature of man by its narratives, its appeals, and its promises-of feeding the lofty hopes of immortality indigenous to our species, of speaking peace and giving rest to the wounded spirit, and of inspiring the heart and arming the will to works of mercy and selfdenial for the redemption of man. The seed of Truth is sown in the soul of that erring one, and the wicked man has turned away from the wickedness he hath done. We leave him for a season, during which that seed, watered by the dews of Divine grace, will take root and spring up to eternal life.

VL. REDEMPTION.

Our story commenced at a period when Europe was heaving with the first of those revolutionary throes that shortly afterwards overturned so many of its thrones, and convulsed society to its centre. The interest and curiosity excited by the affair of the Bounty, and the total disappearance of ship and crew from the eyes of men, had subsided-forgotten indeed in the absorbing terrors of the time. The tragedy of the French Revolution was overthe glories of the empire were passed -Napoleon himself a prisoner in the little Isle of Elba. The curtain had fallen upon the fourth act of the great European drama-the fifth was about to begin, of which the grandest scene should be enacted on the field of Waterloo, and the most instructive closed with the rocky prison of St. Helena.

Turn we now to our rocky isleselected as a voluntary prison by the mutineers of the Bounty, twenty-five years before. It was in the year 1814, towards the close of a serene evening in September, that two English men-of-war, cruising in the South Sea, found themselves in sight of an island whereof their charts gave no indication. When morning dawned, human dwellings were distinctly visible, so neat in their structure, and so finished and orderly in their appurtenances, as to suggest the habitations of civilized beings. Whilst the English commanders were conjecturing what this meant, a cance was observed to put from shore, guided by two youthful men, one of whom, as they approached, was distinguished by his tall figure, dark hair, and expressive countenance. Much to the astonishment of the officers, they a cheerful yet strict attention was ored with ginger, and sweetened

tongue" of old England. When acting as chaplain. In course of these youths had come on board, and refreshments were offered them, the surprise was heightened by their reverently standing up, while, with folded hands, they implored of God, "the grace of thankfulness."

The reading of the Bible had done it. Reflection had led to that genuine repentance which needs not to be repented of. Daily, for years, might John Adams have been seen, sitting beneath the runners that clustered round his cot, reading aloud the Book of Life. The dusky wife stands listening near, not unprofited, while the once hard, worldly man is melted by the truth. Amidst the pauses of the narrative. they glance beyond the neat enclosure of the hut, unconsciously drinking in the beauty of the scene -the palm-crowned hillocks in the foreground, beyond the rich valleys

and rugged peaks, the far-bounding sea and fantastic clouds terminating the horizon; or, at other times attracted by the clear ringing laughter of youthful voices, they look on with the eyes of love, watching the sports and gambols of the happy children. Every opportunity of doing good had been eagerly seized by the altered man, and soon the first school was established. One day, desiring to have a new piece of ground broken up, wherein to plant yams, he had offered to two youths. named Edward Quintal and Robert Young, a small phial of gunpowder by way of reward for doing it. The work was finished, and the youths, who no doubt had coveted Adams' accomplishment of reading, so evident a source of gratification and power, now asked him, "Which would please him best-to give them the powder, or to teach them to read?" Delighted with their obvious desire, he offered instruction and powder both. The latter they refused, the former they gladly accepted. He further told them that any of their companions might come, and he would teach them also. To his great delight the whole of the children came to be taught to read, and manifested such a thirst for knowledge, that he had soon little else to do than attend to this charming university of truth-seekers-this little band of hope. And very gently and wisely did John Adams carry on his labor of love. The lips that had once given utterance to habitual blasphemy, now taught the young to lisp the song of praise and prayer. On the Sabbath,

hailed the ships in "the mother paid to public worship, he of course, time a community gathered around him as their patriarchai centre, their temporal adviser and spiritual guide -in all numbering forty-six individuals. The English language was the one they spoke, but they brought no discredit on the old country. These young people grew up handsome in person, modest in manners, and industrious in their habits-Nature's unpolluted children. Vice was now utterly unknown amongst them, whilst the simple arts which Adams had brought with him, being imparted to them, contributed to surround their homes with comforts and conveniences of various kinds. The darkness had indeed vanished, and the morning light of Christian hope and progress shone brightly upon them.

This, then, was the explanation of the conduct of Young and Quintal-the two visitors from Pitcairn -which had excited such surprise in the English captains. They took their boat's crew and visited the island. Their wonder increased. All bore the aspect of love; the very air breathed peace. The spot seemed like some miniature Eden-an oasis in the Sahara of sin.

"The agility and strength of these natives were so great," report the British officers, "that the stoutest and most expert English sailors were no match for them in wrestling and boxing. Young and Quintal, each carried at one time, a kedge anchor, two sledge hammers, and an armorer's anvil-weighing together upwards of 600 pounds, and Quintal once carried a boat twenty-eight feet in length." They are described as being finely formed, with open and benevolent countenances. The young women were especially attractive, being tall, strong, and beautifully modeled, their faces beaming with smiles and good humor, their teeth perfect in their regularity, and white as ivory. Captain Beechy adds: "They are certainly a finer and more athletic race than is usually found among the families of mankind."

The explanation is in their cleanliness, activity, and dietetic habits. "Yams constitute their principal food, either boiled, baked, or mixed with cocoa-nut made into cakes, and eaten with molasses. Taro-root is no bad substitute for bread; and bananas, plantains, and appoi, are wholesome and nutritive fruits. The common beverage is water; but they make a tea from the tea-plant, flav-

with the juice of the sugar cane. They but seldom kill a pig—living mostly on fruits and vegetables."

Adams had naturally been somewhat disturbed by this visit; but the English commanders, after assuring him that he had nothing now to fear, again set sail for their native country, to clear up the story of the *Bounty*.

Eleven years passed away ere another ship approached Pitcairn. In 1825. however, some officers of an English man-of-war landed on its shore. They found peace and love still pervading that miniature world. On retiring to rest, the evening hymn, chanted by the islanders, lulled them into slumber, and they were awakened at dawn by holy songs of praise.

It was not until 1829, forty years after the mutiny of the *Bounty*, that John Adams, full of years and of virtue, passed to his rest and reward. The active goodness of his later life had cast into shade the vices which had stained his prime. Before his departure, however, a successor had been prepared, to continue and crown the work so auspiciously begun.

VII. PROVIDENCE.

About the year 1813 there was a young midshipman in the British navy, named George H. Nobbe. He experienced in that capacity a good deal of the roving life of a sailor, and in after years mingled in scenes of political turmoil, serving for a time in the revolutionary war of South America. Finally, shocked and disgusted with the horrors and cruelties of civil strife, he secured a passage to England in a ship that had touched at Pitcairn. The picture which (in conversations occurring in the interval before sailing) which the captain drew of the peaceful and happy life of the islanders in contrast to the discord and carnage from which Nobbs had withdrawn, touched and fascinated him. He abandoned his design of returning to his native country; he would visit this isle of the blest.

But how to get to this remote spot was the question. He might wait years for any vessel that designed to call. At last he procured a frail barque of eighteen tons burthen, and a companion with whom to venture upon the voyage. Navigated by these two persons alone, the vessel safely reached its destination. Adams received them with hospitable kindness, and after the death of that patriarch, Mr. Nobbs took his place as preceptor to the children of Pitcarn. He became a

real blessing to the community. His pureness of life, his abundant and untiring labors, exerted a legitimate influence over the people, and tended to conserve the good work of his predecessor.

At the request of the islanders themselves, and by the advice of many of the friends of the colony abroad-for its history had now become known-Mr. Nobbs resolved to visit England, with the view of being regularly ordained to the office of a Christian pastor. His people accompanied him to the shore, and with tears and embraces, bade him farewell. It will be in the recollection of our readers, that this visit, in 1852, excited much interest. He was duly ordained in London in that year, and before his return to Pitcairn, had the honor of an introduction to Queen Victoria, who was very greatly pleased with the account of his adopted home.

Every inquiry into the condition of the people of that little island, confirms the impression of their purity and happiness, and naturally suggests questions as to the causes of its stability. Those causes are evidently both positive and negative understanding by the latter, the removal of such positive influences for evil as would tend to disturb the balance of forces on which the social and moral harmonies depend.

Captain Worth, who visited Pitcairn in 1848, thus describes their mental and moral condition:

"I never was so gratified as by my visit, and would rather have gone there than to any part of the world. They are the most interesting, contented, and happy people that can be conceived. The comfort, peace, strict morality, industry, and excessive cleanliness and neatness apparent about them, were really such as I was not prepared to, witness; their learning and attainments in general education and information are astonishing; the men and women are a fine race, and their manners of a really superior orderever smiling and joyous; but one mind and one wish seems to actuate them all. Crime appears to be unknown; and if there is really true happiness on earth, it is surely theirs. The island is romantic and beautiful; the soil of the richest description, yielding almost every fruit and vegetable. In short, it is a little paradise."

tion. Adams received them with hospitable kindness, and after the death of that patriarch, Mr. Nobbs took his place as preceptor to the children of Pitcairn. He became a

had spoken in praise of the exemplary conduct of his companions while on the island, answered: "Sir, I expect if one of our fellows was to misbehave himself here, we should not leave him alive."

Mr. Nobbs seems to understand pefectly the secret of this happy state of things. He doesn't trouble himself, indeed, like some of our verbalizing philosophers, about the composition of causes, or metaphysical distinctions between cause and occasion, or antecedent and condition, etc., but he goes nevertheless to the heart of the fact. A gentleman had asked Mr. Nobbs to account for such an absence of evil amongst the inhabitants of Pitcairn, in harmony with the current doctrine of human depravity.

"Because," he replied, "the children have no bad example before their eyes; the seed of evil is no doubt in them, as in all other human beings, but there is no encouragement from without to bring it to the surface. The Bible is their daily and hourly rule of life. If a dispute arise, for example, they act on the injunction, "Let not the sun go down upon your wrath." Again, the young people know they can marry when they are old enough, so one temptation to sin is removed. There are no differences of religious opinion amongst them. A bad word or an indecent jest are unknown upon the island-nor are intoxicating liquors ever seen."

In this respect, they are far wiser than (what are called) civilized countries. They allow the past to teach them. They do not depend merely upon education, or upon Christian principle, or upon selfgovernment, etc.; they avoid that which tends to corrupt all these. In such dread and abhorrence are strong drinks held at Pitcairn, that one of the first enactments of their little code of laws guards against their admission. Thus it runs:

"No person or persons shall be allowed to get spirits of any sort from any vessel. No intoxicating liquor whatever shall be allowed to be taken on shore, unless for medicinal purposes."

A Maine law is the protection of Pitcairn; the flaming sword that guards the gates of this Paradise of the Pacific.

For I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven.—Doc. and

THE DESERET WEEKLY.

UNWITTING WITNESSES.

VI.

According to the Book of Mormon the second race of people who settled upon the land of America were called Nephites. They left the city of Jerusalem B.C. 599, being the first year of the reign of Zedekiah, king of Israel.

The colony comprised Lehi, a patriarch of the lineage of Joseph, who was sold by his brethren; his wife and six sons-Laman (after whom the Lamanites were named), Lemuel, Sam, Nephi (after whom the Nephites were called), Jacob and Joseph. After this family left Jerusalem they sojourned in the wilderness for a considerable time, and while there they were joined by another Israelite named Ishmael, his wife, three sons, and five daughters. The father died before the colony started to cross the ocean, and the sons of Lehi took the daughters of Ishmael to wife. There was also a servant of Lehi, named Zoram, belonging also to Jerusalem, who joined the company in the desert, married one of Ishmael's daughters, and emigrated with the colonists. This colony constituted the original founders of the second race, and were the aborigines of the present Indian tribes of the New World; the people of Zarahemla having become absorbed into this race.

While Lehi's company tarried at different points on their route from Jerusalem to the place of embarkation, they employed the time, like the Jaredites before them, in gathering provisions, grain and seeds, ship-building and other necessary preparations.

The course they took was "nearly a south, southeast direction until they came to the 19th degree north latitude; then, nearly east of the Sea of Arabia; then they sailed in a southeast direction, and landed on the continent of America, in Chili, thirty degrees south latitude." See Compendium, page 289.

Upon their arrival the colonists commenced tilling the land, and sowing the grain they had brought with them, and were soon rewarded with abundant harvests. They found "beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of man. And we did find all manner of ore, both of gold, and of silver, and of copper." Book of Mormon, page 47.

The animals spoken of were imported into the country by the first colony. Book of Mormon, pages 572, 573 and 581.

Shortly after their settlement, and spreading over the face of the land. the Nephites discovered evidences of a former numerous race having previously occupied the country. This discovery, which was a surprise to the new settlers, was made by accident.

The first section settled by the colony of Mulek was called Zarahemla, which is supposed to have been north of the headwaters of the river Magdelena; its northern boundary being a few days' journey south of the Isthmus. About thirty years after the landing of the Zarahemla colony, Nephi had become a prominent leader, and thereby excited the envy and ill-will of his older brothers. In his record, Nephi declares that "their anger did increase against me, insomuch that they did seek to take away my life." Page 70. In consequence of this ill-will towards him, Nephi gathered together his family, and also Zoram and his family, and Sam, Jácob, and Joseph his brethren, and his sisters, their families, and as many others as would go, and departed into the wilderness to seek a home where they might dwell in peace.

The record says: "After we had journeyed for the space of many days, we did pitch our tents. And my people wanted that we should call the name of this place Nephi. And all those who were with me did take upon them to call themselves the people of Nephi."

"This land of Nephi is supposed," says Prof. O. Pratt, "to be in or near Ecuador." This was the first important division of Lehi's colony, and these factions were never again united.

Jacob, the brother of Nephi says:

"And it came to pass that Nephi died. Now, the people which were died. Now, the people which were not Lamanites, were Nephites; nevertheless, they were called Ne-phites, Jacobites, Josephites, Zoram-ites, Lamanites, Lemuelites, and Ishmaelites. But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Laman-ites that seek to destroy the people ites that seek to destroy the people of Nephi; and those who are friend-ly to Nephi, I shall call Nephites, according to the kings." Page 129. reigns of the

We find that the colony had spread now over a large area of the ruins and relics of just such country. After landing on the peoples, such customs, and such Chilian coast, they worked northward, toward the Isthmus. The records register. Nephites had dwelt in the land of Nephi for nearly 400 years, tracts "covered with large bodies of

during which time they had many wars with the Lamanites; "and the more wicked part of the Nephites were destroyed." Mosiah, one of their prophets, was warned of the Lord to flee out of the land of Nephi; and as many as were desirous to escape the awful turmoil and bloodshed, were invited to accompany him into the wilderness. In their wanderings northward they came to the section of country called Zarahemla.

"Behold it came to pass that Mosiah discovered that the people of Zarahemla came out from Jerusalem, at the time that Zedekiah, king of Judah, was carried away captive into Babylon." Page 156.

There is little known of this small colony that left Jerusalem eleven years after Lehi. Their present leader was Zarahemla, after whom the country was named. Their forefathers journeyed in the wilderness. crossed the great waters, and had dwelt in the land for nearly four centuries, when Mosiah discovered them. They had brought no records with them, and, probably, had kept none, as their language had become corrupted. And after Mosiah had been appointed their king, they were taught the language of the Nephites; and then Zarahemla gave a genealogy of his fathers, "according to his memory." Whatever their religion might have been when they arrived, they now "denied the being of their Creator."

These were the people whom Coriantumr fell in with after the complete annihilation of his people, and with whom he dwelt "for the space of nine moons." It is probable that Coriantumr died and was buried at the end of that time; for it had been prophesied that if he would not repent, the whole of his people and also his household should be destroyed; "and he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by nd every soul should be them: destroyed save it were Coriantumr." Book of Mormon, page 602

The people continued to spread both north and south, and from the incidental discription of the localities they settled it is easy to recognize their agreement with the localities in which have been discovered events as the Book of Mormon

In North America they occupied

water." Page 385. "And they did travel to an exceeding great distance, insomuch that they came to large bodies of water and many rivers. Yea and even they did spread forth into all parts of the land." Page 433. "And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south (Atlantic, south of Cape Horn) to the sea north (Arctic, north of North America), from the sea west (Pacific) to the sea east (Atlantic). Page 484.

They not only traveled by land, but they also used ships in their migrating.

"And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built an exceeding large ship on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward (North America).

"And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward. And in the thirty and eighth year this man built other ships. And the first ship did return, and many more people did enter into it." Page 427.

The lands first inhabited by the Nephites as permanent settlements were near the Isthmus of Panama. This locality is often referred to as "a narrow neck of land." From thence they spread into all parts along the coasts and also inland. The river Sidon, which "ran by the land Zarahemla," has been recognized by Prof. Pratt, as the Magdalena.

Frequent mention is made also of their location in the vicinity of rivers, and large bodies of water, forming another identification of analogies between the geography of the country and the record. Alma 1: 29; etc.

In their southern settlements they would meet with the copious hydrography of the Andes in Chili and Peru. The great rivers Amazon, Orinoco, and Rio de la Plata alone, with their numerous tributaries would be sufficient to justify the reference as to rivers; while the large bodies of water referred to by Alma as being met with on the North American coast will be explained by the great gulfs, bays and arms of the Pacific which indent it. Mormon, when he spake of "A land of many waters, rivers,, and fount-

present State of New York-"the indelible marks, both of their great land of Cumorah"-one of the most noted localities for lakes, rivers, waterfalls, etc.

The cities of Zarahemla and Nephi were capitals of the countries bearing, respectively, these names. Pages 375, 495. "And the land of Nephi did run in a straight course from the east sea to the west." Page 383. These cities were about twenty-two day's journey apart. See note t, page 218. A good part of this space was a desert; the scene of numerous sanguinary conflicts, and other events of great interest and historical importance.

South America was called Lehi; because Lehi landed there. North America was called Mulek, because that was the country he first landed upon. Page 445. Mulek was an ancestor of Zarahemla, and probably the founder of that numerous people; for we read:

"The land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north and Lehi into the land south." Page 445.

Another section of country north of the Isthmus, occupied by the Nephites, was called Desolation. Page 582, note h. A large city of that name was its capital. Page 553, verses 5, 7. This is the locality where the people of Zarahemla discovered the ruins and remains of the extinct Jarelites. Page 803, verse 30. It was also the place where the Mulek colony, afterwards called the people of Zarahemla, first landed.

The Nephites took advantage of their position on this narrow neck of land, by spreading out, from the east sea to the west, and fortifying the passes; thereby preventing their mortal enemies, the Lamanites, from penetrating into the country northward.

Thus in the races which are declared by the Book of Mormon writers to have inhabited the western coast of America, in the earliest and subsequent periods, we discover those characteristics, circumstances, and doings, whose signs and mementoes still remain upon the face of the land. We are told of races, sufficiently mixed, to account for the strange variety and incongruity of the remains; and at the same time, so distinct in their origin and peculiar nationalities as to be easily separated, and their derivation assigned.

Thus, the Jaredites, the most anains" (page 560) referred to the presence by the most perfect and were first provided for.

antiquity, and of their oriental derivation.

Then the presence of more modern peoples is incontestably established. The inspired records declare they were Israelites, from Jerusalem. A thousand signs and symbols remain upon the face of the land, and exist in collections of scientific and archæological curiosities, proving the registers to be true.

The only people inhabiting those regions now, and whose history has been written, are the Incas; and their history dates no further back than the incursion and conquest by the Spanish, in the early part of the 16th century. Nothing has been written of their ancestors; and all that is known relating to pre-Incarial times is derived from the outrageously fabulous traditions of the Indians.

The social economy and national government of the Incas, or ancient Peruvians, was decidedly theocratic and Mosaic in character. This is clear, by their uniting under one and the same head, both their secular and religious affairs. The Inca -the representative of the Deity, or sun, as the name implies-was at the head of the Prieshthood, and presided at all the principal religious festivals. He made laws for the social government of his subjects, and imposed taxes; he was the source of all dignity, authority and power. Great respect was shown for heirs, and ancestral branches of the royal line; all of whom shared, with the ruling monarch, the sacred name of Inca. Blasphemy against the sun was punished with death; as were also theft, adultery and murder.

The empire was divided, like the tribes of Israel, into equal divisions and subdivisons. First, into four grand divisions; then into departments of 10,000 inhabitants; then into various numbers, the least of which was ten. The revenue and apportionment of the land was decidedly Israelitish. There was no money used among them. They were a race of workers; but they wrought as the members of one family.

The soil was divided among the people; the apportionment being regulated according to the numbers in the family. The division was revised every year. The territory was separated into three parts, and was cultivated by the common people. Religion, or the sun, embracing the costly ceremonial, and a cient settlers, have attested their numerous and illustrious Priesthood, The products of the second division were devoted to the support of the royal household, and defraying the expenses of the government; and the people, at so much per head, divided the third portion.

The territory devoted to the support of religion, was the first to be cultivated; that belonging to the people next; and, lastly, that belonging to the Inca. The whole population turned out at the same time to labor on the monarch's share of land.

The manufactures of the country, and the working of the mines, were managed upon the same co-operative principle. The labors of the people were light, and pleasantly diversified with frequent holidays and festivals. The monarch was loved and revered by his people, and it was considered by them, a pleasure to serve him. In such an organization, and with subjects of such a temper, we discover the secret of the influence which those ancient rulers wielded. The Incas could direct the energies of the whole people as they chose; and it was thus that they were able to construct those gigantic works which modern ingenuity, even with the assistance of European machinery, cannot excel.

J. H. KELSON. [To be continued.]

IN PALESTINE.

We are in receipt of a letter from Elder F. F. Hintze, who writes from Haifa, Palestine, December Portions of his letter. 22. 1888. which are of general interest to the Saints, are given herewith: "I arrived here two days ago. My trip has extended much further than I contemplated; but I now look back upon my labors with much satisfaction, for thousands have received more or less testimony, and a great interest is manifested in many places. At Marash and at Ainteb the people flocked around me by scores, and from early morning till late in the evening asked questions concerning the Gospel. I have visited twelve cities on my trip, and have remained from one to two weeks in each of a majority of them. In Sivas, however, I remained a month, and there the greater part of the work has been done. This was effected greatly through the instrumentality of Brother Shahabian, who providentially came to Constantinople about eighteen months ago. While in that city he heard testimony, and returning and natural increase, such portion my

straightway he sowed the Gospel seeds, and they have borne good fruit. Of course in my hurried trip I could not expect to reap much; yet I have the satisfaction of knowing that my testimony has been believed. At Ainteb two persons demanded baptism, but I advised them to wait until my return in the Many are investigating. spring. We need more missionaries. Elders Sjodahl and Locander shall be very welcome, both by the Saints and our friends here; and of the latter we have many. I first met Brother Sjodahl a little more than two and one-half years ago, in Christiania, Norway, and there bore my testimony to him, and now he comes to be my fellow-laborer. Is not that a blessing? I rejoice exceedingly at the prospect of meeting him. * The Saints feel well. * A Russian lady has been ¥ baptized, and she is filled with a desire to labor in Jerusalem, and for her countrymen especially. Thousands of Russians visit that city yearly, and many of them, she says, are really honest, but are woefully × I have had blinded. some rough times, and have encountered dangers; but God has borne me up, and brought me in safety to this sacred land. ¥ We need a good, faithful man--8 native-to translate, for we, being foreigners, can scarcely do it properly. I am not master of the language yet, though I speak it quite fluently. I think, however, that we have found the man we need. He is a teacher in one of the colleges, and is investigating, and I hope the Lord will bring him into His fold, that he may be an instrument to bring the Gospel to this people."-Millennial Star.

THE OMNIBUS BILLS.

IT is understood to be the present intention of Chairman Springer, of the House Committee on Territories, to secure the admission of all the Territories except that of the Indians, Alaska and of course the District of Columbia. This is sweeping, and yet that it would be right is beyond question. Those who contend to the contrary perhaps do not stop long enough to consider the question in its entirety. When we had a frontier to pass which was to be immersed in a measurably barren wilderness, it was of course proper that the only recognition extended by the government be that of an owner until, by the process of immigration

of the public domain contained enough of civilization and civilized people to entitle it to recognition as a commonwealth. When condition was reached, this the conferring of political independence was to be a matter of course, and the action of Congress and the Executive somewhat a formality; statehood was not to be grudgingly handed out as a great favor, but to be placed within easy reach of the dependencies which were in a position to entitle them to it. With the continued growth of the country has come the obliteration of the frontier, the homogeneousness of the people and conditions, and the comlete change of meaning of the word Territory, as applied to a political The division. only condition thereafter which could be imposed with justice would be sufficient population and resources to enable the commonwealth to live within and of itself. In all these respects the Territories of the United States are equal to the situation, and as all are desirous of emerging from the condition of dependence, which is anti-American and unprogressive, to that of independence in all things, which is the correct theory and practice on this soil, the passage of all of Mr. Springer's measures looking to that end would seem to be proper, timely and just.

Looking, perhaps, more to selfish ends than with a desire to foster the best interests of the nation as a whole, Congress has seen fit to regulate the number of members in either house and to make it impossible for it to be increased except as may be provided by law. Under that regulation, a Territory must have 151,000 inhabitants, or thereabout, before its application for membership in the national household can be entertained. This is the basis of representation in Congress, but why should it be made to apply to new States in this day and age of precocity, when communities of a tithe of that number contain as much of wealth and enterprise, if not of learning, as the full quota did fifty years ago? And besides, no such limitation was fixed then; not one of the Territories admitted up to the time of Nebraska being taken into the Union contained more than half that number, if even so much; and now, with all the advantages favoring limited numbers in our vast communities, they are proscribed by being required to have as many people as a long-settled Congressional district before being

201

listened to. This is all wrong, because contrary not only to the spirit of our institutions but also to the march of progress and the genius of civilization holding full sway in all the Territories named.

If a State can maintain its statehood with 50,000 people, Territories with twice that number should in all justice be given a chance to try. Nevada has not many if it has any more than that, and we question seriously if it has ever had as many as the most thinly populated Territory in the list. We do not subscribe to the practice of snubbing and pecking at our nearest neighbor because of ite inferiority in most respects; but whatever is proper for it should certainly be proper for its surroundings. more particularly when their superiorability to maintain the dignity and meet the expense of sovereignty is considered. And yet at the Presidential election which occurred on Monday, January 21, Nevada cast three votes for President and Vice-President, and they will be counted the same as though they came from a constituency of half a million, while Dakota, which represents the latter condition, was deprived of the former; so were Washington, Montana and New Mexico, against whom not even the excuse of want of population exists, each having fully if not more than the amount required for a Congressional district and being amply equipped in every other respect. And if these are to be given their rights, which seems an imminent probability, why not go on and let Idaho's 100,000, Wyoming's 100,000 and Arizona's 75,000 or more have each as much to say in the next Presidential election as Nevada's 50,000 will have? And prior to that, let them each have as much to say and do on the floor of the Senate and in the House of Representatives. This would be justice of the evenhanded kind.

Whatever measure of continued injustice, undemocratic rule and unrepresentative government may prevail in our own Territory-better prepared as it is than any of its neighbors for the boon of political autonomy-we hope and desire that they at least may be disenthralled. Let them take the places to which they are entitled, and if we then have to occupy the anomalous as well as conspicuous position of being the only competent commonwealth held under the yoke, so be it. If

BAYARD'S ATTITUDE.

IT SEEMS that the only fault that can properly be found with Secretary Bayerd is, that he is too eminently conservative, and thus fails to keep pace with the sentiment of the country. On great occasions particularly, when action would be fraught with grave consequences, he prefers to "make haste slowly." This method of procedure, especially at a time like the present, makes his countrymen impatient; they want things done at once, or an announcement that they are not to be done. This is beyond question the more American disposition of the two, but it is not a settled fact that precipitancy, as a rule, even in the face of repeated wrongs, is a safer or wiser plan than a careful survey of the field.

Mr. Bayard 18, of course, aware that his inaction and alleged irresolution are causing marked discontent, and that this increases by not being regarded; in fact, he has recently spoken on the subject and given some expression of his feelings. "I would like the gentlemen who have been criticising everything done by the State Department," he says, "to show one instance in which I have broken the law or permitted it to be violated. I do not know such an instance. There has been a great deal of misrepresentation, and in time my countrymen will see that the State Department has done everything that could be done. I have yet to learn that any American has been injured, or their rights, as defined by law and treaty, taken away. Our policy has been fixed and steady in the preservation of American rights." These statements are sufficiently dignified and defensive to characterize the high source from whence they came; but they will awake no friendly echo of response among the masses of the people, the majority of whom, we take it, will be disposed to say that the latter portion of his language is unsupported by the facts in the case, and that these must have been as well known at the State Department as elsewhere.

According to a strict construction of the international code, the conclusion seems irresistible that Germany's recent, if not her former, actions at Samoa constitute a distinct and unequivocal casus belki. The arrogant assumption of authority, the unjustifiable alliance with there is not enough of justice to go the rebel King Tamasese, the unall around, let it go as far as it will. provoked hostilities toward Mataa- and Cov.

fa's followers, the deposition and banishment of Malietoa-all these, with the United States' interest in and on the islands fully equal to Germany's and with a pledge on our part existing that no interference from any foreign power should be allowed, surely amount to sufficient provocation; and the burning of Americans' houses, the insult offered to and destruction of the Stars and Stripes, the numerous outrages upon our individual citizens, the unwarranted search of an American vessel, and finally the taking control of the islands and everything on them, if not in themselves a declaration of war are at least a bid of defiance, whose meaning need not be misunderstood by anyone.

In contradistinction with the head of the Cabinet's policy, stands the action of Secretary Whitney, of the Navy Department. This officer has gone to the extreme limit of his authority and seems to regret that he is held in check. The fact that his method strikes the popular chord and Secretary Bayard has to defend himself, tells the whole story.

POISONED BY TOBACCO.

A CASE of poisoning by nicotine occurred some time ago in Paris. The victim, a man in the prime of life, had been cleaning his pipe with a clasp-knife; with this he accidentally cut one of his fingers, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful and became much swollen; the inflammation rapidly spread to the arm and to the shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself. explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was understood, and the doctors decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.

Behold, this is my doctrine: whosoever repenteth and cometh unto me, the same is my church.-Doc.

THE DESERET WEEKLY.

The Deseret Weekly. PUBLISHED BY THE DESERET NEWS COMPANY, SALT LAKE OITY, UTAH.

SUBSCRIPTION PRIOR: Per Year, of Fifty-two Numbers, \$2.50. Per Volume, of Twenty-six Numbers, 1.50- IN ADVANCE.	
CHARLES W. PENROSE, EDITO	R
Saturday, - February 9, 188	9.

FORCED PROMINENCE.

THE position of the community of Latter-day Saints is one of the chief wonders of the age. They are comparatively small in point of numbers-a mere handful-and in some degree isolated. Thev claim to have a mission involving the publication of a message to the whole world. They are being aided in the attainment of that important duty to a marvelous extent by the conspicuous position into which they are forced by those who seek to crush them. Their name is known in every nook and corner of the civilized world.

Were it not for the opposition they have to meet the Saints never could become so famous as they are. The report of them has been carried to the ends of the earth, so that in whatever part of the globe an Elder of the Church appears, he immediately becomes an object of interest. That the body of people whose views he represents have been scandalized. and the opinions entertained concerning them are false, does not alter the fact of the way having been prepared that he may not be treated with indifference, which is less preferable than opposition. The very obstacles that confront him, in the form of prejudicial views, wake up his energies, as they give him work in removing the rubbish from the minds of the people, that the ground may be cleared preparatory to laying a foundation of truth.

Doubtless our readers have remarked the manner in which the Saints have been thrust into prominence of late, and the showing has in this phase of the process of pushing forward been greatly in their The operation of giving favor. them wide publicity has blazed out at several points simultaneously. There have been the arguments presented before the House Committee on Territories, at Washington. Reports of the statements made by both sides have flashed over the wires. While those of the representatives of the majority of the people of and Cov.

Utah have carried with them the force which truth invariably conveys, the averments of the opposition have been, generally speaking, incorrect on their face, and many of them were highly tinctured with the color of absurdity mixed with malice. One of the chief ingredients favorable to the majority has been the disgraceful spectacle of a grip-sack governor leaving his post of duty to lobby against the majority of the people, and in favor of his own official interests. His position is humiliating and against even the most ordinary instincts of good breeding, to say nothing of what he owes to the people and the dignity of his office.

As if to make Utah and the "Mormons" still more conspicuous, and turn toward them the eyes of multitudes, the Church suit was presented in the Supreme Court simultaneously with the arguments in relation to Statehood before the House committee. So far as the presentation reached the public through the press, the fact was made clear enough that the suit. from the inception of the statute, was simply and succinctly, as appropriately expressed recently by Judge Zane-the taking of "a large amount of money from a church," the taker having not the remotest right in the premises.

Then look at the local squabbles over the spoils! What a spectacle was here presented! The receiver and his attorneys charged by ex-Chief Justice Zane with fraud, corruption, and unprofessional conduct, his withdrawal from the investigation of the conduct of which he alleges them to be guilty, and the manner of his retreat. The document in which he signified his intention not to proceed electrified the court. By means of it he appeared to take the Supreme Court of Utah by the nape of the neck and dash its nose squarely against the snubbing post. It was a documentary bombshell, and seemed to cause as powerful a sensation as if it had been one made of real explosives, and had burst directly under the bench.

And so the work of spreading the fame of the Saints goes on, and there does not appear to be any immediate stopping-place. It will all result in good in the end to those who stand upon an honest basis.

Therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.—*Doc. and Cov.*

A NEW DESTROYER.

As AN offset to the heavier and stauncher war ships of the great European powers, it is claimed by those who ought to know in the United States that the new dynamite cruiser Vesuvius fills the bill exactly. It does not and cannot represent the "slugging" which the bigger and stronger vessels resort to in a fight, but is to make a specialty of running, dodging and getting in blows on the sly from a distance. In fact, it is a marvel in point of speed, making within a fraction of twentyfive miles an hour under full headway, or as much as the average express train, while a man-of-war with eighteen inches thickness of chilled steel encasing it all around cannot do more than half as well.

This great advantage being demonstrated and conceded, the next questions are as to accuracy of aim and destructiveness of the missile when properly placed. To solve these, experiments were recently made which, it is claimed, gave perfect satisfaction. A projectile containing 150 pounds of gelatine and dynamite was discharged from one of the pneumatic guns, and after a bowed flight of over a mile, in which the missile "wobbled" considerably because of having been loosely adjusted in the gun, it struck the water point foremost, as was intended, and in a moment exploded, throwing up a column of water to the height of 100 feet. Few vessels could long endure, if at all, such terrific shocks as that; but it should be remembered that that was a light charge, the maximum amount of gelatine, dynamite or other explosive which the shells can contain and the guns project and deliver at that distance being 600 pounds - enough to destroy the strongest ironclad that floats. In every instance, the shells went just far enough beneath the surface to accomplish the greatest results, this being an arrangement that is very ingeniously devised; the outer coating of the tubing, which is of brass, contains holes through which the salt water runs as soon as the shell is submerged, and when it is thus filled the action of the fluid is such as to produce the necessary concussion, and the explosion takes place. This is within twenty seconds of the time it strikes the water. But if it should strike the vessel marked for destruction, that would exploie it also, and the result, while not so completely disastrous as though the projectile were underneath,

DESERET THE WEEKLY.

would have the effect of tearing away for a considerable radius all the portion of the ship where it struck, and the stronger it was built the greater would be the probable destruction.

As previously suggested, the guns are pneumatic, that is, the propulsive power is compressed air. Of course gunpowder could not be used; that would undoubtedly cause all the destruction at the wrong end of the missile's journey. The air is kept in a "tank," where it is forced by machinery, and is thus imparted to the guns, of which there are three on the Vesuvius. All things considered, it is certainly a dangerous piece of workmanship, and if its kind can be reproduced as rapidly as desired, as was the case with the monitors during the rebellion, we might again astonish the world by overcoming the ly solicitude manifested toward Goliaths of the sea with our smaller and more efficient Davids.

All this suggests the question as to why, if the Vesuvius style of craft is superior and handier than the bulky and cumbersome ironclads, the other nations should not adopt them too. There is no such thing as an international patent, and if there were, the condition of beligerency between us and another power would obliterate it so far as the latter was concerned. And if this should be done, it would then be a question of which could destroy the other first and fastest-exactly as it is now. In point of fact, the gun that was experimented with the other day, was for the Italian government, being designed for the protection of Spezzia, though of course it is the same pattern as those of the Vesuvius.

MOTHERLY IDAHOANS.

WHEN the more consistent and loyal portion of the population of Utah-the "Mormons"-have protested against the clamors of the "active politicians" of the minority for special legislation for Utah, their objections have been met with the stale and unrepublican statement that Territories are mere wards of the government. Congress has a right to pass any laws regarding them it may think fit, and it is for the people of the Territories to take the medicine as a small child takes treacle and brimstone from the hand of its maternal parent in spring time. For any portion of the people of a Territory to mildly insist that the prescription is contrary to a republican constitution has been would accept.

characterized as an uprising against the parental authority of the Federal government, and the mutineers have been denounced as worthy of being laid over the national knee and roundly spanked for claiming they had any rights in the premises worthy of the smallest degree of consideration. Of course, outside of Utah this insane theory has not been advanced, to say nothing about insisted on. But such has been the run of anti-"Mormon" logic when the majority of this Territory have objected to being politically stripped and legally robbed.

It appears now, on the surface of things, that a change of guardianship-of an immediate characterfor Utah is gradually taking place. Surely this will be admitted when consideration is given to the mother-Utah by the "active politicians" in the Territory of Idaho on the north of us. This anxiety is not diminished by the fact that the birth of the daughter occurred many years before the mother saw the light of dav.

As notoriously understood, not long since the Legislature of Idaho formulated a prescription for Utah in the shape of a legislative The object commission. was to reduce to attenuation the already limited political avordupois of this unfortunate Territory. The prescription paper was forwarded to the shop of the chief national apothecary, but it is questionable whether that drug store carries the ingredients it calls for. If not, it may be necessary to import them from Russia, where the tincture of despotism is said to exist in large quantities. It is feared, however, from the way things are drifting, that the stock over there is likely to undergo a severe drain by exportation to this country, unless the Chamber of Commerce should take immediate steps to start a home factory for its production in immense quantities. Should a company be organized and incorporated for this purpose we modestly suggest the name of Caleb W. West for president, while it would, in view of his labors in the direction of making the article palatable to the American taste, be due to Moccasin McBride to invest him with the secretaryship. We would not by any means advise that he be made treasurer. He once held a position of trust and emolument in the government assay office in Boise City, Idaho. Perhaps Mr. Baskin

We have diverged from the main thread-the solicitude of the "active politicians" of Idaho for Utah. This sentiment has found expression in a later formation than the legislative commission memorial. A petition has been widely circulated in Boise by that class, asking that P. Edward Connor be appointed United States Marshal for Utah. Now, although it is understood that Patrick E. hails from the same part of America as Mr. Lannan - the County Down-he may be said at least to belong more to Utah than to Idaho. Therefore this petition business is measurably a striking illus. tration of the saying, "A prophet hath honor save in his own country." It is doubtful if the "active politicians" here would be found rushing around obtaining signatures to such a petition. They might be more than willing that he should be accorded the U.S. Marshalship for Idaho, but not very likely that they should desire him to occupy that office for Utah.

But the chief point of this writing is to show the insane solicitude existing in a certain class of people in Idaho for this Territory. The thankfulness of the people of Utah should be commensurate with the nature and intensity of this fanatical and idiotic anxiety.

DIGNITY AND TONE.

A DAY or two since we made some comments upon a published statement of J. R. McBride. He said: "I pover took much stock in the Church case, but Jenks's argument was such that I have no doubt of the regult."

We held that such an announcement was equal to saying: "I never took any stock in the Church case because it is illegal and wrong." The anti-Mormon paper, in which Mr. McBride's language first appeared, excepts to our construction, and says he meant: "I was fully satisfied of the perfect legality of the proceeding, and I have no doubt what the decision of the Supreme Court will be." It is asserted that Mr. McBride and his associate lobbyists and "active politicians," Baskin and West, did not favor that portion of the Edmunds-Tucker bill which escheats the property of the Church, "not because it was illegal or unjust, but because it would lower the dignity and very probably, in many quarters, cause a misapprehension of our motives here."

If that is not distilled richness,

THE DESERET WEEKLY.

position is taken that something that is "perfectly legal and right" would lower the dignity and cause a misapprehension of the motives of the rule or ruin clique who insist on retarding the progress of this Territory. It can be admitted that anything that is "legal and right" would conflict with the genius of the "active politicians" of Utah, but that anything would lower the dignity or tone of their motives is another thing. The whole business is given away in the explanation, which is unwittingly a confession. It says, substantially: 'It is all right to rob the 'Mormons,' but we don't wish to be suspected of having a hand in it." As a matter of fact, after having produced the robbing process, those who brought it about are anxious to cover up their tracks because the steal is not popular. Such is the motive, the tone of which should not be low. ered or its dignity impaired. If there is a method by which such motives could be placed a notch lower in the scale of tone and dignity it is, like perpetual motion, still undiscovered. It is not often that people are afraid that the dignity of their motives will be detrimentally affected by something "perfectly legal and right," but the average anti-"Mormon" political crusader is a singular being. He has many tender and susceptible spots.

DECLINES PREFERMENT.

SENATOR ALLISON has definitely and positively declined the position of Secretary of the Treasury in President Harrison's Cabinet; so says a telegram. Those two gentlemen spent the greater part of last Sunday together, and at the conclusion of the protracted interview the word went out to the country that Allison had been tendered and accepted the place. And the country was right well pleased at the announcement, too. Even the Democrate joined, to some extent, in the glød refrain, and were apparently pleased that the Iowa man was to be one of the Executive's advisers under the new order of things. There were several reasons for this; one, but not the chief one, is, that it is rarely that a Cabinet member is chosen from so far west, and it is high time the most promising part of the country was becoming also the most prominent; another is that the Senator is a man of great experience and rare ability; and the rest upon. He is conspicuous, hav- divisions. To carry the comparison

what could be so designated? The principal one is that his hands are entirely clean and his record as a statesman is clear. There is a demand for uprightness and honesty in political circles just now-perhaps because of the fact that long-continued extremes produce their oppositesand the man from Iowa was looked upon as a fitting representative of the higher order of things, whose choice was a most felicitous stroke of policy upon the part of the new President.

All this goes for naught now. Allison will have none of it, and the Cabinet status falls back to three members; instead of a majority selected, it is a majority to be selected. Of course there is plenty of timber left out of which to construct a serviceable and competent bureau of advisers; it would be a great calamity were it otherwise. Even in Iowa, or further west, it is not to be supposed that the man who was chosen exhausted the list of eligible Republicans - and more than this, in addition to ability and honesty, a man could doubtless easily be found who has the element which Allison lacks-that of willingness to act. All these are minor considerations; the perplexing part of the situation is to find one who not only has the qualifications enumerated, but would give such general satisfaction. This is the hard part of it indeed, and it is made all the harder by the fact that it was successful as it stood.

The next question is as to why the gentleman declined the promotion. The Secretaryship of the Treasury is the second place in the Cabinet in point of grade, and is equal to the first in point of importance and responsibility. То refuse to take it, and that, too, at a time when distinction and honors are to be gained by a satisfactory settlement of the vexed silver question, is a mystery to all but the initiated. It is not because he prefers the animation and intellectual vigor of the senatorial forum to the quiet and continuous routine of the business desk, though this to some would be sufficient, nothwithstanding the higher calling and \$3,000 per annum difference in salary in favor of the Treasuryship; no, it has no relation to that. It is because the Senator has powerful, influential and long-headed friends in considerable number, men who are also greatly in love with Iowa and want to see the next President come from that State. In Mr.Allison they find the very man for their ambitions to

ing received a large vote for the nomination in the last convention; he is able, as is abundantly shown; he is one, of the few against whom nothing can be said except that he is a Republican; he is neither too old nor too young; and he is quite willing. To place him in the Cabinet would be to take him out of the field of activity which he at present occupies and will occupy as long as he desires, and virtually place him on the shelf. He is daily heard from in the Senate, when his voice in all the debates is never silent nor dees it ever have an uncertain sound, whereas, in the socretaryship, he would be politically deaf and dumb. His friends know this, and they announced weeks before Allison went to Indianapolis that the Cabinet was not to be thought of, not even if he could have the Premiership. There was no resisting such a pressure, especially when the object aimed at was personally not distasteful; and so the Senator retains his toga, preferring to remain in the hands of his friends and thus in the line of the Presidential succession, to the drudgery of the ministry with perhaps obscurity following it.

AN IMPORTANT POINT.

A CLEAR and apparently invulnerable point has been elucidated in the motion before the Territorial Supreme Court for a rehearing of the Ogden election case. The court practically adopted as well as affirmed the decision of Judge Henderson in the court below. It was to the effect, as we understand it, that the new law in relation to incorporated cities, etc., did not give authority to city councils to provide for elections from wards, "and therefore the city council had no power to provide for registration and voting in wards." It appears that the court was right so far as related to the new law, which does not confer the authority to elect from wards. It seemed to be overlooked, however, that the conferring of authority to register and vote in wards would have been superfluous, as it was already in possession of the Ogden city council. The election law of 1878, which was practically adopted by Federal legislation, gives the municipal councils this power. For instance, the statute last named gives authority for the council to provide for registration proceedings in Salt Lake City, in which registration and voting are conducted in ward

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204

further, the charters of Salt Lake and Ogden are identical, being, in that respect, couched in precisely the same language. If the one municipality has power to conduct registration by wards the other has, and vice versa.

It is clear that the court erred by an oversight-omitting to refer to statutes that existed previous to the one on which the decision was based and which are still in force. Under these circumstances it appears probable that the motion for a rehearing will be granted, it being presumed that the court will seek to do justice in the matter.

THE CABINET.

A PORTION at least and sometimes all of an incoming President's Cabinet are known of so near the time of their taking their places as now. It was, therefore, with no feelings of surprise that we read in a dispatch a few days ago that four of President-elect Harrison's confidential and official advisers had been chosen, and that the announcement was authoritative. They are. James G. Blaine for Secretary of State, William B. Allison for Secretary of the Treasury, Russell A. Alger for Secretary of War, and John Wanamaker for Postmaster-General. There are still three positions to fill-the Attorney-Generalship and the portfolios of the Interior and Navy. Perhaps we will not be informed as to whom places wil] fall these upon until they are all officially announced after the inauguration: but it seems pretty well settled that New York is to have one of them, California one and the South one. As there are at least half a dozen aspirants, with considerable of a followlowing in each of those sections, it is impossible to single out the right men. The great conjecture, however, as to whether Mr. Blaine would or not be in the Cabinet being apparently at rest, we can all afford to restrain our curiosity until the official promulgation reaches us; it is only four weeks off.

THE "STANDARD" SUITS.

THE proceedings at Ogden in the criminal libel suit of J. R. Middlemiss vs. F. J. Cannon, editor of the Ogden Standard, according to the published account of them, were decidedly unique. The case is based on the publication in the Standard of what the complaining witness alleges to be an er- as we may. It, however, lacks the age. But were we to report in line

adduced at a trial of Middlemiss before a Justice of the Peace in Emery | it is impracticable. To mass the ma-County, on a charge of disturbing jority (the laborers) so that the the peace.

The position of Mr. Cannon in declining to leave the custody of the officer on his own recognizance, and his subsequent declination to give security for his appearance, was significant. It meant plainly that in case he was imprisoned he proposed to assume an offensive attitude. Commissioner Cross probably saw the point and declined to order Mr. Cannon's detention. His failure to insist upon his being kept in custody on his refusal either to enter into a personal recognizance or give security, tends to show that the court was not pickled in the idea that the prosecution had a very strong case.

This is the second proceeding in the same line planted by Mr. Middlemiss. The first was a suit for damages against the Standard for the publication, in a condensed form, of the allegations embodied in the complaint filed in the Emery County case against Middlemiss. As to what he expected to gain by a suit founded on such a basis is not very clear.

It is not American to strain points to plant suits against the press. Neither does a man make anything by adopting the role of an Ishmaelite in that respect.

A NEW COMBINATION.

IMPORTANT movement is AN announced by recent dispatches. Of course it has reference to the many-sided and apparently interminable effort of laboring men to effect a consolidated organization looking to world-wide action in concert. The new method is for laborers of all shades of opinion, from the desolating Anarchist and torch-bearing Communist to the cultivated and law-respecting agitator, to meet in conference during the time of the Exposition at Paris this year, and agree upon plans whereby the design previously spoken of may be carried out.

This would be a monstrous organization if it could be effected in accordance with the design. The workingmen of the earth, comprising nine-tenths of the adult male population, all joined together with the expectation of securing the greatest good to each member through the concurrent action of all, is a sweeping sort of project view it

roneous statement of the evidence one great essential that all inferior organizations of the same kind lackminority (the employers) may be deprived of present power and the relations between them adjusted to the scale of common consent and mutual agreement, has always been the dream of that portion of the workers who do the least work, but there is "nothing in it" at present. Labor, not more surely than water, finds its level. Everything exists in grades, and to attempt to place a lower condition higher than innate merit warrants will only result successfully while the pressure is applied, and a pressure of any kind cannot last long.

> We suspect the Paris move ment has its origin in Paris. There are more people in that otherwise attractive city who would rather commit an act of incendiarism for bread than work for it, than anywhere else in the world. It is the hotbed of communism disguised in a variety of ways-intransigeants, internationalists, world's congressmen, agitators, etc.; and intelligent workingmen elsewhere would act wisely to steer clear.

THE PROPOSED REPORT.

THOSE who desire to see justice done to Utah would probably not be surprised at the limber-backed action of the committee on Territories. They would probably, however, be inspired with no small degree of disgust. This is generally the sentiment with which a position that is neither hot nor cold is regarded. The apology for not re-, porting favorably on the question of the admission of this Territory to statehood is the thinnest kind of a subterfuge. The action has the full force and effect of an adverse report. In all probability the committee preferred a method having the appearance on its face of letting the people of Utah down easily. The easy process, however, is a weak one and is not preferable to that of being let down with more directness. The latter process has, at least, the merit of straightforwardness which the other lacks.

Under the pretension of the want of sufficient time is the fact that the committee did not have the courage to stand by its convictions. It might just as well have said, "We recognize the justice of Utah's claims for admission, and consider it wrong to keep it longer in territorial vassal-



with this position, we would probably have to meet with bitter prejudice inside and out of Congress. This would act injuriously upon our political interests, which, in our estimation, stand first, our duty to an honest and deserving people being but a secondary consideration." An out and out adverse report would not have been less acceptable than the one it has been proposed to make.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Feb. 3, 1889, commencing at 2 p. m., High Councilor Elias Morris, pre-siding.

The choir and congregation sang: Great God, attend while Zion sings

The joy that from Thy presence springs. Prayer by Bishop Samuel A. Woolley.

The choir sang:

Ye children of our God,

Ye Saints of latter days.

The Priesthood of the Eighteenth Ward officiated in the administra-tion of the Sacrament.

ELDER JAMES E. TALMAGE

was called to address the congregation. He said we have assembled ourselves today to deal with the things of God. The Saints are de-nominated a peculiar people. The many peculiarities which distinguish them are proper to a superstant many peculiarities which distinguish them are perhaps too numerous to mention, yet they are all included in the question, "What do we mean when we say we come together to deal with the things of God?" It is true that all Christian denomina-tions acknowledge the almighty power of God. The Saints believe that all things pertaining to their welfare are Godlike. When we have met in prayer we feel an influence of peace, a sensation of sincerity of peace, a sensation of sincerity that is Godlike. If we were governed in life by the feeling we ex-perience here, very few would be lost. The powers of evil are meas-urably checked here among those who have assembled to worship God.

But it is not here alone that we are called to act. During the week secular matters attract our attention. But should we not regard these meetings as places of refreshment, to give us strength to meet the duties of the week, that all our actions may be inspired by the Spirit tions may be inspired by the Spirit of Truth? In our very labor we would then be doing the things of God. This is what is meant when our Lord said, "Pray ye without ceasing." It was not intended that a man should neglect his work, should be idle, and spend his time in formal prayer. He should watch, and work, and may. Our Father is and work, and pray. Our Father is a practical God. Our Lord over-came the temptations of the Evil One, and His example shows us that the work of our lives the state the work of our lives should be a constant prayer to Him.

done today, the singing of hymns and the music of the grand organ are pleasing to our Father. Yet these are not the only things that are music to Him: The clang of the hammer, the busy workshop, and all else of the nature of honest labor all else of the nature of honest labor are alike sweet to His ear. The man who does his duty with all his might, and craves the sanction of his Maker, is in harmony with the divine will. As the poet says, "All the world's a stage." This life is not a mere farce or drama, for amusement, but all have a charac-ter to fill. There are some who en-cage in the purguits of the menial: gage in the pursuits of the memory, others strut upon the worldly stage, with the title of kings to their name. But I have been led to be-lieve that there are "stars" to whom the great parts are given. These heve that there are "stars" to whom the great parts are given. These are they whom the Lord has tried and can trust. This is not the first of our existence. We have lived, and will live, our mortal tabernacle being but as a garment to our spiritual tabernacles.

Sometimes "star" actors are called to take a menial's part; in such cases the part of the king could be easily dispensed with. Is it not so in life? Do we not see some of the noblest spirits living in poverty, while those who are less noble stand above them in the world? Let us profit by the lesson thus taught, and work to honor God by our own exaltation.

Our Maker is always willing to re-vard sincerity. The man who ward sincerity. stands before the people and offers a sincere prayer is entitled to a blessing, and if he asks in faith he will receive the reward. So it is with prayer in other capacities; the faithful, sincere prayer is not passed unheeded. It is for Latter-day Saints to make the Lord their familiar Friend, that He may know our sincerity.

I believe we have been placed here to be tested. We are not all tested alike; but there comes a time in life when we must meet our trials alone, when our friends are unable to assist, and we must rest upon our own foundation. Even as the Prophet Job was, so will the Saints be tried, according to their capabili-ties. The Almighty gave Satan power to afflict Job to a terrible extent. But the Prophet maintained his integrity, and blessed the name of the Lord. Satan had to confess that his labor was vain, and Job's blessings were restored to him. We will be like Job in some respects, in having to bear our burdens without assistance. That man is safe who is earnest and can say in all circum-stances, "Blessed be the name of the Lord." Let us trust implicitly in Him. The angel of death was sent throughout Former. That areal is throughout Egypt. That angel is a servant of God, and when the blow comes into our midst let us acknowledge the hand of God.

when in his vision he had a choice of burdens he was sorry for the change, and learned the lesson not to complain. If we were to change, we might discover that there is no we might discover that there is no burden that so well suits us as the one we have. Let us satisfy our-selves in the place where we are, and bring into more active use the principle of faith. If we do not, it is apt to fail when we need it most.

The Israelites in the wilderness had to exercise but little faith to feel thankful to the Lord when He sent Moses to them as a deliverer. They had been praying for just such a blessing, and they received Moses joyfully. But Pharaoh did not accept him so kindly, for he acknowl-edged not the God of Israel. When Moses asked for Israel to be released, Pharaoh was angry and increased the burden of Israel. This caused the latter to complain against Moses, and charge him with being responsible for their greater trouble. Their faith seemed to wane when persecution increased. After a time they were led out of Egypt, but when they reached the Red Sea, and saw the armies of Egypt approaching and threatening them, they again showed their lack of faith and confidence in God. Again they up-braided Moses.

I have sometimes been led to be-lieve that some of the Saints have exercised a faith that is strong in times of prosperity, but when we see dangers approach we tremble and ask why the Lord has forsaken us But the mercay of the Lord and the set and ask why the Lord has forsaken us. But the mercy of the Lord came to the children of Israel and they were led out of bondage. The his-tory of the past should teach us to trust in Him. He does not always bare His arm just when we think He ought to. The proper time is He ought to. The proper time is with Him. We should cultivate in our souls patience to await the due time of the Lord. Many of us are not prepared for the consummation of all things to be hastened. Let us pray that the will of the Lord shall not be thwarted.

The younger portion of the people sometimes become agitated when they see the afflictions of their parents. Let these remember that vengeance is the Lord's. Let us see that our lives are pure, and leave all else with Him. If others wish to worship strange gods, let them have the right to do so; but let us worship the true God. It will take all our power to live up to that. This land has been redeemed by those who faced death to obey the behests of the Creator. He has given us commands to go on with the gorgeous edifice which is being built for the Grand Architect. He called his best men for the foundation. It had to be strong and prop-er, that the walls should not fall. We are called to work on the upper a servant of God, and when the box comes into our midst let us acknowledge the hand of God. The box comes into our midst let us acknowledge the hand of God. The box comes into our midst let us acknowledge the hand of God. The box comes into our midst let us acknowledge the hand of God. We have no time for grumbling, but should meet the circumstances of life as they are. There is a fable way of the work, but let us do our part earnestly and well. Let our acts be such that the Lord can ap-prove of them. There is no time to thought he could carry any other when we assemble as we have when we assemble as we have

one ever yet labored for the welfare of man but was himself benefited. We should be Latter-day Saints in every act of our lives. May we live so that we may do all in our power for the establishment of God's Kingdom, and be found among the successful workers.

ELDER JOHN NICHOLSON

was the next speaker. He said he had been unexpectedly called upon to address that large congregation during the short time they would remain together. He would greatly have preferred to continue as a lis-tener until the conclusion of the services, but he made it a point always to respond to any proper re-quest made of him. During the few moments while I engage your attention I trust that the same spirit attention 1 trust that the same spirit will animate me that has moved upon the previous speaker, who has very lucidly presented to us princi-ples of great importance and worthy of our consideration. I was struck very forcibly by one of the figures that he applied in reference to the work in which the Latter-day Saints are engaged—or rather it applied to are engaged-or, rather, it applied to mankind generally, and in presenting it he quoted the words of the poet:

"All the world's a stage,

And all the men and women merely play-677.1

He went on to show that some of the noblest spirits among men oc-cupy the humbler walks of life, while many who have been inferior and performed an ignoble part have occupied positions of prominence among their fellows.

It struck me that this statement was markedly illustrated in the instruments that the Almighty has chosen to perform His work among men. The most conspicuous in-stance of this kind on record is the Redeemer himself, who was meek and lowly, and came into the world under the most humble conditions that can possibly be con-ceived, having been born in a stable and cradled in a manger. He did not come with the pomp and cir-cumstance of royalty; and so has it been with almost all the prophets

from the beginning. Why should it be so? For num-erous reasons. The spirit of the world is more widely diffused amongst mankind than the Spirit of God, and the things of the world are divine character. Had the Savior come environed by regal splendor, surrounded by affluence and wealth and its conditions, no doubt Israel would have prostrated themselves at His feet and received Him. But when Christ is received and His message is accepted, it must be because He himself is estimated for his worth, and be-cause of the heavenly character of His mission. Therefore in the wisdom of God it was necessary in His economy to strip the Redeemer of everything that would attract toward Him the spirit of the world. And so was it in relation to His ministers whom He chose. He went not among the wealthy and the noble, according to the esti-

men, and those classes of workmen that have been described by the previous speaker. Had He gone among the upper circles of society, because He was lowly, be-cause He was not like unto them, they would have rejected Him. As it was, He was spurned by all that class save in the cases of a few noble class save in the cases of a few noble exceptions. According to the lan-guage of the Church of England service: "As it was in the begin-ning, is now, and shall be ever-more," or something to that effect, so has it been in this day and generation in which we live

Allusion has been made to the founders of this work, their sterling character, their achievements under the Divine blessing—that they must have been men of courage as well as devotion in order to have grappled with and overcome the formidable difficulties that surrounded them on every side. And were it not so with those spirits that have been with those spirits that have teen chosen and are special instruments in the hands of the Divine Father to accomplish His work, they would not gain the experience that is necessary to enable them to hold properly their positions and commen-surately exercise their callings.

This brings to mind the reflection that there is a philosophy in pover-ty, and I state it as a proposition that to have some connection with its conditions is a necessary element in the experience of humanity, and instead of those who are brought into the world surrounded by wealth, and its conveniences, and by world ly power, being proper subjects of envy they are entitled to sympathy. However inconvenient poverty and its concomitant perplexities and difficulties may be, they are often blessings in disguise, for with-out them there is no educa-tion of the most forcible kind. What is the situation of those who do not know by actual experience, the conditions and trials of the poor? Do their sympathies reach them? Not to as great an ex-tent as they otherwise would; for there is no factor that will cultivate the sympathetic sympathetic sentiment noble spirits among of the sympathetic men the They must like that of experience. have been in a similar condition themselves as those that are worthy themselves as those that are worthy objects of their solicitude; else they are unable to sympathize with them in the full sense of the term, not be-ing able to grasp the situation. Hence there is a principle of salva-tion, a principle of exaltation in be-ing placed at some point on the journey of life in lowly and humble circumstances. Hence it is said vacircumstances. Hence it is said re-garding the Redeemer that "He descended below all things that He might rise above them." And why, and how, could He thus rise above them? Because He could thus comprehend what is beneath Him.

So it is with the difficulties that we are confronted by in the pro-gress of this work-opposition from every side, and of various characters. If adversity and perplexity will de-velop the character of an individ-ual, it will develop the character of a community. Hence we neces-sarlly have here a strong, formidable mation of the world, but He made sarily have here a strong, formidable vs. Henry Arnold, charged with His selections from among fisher- community, evolved out of diffi- unlawful cohabitation, was dead,

culties. Trials, instead of, as a gen-eral rule, being exhibitions of divine displeasure, are frequently the high-est indications of divine love, be-cause they are educational and cor-rective. Therefore let us be satisfied, place our feet upon the rock of truth, and battle with wrong, to abolish it, that right may be supreme, and truth triumph, as it surely will, for truth and justice are eternal, and are normal conditions of the universe of God of God.

The choir sang the anthem:

We will give thanks. Benediction by Elder H. P. Richards.

CURRENT EVENTS.

Edmunds Law Prosecutions.

At Ogden on Jan. 29, Thomas Palmer was arrested on a charge of un-lawful cohabitation. He pleaded guilty, and sentence was set.

Bishop Henry Ballard of Logan went before the Commissioner January 29th and gave bonds for his appearance in the First District Court when wanted. An indictment was out against him on the charge of unlawful cohabitation. the gave bonds also for the appear-ance of the second wife. N. W. Kimball and Joseph Morrell signed the bonds.

James Miekle, of Smithfield, who was arrested some time ago on the charge of unlawful cohabitation, was before Commissioner Goodwin on Jan. 29. James T. Hammond appeared as his attorney. Lavinia Noble was placed on the witness stand, but owing to the sickness of other witnesses the examination was continued.

Jorgan Johnson, of Richmond, had an examination on the charge of unlawful cohabitation, in that town, on Jan. 24. His case was taken under advisement.

Frank Whitehead's examination was concluded at Richmond Jan. 25. He was bound over on the charge of unlawful cohabitation to await the action of the grand jury.

In the Third District Court on Feb. 4, the following business was transacted:

W. F. Reynolds was arraigned on a charge of unlawful cohabitation with his wives, Edna and Christina, from Sept. 1883, till Dec. 31, 1883. He pleaded guilty. Mr. Moyle stat-ed that the defendant was in poor health, and that if the court could postpone sentence two or three weeks the weather would probably be more moderate by that time, and imprisonment less dangerous to the defendant. February 28d was set for passing sentence.

Jens Hansen, of Mill Creek, was arraigned on a charge of unlawful cohabitation with Bertha Hansen and Christina Jensen, from Dec. 2, 1886, to April 1, 1888. He pleaded not guilty.

Mr. Peters stated that the defendant in the case of the United States

and moved that the indictment be dismissed, which was done.

On Feb. 5 Judge Sandford ordered the Marshal to bring from the peni-tentiary John W. Price, to plead to an indictment for unlawful cohabitation. Brother Price is undergoing a term of imprisonment on a former conviction of having lived with his wives.

Before Judge Judd at Provo Feb. 4, Charles Oakey was called for sentence on a charge of unlawful co-habitation, to which he had pleaded guilty at the last term of court. He made no promise, and was sentenced to four months in the penitentiary.

Released From Prison.

On Feb.1 Joseph B. Forbes, of Amer-ican Fork, made application for re-lease from the penitentiary, where he has served a term of four months for unlawful cohabitation, and 30 days for the fine imposed. On the hearing before the commissioner he was released.

Brother James Butler, of Spring Lake, was released on Feb. 1, hav-ing served a sentence of five months for unlawful cohabitation. No fine was assessed in his case.

Bishop Hans Jensen, of Manti, was liberated from the penitentiary on Feb. 2, having served a sen-tence of five months for unlawful He has also paid hich amounted to cohabitation. the costs, which amounted to \$43.50. The Bishop informs us that all the brethren now in the "pen." are in the enjoyment of excellent health, and quite cheerful.

nearth, and quite cheerful. On Feb. 4 Bishop Paul Poul-son and Lewis Olsen, of Sanpete County, ware liberated from the penitentiary, where they have been imprisoned for living with their wives. Each one was sentenced to four months' imprisonment and to near a fine of \$200 and costs. They pay a fine of \$200 and costs. served 30 days for the fine. They

Brother J. C. Breinholt, of Red mond, Sevier County, was released from the penitentiary February 5, upon the expiration of his term of 90 days for unlawful cohabitation, 90 days for unlawful cohabitation, and 80 days additional for non-pay-ment of the costs, \$44. No fine was imposed in this case. Brother Mons Nielson, of Ephraim, Sanpete County, was also discharged from the "pen." 'Feb. 5 having served his sentence of four months for a like offense and an extra period of \$0 like offense and an extra period of 80 days for non-payment of fine and costs, amounting altogether to \$200.

A Natural Nobleman.

On February 3d, Father William Paul, a well known and respected veteran, breathed his last at his residence in the Twenty-first Ward in this city. Although particulars are not at hand, we presume that the cause of the demise of this excepcause of the demise of this excep-tionally good man was not any special disease, but a general decay of the powers, superinduced by old age; he being, if memory serves us aright, about 86 years old. Up to a few days of his death he appeared well preserved, considering his advanced years, and though physical-ly feeble, his mind retained much of and that therefore the city council present upon the ground does not

its native clearness, if not vigor. He was by profession an architect, con-tractor and builder, and in these several lines possessed marked ability. He was conscientious to a phenomenal degree; this peculiarity, as is usually the case, standing in the way of his motivity. as is usually the case, standing in the way of his material advance-ment personally. Elder Paul was devoted to his religion, being a de-voted Latter-day Saint; and his greatest pleasure in life was derived from the performance of his duties. The love and respect entertained for him were universal wherever he was known. He was meek and un-obtrusive. If he ever had an obtrusive. If he ever had an enemy we have never been made aware of it during an acquaintance of twenty-two years. He has gone to his rest to await the resurrection of the righteous, among whom he is entitled to be numbered.

Grand Jury.

On the afternoon of Feb. 4, a grand jury for the Third District Court was impaneled, with remarkable expedition, as follows:

able expedition, as follows: John Tiernan, D. W. Scribner, S. W. Moslev, James E. Caine, Matt Cullen, Neil Gillis, J.H. Clive, Charles Hempstead, Wm. White-hill, J. G. Bechtol, W. S. McCor-nick, A. J. Lowe, Herman Bam-berger, Furgus Furguson, J. W. Carrigan Carrigan.

The court appointed W. S. Mc-Cornick foreman, who was sworn, and the final cath was administered to the whole grand jury, when Judge Sandford proceeded to charge them.

His charge was a terse, lucid, con-cise and complete statement of their duties as grand jurors.

Motion For Rehearing.

In the Ogden registration case Jan. 31, a motion was made for a rehearing before the Territorial Su-preme Court. The city of Ogden bases its claim for a rehearing upon the allegations that:

"The court erred in sustaining and affirming the judgment of the Dis-trict Court of the First Judicial District, and in adopting the opinion of the lower court, because the lower court held that there is no authority in the city council of Ogden City to require the registration of voters in precincts or wards, and that as the plaintiff and appellant only com-plained that he had not been regis-tered in the fifth municipal ward of prid aity, and the pretisting stated said city, and the registrar stated that he had been registered as a voter of the city at large, that that was all that the plaintiff and appel-lant was entitled to.

"The lower court based its decision upon this point: That certain sec-tions of the territorial statute of 1888, relating to the incorporation of cities: viz: Sections 16, 17, 18 and 19 of Article 1, and Section 1 of Article 6, which purport to change the government of cities, and the manner of selecting the members of the council, by authorizing the voters of each ward to elect certain members of the council, instead of

had no power to provide for registering and voting in wards. In this conclusion the court erred, for the sections of law referred to do not in any manner affect the ques-tion presented by the record in this cause

"The question whether each voter should vote for all the aldermen and councilors-composing the common council-as provided in the original charter of the city, or whether they should vote for ward councilmen and justices of the peace, (as provided in the general act of March 8, 1888,) was not involved in the decision of was not involved in the decision of this controversy, any further than the opinion of the court, in regard thereto, was invited by both parties while passing upon the question pre-sented by the record.

"The only question before the court was this: Had the city council of Oden City power to require the city registration officer to enter the names of the voters of the city upon five ward lists, instead of upon one list for the entire city. The decision of this question in the affirmative would not, in any manner, affect the number or kind of officers to be elected, nor the manner of selecting them, for the voters in each ward throughout the entire city, could vote for each and every member of the common council and for each and every other officer to be elected, just as they always have done.

"The appellant claims that no part of the act of March 8, 1888, purports to affect the matter of registering voters, and that the act is wholly inapplicable thereto. The original charter of the city confers the power upon the council to divide the city into as many political subdivisions —to be known as municipal wards as the council shall deem necessary for the convenience and welfare of the electors of the city.

"The territorial election law re-quires the city council of Ogden City to provide, by ordinance, for the registration of the voters of the city, but leaves to the council to de-termine whether it will best suit the convenience of the voters of the convenience of the voters, and pre-serve the purity of the ballot, to have all the voters registered on one list, and have them all vote into one ballot box; or whether they shall be registered in wards, or subdivisions of the city, and vote in their respective wards.

"If this court is of the opinion that the law of 1888 does not change or affect the composition of the com-mon council, then the court should mon council, then the court should have held that the city council of Ogden City had the power to require the registration of voters on ward lists and the polling of votes in each ward, but that each elector has a right, under the charter, to vote for all the officers to be elected, and that the officers named in the charter are the proper officers to be elected."

Snow Needed.

We are informed by Mr. John Horton, of Rockport, Summit Coun-

lie deeper than about six inches. ne deeper than about six inches. On the mountains, too, the fall has been abnormally light, the depth now being from six to eight inches only in the timber at the head of the river, whereas in most previ-ous years at this season it has averaged upwards of twelve feet. Mr. Horton says that he never before re-Horton says that he never before remembers so small a quantity of snow in the Weber Valley at this period, and that nearly all kinds of stock could have been kept out all winter. Unless there is a further and heavier downfall of "the beau-

and heavier downfall of "the beau-tiful" very soon he fears that a most inconveniently dry summer will be experienced and that the water sup-ply will be greatly curtailed. We also learn from a resident of Provo, that in Strawberry Valley, where snow usually falls to a great depth, the surface of the ground is scarcely covered. It may be re-membered that has winter the snow-fall in this particular region was exmembered that last winter the snow-fall in this particular region was ex-ceedingly severe, and a whole family of emigrants, who were literally snowed up while on their march across the country, would have per-ished but for the prompt action of a party of villagers, who rescued them on horseback. on horseback.

Loa, Plute County.

"A Subscriber," writing from this place, Jan. 24, says: "We are having an epidemic of sickness among our children, and in some instances it attacks grown peo-ple with severity. It comes in the form of a severe cold, attacking the lungs throat, and head with great lungs, throat, and head with great violence, in nearly all cases requir-ing the utmost care and attention to keep the lear ones with us, as it chokes up the lungs with great rapidity and is attended with violent fever. There have been one or two cases that have proved fatal, but thank God, through the energetic labors of our Bishop (E. H. Black-burn), numbers of all classes are en-There have been one or two disease untiringly almost day and night for the past two months with great success.

The weather here is sharp and clear, unusually calm, with a few inches of snow."

Belief and Citizenship.

Before Judge Henderson at Ogden Feb.4, John Barton, of Coalville, a native of England, applied for citizen-ship. To questions asked by the court he stated that he believed the but did not consider it binding in any way. He would obey the laws of the land. Should the revelation and the laws of the country come in conflict he would obey the latter. Even if in time to come he should be counseled to enter into polygamy, or understood that it applied to him he would still consider that the laws of the land should be obeyed and did not feel the revelation at such times to be in force; though at such times to be in force; though he considered that if society were to be organized over it might be well to establish it on his ideas regard-ing polygamy, yet it was only a matter of belief with him and would not interfere with his duties as a serious damage.

citizen if admitted. The court said that belief alone would not preclude him from admission so long as it would not interfere with his obedi-ence and fidelity to his adopted country and its laws, and he was admitted.

Utah Disposed Of.

On February the 6th the House committee on territories, al-though not unanimous in regard to the bill for the admission of Utah, appointed a sub-committee of five, with Springer chairman, to draft a with Springer chairman, to draft a report to the effect that, owing to the lateness of the session, it will be impracticable to secure the passage of the bill. The committee also decided to re-

port favorably the omnibus bill for the admission of Idaho, Wyoming and Arizona. The vote was practically unanimous, although one or two members expressed themselves as opposed to the omnibus system and preferred the admission of these territories singly.

Death From Morphine.

On Sunday morning, Feb. 3, Samuel Franklin, son of Martin Lenzi of the Tweifth Ward, died at the home of his parents, from an overdose of morphine, aged 23 years. overdose of morphile, aged 23 years. Some years ago the young man was leaded, since which time he has at intervals suffered great pain, sup-posed to arise from an affection on the kidneys. To obtain relief he has used oplates, and on the night previous took an overdose. His condition was not ascertained until just before death occurred, too late for medical skill to save him.

A \$3,000,000 Fire.

On the morning of February 2 an enormously destructive fire occurred in Buffalo, N. Y. It is estimated that the total loss will amount to if it does not exceed \$3,000,000.

Death of the Austrian Crown Prince.

On Jan. 30 an announcement was made in the press dispatches, singularly lacking in details, of the sud-den death on that day of Rudolph, Crown Prince of Austria. Later the statement was made that he died of apoplexy, but almost simul-taneously another statement was telegraphed that he had committed suicide with a revolver. Later developments indicate the following to be the true theory of his death: He had seduced a lady of high rank, ne nau seuced a lady of high rank, and her husband had challenged him to mortal combat. The chal-lenge was accepted and the duel was fought, resulting in the fatal wounding of the Crown Prince.

It is but proper to state, however, that while the above theory seems to be the most plausible of any put forth, it is contradicted by others, and may not be true. There seems to be a determination at the Austrian court to prevent the truth from being known.

Street Car Strike Ended.

After repeated rioting, some blood-After repeated rioting, some blood-shed, and the fatal wounding of several persons, the great street car strike in New York and Brooklyn was officially declared off at mid-night Feb. 5. The emyloyes were given leave to return to work as they could. The strike was a failure. It is hinted that it was the work of stock jobbing consujtators, who stock jobbing conspirators, who fomented it in order to "bear" and then buy the street railroad stock.

Artesian Wells in Arizona.

There has been much com-ment in regard to the finding of artesian water in Arizona; but what it is causes the debate I cannot see. We have all the indications that can be found in any country. All that is needed are men of means and energy to make a test. On the first day of May, 1888, a shock of earth-quake occurred which will be well remembered, for a considerable amount of property was then des-troyed. When the shock had sub-sided, Mr. J. S. Merrill discovered an opening in the earth, caused by the violent shaking, from which flowed a stream of water and white sand continuing long enough to run to the river, a distance of half a mile. As a pipe was not put in to keep the ground open, the aperture closed, and so stopped the flow of what might be today a constant stream.

stream. A gentleman of the place in the course of driving a well reached a depth of 238 feet. Here the force exercised at the bottom raised the pipe 60 feet. They had not the necessary machinery, and so had to desist. I have heard it said the county offers a bounty of \$5,000 to the first flowing well in the valley. Could such be discovered, the San Pedro would be one of the finest and most desirable spots in the Territory. Grass is abundant, wood is within easy access, and thousands of acres of land lie in every direction.

A few energetic men with a small capital might be amply compensated for their time and trouble in such n enterprise. J. A. MCRAE. ST. DAVID, Arizona, Jan. 25, 1889. an enterprise.

Samoan Matters.

On February 1st, it was reported in the telegrams, in relation to the Samoan troubles, that the forces of Tamasese were reduced to 800 men, and that the Germans were willing to recognize Mataafa as king, pro-vided he would rule under German control. The Germans acknowledge that they are at war with Mataafa, but deny that war, in an interna-tional sense, has been declared by them, or exists. German papers scout the idea of a war with the United States, over Samoa.

Sensational reports have been published to the effect that Germany had agents in this country, engaged had agents in this country, engaged in procuring data respecting the strength of our army and navy, etc. The U. S. naval vessel, *Mohican* left Mare Island Feb. 5th, presumably for Samoa. A Berlin dispatch of Feb. 4th, stated that Germany would make friendly proposals to America regarding Samoa.



NOTES AND QUERIES.

Why a Pin Floats.

"Inquisitor" writes: "I see that you purpose answering questions; and, as a poser was propounded to me by my sons, aged seven and eleven years, respectively, I submit it to you: Why does a common pin, when perfectly dry, float on water? Are there some chemical properties which hold it up?"

The property of matter, or force, called cohesion, tends to hold to-gether the molecules of water, and most other substances in nature. Hence these molecules resist displacement, and this resistance is sufficient to sustain light articles, even of metal, upon a smooth surface of water; provided such articles have the proper shape and a highly pol-ished surface, and are perfectly dry when laid upon the water. If a pin have a rough surface, or be irregular in shape, or wet, it will not float. Irregularity of shape will destroy the equilibrium necessary to a floating position; and the capillary attraction, consequent upon a rough or wet surface, will attract the water to all parts of that surface, and thus make the pin sink. Space admits of only a brief and incomplete explanation of this matter here; but in almost any school book or other elementary work on natural philoso-phy, it is fully explained.

Back Numbers.

A subscriber at Springdale, evinces his appreciation of the DESERET

WEEKLY, in the following manner: "I write in consequence of a miss-ing number of the WEEKLY. No. 1 came all right, but No. 2 I have never seen. Now, what am I to do in this case? I am well pleased with the change that has been made in the WEEKLY, and wish to preserve all the numbers, in order to get them bound in a book; for it bids fair to be the best magazine that has ever been printed. How am I to obtain the missing number? Please answer."

We can furnish all subscribers with back numbers of the DESERET WEEKLY, if they wish to have them.

Rock Salt.

B. L. Thomas, of Malad, asks where rock salt can be had, and the where fock sait can be had, and the price per ton. Almost any whole-sale grocer in this city, or Ogden, will furnish it. The price is about \$10 per ton, loose, or \$11 sacked. J. W. Snell is a leading sait man of this city, and will fill orders at these forumes. A car load would cost loos figures. A car load would cost less.

MISCELLANEOUS.

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Cases of Healing.

Under date of January 8, Brother John M. Paxton, of Kanosh, furnishes the following:

A few weeks ago my wife was horrified to learn that she had a cancer in her throat and on the palate; and when we thought of After what I have stated, I ask be hauling rock to build the walls in President Grant, the Emperor of your readers to reflect back for a a few days. We also expect to fence Germany, and others, afflicted in moment to the time of the arrival of in a couple of big fields next spring.

like manner, we were assured that the skill of the physician is in-sufficient in such cases. God, the head Physician, moved upon His servant, Brother Blackburn, to come over to Kanosh. Sister Watts being over to Kanosh. Sister watts being sick, had written for him, and in answering her that he could not come, he found, in looking over his letter. that he had promised to come. He obeys the whisperings of the still small voice; and when he arrives he does not rest in peace, but anxiously awaits to perform the mission assigned him. Hence his remarks when he saw my wife: "Sister, my whole soul has been drawn out towards you, even before I had seen you; now I know why I had to come to Kanosh, and I feel that you are about to receive a great blessing; and when you do so, give God the glory, but remember me in your prayers."

prayers." Through his administration, the united effort of my family, and the faith and prayers of many good people, my wife is healed. Sister Watts also received help; and the wife of Charles Watts had a

cancer healed.

Homes in Idaho.

A. W. Beach writes as follows from Eagle Rock, Bingham County, Idaho, under date of January 23rd:

I am in receipt of letters of indury 25tt. I am in receipt of letters of in-guiry from James Allen, Sandy, Salt Lake County, and others, con-cerning the possibility of securing homes in Idaho. In answer, I may say that in this portion of the valley there is some vacant land waiting for those seeking a home. The soil, being heavy loam, is capable of pro-ducing all kinds of grain. There is an endless quantity of water, and all that is now needed are labor and the means to obtain it. Water can be had from the Eagle Rock and Willow Creek Water Company at the rate of \$5 per inch, on nine years' time, under a 4-inch pressure. Seventy-five or 100 inches will supply all the water required for 160 acres of land, and this can be supplied continuously from the time a per-son commences irrigating until he is through. This may seem expensive; through. This may seem expensive, but it is good property. To the greater portion of mankind bread is the 'staff of life.' The Irishman says whisky is 'life itself.' So it is, with water. Water is life itself to the land. To those who would rather buy homes I would say that there are some good farms for sale ranging from \$300 to \$4,000, with good improvements.

provements. It is the opinion of many that some kinds of fruit will do well here, such as apples, hardy plums, gooseberries, currants, grapes and strawberries. Tomatoes, sugar cane, melons and white flint corn pay; as well as all sorts of vegetables. Timber is plentiful 25 or 30 miles away, and when rafted on the river it comes very reasonable. Building is likewise plentiful; and brick clay and lime rock are in abundance. The winters, as a rule, are mild. For stock wintering out there is a good and extensive range.

our parents in Utah, with the then scarcity of water, and themselves one thousand miles beyond the region of civilization-poor, weary, and footsore. Then compare the advantages offered today in Idaho with the disadvantages against which they formerly had to contend, and I am sure we shall all come to the conclusion to see for ourselves and make a home here, though it will require some hard knocks, to be sure.

We have our meetings, Sabbath schools, mutuals, etc., in good work-ing order; so that with warm hearts, what if the storms do occasionally rage?

Wilford, Idaho.

"J. R. M." sends us the following from Wilford, Bingham County, Idaho, under date January 15th: On Sunday and Monday last dis-trict meetings were held at Wilford. There were present Presidents Ricks, Rigby and Gunnell; Bishops Davis, Donaldson and Parker; l'atriarchs Smith and Hinckley, a few influential visitors from Utah, and many citizens from the neighboring settlement. The speakers addressed the meetings with animation, and to the point, and were attentively lis-tened to. The subjects treated upon tened to. The subjects treated upon were the building up of the country, the dutics we owe to God and to one another, the maintaining of confidence, union of effort, and the ne-cessity of becoming self-sustaining.

We have large farms here, and it requires union to fence them and to construct irrigating canals, and to build meetinghouses. We were also reminded of the necessity of caring for the poor and assisting the distreased. We should remember our devotions, attend fast meetings and bring in our offerings on those days, assist the relief societies, and, as the building of temples and public enter-prises requires means, it is necessary that we pay our tithes and offerings, seeing that we have no contribution boxes in our houses of worship. Our Presidents and Bishops visited

the Mutual Improvement Associations on Sunday evening and gave some useful instruction. President Ricks considers it beneficial to have district meetings in the different settlements occasionally, and in a few weeks a similar one is to be held in Parker Ward, three miles north of here. At the close of our confer-ence (for such it really was) the Teton brass band discoursed some

Teton brass band discoursed some good music while the assembly was dispersing. We have an abundant range for sheep and other stock. Wherever one goes, for miles and miles there extends a vast prairie of grass of the finest quality Wilford prothere extends a vast prairie of grass of the finest quality. Wilford pro-duce excellent corn without water last summer, and some wheat. We also raised a number of squashes, each of which weighed over 100 pounds, and there were melons in most superification when a superior of the second great quantities which lasted until about the 1st of November.

We are to have a new meeting house, 60x36. This building will be shortly commenced, and teams will be hauling rock to build the walls in

Wilford has one canal about four miles in length, which carries the fertilizing fluid into a fair section of country; but our largest canal is one from Fall River, northeast of here, and which is - said to carry a stream of water forty feet wide and four deep. The canal is already out on the level, so that by next summer we expect to use it on a large plain between the Teton and North Fork rivers.

Rexburg has a good grist mill, a saw mill, and shingle mill. Teton has a steam saw and shingle mill, 1600 has a steam saw and shingle mill, and a planer in the mountain east of the town. Wilford possesses a saw mill, and will have a grist mill by the coming spring. We want men of enterprise to build up the coun-try. A few school teachers as well try. A few school teachers as well as blacksmiths and other mechanics as blacksmiths and other mechanics are very much needed in this valley; and we consider the Snake River country capable of sustaining two hundred thousand people. Timber is easily obtained, and teams often bring home two cords of house logs at one trip, though it takes two days to make it. to make it.

The Union Pacific Company, I am told, will run a branch line from Eagle Rock through these settle-ments to the Yellow Stone Park next summer, so we are looking for a busy season. The country is being fast taken up, and those who expect to come here for homes should hurry along, otherwise they will probably have but little choice. Money is, however, scarce just now.

American Ancients.

The following appeared in the Cleveland Plaindealer:

Prof. F. W. Putman, curator of the Peabody Museum at Cambridge, Mass., and perhaps the most distin-guished archaeologist in America, lectured before the Western Reserve Historical Society last evening on the "Mounds and Mound Builders of Ohio." Prof. Putman has spent the past two months in exploring the great screpent mound in Adams County. He began with a word about the ancient people of America.

"There were," said the speaker, "There were," said the speaker, "four great antique races on this continent, or the people, if of one race, show a greater diversity than any other on earth. For instance, we found in one mound in Ohio 1,500 skeletons, and these were of various sizes and differed in their characteristics. The four great races can be resolved into two—the long-headed people and the people with short and broad heads. There is evidence that the long-headed people came from Northern Asia, and, crossing Behring Strait, continued their way downward as far as Cali-fornia. They then crossed to the great lakes, went down the St. Law-rence, made their way along the At-Carolina, and spread themselves into Ohio and Pennsylvania. There is evidence that they resemble the peo-ple of Northern Asia in face and form. The short-headed people had the characteristics of the people of Southern Asia, and resemble the Malay race. The first traces of them lantic coast as far south as North

we find in Peru and Central America. From there they worked to-ward the north into Mexico, New Mexico, Arizona, and, following the rivers which empty into the Gulf of Mexico, notably the Mississippi, they mingled at last with the long-headed people in Tennessee and Ohio, and were finally absorbed by them. The Indian is a descendant of those two races."

The speaker then went on to de-scribe the mounds built by these people. He told how the former method of digging a hole in the centre of the mound, which was t first practiced by explorers, has been abandoned for a more exhaustive method of research. Prof. Putnam does not excavate the mounds, but slices them off in perpendicular secsucces them off in perpendicular sec-tions until the whole mound has been laid open to inspection. He describes at length the use of the mounds for burial, and said there were many ways in which the bodies were prepared for interment. Sometimes they were cremated and sometimes simply laid in the ground; sometimes a rough stone tomb sursometimes a rough stone tomb sur-roun led the bodies, sometimes a sort of log-house work of timber.

"Besides the burial mounds there are other mounds," said the speaker. are other mounds," said the speaker. "That is, mounds used for great religious ceremonies. I have been making explorations in the Little Miami valley, and I am glad at this time to pay a tribute to the work of Col. Whittlesay in the Little Miami valley. To him we owe much of our information of the ancient Lake Superior mining as well of the mounds of the Little Miami valley. The mounds in that valley are sac-red mounds—that is, they were for the purpose of sacrifice and religious ceremonies. On these mounds fires were kindled and sacrifices were made — not human sacrifices, but sacrifices to the fire. In one of these mounds we found terra-cotta figures, beautifully carved and perfect representations of peo-ple in a perfect attitude of rest; there was nothing to suggest action. There were beside these stone images of fine shape. There were copper pendants and thousands of copper beads. Many ear-rings were found of copper, cov-ered with native silver, and over 60,000 pearls. It seemed as if the pearls of all the tribes had been cast upon this altar. We have cast upon this altar. V found these altars in found several mounds, and sometimes we found several altars, so you see many of the great mounds were for no other purposes than burial."

CAPITAL NEWS.

Your readers have been informed by telegraph of the progress and close of the hearing before the House Committee on Territories as to the admission of Utah as a State. But in addition to the dispatches and the letters on this subject more product to be solid to

hole into which he fell when he stated that "no person could hold stock in Z. C. M. I. unless he was a member of the Mormon Church," and that this provision was in "the articles of incorporation," When the articles and the proofs that Gen-tiles do hold stock in the institution were produced, he tried to fall back on a circular issued some years previous to the incorporation, and relat-ing to a preliminary association. But the committee saw through his effort and valued his other assertions accordingly.

R. N. Baskin, who was the last speaker in opposition, found himself in a worse box even than the Governor. It was in this wise: When before the Senate Committee last year, he pretended to quote some of the writings of Franklin D. Richards in the Millennial Star on the subject of theocracy, with a view to making things un-pleasant for F.S. Richards, the A pos-tle's son. Reference to the Millen-nial Star showed that A postle Rich-ords was not the outbour of the arth ards was not the author of the arti-cles referred to, that they were not in the volume from which they were alleged to be quoted, and that from other volumes isolated sentences had been culled and tacked together, without a star or a mark to show any without a star or a mark to show any hiatus, and then used in that shape to suit Mr. Baskin's purpose. This was fully exposed in Mr. F. S. Richards' reply. At this present hearing Baskin repeated his old story in the same form, and when challoneed by Mr. when challenged by Mr. Richards attempted to bluster his way out. But when he found this could not be done, he jauntily admitted that he learned last year after he went home that Franklin D. Richards was not the author of the remarks. Yet he had come here and repeated the error. When Judge Wilson got after him in the closing speech, he exposed this second attempt to throw discredit on Mr. Richards, and Baskin denied that he had attempted to do anything of the kind. Then Judge Wilson sprang the record of the hearing upon him, as taken by the committee's stenographer, and he was figuratively knocked out and flattened.

Mr. Baskin's whole speech was a shallow attempt to establish the position that "the priesthood in Utah assume to direct every member where he shall live, where he shall go, what shall be his employment and for whom he shall vote." These are his exact words, and in their support he read revela-tions from the Doctrine and Cove-nants given from 1831 to 1841, or from forty-eight to fifty-eight years Mr. Baskin's whole speech was from forty-eight to fifty-eight years ago, under a different condition of things, and to persons most if not all of whom are dead. But when this was called to his attention, he said the people now were receiving these revelations "all the time." Members of the committee asked

and what estimate to attach to his argument. In the same spirit he cited obsolete provisions of Utah statutes, long repealed, and endeav-ored to make it appear that the Legislature had tried to legalize cluded from court practice citations from any other authorities than the laws of the Territory and of Con-gress. This was a worse stretch of gress. This was a worse stretch of the imagination than the applica-tion of directions to individuals more than half a century ago to the living people of the present.

His next flight was into the space between the first six para-graphs of the revelation on celesgraphs of the revelation on celes-tial marriage and sections sixty-one, sixty-two and sixty-three, which he linked together without informing the committee of this surreptitious and illicit connection, and endeavored to prove that the mandates of the former applied to the latter. Judge Wilson took note of this, as will be seen later on. He next tried to prove that the marriage of a Mormon to his first wife was not a legal marriage, going over to Engof a Mormon to his first wife was not a legal marriage, going over to Eng-land this time for the ruling of a court there in Hyde vs. Hyde, and drawing conclusions that if Utah were a State the courts therein would make absurd rulings contrary to established jurisprudence on the marriage question. He also quoted from the works of

Mrs. Stenhouse, and some isolated sentences from President Jedediah M. Grant's discourses, with the usual comments on "endowment oaths" "blood atonement," and other horrors and exaggerations common to anti-"mormon" harangues. But after all this stuff Mr. Baskin declared: "If I believed polygamy, bigamy and theocratic rule were at an end in Utah nothing would give me greater pleasure than to advo-cate the admission of Utah as a State." After all the shiftings and twistings, misapplications of old sermons and disquisitions, distortions of facts and baseless prognosti-cations of imaginary "Mormon" proceedings in the event of Statehood to which the committee had been treated by West, McBride, Baskin and their appendages, the contrast afforded by the calm, logical, keen and forcible address of Judge Jere M. Wilson, in sumof Judge Jere M. Wilson, in sum-ming up the arguments and presenting the solid facts and their legitimate deductions, was truly refreshing and interesting. The synopsis which appeared in the New York *World* was a fair epi-tome of the main points in the speech. But of course a great many happy thoughts, witty replies and sharp home thrusts had to be omitted from that report because of lack of from that report because of lack of space. These will be worthy of another letter.

Hon. M. Smith, of Α. Arizona, voluntarily appeared before the committee and made the following brief address, which is here produced verbatim, that the people of Utah and their friends in Arizona may learn of the courage and fairness displayed by a friend in need:

the Committee.-While ignorant of the Mormon faith I am somewhat acquainted with the Mormon peo-ple, and while ignorant of their creed I know their conduct. I am not here to criticise any religious belief, no matter how far it may diverge from mine, but I am here for the purpose of briefly filing my protest against the persecution of protest against the persecution of any people on account of their re-ligious belief. While religion is sacred to the soul of the believer, civil liberty is the birthright of every American citizen, and when-ever it is stabbed, the life-blood of our matchless republic flows from the wound. the wound.

Polygamy is a crime under the law and should be punished as the law directs. But simple belief in polygamy is no more a crime than any other mere mental conclusion. I am of those who believe that polygamy will find its burial in the Statehood of Utah. The world moves, and our world moves westward. With proper safeguards against the constitution of Utah, so far as it prohibits polygamous mar-riages, will secure forever its pro-hibition in that State, and insure conviction in federal courts. What more can we ask in the face of the promises which have been made นิธ?

Is this committee ready to say that every Mormon promise is made in order to be broken? If so, I beg to place my experience with these people against your conjectures. There are many of these people in Arizona, and I have taken occasion to study somewhat closely the effect of their peculiar belief on citizenship. I was for a time district attorney in Cochise County, Arizona. During my term of office no Mormon was ever called to plead to any indictment, for no Mormon was accused of crime, so far as I know, even before a justice of the peace.

In my practice of the law, covering some seven years in Arizona, I know of no indictment in my county, save one, and he was cleared, there being no evidence against him. He was tried for malicious mischief, In was then for manchous mischief, in doing, in a certain water case, what he had the legal right to do. In my Territory they have the just reputation of being an industrious, law-abiding and law-loving people, unassuming in their habits, sober in their lives, honest in their dealings. They are in no sense or by any They are in no sense, or by any standard, unworthy of American citizenship in its broadest sense. Of all people with whom I have come in contact they—if you will permit the paraphrase—of all others Along the hot and sandy plains of life

They keep the noiseless tenor of their way.

I am free to say that in Arizona they are very different from the people of that faith as pictured by my friend (Mr. Dubois), the delegate from Idaho. Prejudice is still abroad in the land. Fanaticism still runs rampant.

I have great respect for my friend from Idaho (Mr. Dubois), and in common with him desire to see his

under which they labor, and place addition stars in the field on our ma-tional banner. America can take care of polygamy. It will die of itself. The author of that most wonitself. The author of that most won-derful of all poems, Paradise Lost, in his prose works reviews this question fully, and I commend his wise conclusion to your considera-tion. He simply demonstrates the impossibility of general polygamous relations in a thickly settled com-munity. What killed it among the Lows? Whet has killed it among munity. What killed it among the Jews? What has killed it among all modern nations? Pop The same will do it in Utah Population.

But it is claimed that polygamy is not the question that listurbs, but it is ecclesiastical interference in secular affairs—church domination of the state. Is this worthy of your consideration? Does not this alarm consideration? Does not this alarm arise from a minority, who want the prestige of power and thus far have been unable to obtain it? There is no possibility of any church domination for any length of time in any State in this great Union. The foundation of our republic is not shaken by the "Mormon" faith. The Constitution guarantees protec-tion. Then why this alarm, when we remember that thirteen States

we remember that thirteen States, locked together in the strong em-brace of fraternal affection and a common interest, battled in vain with dauntless courage against the Union. The Jews hoped under their theocratic government to dom-inate the world. They were or-dered by the King of Kings to in-vade the land of Hittites and Jebusites, and destroy men, women and children, yea, even the babe at the breast. This is not all. Peter looked forward to the establishment of a politico-ecclesiastical kingdom on the earth, and when it came not, thrice denied his God. The mother of two of the Apostles went to Christ, praying that when he came into his earthly kingdom one of her sons should sit on His right hand and the other on His left. Yet the church of which Peter is the foundation stone [whichever of the many churches that may be] has not seri-ously affected any of our State gov-ernments. Neither will the "Mor-mon" creed. We have heard much of Gentile proscription by the "Mor-mons". We have seen much of "Mormon" proscription by the Gentiles.

It is thus far a simple question of majority. Statehood is the simplest, plainest, straightest, and proper road to a quick settlement of our differ-ences. I think Utah honest in its ences. I think Utah honest in its effort to secure the blessings of state-hood. I believe they are sincere, and believing dare to maintain, even in opposition to the advice of some friends of mine on this com-mittee. If you, gentlemen, had suffered in your States as we have suffered in our Territory from Fed-eral interference in our simplest affairs: if you had endured as we enaffairs; if you had endured as we endure a swarm of carpet-bag office-holders with no interest in common with ours; if you had borne the thou-sand burdens we bear, suffered in-Min and fairness displayed by a friend territory and mine scon admitted to dignities we hourly meet under this in a need: Mr. Smith said: Mr. Chairman and Gentlemen of Territory stripped of the vassalage statehood, even if populated by Hot-

tentots, and trust to the manhood of America and the promiseful future to rub of all angularities and heal all wounds.

This speech, delievered in excellent style, was so much more than an offset to the vile misrepresentations of the Delegate from Idaho, that it filled the ringites with anger but made a strong impression for good on the committee and was very gratifying to

very gratifying to WASHINGTON, Jan. 26, 1889.

OUR CHICAGO LETTER.

Fastidious, in truth, must be the taste that cannot find something congenial among the events daily occurring in our marvelous Chicago. The "grave and gay," the morbid and morose, the gloomy and cheerful, the optimist and pessimist, the cynic and poet, the epicurean and Christian can alike find here a resting-place, as well as kindred affinities. Every offense which the dark catalogue of criminality describes, as well as every virtue which the bright roll of rectitude emblazons, are co-existent in this city of paradox and perplexity. The three most sensational sub-

The three most sensational subjects on the surface at present are the Mrs. Rawson case, the sewerage question, and the police "putridity" charges. There are a number of other matters which, though considered trivial here, would in St. Louis or Omaha be looked upon as bordering on the cataclysmal. Our mayor is charged with being a member of the "United Order of Deputles;" but he strenuously repudiates all connection with the said Order. These Chicago "deputies" are a formidable host: your Salt Lake "deputy" is a mild creature in comparison. The Order of Deputies has sprung up within the last two years, but only recently has it come into prominence. Its object is that "no Roman Catholic be permitted to hold public office, nor any lucrative employment whatsoever." This Order pledges itself to agitate for taxation of Church property and to withhold from Catholic institutions certain privileges now granted by the municipality. Every member of this Order is sworn to "scratch" any candidate for public office appears. The Order is also pledged to work against statehood for New Mexico.

The Order is also pledged to work against statehood for New Mexico, until such time as the Protestant population there outnumbers the Roman Catholic. The Order disclaims all pretense to being religious. It is purely a political affair, and is pledged to work politically against Roman Catholics, even to the disfranchisement of citizens of the Roman faith. Our Mayor, John A. Roche, is charged with being a member of the Order. The Chicago *Tribune* espouses the cause of the Mayor. It says that Mr. Roche was at one time a member, but, becoming cognizant of the radical crimes of the Order, he withdrew. This looks as if the commencement of a religious war was at hand. Anywhere outside Chicago it would be

regarded as a serious affair. The Baptist ministers at their weekly meeting last Monday all but endorsed the Order of Deputies. They pronounced the withdrawal of the Bible from the public schools a piece of political demagogy to suborn Catholic votes. The Rev. Mr. Thames read a paper on this subject, and advocated religious teaching in public schools, holding that the intellectual and religious must be more closely associated in education. He scored the Catholics as vehemently as Pat Lannan's newspaper would pour its "Billingsgate" on a Mormon, and said there were 1,500 female teachers against 69 males in Chicago schools. He wants the female eliminated from the teacher's stool.

The railroad presidents are now assembled in convention here, endeavoring to perfect their gand combine. Seventeen roads have already agreed to enter this gigantic trust. There are four roads still holding aloof; but pt is thought that these will ultimately come in. Then there are the twenty-one great corporations of the United States joined in one great whole, and virtually under one management. Success for such an enterprise as this means death and disaster to industry, and probably disruption of the United States, or their consolidation into a vast and powerful empire.

The lessons taught us by our protectionist orators last November are now bearing unlooked-for fruits. Mr. Blaine told us we had free trade among our States and Territories, but he did not say how long we were to have it. The States of Pennsylvania, Kansas, and Ohio, and other purely protectionist commonwealths are considering the question of inter-state protection. In the legislatures of four of these States laws are now being enacted to exclude Chicago dressed beef. Only yesterday the Board of Trade of this city adopted a preamble and set of resolutions strongly condemnatory of the States legislating for home protection. If protection is good for the United States it is also good for Pennsylvania, and finally it must be good for Pittsburg, which must protect itself from Alleghany City.

City. Chicago "society" does not trouble much about deputies, combines or dressed beef. Night after night, receptions, entertainments, balls, festivals and musicales are chronicled. Glowing descriptions of these affairs are given. A reporter must enter into botany, millinery, jewelry and cookery. The florid descriptions of the shoemaker's household, whose head only a few years ago had to borrow a quarter to pay car fare to carry home his work—yes, these descriptions don't help to make socialists. Oh, no! Socialists don't read, don't think, don't see. Yes, but there are working men who read, and think, and see, and when illgotten wealth is flaunted in their faces in balls and receptions, they are apt to think there is a screw loose somewhere.

religious war was at hand. Anywhere outside Chicago it would be the notable Rawson case consumed

several days. One side endeavored to get jurymen who had been di-vorced three or four times; but the other side wanted jurymen who never saw a divorce court. Then the States Attorney was compelled to ask a prospective juror whether he was acquainted with any of Mrs. Rawson's counsel. The counsels' The counsels' Rawson's counsel. The counsels' names were then given—Holden, Avends, Green, Dexter, Allen, Furthman, Collier, Bisbee, Becker, Gondy, Berrick, Walker, Judd, Hulett, Trudye. The poor juror found himself confronted with the whole Chicago bar association. Collier is the famous Frank who was received as Chicago's representative by Queen Victoria; Judd is our late Postmaster; and Gondy is Carter Harrison's great rival. Mr. Rawson has done a great deal for that "noble refuge of unprovided genius—the bar." A quarter of a million of his weaith has gone to lawyers. When he cast his eye on Mrs. Rawson it would have been better for him had he founded a Law Institute instead of doing what he did. Mrs. Rawson details coldly and calmly the story of her life. She has three husbands living. She was divorced from No. 1 and No. 2 before meeting Rawson, but she claims that her former husbands courted her after the divorces were courted her after the divorces were obtained. She tells how Rawson used to "make love," and how he "used to leave the dye of his whis-kers on her lips" when he kissed her. She says Rawson did not marry her for love, but wanted to "paralyze" the Third Presbyterian Church, of which he was an Elder, with a "stunning wife." Mrs. Rawson relates this with a laugh and a chuckle. She was born in New Orleans 37 years ago. She was a teacher, government clerk in Washington, hotel-keeper, boarling house mistress, etc. house mistress, etc.

The sewerage question is one that is engaging the attention of Chicago just at present. It is thought by many that Chicago sewage goes into Lake Michigan. Well, some of it does. One of your Salt Lake councilmen said the whole of it did, and that Chicago still obtained its drinking water from the lake. The fact is, Chicago sewage has been going down the Illinois river for the last quarter of a century, and the prospect now in contemplation is to turn the whole sewage in that direction; but the citizens of the Illinois Valley strongly objet. Only part of the sewage at present goes that way; but so offensive has it become that even fifty miles from here the air is polluted. The Illinois Valley people want constructed from here to Joliet a channel 200 feet wide and 22 feet deep, with a volume of water equal to 600,000 cubic feet a minute. They claim that nothing less can dilute Chicago sewage so as to render it innocuous. Then, all the river towns are growing, and the combined sewage of all these towns, with St. Louis thrown in, must ultimately do serious injury to the health of the interior of the country. The great problem of the future for inland cities and towns will be the sewage question. If all

the sewage of this city were to be emptied into Lake Michigan, pure water could not be obtained without going out 10 or 15 miles into the lake. The sooner some process of utilizing sewage for agriculture, or for disposing of it in some way by the aid of chemical science, is arrived at, the better it will be for the sanitary condition of inland cities and towns. The present source of our water supply is two miles from the shore, and it is well known that in flood seasons sewage reaches this source. A tunnel is now being built four miles into the lake, in order to get a purer supply.

The Chicago Times is making things lively for our police and petty judges. It has charged the chief officers with corruption of the gross-est kind. The police claim that the influence of the socialists is at the influence of the socialists is at the bottom, and that spite or malice is the cause. The truth is the police the cause. The truth is the police force of Chicago is at present the most incapable, the most corrupt, the most arrogant of any to be found in the whole civilized world. The *Times* is fully justified. It is doing a patriotic work, and if it should succeed in routing out Bonfield, Shaack, and Mayor Roche, it would delay the destruction of the city at

delay the user decade. least another decade. The *Heraid* and *Globe* are now the side of the police. This taking the side of the police. Inis is most unaccountable. Only a few months ago the *Herald* vigorously denounced them. It published the names of 35 officers who partici-pated in the Haymarket riot, and who had been discharged by Mayor Roche and "King" Bonfield for voting a democratic ticket, and gave the names of 35 officers in all who the names of 35 officers in all who had been removed for political reasons. It published accounts of over sons. It published accounts of over 300 robberies, burglaries, murders, etc., which had occurred since Bon-field had become "king," but not a clue to any of them has been ob-tained. It denounced Mayor Roche as the "stool pigeon of a political machine," and as "the merry an-drew of Hubbard and Bonfield." drew of Hubbard and Bonfield." Now that the Herald has taken the mayor's side people begin to wonder. As to the *Globe*, nobody reads it. though it has been distributed gratis for two weeks.

Mayor Roche came into office by reason of that socialist scarce, and by reason of the cowardice of the democratic party. Now he is work-ing to retain his hold by the same means. All this excitement about the Arbeiter Bund and the anarchists was only a scheme to re-elect Roche next April, and to make Bonfield "king" in reality. They overshot the mark. This police cor-ruption undoubtedly exists. It is certainly worse than any form of socialism, and is the worst kind of anarchy. The city is rotten with agencies and private detectives, the friends and henchmen of politicians. friends and henchmen of politicians. Only today a case is being tried in Judge Horton's court wherein are concerned a justice, a constable, a lawyer, a detective and a citizen. A poor girl named Maggie Clark in-curred the displeasure of a rich man, who thereupon sought a private detective. Maggie was kidnapped into his office, and

the poor girl was fairly terri-fied. The case beau fied. The case became public by some means, and the papers raised such a racket that the whole crowd were arrested. Judge Horton yesterday expressed his opinion of the methods often adopted by pri-vate detectives. He was rendering his decision in the motion to have mis decision in the motion to have the jury instructed to return a ver-dict of not guilty in the case of Sweeney and others. When At-torney Douglas, in behalf of the State, had finished his argument against the motion, the court said: "I think it is high time public opinion should be aroused against this taking of people to a private opinion should be aroused against this taking of people to a private detective agency and subjecting them to this sweating process. It is an outrage. It may not be con-spiracy, and I will not pass on that 'question, but it is an infamous pro-conding. This species of terreric ceeding. This species of terroriz-ing has been practiced long enough. There may be no law to reach it, but there should be one. The case must go to the jury. The motion is overruled." This is not the first case of the kind. The regular police wink at the crookedness of private detectives.

Here is another case much worse than that above. A pocketbook was found on the street, and its contents revealed a story which surprised even lawyers themselves. A justice of the peace named Young was the culprit in the case. The pocket-book was taken to the judge of the county court who has jurisdiction over justices, and this is what occurred when the judge read the contents:

Judge Pendergast's eyes bulged out as he carefully perused the doc-uments, and then, turning to the offending justice, administered to him one of the most severe judicial rebukes ever heard in court.

"Do you know what this pocket-book contains, Mr. Young?" asked

book contains, Mr. Young?" asked the court, calmly. "No, sir," was the reply. "Well, sir," said the court, "it appears to be the pocketbook of an attorney named Charles McMena-min, and it contains a number of official papers signed in blank by you. There are here affidavits of strackment compilers in strack attachment, garnishees in attach-ments, writs of restriction, sum-monses, and they appear to have been placed in the hands of this attorney to be filled out by him at will, your signature being attached to them. That is one of the greatest outrages upon the law on the part of an official entrusted with the administration of it that has ever come under my observation. Innocent people's property could be seized and carried off, people's wages garns ished, in fact all kinds of hardshipinflicted upon the public by irre-sponsible persons and without a chance for defense being afforded to the persons so distressed. Let me advise you that your offense is an indictable one, and further advise you that the best thing you can do is to resign at once."

All this work goes on under the eyes of the police—but not a word! This is the anarchy which will kill JUNIUS. our country. 26, CHICAGO,

January

UTAHS LADY DELEGATE.

The Woman Suffrage conven-tion was held in the Congrega-tional Church in this city on Monday, Tuesday, and Wednes-Monday, Tuesday, and Wednes-day, and during the rest of the week business meetings and executive committee meetings have been held and some work has been put in by the ladies before the congressional committee the subscript of committees. It is not the purpose of your correspondent to give a detailed your correspondent to give a detailed report of the proceedings, as they will appear in the Woman's Tribune, which is ably edited by Mrs. Colby, and no doubt the Utah Woman's Exponent, in which Mrs. Emmeline B. Wells displays so much talent as a writer in postry and prose as well a writer in poetry and prose as well as editor, will dish up to its readers the most delectable morsels of the the most delectable morsels of the great feast enjoyed by the suffragists at the Convention. But as Utah was present in the person of Mrs. Emily S. Richards, who delivered a speech that ought to be produced, it is here presented as delivered on Wednesday afternoon, to an audi-one that ouperred to appreciate the ence that appeared to appreciate the effort. Mrs. Richards was received with applause, and much interest was excited when it was announced that the lady came all the way from Utah. She said:

"'Tis better to have voted and then been disfranchised, than never to have voted at all."

This is a very prosaic paraphrase of a very poetical sentiment, but it is true, and behind it lies a great political wrong. I am a native born citizen of the United States and for fifteen very

United States, and for fifteen years enjoyed all the rights and privileges of the elective franchise. I voted for every kind of elective officer in for every kind of elective officer in the Terri:ory of Utah, from delegate in Congress to school trustee. I never once sold my vote, nor was I influenced in casting it by either fear or favor. I never attempted to repeat; no man for whom I ever cast a ballot was ever charged with mal-feasance in office, or with any other violation of his official oath. Yet today I am disfranchised and on the same political plane as you, my sissame political plane as you, my sis-ters, and the rest of our sex in this "land of liberty."

"land of liberty." I think I may safely challenge any male voter of the United States to show a better use of the rights of American citizenship. I do make that challenge for myself, and on behalf of the thousands of women in Utah whom I represent, and whose political record is above rewhose political record is above reproach. And on their behalf, with all possible respect to the distin-guished gentlemen who sit in Congressional majesty on Capitol Hill, I protest against the wresting from us, by the right of might, of that franchise which we had never abused, and which was our vested right.

In 1870 women were given the elective franchise in Utah.

er the women might be equally eligible word! with men to any office in the Ter-ritory. This act never became a law because it was disapproved by 1889.

without the consent of the people, and his veto is absolute, even when opposed to the unanimous vote of the entire legislature. And so the will of the people was defeated by this unrepublican one man political power.

Just as one who has loved and lost is always deemed the best authority upon affairs of the heart, so I venture to claim a particular knowledge of the use, the power of the franchise in woman's hands. And the experience which I gained with the women of Utah should not be concealed from this Convention; it belongs to you; it is essentially a part of woman's history in this great Republic; it is the best practical illustration of the problem which has yet been given, and it is likely to retain that pre-eminence for years to come, because in all the seventeen years during which the women of Utah exercised their right to vote they held the balance of power between the two parties and no man was elected to office without their approval.

During all these years we voted without disturbance and without injury to the manners, morals or domestic comfort of the men. We were able to determine whom we wished to sustain by our votes, and no one had the right, the power, and, I will say for our husbands, brothers and fathers, the wish or desire to prevent, intimidate, or coerce us in the least degree. We were citizens of the United States, armed with that all-potent yet peaceful political weapon, the ballot, and we challenge the world to show where, in a single instance, we wielded it wrongfully. And let me say right here that we have not had to contend against the male opposition common in other places, for the majority of men in Utah believe that woman was designed by the Creator to be man's companion in all things, whether in the Church or in the State, in time and in eternity, and to share dominion with him over all created things.

While we enjoyed the franchise we took part in the primaries and nominating Conventions, acted as delegates, and did our share of the political business.

pontical business. Two years ago Congress abrogated the right of woman's suffrage in Utah, and thousands of us were summarily deprived of our political power. We had committed no offense against the sacred franchise and had violated no law of our country. But we had refused to vote for our opponents, and, therefore, in their estimation we were not worthy to vote at all. The same logic would have disfranchised men as well as women but their ballots were preserved.

It has been intimated that the women of Utah were compelled to vote as required by the men. This is not true. No coercion was ever attempted and, if it had been, the effort to accomplish it would have failed because, under the law, we had a perfectly secret ballot, which put it beyond all human power to find out how any person voted unless the elector chose to tell.

It is also an error to suppose that women voters of Utah used the ballot to uphold or perpetuate any system or practice in opposition to the laws, or the will, or common custom of this country. No such question was ever voted on at the polls in that Territory. Votes of men and women alike were merely cast for local officers and we chose to elect such men as we believed would act honestly, fairly and for the public good, in the interests of temperance, order, morality and economy, and not for private ends or personal greed. That was "the head of our offending."

The deprivation which we have sustained is not more cruel to us than to you. The continuance of our political power meant that you could have pointed to our work as a proof that the general cause was worthy of success. But Congress, in the almost infinite wisdom of legislative man, decreed to dig up the new budding tree before it could bear fruit and give seed. It was not within the male purpose that this little acorn; planted nineteen years ago, should grow into the sturdy oak. But while we have lost our fran-

But while we have lost our franchise in Utah, we still retain our property rights. Unmarried women have all the legal rights of men, so far as the acquisition and disposition of property are concerned, whether real or personal. Married women have entire control of all the property they held at the time of marriage and can acquire, hold and sell, or otherwise dispose of real and personal property after marriage without the consent of their husbands, but the husband must have the consent of the wife. In addition to this they have the right of dower by which they inherit one-third of the husband's estate at his death. The law of inheritance is the same from the wife to the husband as from the husband to the wife; each inherits from the other under similar conditions.

For many years the women of Utah have been organized into Relief Societies and Mutual Improvement Associations. Their sympathies have always been with the Woman Suffrage movement. After the visit to Utah, last summer, of Mrs. Colby and Mrs. Saxon, officers of this Association, who lectured on "Woman Suffrage; the International Council of Women and the relation of woman's ballot to all reforms," a Woman's Suffrage Association was organized as an auxiliary to the hational. Its members number about two hundred and are rapidly increasing. In this movement we did not think woman suffrage good for Utah. The organization was effected by the chairman of the executive committee. It is complete in every particular, and the by-laws declare the object of the association to be "to work for the enfranchisement of women without regard to party, sect or creed, and to take such steps from time to time as shall seem to be wise and expedient for the political advancement of the women of Utah." The association has sent two dele-

gates to this convention. The very large majority of people in Utah are in favor of woman suffrage. As an evidence of this, we secured 8,393 signatures to the national enrollment in three weeks, 3000 of them being the names of men, and we have but just begun our work.

All trades, professions and occupations in Utah are open to women. We have editors, doctors—who have graduated in the best colleges of the country—lawyers, school teachers, artists, poets, musicians, lecturers, merchants, clerks, cashiers, photographers, printers, book-binders, telegraph and telephone operators, silk workers, weavers, factory hands and artisans in every kind of work that women are able to do, as well as in those domestic labors which some narrow-minded people think comprise the sphere of woman. We have no "superfluous women" in the Territory, and none who need remain without employment; it is often impossible to hire women for domestic service.

Women, in the male estimation, are not as fit as men to perform jury service, because it is said they would be governed by sentiment. If the premises be true, the argument is still false. The sentiment which would most often actuate women is pity. With men it is too often business avarice or social cowardice. Women might favor the poor and friendless. Men certainly do show illegal leniency to the rich and powerful.

We are told that suffrage means turmoil of mind, which women should avoid. I do not concede that this is necessarily so, but I do say that, if it were so, my sentiment would be that of the heroic Roman who said: "Better a disturbed liberty than a quiet slavery."

For one, in a general sense, I object to the cruel withholding of suffrage from women, in a land consecrated by blood to universal liberty. In a special sense I object to the arbitrary edict by which thousands of intelligent voters were deprived of a sacred right, simply because they were women.

were women. The mightiest human problem vexing the world today is the relation of the rich and the poor—the profit eaters and the profit makers. Man alone will never solve it. There are cases of wounds and illness where woman's nursing is absolutely necessary. This is a desperate case of social disorder, where woman must minister with all her skill and tenderness to bring the patient through the crisis.

through the crisis. The cry which we now offer up is the cry of the ages. It is the protest of the few against the many, the argument of thought against bigotry. Today the world is correcting he active wrongs of last century, and is making recompense to the demon of intolerance, by being blind and deaf to the oppressed of today. The wonder which men feel now that their ancestors could have been so intolerant will be felt a generation hence by their sons regarding these same men.

The "federation of the world" will not be accomplished while the

most advanced nation on earth is most advanced nation on earth is but half redeemed. But the cause of woman's enfranchisement is gaining irresistible momentum. Its triumph must soon come. When it is victorious, but not till then, will might cease to be arbiter of right. When a cause is irrevocably lost, it is then too late for words. To dis-cuss inevitable sorrow is only to give intensity to grief. But the women of Utah do not regard their own franchise as being forever lost.

women of Utah do not regard their own franchise as being forever lost. We hope and expect to see this great struggle terminate speedily and triumphantly for the cause of woman, and to see political liberty enjoyed without regard to sex. When that sublime hour comes it will more the boging of the cause will mark the beginning of the end of tyranny, oppression and misrule. God speed the day.

Several bursts of applause marked the most telling points in the speech, and the speaker received many cor-dial congratulations from distinguished ladies present. Mrs. Rich-ards has had the *entree* into the most select social circles, and has made calls upon ladies of national celebrity, who have received and conversed with her on Utah affairs with respectful attention. Utah and her people have only to be better known to be better appreciated. Ignorance and prejudice melt before the light and power of truth, par-ticularly when it flows from the lips of fair and earnest women. X.

WASHINGTON. D. C., Jan. 26, 1889.

LETTER FROM ASIA.

David, in the 133rd Psalm, has the following: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious dew of Her-mon, and as the dew that descended Mon, and as the dew that descended upon the mountains of Zion." Mount Hermon and Mount Carmel were anciently proverbial for their riches. Mount Hermon is located on the Lebanon, and furnished the timber for the beautiful temple built by Solfor the beautiful temple built by Sol-omon. Its riches and attractive lo-cation have furnished the poet food for both ancient and modern com-position. David counted it among the foremost blessings from the Lord; but even this "mountain" has had to undergo a change. Its cedars are things mostly to be spoken of and its once flue vinewards and of, and its once fine vineyards and orchards are now, more or less, great stone fields, which at first sight one would think of but little use. The Arab squeezes a little use. The Arab squeezes a hard-earned living from the stony hard-earned living from the stony soil, and makes up the loss in cheat-ing or robbing, as the case may be. What is known as "High Her-mon," or the high peaks of the Lebanon, is this winter covered with snow, and has been so for several weeks, making the country look quite wintry. This is some-what unusual, as for many years the winters have not been so severe the winters have not been so severe as the present. Yet in all the lower country, and on the low mountains as the present. If it is the lower diffigence and skill can do nere. Ica; it is visible in Italy, switzer-country, and on the low mountains. They have bought up some desert land, France and Germany, but where cultivation has a footing, everything flourishes—trees bloom-ing, oranges and lemons ripe and ripening, and many shrubs and land out into vineyards; and they

trees clothed in their summer dress, giving but little sign of winter. Here also are located hundreds of moderately fine cottages with the most pleasant locations upon the sides and tops of the mountains, facing the sea.

Mount Carmel is situated southwest from Nazareth, and is not as high as Mount Hermon. It is also a stone mountain, with but little earth to support vegetation; but here the value of the land and its fertility, combined with the climate, are fully demonstrated. Here a German colony of "spiritual Israel," as they denominate themselves, have located. Their society is known as the "Temple Society," and was orig-inated by one Herr Kristof Hoff-man, in Germany. This man felt moved to do something for the res-toration of Israel to their inheritance; but he understood Israel to be a spiritual people to be gathered out of all nations through faith in Christ. He said the angel which John the Revelator saw "flying through the Revelator saw "flying through the midst of heaven, having the ever-lasting gospel," etc., was about to come, and that the time was to be about 1836. His labors resulted in the formation of this society. The intention and first enthusiasm were good, but lacking power and organization it has gradually crumbled away, until the present time finds the society divided into several factions by outside elements, while, internally, grave questions while, internally, grave questions arise concerning doctrinal points, the rising generation, and other unforeseen perplexities. The writer of this article has found the study of this article has found the study of the people interesting. Here is a people, in many respects much like the Saints, even believing in the message contained in Revelations xiv: 6-7. But being the work of man, without the spirit of revelation, saying "Thus saith the Lord," it was doomed to go the way of the world. In it were no men like the it roubets Losenb Smith Brigham Prophets Joseph Smith, Brigham Young and John Taylor. When the first enthusiasm in the cause was spent they were without con-fidence in one another. How different with us, though robbed of our homes, persecuted and exiled; yet, like "doves to their window" did the people flock to the standard-bearer, and no power could divide their strength.

This society is, however, composed of good solid material. The people are very religious and quite moral, and by their industry, economy, and honest dealings have built up conhonest dealings have built up con-fidence and set a good example to the natives. We have some mem-bers in the colony, among whom Brother G. Grau deserves honorable mention. He is laboring for the good of his fellowman, and is liberal with his means for the upbuilding of the Kingdom of God. God grant that we may find many such ment that we may find many such men; they are jewels for any community to possess. As I have said, these people have fully demonstrated what diligence and skill can do here.

are obtaining very fair returns for their labor-so much so that they have encouraged the idle Arab to nave encouraged the idle Arab to make an effort. America has many fine places, and is rich with good things; but the country is large, and can therefore support its millions with perfect ease; but when we con-template that this comparatively small land once had a population numbering many millions of inhabnumbering many millions of inhab-itants, and that the kings of larael could raise an army in a few days that for numbers would even astonish Von Moltke, one can best under-stand the fertility of the soil and climate. A small piece of land well tilled rewarded its owner with im-mense profits. The spies whom Moses sent out to spy the land "came to the brook Eschol, and cut down from thence one cluster of grapes. and they bare it between two upon a staff." This has astonished many men not familiar with the blessings of God.

But those who are skeptical as to what God has said and done, and what God has said and done, and what has yet to be done, according to Holy Writ, should pay particular attention to the progress of this land from now on. Within the last half century the Land of Promise has been dedicated by holy men, and the blessings they predicted should come are beginning to be seen. The seeds for the return of the slory of seeds for the return of the glory of Lebanon and Carmel are sown. The ТЪе rightful owners of this oft-blest land are now seeking their inheriand are now seeking their inheri-tance, and when they have endured their coming tribulations in again founding their city, they will yet be called the "blessed of the Lord," and "ten men will yet take a hold of the skirts of a Jew, saying, 'We will go with you."

go with you."" In the gardens there are vegeta-bles growing, and everything shows the advent of early summer, with watermelons and other fruits in plenty, and the climate is so pleas-ant that one is not conscious of the ant that one is not conscious of the fact that Christmas has been spent. Here we only read of "Santa Claus" making his Christmas visits, wrapped in coats of fur; we read about your frolics, snowballing, and sleigh riding, and about the season for balls and parties. Christmas here finds the farmer and gardener busi-hy premering for the summer when ly preparing for the summer, when "old Sol" drives the faithful toller under his "vine and fig tree," there to quietly enjoy the fruits of his patient toil. F. F. HINTZE.

HAIFA, Syria, Jan. 3, 1889.

FAMILY HISTORY.

The rewriting of history is one of the remarkable though silent movements of the time. It is a turning of the children to the fathers—a strong and earn-est yearning on the part of mil-lions to trace the history of their families, and learn from the best possible authorities the origin of their names and ancestors. This movement is not confined to Amer-ica; it is visible in Italy, Switser-land, France and Germany, but more especially in England and Scotland. Careful research in the parish records and in the archives of

brought to light documents of the utmost importance. Some of these show that many a glowing state-ment or highly wrought sentence of some of our great historians, as Car-lyle for example, is only due to a very short memory or a heated imagination.

England has now a society known as the Historical Manuscript Commission, which has been at work for years, and its results are, beginning to be seen. Not long ago was pub-lished the "Douglas Book," or his-tory of the Douglas family and its branches. This was followed by the publication of the historical docu-ments of the Lennox family, and now the Duke of Northumberland has caused M. de Fonblanque to re-construct the history of the house of mission, which has been at work for has caused M. de Fonblanque to re-construct the history of the house of Percy. M. de Fonblanque has acquitted himself of the task with great fidelity, and has thrown con-siderable light not only on the part played by this distinguished family in English history, but also on the manners and customs of feudal times. times.

The Percy family was originally from Perci, near Villedieu in Nor-mandy, where still exists an old chateau called the "Chateau de The Percys came over Perci." with William the Norman, and re-ceived large grants of land in the north of England. Richard de Percy was foremost among the barons who extorted Magna Charta from King John, and defied the preten-sions of the Pope of Rome to the overlordship of the English realm. The best known of the Percys was the Duke of Northumberland, men-tioned by Shakespeare as the "king-maker." The achievements of his son Hotspur, the flery border chief-tain, have also been immortalized by the world-renowned dramatist. the world-renowned dramatist. It was one of the Earls of North-umberland who was sent by Henry VIII. to arrest Cardinal Wolsey. The great grief of the Cardinal, his melancholy death soon after, and the promotion of Northumber-land to be Knight of the Garter, are all well known historic facts.

Three times have members of the family been permitted by royal decree to assume other names, so that at the present time the Smithsons, the Somersets, and the Brabauts have all claims as branches of the house of Percy. It was in the reign of the Tudors that England began that great transformation which has rendered her so different in her institutions from the other nations of Europe. It was in that wonderful epoch that royal decrees gave so many new names and titles to tens of thousands of worthy subjects. In early times it was sufficient to recognize individuals as George and Richard and John, or, if that was not enough, the place of their resi-dence, as Wood or Field or Hill, or the name of their business was added, as Weaver, Baker, Smith, etc. According to these records it was in the age immediately previous and at the time of Shakespeare that men

the same family. It is for this the same family. It is for this reason that these documents, pub-lished by the Historical Commis-sion, are of special value, as they af-ford means by which persons of diverse names can prove that in reality they are descended from the same parents. In these documents we see the origin of many social customs and the causes that led to England's wonderful life.

A world-renowned potentate said that he found his metropolis of brick, and transformed it into one of marble. In like manner Queen Elizabeth might have boasted that she found her realm a poor out-lying dependency of Catholic Spain, and that she metamorphosed it into a rich, independent and Protestant nation. In spite of the deadly hatred which existed in the deadly natred which existed in the various religious parties, the talis-man with which good Queen Bess effected her wondrous work was religious toleration at home and a peace policy abroad. "No war, my lords," she repeatedly explained, and her numbers and her numberless intrigues, and even the female coquetry which she carried on with half the un-married sovereigns of Europe, were all parts of a calculated pol-icy. When a famous Protestant preacher denounced from the pul-pit the iniquity of image worship, the irate Queen called out from the royal pew, "Leave that alone, Mr. Dean; stick to your text." Most of the Catholics believed that she was Protestant; many of the Protestants declared that she was Catholic. It is the spirit of toleration that lies at the foundation of England's freedom. The cause of Queen Elizabeth's popularity may be found in her own words. She said to her first parliament, "No wordly thing is so dear to me as the love and goodwill of the English people." However, when occasion required it, Queen Elizabeth could swear. As a British wag remarks, "She did not swear in a vulgar manner, but she performed it with a delicate, airy grace, infused into Protestant; many of the Protestants delicate, airy grace, infused into it a luxurious abandon, and dressed it up with poetical adjectives until it seemed like the strain of a sweet singer, or rather like a sweet singer straining herself in fact! Queen Elizabeth had red hair, and the delicate shade of her maroon tinted nose contrasted strongly with the alabas-ter of her bust." Still, the people of England tolerated her deficiencies because of her solicitude for their welfare. The whole population of the country at that time scarcely exceeded five millions, and the burden of all the vessels engaged in commerce in English ports was not more than fifty thousand tons in a year. The size of their vessels then would now seem insignificant; a modern collier brig is probably as large as the biggest merchant vessel which then sailed from the port of London. By far the most im-portant branch of English trade was with Flanders. Antwerp and Bruges were in fact, then, the general marts of the world. It was with the ruin of Antwerp at the time of its siege and capture by the began to be known by a greater diversity of names. At the first glance one is surprised to find that Langtym and Ferryman, Wads-worth and Langford all sprang from

established. A third of the merchants and manufacturers of the ruined city found a refuge on the banks of the Thames. The export trade to Flanders died away and London developed into the general mart of Europe. The rough and wattled farmhouses were superseded by dwellings of brick and stone. Pil-lows and beds came into use, which had formerly been despised by the farmer as fit only for sick women. The lavishness of wealth revolutionized English dress. The Queen's three thousand robes were rivalled by the slashed velvets and jewelled cloaks of the courtiers around her. Men wore the price of a parish on their backs. Gallants gam-bled away a fortune at a sitting, and then starte i off to the Indies to make a fresh one. Still the northern part of the island was independent, and the Scottish Queen even disputed Elizabeth's right to even disputed Elizabeth's right to her own crown. Elizabeth's right to her own crown. Elizabeth's coun-cil board, at the beginning of her reign, were part Catholic and part Protestant. At the close of her reign they were all Protestant. Si-lently, almost, unconsciously Eng-land accepted the reformed faith. This greater freedom in religious matters brought about greater free-dom in secular affairs, and raised Parliament to greater importance than it had possessed during the reign of any previous English Sov-ereign.

ereign. The histories of Britain have heretofore been the histories of her kings and nobles. These documents kings and nobles. These documents make it possible for the real history of the British people to be written. The fact that the histories of the Douglas, the Lennox, and the Percy families have been bought by the people, and that hundreds of other "family records" are in course of preparation, shows the interest of preparation, shows the interest manifested by the people in this subject. It now seems that docu-ments are in existence which, when published, will prove that for the most part the Anglo-Saxon race is one vast brotherhood. To those who wish to perfect their genealogies these publications will have a deep and abiding interest.

J. H. WARD. EUROPE, January 14th, 1889.

BLOATED ARMAMENTS.

Latterly, in consequence of the huge armies which are maintained by the different powers, it has been the custom to speak of Europe as a great military encampment. Since the date of the great Franco-German war the tendency has been steady toward increased armaments. The rivalry has been unintermittent, and the result is that armies and navies have grown to such an extent that peace has become greatly more ex-pensive than war was wont to be.

Most people have a general idea of the bulk of these armaments; but only a very few have anything like an accurate conception of the actual condition of affairs. From a well-prepared table, based upon the most recent official documents and declar218

ers to form an idea of the enormous strength of the armies of Europe. Figures are at hand, also, regarding the navies of Europe; but for the present we shall confine ourselves to the purely military aspect of the question. For the sake of conventence we put the figures covering the different grades of the armed forces of the different nations in tabular form:

:	War Strength	Second . Res'ves.	Final Res'rves.
Germany	2,520,000	1,520,000	1,860,000
France	2,440,000	1,576,000	1,700,000
Russia	2,495,000	1,980,000	2,200,000
Italy	1,010,000	1,320,000	1,200,000
Austria	1,145,000	1,470,000	1,700,000
Turkey	620,000	310,000	840,000
Baikan States.	250,000	165,000	193,000
Total]	0,480,000	8,385,000	9,195,000

headed "War The column Strength" shows the approximate number of men disposable for ofnumber of men disposable for of-fensive purposes in the event of the outbreak of war in 1889. The second column, headed "Second Reserves," shows the approximate number of men who, in the event of an outbreak of war, would join the colors, but remain at home, un-less circumstances required them at the front. The third column, headed "Final Reserves," shows the number of men who, in addition number of men who, in addition to the above, would be available to the above, would be available for defensive purposes in the event of invasion. The men in the first and second columns are all of them trained soldiers, who have served with the colors. In the last column, many, but not all of the men, are also veterans.

These figures speak for them-selves. Here we have a mass of men, in numbers equal to the population of a first-class State, all trained and equipped for battle, and ready at any moment to obey the call and take the field. In the next great war, which in the estimation of many competent judges is ex-tremely liable to become general, there is the possibility of some twenty-eight millions of Europeans being engaged. Of these more than two-thirds are now engaged in civil pursuits. With the outbreak of war they would be hurried from the office, the field and the workshop, and commercial, manufacturing and agricultural interests would be vir-tually paralyzed. To illustrate more what would happen, let us clearly take the German Empire. The population is estimated at 47,-000,000. Of this number about 24,-The 000,000 are females; and the cal-culation is that about 14,000,000 males, taking into account infancy, old age and physical unfitness, are of no use for war purposes. These deductions being made, the able-bodied persons available for service in camp and barrack are reduced to about 9,000,000. More than onefourth of these would have to don their uniforms, and abandon their civil occupations, the moment war was declared; and in the event of an entrance having been effected by the enemy on German territory, more than one-half would have to join the colors. What would happen was declared; and in the event of neuron varies of neuron for writ of neurons correction (\$5270) provides for reductions only in "terms of sentence is jets and the sub-sequent section (\$5270) provides for reductions only in "terms of sentence is jets than three months. And the sub-sequent section (\$5270) provides for reductions only in "terms of sentence is jets than three months. And the sub-sequent section (\$5270) provides for reductions only in "terms of sentence is jets than three months. And the sub-sequent section (\$5270) provides for reductions only in "terms of sentence is jets than three months. And the sub-sequent section (\$5270) provides for reductions only in "terms of sentence is jets than three months. And the sub-sequent section (\$5270) provides for reductions only in "terms of sentence is jets than three months. And the sub-sequent section (\$5270) provides for reductions only in "terms of sentence is provides for the other countries, Russia ex- the whole matter is heard upon the tion provided in any prior section

Reasoning from the basis cepted. thus laid down, one-half of the able-bodiel men of Germany, France, Italy, Austria, Turkey and the Bal-kan States are at the present moment held in readiness for arms.

It is no exaggeration, when the general situation is thus looked at, to speak of the European Continent as an armed camp. From some re-turns which have been prepared for the information of the Austrian War Office we get an idea of the marvelous rapidity with which some of the State component and the state their armies and rush them to and across their frontiers. In the event of war breaking out suddenly, or absolutely without any warning, what could Germany do? In seventy-two hours she could have 230,000 men fully equipped on French soil; and at the end of seven days this num-ber would be increased to 750,000. She could in three days put 120,000 men upon Russian soil, and in the same space of time she could plant 100,000 in Austria. What could Austria do? She could in three days carry 60,000 troops into Russia. is not so well prepared for rapid move-ment; but it is calculated that she could bring to the Austrian frontier in three days 25,000 men, and by the is already well prepared for rapid movement; and she is about to increase her railroad facilities in the direction of the northeast. Already she could, it is thought, carry 200,000 men to the frontier in three days and 700.000 within a week. When the new arrangements shall have been completed, the calculation is that these figures will be increased to 260,000 and 850,000 respectively. Of course calculations may fail, and accidents may mar the success of the best-laid plans.

It is reasonable to conclude that the cost of these vast armies must be something fearful. The annual cost of the whole is estimated at one hundred and twenty million pounds sterling (\$600,000,000). During the last seventeen years the preparations for the great war that is yet to come have cost the powers not under fif-teen hundred millions sterling (\$7,-500,000,000). Such a state of things is a disgrace to this Christian nine-teenth century.—New York Mail and Express.

HABEAS CORPUS DENIED

In the matter of the application of C. M. Nokes, for release from the penitentiary under the benefit of the act allowing prisoners a deduc-tion of time for good behavior, the Territorial Supreme Court, Feb. 2, rendered the following decision:

In the Supreme Court of the Territory of Utah, January Term, 1889.

Ex-parte Chas. M. Nokes. On petition for writ of habeas cor-

application for the writ, the facts stated in the petition being admitted as true by the district attorney. The as true by the district attorney. The petitioner, Charles M. Nokes was, on the 18th day of October, 1888, sentenced by the district court to imprisonment in the penitentiary for the term of eighty-five days, and to pay a fine of \$150. The eighty-five days would, if there were no deductions, expire on the 11th of January, 1889. But the petitioner claims that he is entitled to deduce tions at the rate of five days per tions at the rate of five days per month. If this were correct, the term of sentence would have ex-pired on the 31st of December, 1888; and the time which the law requires and the time which the law requires that he should be imprisoned solely for non-payment of the fine of \$150 would begin to run on the 31st day of December, 1888, and it being thirty days would expire on the 30th day of January, 1888.

On the 31st of January, 1889, the petitioner, under provisions of the statute (U. S. Rev. St., secs. 1042 and 5296), applied to U. S. Commis-sioner Norrell for his discharge from prison, and showing that his behavior in the penitentiary was good, that he was unable to pay the fine, that he had no property to the amount of \$20 over and above that which is exempt from execution, and claiming that he had served his term of sentence and the thirty days additional. After hearing, Commis-sioner Norrell denied the application for discharge from prison. There-upon the petitioner has applied to this court on the writ of *habcas*

corpus. Whether he is entitled to his discharge or not depends upon whether his case comes within the purview of the statute as to deduc-tions for good behavior. That statute (2 Comp. Laws of 1888, p. 762) reads as follows:

"({§5268.) Sec. 2. Each convict sen-tenced for any period less than life, who has not been guilty of a breach of the rules of discipline of the pris-on, shall be entitled to a reduction of the period of sentence, as herein-

"({\$269.) Sec. 3. The following deductions shall be allowed to convicts for good conduct: From the term of sentence of three months, fifteen days; from a term of six months, thirty days; from a term of one year, two calendar months;" and then follows a detail of the amounts of deductions for greater terms of sentence.

"(§5270.) Sec. 4. In all terms of sentence terminating intermediately between the terms hereinbefore specified, the deductions shall be proportionate to those named in the foregoing section."

The section first quoted (\$5268) declares that each convict shall be entitled to a reduction of the period of sentence, "as hereinafter pro-vided." The next section (§5269) does not provide for a reduction where the period of sentence is less

where the term of imprisonment is less than three months, the sentence imposed upon the petitioner could not have been a sentence "terthe provision of the statute. If we could apply the spirit of the statute to the case the petitioner could be discharged, but we are bound by the language of the statute, it being plain and unambiguous. The case of the petitioner does not come within the statute, and he is not entitled to his discharge. He is re-manded to the custody of the marshal.

Sandford, C. J., Henderson, J., and Judd, J., concur.

SANDWICH ISLANDS.

Are you cold up there? We think you must be, for our thermometers here are chaseezing back and forth between 70 and 75 degrees, and even setting down to 68 degrees. We find it cool enough to close the doors. However, we don't suppose this sort of thing will last long.

This little place has been and is at present afflicted with disease and death. The whooping-cough has carried off quite a number of in-fants. The disease seems to have spent its force, and we hope to see its speedy disappearance.

Christmas day came with sunny skies and a great deal of excitement A Sunday school exhibition had been arranged by Brother Fred Beezley. At 9 o'clock the bell and band announced the hour of meeting and soon the church was full of children, parents and friends.

The exercises consisted of class-work, interspersed with singing and recitations. Where everything was Where everything was sectations. where everything was good, it would be perhaps partial to mention any separate things. How-ever, as an individual, I was partic-ularly pleased with the excellent manners and answers by the class of Manners and answers by the class of Brother Elihu Barrell, a class of young men. Their singing of a male quartette at the close of their class was very fine. The classes of Sis-ters Lucy King and Teenle Young also showed careful training; they behaved far better than some of the grown up people. Most of the quesgrown up people. Most of the ques-tions asked and answered were in English, and the native young peo-ple are doing well in our language.

The closing exercise was quite original and reflected credit on Brother Beezley's taste. It consist-ed of the recitation, by the children, of the Articles of Faith in English, followed by the whole school in unison repeating each article in the native tongue. This was inter-spersed by a number of very appro-

priate hymns. Noon closed these exercises and immediately afterward a native feast was held in the schoolhouse.

The afternoon was spent in pleas-ant speeches, and the distribution of prizes; every child receiving some pretty trifle.

In the late afternoon the white brethren and sisters went down to the sea and enjoyed a delightful swim.

New Year's Day was generally observed by the natives in family feasts. The Hui Mamana Leea feasts. (R. S. S.), according to their usual custom, held a meeting from dark until the hour of midnight on New Year's Eve. At minnight they came up to the mission house to wish the Haaries a happy new year, and received a welcome from Sister King in the shape of cakes and lemonade.

There is a most excellent spirit here, and all enjoy the work of the Lord in these far-away islands. The colony all join in love to the breth-ren and sisters in Zion.

HOMESPUN. LAIE, Jan. 10, 1889.

ST. JOHN'S STAKE.

On the night of January 9th the district schoolhouse at this place was burned lown. It was a frame was burned Jown. It was a mane building and contained an organ, maps, blackboards, etc. The loss was about \$700; no insurance. Many of the children lost their school-books. School was kept in the house the day before, and the fire was caused by putting ashes into a wooden box. This delayed school a for days but it is now in running few days, but it is now in running order again, in the meeting house.

The holidays passed off nicely at this place; no drunkenness or dis-turbance of any kind.

One of the most pleasing events in the history of our Stake was the opening of the St. Johns Stake Academy on Monday, January 14, at St. Johns. This makes the hearts of the Saints rejoice, as we see in this system of education a blessing and salvation to the sons and daughters of Zion. Remarks were made by Presidents David K. Udall, E. M. Freeman and Wm. H. Gibbons, and by Bishops Willard Farr and G. H. Crosby. All rejoiced for the privileges we enjoy. The Saints who live in this land

have mostly been called as mis-sionaries "to make the desert blossom as the rose;" and most of our people are not over-blessed with this world's goods, as this land is not naturally the most desirable spot on earth. We have to labor under many disad-vantages, such as scarcity of water, etc., but the Saints who have stayed at their posts feel well, and we can see that God is blessing us.

We have to learn the soil, and we find that we have plenty of water if we could only save it until we need it. This is a land of nearly natural reservoirs much more so than most parts of Utah, as the country is more level and the mountains not so abrupt, and in a few years many thousands of the Saints can find good homes in these lands.

The people called to assist in this labor who have returned to Utah have delayed the development of the country, and caused those who remained a great deal of labor and inconvenience. I think the day will come when all who were called to assist in this mission, to say the least, will regret that they did not fill that call.

large and as well flavored as I ever saw in any part of Utah.

This valley is 35 miles further up the Little Colorado River than St. Johns; in fact, we are the highest up or the first settlement on the stream. We have from 7,000 to 10,000 acres of arable land, good mountain water and plenty of it; but it must be held back in reservoirs.

We have a healthy climate. We can raise good small grain with one We or two waterings, as we seldom have to water after July 15th, when we have most of the season's rain in abundance to mature all kinds of

crops. We do not sow wheat till May, or at least it does best when sown late, as we cannot harvest in the wet season; so most of our harvest comes in the last of September.

We have ample room for good Saints, and they can get land at reasonable prices.

We have a good grist and saw mill in the valley, owned by Presi-dent D. K. Udall and brother. We have plenty of good saw timber close by; also firewood in great abundance.

Corn, beans, squashes, pumpkins, sorghum cane, and all kinds of vege-tables do well, and we have no more to discourage us than the early settlers in Salt Lake Valley or other parts of Utah.

I write thus as many who return to Utah give this part of Arizona a black eye. I was reared in Salt Lake City till 15 years of age, and have lived for 25 years in Washington County. Utah; and I say this is naturally as good a place as can be found in those lands. We do not find canals made or brick houses built: canals made or brick houses built; but we have plenty of good places to build canals and plenty of good building material handy. The kind building material handy. The kind of people we want are those who know how to labor and are not afraid to do it.

arrad to do it. Our valley was once densely popu-lated, as the old canals and ruins still remaining testify. I think I do not over-estimate our resources when I say 500 families can be sup-ported in this valley, and we need help. We have had more snow fall this

winter in the mountains and rain in the valleys than ever known since the Saints located here.

We are all pleased with the DES-ERET WEEKLY, as also the SEMI-WEEKLY in its enlarged and new form. Ever praying for the welfare of Zion, I remain your brother in the Gospel of peace,

GEO. H. CROSBY.

SPRINGERVILLE, Apache Co., Arizona, January 19th, 1889.

UTAH AND STATEHOOD.

The House Committee on Territories has listened for several days to arguments for and against the admission of Utah as a State. F. S. Richards, Esq., and Delegate John T. Caine spoke in favor of admis-sion, Judge McBride, Gov. West, and Mr. R. N. Baskin against it. The whole methor was support up by At St. Johns some peaches were whole matter was summed up by raised last year, and they were as Judge Jeremiah Wilson, of Washington, D. C., in an argument oc-cupying over three hours in the delivery, and of which the following is a concise synopsis:

It should be remembered that a constitution has been framed and presented to Congress, upon which the admission of Utah as a State is asked. In that constitution are the following provisions.

SECTION 12. Bigamy and polyg-amy being considered incompatible with "a republican form of government," each of them is hereby forbidden and declared a misdemeanor.

Any person who shall violate this section shall, on conviction thereof, be punished by a fine of not more than \$1,000 and imprisonment for a term not less than years, in the discretion of the court. This section shall be construed as operative without the aid of legislation, and the offenses prohibited by this section shall not be barred by any statute of limita-tion within three years after the commission of the offense; nor shall the power of pardon extend there-to until such pardon shall be approved by the President of the United States.

The chief contentions on the part of those opposing the admis-sion of Utah have been that in the presentation of this constitution with the above-quoted provisions the people of Utah are insincere; they do not really intend to pro-hibit polygamy or make it unlaw-ful; that the Church dominates the State, and that if Utah is admitted she may then, in the exercise of her sovereign power as a State, change this constitution and get rid of these two provisions, or through her courts so administer the law that polygamy would not be punished. But it is conceded be punished. But it is conceded that in all other respects Utah has the requisites for statehood, and that but for these two conditions it ought to be admitted as a State.

Mr. Wilson said: We have here two governments — one exclusive and supreme as to the affairs of the and supreme as to the anars of the nation; the other exclusive and supreme as to the affairs locally per-taining to a State, an integral part of that nation. The national domain outside the limits of any State is held by the nation under a sort of implied trust, to be divided up into Territories into which the up into Territories into which the people may go and prosecute the affairs of life, and with the further implication that when the conditions are appropriate the national government will abdicate its powers as to local affairs and yield them up to the people in the form of a State.

When the understood conditions are complied with, the moral obligation to grant a State government so strong that it cannot in good faith be disregarded. As applied to a government, a moral obligation is the same as a legal obligation to an individual. The obligation to admit a Territory as a State when it had the required population will therefore be performed, unless such a state of facts exists as would justify the highest court of conscience—the

conscience of a Sovereign-in disregarding it.

Utah is applying for admission. We have therefore to inquire wheth er the conditions requisite exist and, if they do, whether there is any thing outside of these conditions to justify a refusal.

The following facts are not dis-puted, namely: That Utah has the necessary population, which the governor reports to be 210,000. Utah has a public school system reaching to every part of the Territory, and a university of high repute. Besides these, all the prominent religious denominations have their seminaries of learning there. The people of Utah have no superiors as a temperate, orderly, law-abiding, industri-ous and thrifty people. The owner-ship of the land is more evenly and universally distributed among them than in any other part of the nation. Her manufactures include almost every useful article, her mining output aggregates over \$10,000,000 output aggregates over \$10,000,000 per annum, her agricultural, sheep and stock raising interests are of immense value, her flocks and herds alone being valued at \$30,000,000. No people are freer from the vices that are commonly attendant upon congregated humanity. Utah is situated upon the highway across this continent and in direct communication with the great world. All these facts, with the admitted intelligence, energy and enterprise of her people, make statehood of vast importance to them and to the nation, and these are all undisputed and have been supported by statistics, unchallenged, which have been presented by Messrs. Richards and Caine.

Then what are the objections relied upon to overcome this moral obligation of the government? The first is the existence of polygamy. Remember that there has never been any law in Utah that sanctions polygamy. I do not deny that it has existed and does exist there to a very limited extent. It has been demonstrated to this committee, and was to a Senate committee about a year ago, that not more than 2 per cent. of the Mormon population ever were polyg-amists. I now assert that the figures show that not more than one-fourth of 1 per cent. of the whole population are punishable by the laws against polygamy. These figures are found in the report of the Attor-ney-General of the United States to Congress. From this it appears there have been only ten convictions for polygamy since the passage of the Edmunds Act of March 22, 1882. There are 210,000 people in Utah, of which not less than 175,000 persons are Mormons. At least 35,000 of them are males of marriageable age. Ten out of 35,000 in 35,000 in found guilty of polygamy, with all the zeal of special efforts energized have by liberal fees. For unlawiul cohabitation there were 453 convictions. This was for the association of men with plural wives, married in most cases many years before. About 163 indictments have been found 163 indictments have been found trates; in obeying, honoring and which had not been presented when sustaining the law." the official report was made. Add them to the conviction for both shiping Almighty God according to

offenses and they make a total of 626. Call all these cases polygamy if you will, then take the population and you will see that I have not underrated the percentage, and you will also see how little of polygamy there really is in Utah, how grossly these people have been misrep-resented, and how preposterous it is to deny political rights to the many who have not offended because of who have not offended because of the offendings of the comparatively few

It is proposed that you reject this application. Why? Because a few hundred, not to exceed 2 per cent of the voting population, have committed this offense. But the 98 per cent can stand in your presence and say truthfully, "We are as guiltless as you." Why exclude the mass for the faults of the few? If these few offenders had committed some other offense than polygamy, whether malum prohibitum or malum in se, you would lose your patience if it should be urged that this was suffi-cient ground for rejecting the whole cient ground for rejecting the whole people of whom they form so small a part. Suppose that the few men, chiefly old men, now in the polyg-amous status, were to take their fam-ilies and flocks and leave the Terri-tory, marching again over moun-tains and deserts to seek a home, what would you do with this appli-cation—reject it? Why? You would hang your heads with shame if you had to give the only answer: "Be-cause of the opinion of the citizens who remain." who remain."

To support the idea that polygamy would be re-established, or the courts would not enforce the provisions of the State constitution if Utah were admitted, it is claimed here that polygamy is a religious obligation under Mormon revelation. But the very production relied upon to sub-stantiate this shows to the contrary.

The revelation on this subject clearly makes polygamy permissive only, and not mandatory except to one person, namely, Joseph Smith. The obligatory clause therein refers to "celestial marriage," defined as the marriage of a man and wife for all eternity. The fact that the great body of the Church members have never practiced polygamy, and have not been disfellowshipped, proves that it has not been regarded as mandatory. Polygamy was never established by law when polygamists were eligible to office. It is absurd to surmise that it will be when the monogamists, who now ask for statehood, have control of the State, especially in the light of experience and the opposing power of this great nation.

As to this Church control of the State, no such thing exists in Utah, and the very fundamentals of the Mormon creed are against it. They make civil and ecclesiastical affairs make civil and ecclesiastical analis entirely separate. Moreover, they require submission to all constitu-tional laws. The creed taught in their churches and Sunday schools says:

"We believe in being subject to kings, presidents, rulers and magis

the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

The constitution under which Utah asks to be admitted has this provision:

"SEC. 3. There shall be no union of Church and State, nor shall any Church dominate the State."

"SEC. 4. The right to worship God according to the dictates of conscience shall never be infringed. conscience shall never be infringed. nor shall the State make any law re-specting an establishment of religion or prohibiting the free exercise there-of, nor shall any control of, or in-terference with, the rights of con-science be permitted. No religious test or property qualification shall be required for any office of public trust, nor for any vote at any elec-tion, nor shall any person be incom-petent to testify on account of re-ligious belief or the absence there-of."

Judge Wilson then took up the old stories cited by the opposition, and showed their lack of application, if true, to present conditions, and demonstrated from public crim-inal records the relative morality of the Mormons and their accusers. Replying to the objection that none of the Gentiles in Utah appeared to be in favor of the movement for Statehood, he showed from articles in the Salt Lake Tribune how everybody was abused and intimidated who ventured to speak a word in support of admission or in any way favorable to the Mor-mons, and accounted in this way for the silence of many. Even honorable and widely known members of Congress were thus assailed with the vilest vituperation. From the same source the Mormon people were being continually misrepresented.

As to the petition from Utah against Statchood, he quoted from the same paper the claims of a boy of fourteen years to having secured a large number of names to the petition.

He again pointed out the fact that the Mormons now asking for state-hood are and always have been monogamists, and have enacted a law punishing any one who solemnizes a polygamous marriage, and showed that these were the men who now propose to prohibit it in the State, that they mean what they say, and that there is not any-

thing on which to ground a sus-picion that they are insincere. The power of Congress to make a special compact with a Territory seeking admission was then argued, seeking admission was then argued, and numerous citations made to show that it has been done repeated-ly. The power to tax is inherent to sovereignty. Yet that power has been yielded in part by special com-pact, and the stipulation has never been held as improper or not bind-ing. Special and different compacts were made with Louisiana, Ne-braska and other States as a condi-tion to their admission, and Contion to their admission, and Con-gress has been acting on that prin-ciple for more than three-fourths of a century.

people of Utah fail to carry out a special compact as to polygamy, would not Congress be impotent to enforce it in a State? What could be done? Why, you could shut the doors of the Senate and House of Representatives against them: you could deny them a voice them; you could deny them a voice them; you could deny them a voice in the affairs of this nation; you could deny them the federal judi-ciary, which is indispensable in matters of trade and commerce; you could deny them the mails. There are scores of ways in which you could punish the violation of their solemn agreement with the nation. could punish the violation of their solemn agreement with the nation, if they should be so foolish as to attempt it. But I feel certain from what I know that there will never be occasion to exercise that power. Moreover, it is admitted in the Utah constitution that polygamy is "incompatible with a republican form of government." Then, on the provision empowering Congress to guarantee to the respective States "a republican form of government," and a polygamous community be-ing anti-republican, Congress could so declare and proceed to resume so declare and proceed to resume control and create a republican form of government in that State. Very eminent

Very eminent men have been wrestling with the Mormon problem for years. I believe that the only true solution is to admit Utah as a State. When that is done you will State. When that is done you will find the people dividing on party lines on national questions as else-where, and local controversies will be swallowed up. Reject Utah, and you are simply continuing a strife for which there is no jus-tification. I beg you to remember that it is no fault of the proponents if all classes do not now unit in seek if all classes do not now unite in seeking for statehood. They form threefourths of the population and they invite the other fourth to join with them in making their constitution. I beg you to remember that the repre-sentatives of the one-fourth offer no sentatives of the one-fourth offer no word of criticism upon that constitu-tion. I beg you not to forget that the proponents are reputable, law-abiding citizens, and that they ten-der to the country an irrepealable law prohibiting polygamy forever, and with these suggestions I leave the fate of this application in your keep-ing.—New York World, Jan. 27th.

IDEAS OF AN OGDENITE.

When I first received my copy of your paper I was rather afraid that I should not find my arraid that I should not find my little contribution published there-in, thinking before I opened it that you might have con-signed it to the waste paper basket; but when I saw the piece was there headed "Refreshing Candor," I felt it to be a cheriful compliment it to be a cheerful compliment. I hinted in the letter referred to

at the trouble and distress to which the Church has been put for, I may say, nearly sixty years; and even now there seems no abatement in the tyrannical calumny which is con-tinually heaped upon the Saints of God. This reminds me of what is sung and repeated in the Church of Taska and other States as a condi-tinually heaped upon the Saints of op-position, slander, and abuse. But tinually heaped upon the Saints of God. This reminds me of what is ung and repeated in the Church of Century. But it is objected, suppose the cever shall be;" but we will slightly the tyrannical calumny which is con-sold our birthright for a mess of op-position, slander, and abuse. But if we have to sell our good homes and our lands to get it. Well, it's the tyrannical calumny which is con-sold our birthright for a mess of op-position, slander, and abuse. But if we have to sell our good homes and our lands to get it. Well, it's the tyrannical calumny which is con-sold our birthright for a mess of op-position, slander, and abuse. But if we have to sell our good homes all right, anyway. Perhaps this is the tyrannical calumny which is con-sold our birthright for a mess of op-position, slander, and abuse. But if we have to sell our good homes all right, anyway. Perhaps this is

modify the latter portion of the sentence and say — "And ever has been." But the Latter-day Saints have a promise that was never made to any former dispensation, namely, that the Kingdom and the greatness thereof will be given to the Saints of the Most High, wherein right-eousness and justice shall be ad-ministered to all. You, Mr. Editor, and many others, are throwing light upon the dark deeds of some men; upon the dark deeds of some men; but this appears to me to be a waste of time, because you cannot con-vince such people of their error. They still go on in the same per-nicious way. Yet I know that you will continue to work, and it is right that you should do so. When I recall the scenes through which-the Saints have passed from the very commencement of this work, I do not see why we who have not gone not see why we who have not gone through such ordeals should not be called upon to taste the bitter cup; and I ask myself the question, "Shall I be able to stand the trying day?" I am not privileged to obtain

day?" I am not privileged to obtain my salvation on any easier terms. We are often urged upon to be more truly united; but what ought to be the intrinsic merit on which our union should be based. Jesus said: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, an 1 with all thy strength; and thy neighbor as thyself." This first commandment shows us that it will require all our energies to keep in subjection that which is spoken of by St. Paul. The next command teaches us to be kind to the stranger; it does not teach us to make "surprise parties" and pres-ents for the well-to-do and neglect those who are needy; it forbids us to have respect for persons in judgment so that we be not transgressors of the law; it does not encourage fanati-cism or blind zeal. It teaches us, as St. Paul has it, to respect men of low degree.

It is a short-sighted policy for our brethren to hold back their tithings on account of the confiscation. my opinion they should be all the more anxious to make up for short-age; for we should realize that the Church must be under a heavy exchurch must be under a heavy ex-pense. Perhaps they think our "su-preme fathers" at Washington will return their tithing out of the spoils, or probably they expect the "real estate man" will hand over his tith-ing Then look what the ("burch estate man" will hand over his tith-ing. Then look what the Church will get from those brethren who have sold their good homes for such large sums of money and cannot purchase others. We have been counseled not to sell our homes to our enemies. We assert now, from Dan to Beersheba, that we have the best country in the world, invite people to come and live among us, and bring us a little of the Babylon which we so gladly left behind. Per-haps we are longing for the flesh pots of Egypt. Then when election day comes we shall find we have sold our birthright for a mess of opsold our birthright for a mess of op-

Lord is moving. He will make use of this opposition in order to try us. But there are others who will have to trouble themselves besides the Latter-day Saints. The whites and the blacks, the Bald Knobbers, the Slick-ers, the White Caps, and many others are now making things lively in the States; but the sheriff some-times, by a kind of "presto!" changes the white cap into a black. It is contended by some that they ought to have the privilege of holding their meetings; but do not those meetings incite men to crime of the most fearful description?

of the most learning of the anar-So with the meetings of the anarchists. They may go off one of these days with "a terrible racket;" these days with "a terrible racket;" then we shall say we did not know the guns were loaded! When the participators in the Haymarket tragedy were convicted petitions were got up all over the country, and also in Europe, to have the mur-derers set free. Mark the difference. When Joseph and Hyrum Smith were murdered how many petitions were got up then? Who raised a voice against that diabolical deed either in this or any other country. either in this or any other country. Very few, if any, outside of their brethren. One party were reckless and indiscriminate murderers; in the other case innocent men were murdered in cold blood. O, consistency, thou art a precious jewel indeed! Congress has not yet passed a law

to favor anarchist depredations, but the States "must have anarchists." So there will be plenty of opposition yet; and in this respect they'll out-strip the "Mormous" by a long way. A man named Joseph once said they would. Friend, I will take your advice, and the DESERET WEEKLY too directly I learn who is the agent at this place. I. F. at this place.

OGDEN, January 28, 1889.

IN ITALY.

A railroad up Mount Vesuvius may be a well known fact, but perhaps the fact that the cars are drawn by a steel rope up the steep incline may not be so familiar. For some time travelers to Mount Vesuvius have been terribly annoyed by a class of persons who call themselves "Vesuvian guides," but who in reality are little better than brig-ands. To do away with this nuisance the railroad was sold to a Scottish company, who, by order and dispatch in business, and reasonable charges, hoped to win the patronage of the public. But scarcely had they continued their operations a month when haps the fact that the cars are drawn their operations a month when the buildings and machinery which the buildings and machinery which operate the railway at the Upper Station were totally destroyed by fire, and the traveling public are once more at the mercy of these "guides." It will probably take at least two months before the railway will be again in operation. The fire was evidently the work of an in-cendiary. The underlable glee of once more at the mercy of these "guides." It will probably take at least two months before the railway will be again in operation. The fire was evidently the work of an in-cendiary. The undeniable glee of the Italian journals when they heard of this wanton destruction would lead one to believe that underneath a thin layer of polite-ness these Italians are in some re-spects as savage as the tribes of Cen-

tral Africa. Nine out of ten of those who ascend Mount Vesuvius are foreigners, and the railway up the mountain threatened to take away the opportunity of extortion from these villainous guides.

It may not be well known that near the base of Vesuvius are the two beautiful lakes Lucrinus and Avernus. These lakes in the palmy days of the Roman Empire were fringed by some of the most beautiful villas and country seats that can well be imagined. The ruins attest that at one time this region was a concentrated Bath, Newport, Saratoga and Long Branch, with a far greater display of wealth.

But the eruption of Vesuvius in the year '79 and the burying of the neighboring cities of Herculaneum and Pompeii under a vast mass of ashes seems to have so frightened the wealthy dwellers around these lakes that their costly palaces were abandoned. It is only since the in-vention of railways and steam navigation that these ruined villas are beginning to be rebuilt. And now in the palaces of which Strabo and Cicero and Horace wrote may be found hotel accommodations for "barbarian" tourists from England and France and far-off America; who come to sojourn for a time in these classic lands.

The unearthing of Pompeii and Herculaneum still goes on, and in-Herculaneum still goes on, and in-deed during the past summer with increased vigor. Several buildings were first exposed to modern gaze during the visit of the Emperor William of Germany. It is won-derful how perfectly the dry ashes have preserved the frescoes on the interior walks of these buildings interior walls of these buildings. But the subjects of these paintings do not bespeak a very high sense of morality for the inhabitants. Some of these paintings indicate the various kinds of food and the manner in which it was served to these ancient inhabitants. Pictures of oysters served in various ways adorn the walls of these ancient dining halls; so much so that our modern cooks can scarcely say they have improved upon the ancients.

In the winter season Southern Italy is the resort where may often be found many distinguished per-sons. Queen Victoria and her eldest daughter, the Ex-Empress of Germany will probably season a south Germany, will probably spend a part of the winter there.

On the Saturday evening before Christmas Mr. Gladstone arrived in Naples, and had an ovation rarely accorded to any private individual. Several thousand students from the various universities repaired to the Central station to meet the man whose name is more revered than any other living foreigner in Italy. But this spontaneous, en-thusiastic testimonial of academic

government to the purest states-men and real patriots of Italy.

The enthusiasm on Saturday night was remarkable, and Mr. and Mrs. Gladstone found the multitude at the station rending the air with Viva Gladstone, Viva Italia and Viva Irelanda. Grave men, too, were there who were youths when the letters to Lord Aberdeen were written, but their blood became young again when they beheld the tall and venerable man who aroused Europe to sympathy for their beloved country. Short addresses were delivered and responded to in Italian, for Mr. Gladstone is fluent in that language. Between two lines of students hold-ing in their hands more than a thousand Bengal lights Mr. Glad-stone and family were conducted to their carriage, and slow indeed was the pace for more than a mile till they reached the hospitable mansion, where for a time quiet and repose awaited him. The students wished to unhitch the horses and do the part of traction themselves, but Mr. Gladstone would not allow it.

Gladstone would not allow it. Of course the Neapolitan journals are filled with articles and items apropos of this visit of Mr. Glad-stone to Italy. Reminiscences of the past thirty-eight years are brought forward, and take it alto-gether there is much to show that there is real gratitude in Italian hearts for the "Grand Old Man." The general run of Italians know The general run of Italians know little about British politics, but one thing they think they do know, and that is that Wm. E. Gladstone is "the friend of Italy." The residence that Mr. Gladstone has chosen is the home of his true and tried friend Mr. Kendel. It is situated at the foot of a steep cliff, which shelters it from the noise of the city, and from the north and west winds; and from the north and west winds; yet this spot affords one of the finest views of the bay of Naples, Vesuvius the Sorrentine peninsula, and the island of Capri. Near this spot are the ruins of the castle where history records that the Emperor Augustus spent so many of his winter months more than eighteen hundred years ago

Near by, in another villa, resides one of the most distinguished men one of the most distinguished men of Europe, Louis Kossuth, the ven-erable editor, statesman, and ex-dictator of Hungary. Of all the patriotic Hungarians who in 1848 and 1849 struggled for the rights of their country, and then by the com-bination of Russia and Austria were crushed and forced to become excrushed and forced to become exiles, only one remains who has steadfastly refused to accept the clemency of Austria, and re-impatriate himself. Louis Kossuth pronounced at Debreczin, in April, 1849, a dis-course in which he voluntarily took a solemn oath never again, under any circumstances, to become a sub-

he sighed for, have become the modern heritage of Hungary as well as the other parts of the Austrian Em-pire. Yet Kossuth is firm to his oath. No doubt the Emperor of Austria would count it one of the crowning events of his life if the eloquent old patriot would return to his native Hungary, and there quietly spend the remnant of his life. But at eighty-six years of age Kossuth does not forget that, besides the personal grievances of his own lifetime, no less than seventeen of his ancestors were persecuted by the Austrian government from 1527 to 1849. He will never return to the Austrian Empire. It may be that his bones at some future period will be carried back to receive honors which the proud living soul once encased in them scorned to accept. J. H. WARD.

EUROPE, Jan. 7, 1889.

FROM "JUNIUS."

The Chicago Globe is a paper published in this city. It pro-fesses to be a straight democratic organ, and clamors loudly for partisan support. It was in high glee last fall, because it calculated on government patronage in the event of the reelection of Grover Cleveland. The truth is the advocacy of this very sheet helped to defeat the Democratic party in Illinois. Everybody knows it is Democratic for revenue only. It was got up about a year ago by a few discarded jour-naissuc hacks from other papers, some of whom ought to be in a dime museum as specimens of ancient Coptic art.

In last Sunday's issue of this particular paper is a small article on the Utah Statehood question. This professional home rule publication says that Utah must not have Statehood: but when one reads the whole editorial page, the fact that Utah is opposed must be taken as a compliopposed must be taken as a compli-ment to the Territory. In another article Judge Tuley is condemned because he does not bend the knee to King John Bonfield, and to Mother Hubbard, his prime minis-ter. In another article the Chicago Times is denounced for exposing those very estimable persons, the abortionist M. D.'s. In still another article Senator Sherman's bill for taking the control of Congressional elections entirely out of the hands of the State, and placing them di-rectly under that of the United States, is severely criticized. Surely what is good for Utah ought to be good for Illinois; but the Chicago Wore does not think so. The editorial page concludes with an essay on coloring meerschaum pipes, and signed "Poliuto," which I suppose is Latin for the word pollution. This paper is a good specimen of the type which opposes Utah Statehood. It is now being distributed at the is now being distributed at the doors of democratic households, at the expense of Mayor Roche and his machine. It doesn't want a union of Democrats and Socialists. By the

cratic party very much next spring; because it will be "gathered to its fathers" by that time, and its editors will be playing craps with niggers down on Biler Avenue.

I read lately a series of letters written for the Chicago *Herald* by a person signing himself "L. B. G." They are of the usual kind written about the west. Interviews with Governor West and other officials are given. "L. B. G." depended entirely for his information about Utah upon professed "Mormon"-eaters. But he gives himself away when he says: "When in Utah believe everything that is said about distances. It saves mental exertion and enables you to tell a good story yourself, and leaves the moral consequences with the originator of the tale." Yes, to believe everything is a very nice method of ascertaining the condition of a people or a country, and it enables you to tell a good story yourself. That is just what the scriptural tramps in Utah are doing. They save themselves physdoing. They save themselves phys-ical and mental exertion, and de-pend on maligners for information. This "L. B. G." is a witin a small way. Of the Salt Lake City hot

way. Of the Balt Lake City hot springs he says: "They will obviate the necessity of employing a red-headed girl from Erin at a stipend of \$4 a week to blow up the kitchen stove with kerosene once in so often." What splendid humor there is in this at the expense of working girls who never kill their babies, nor fondle pug dogs! What taste there is in it, when one remem-bers that John R. Walsh, proprietor of the *Herald*, is the son of a redof the *Herada*, is the son of a rea-headed girl from Erin—a girl who was a credit to Erin and to woman-hood, and considering the thrifty, industrious, capable son she did raise, instead of "raising kitchen stoves with kerosene!" When Mr. Walsh sends a correspondent to Utah again, it is to be hoped he will pick out one whose hobby is not "red-headed girls from Erin."

During last summer a representa-tive of the Cincinnati Commercial Gazette visited Utah, and wrote a series of letters describing the situa-tion out there, from his point of view. Like all writers of his class who depend on active professional politicians for information, he says many things from purely partisan or self-interested motives. But where he has to depend on his own intellect to grasp the situation he does so in a very logical and very perspicacious manner. In one of his early letters he says:

"The elective franchise and the qualifications for election to office are subject to the same disabilities, and the Utah Commission appoints judges of election to see that they are enforced. The voter is required to abjure polygamy as a practice and a belief. As plural wives are a revelation by their prophet Joseph, and a religious duty, the require-ment is in effect that they shall abjure the Mormon religion. But the Mormon Church can absolve them from this oath, and their conlatter is meant every person who has lime on his shoes, and wears a full beard to protect his face from neuralgia. It won't hurt the Demo-

else in the world is the voter reelse in the world is the voter re-quired to make oath that he is not guilty of a statute crime before he can put in his ballot? They who think that this strong practice will persuade the Mormons to sink their theocratic system, and to cooperate with their openies to induce a with their enemies to induce a hostile immigration, must think them a poor-spirited, weakly organ-ized, and easily crushed people.

"More than all this, Congress has tried to strike theocracy in a vital spot by an enactment limiting the holding of church property to the value of \$50,000, under which the United States Court for the Territory has appointed a receiver for the church property—the Church edifices, the tithing-house, the Church farms, herds and flocks, and the rest; making this act retroactive on property acquired prior to the enactment, and holding the property to a confiscation. Only in Utah is to a confiscation. Only in Utah is this law. During the suspension of the appeal, the working property, such as the tithing-house, farms, herds and flocks, are rented by the Church from the receiver. For ex-ample, the rent of the tithing-house is \$250 a month. In this way modus vivends is arranged while the appeal is pending. Also a modification has been made which lets out the houses need for worship from the \$50,000 used for worship from the \$50,000 limitation. It is hard to believe that this will stand review by the Supreme Court. Surely it is not law for any but the Mormons. But law for any but the Mormons. what is the chance of uniting Mormon and Gentile for material development by this persecution of the Church?"

In his concluding letter he gives, or endeavors to give, a condensed estimate of the condition of affairs in Utah. He says:

in Utah. He says: "This concluding letter launches into a preventive policy to continue as long as the need. The first movement is to go to the root of the matter by abandoning the pretense of free popular territorial govern-ment, with personal disabilities which make it a false pretense; to abandon the gift of suffrage, sub-ject to conditions which are no-where else imposed; to abandon the mockery of jury trials subject to disabilities which nowhere else are known, and which destroy the essen-tial quality of trial by jury; to cease tial quality of trial by jury; to cease persecutions of the Church and arbitrary seizures of its property which would not be thought legal anywhere else; to abandon statutes and prosecutions which make that a felony in the Saints which is a felony nowhere else; in fine, to abandon a false pretense of Mormon popular government and to create a government of law and justice by the ample constitutional power of the United States.

"The Constitution confers on Congress the power to provide govern-ment for the territory of the United States. Whether it shall create the forms of State institutions in a Territory is a rational question de-pending on the conditions and com-

ranchmon and sparse settlers. the form of free local government, with arbitrary laws which take away the substance, has no standing in law or reason. It is neither government by the United States nor by the inhabitants. It is not free government in any sense."

He depicts the situation as it exists, but does not make himself clear as to his ideas of a settlement of the as to his ideas of a settlement of the Utah problem. He would not turn over the government to blacklegs, pimps, adventurers, crazy miners and others who have nothing more than a passing interest in the Terri-tory; and he does not proclaim him-self in favor of statehood, but he leaves on the mind of his reader tha leaves on the mind of his reader the impression that statehood would be better than a government which disgraces the republic, and makes ty-rants, petty despots, rapacious offi-cials and persecuting monsters of American citizens who happen to hold office in Utah. Of the execu-tive and judiciary condition of Utah he says:

"The mind which has grown in the ideas of the limitations of law and the immunities of free political institutions cannot firmly believe in the legality of the anti-Mormon acts. It is hard to believe that an act of Congress limiting church property to \$50,000 can be made retroactive to confiscate property priorly acquired by the Church. It is hard to believe that the just and proper way to enforce such a retroactive limitation is by seizure and confiscation of the property. The appointment of a Receiver by the U. S. Court, to take possession of the Church property and administer it, seems an arbitrary, harsh and unjust act. It is hard to believe that it is law.

"It is hard to believe the lawfulness of an act which requires the voter to qualify by making oath that he is not guilty of conduct which the act makes a felony, nor guilty of coun-tenancing or upholding it in others. In all the rest of the nation the pun-ishment of offenses is by prosecution at law, not by disfranchisement on general suspider or by maintening general suspicion, or by requiring the voter to purge himself. The name under which polygamous name under which polygamous marriage is prosecuted at law is 'unlawful cohabitation.' Is the voter in any other part of the nation require i to qualify by making oath that he does not unlawfully cohabit? "Even if Congress is under no

limitations in imposing conditions Initiations in imposing conditions of the suffrage on the citizens of a Territory, and if it is lawful to re-quire voters to qualify by abjuring opinion and by swearing themselves not guilty of a statute of felony, yet this is different from law and free suffrage as they are understood in the rest of the nation.

"The requirement that juries for the trial of those charged with polyg-amous marriage shall qualify by abjuring polygamy in practice and renouncing and condemning it in opinion is, in effect, a requirement that they shall renounce the Mormon religion and shall condemn their church brethren, bishops, el-ders, apostles, and prophets. It vio-lates the essential property of trial by jury as it is understood in all the judiciaries of English law. It is in run of travelers in Utah with re-

But practice the making of an anti-nent, Mormon jury to try a Mormon. The take requiring of a Mormon wife to testify against her husband is a viola-tion of the common law."

As a matter of course he touches upon polygamy, and devotes con-siderable space to the subject, though it is now a dead issue. Here is an extract:

"This departure from the tradi-tions of law and liberty has been made in the attempt to give the form of government of the Territory by the inhabitants, while taking the substance from them because they are Mormons. It is justified by the existence of polygamy; which for this occasion is made a mortal sin, which warrants the deprivation of religious, civil and political rights, and demands the stamping out by persecution. But they who believe that the Israelite patriarchs had the close counsel of God in their conduct are not going to remove them from the polygamous Abraham's bosom to the opposite place because of their plural wives. No rational person believes it to be a mortal sin. lt is an offense against our civilization. But there can be a rational way of treating it, and a legal way of prohibiting and prosecuting it. And, furthermore, the government which allowed the practice for a quarter of a century should provide some humane mode of living and legitimate status for the wives and children of plural marriages en-tered into prior to the prohibitory statute."

This is what he says of the religion itself as a whole:

"They are blind who think that the Mormon religion is so ill-begotten and so slight a system of faith that it will be abandoned. Their religion is Biblical and logical. It is the restoration of the Zion of the chosen people, with the addition of the atonement of Christ. It takes to itself and vitalizes all that idea of a rebuilding of Zion and a millennial reign which runs in all Biblical peoples. It holds that now, as before, the Church of God has pro-phets, inspiration and revelation. It believes the Bible to be the word of God, and likewise the Book of Mormon, revealed through the prophet, Joseph Smith. By its prophets, apostles, elders, bishops and other ecclesiastical officers it reaches into all the life of the people, and it unites with this a business organization which takes in all their temporal affairs.

"Conversing with a Saint on their "Conversing with a Saint on their theology, he spoke with a superior scorn of the theology which allows prophets then, but denies them now; allows revelation then, but cuts it off way back; which claims the posses-sion of the Holy Ghost, but denies any manifestations; or which, like the Quakers, sits idly and waits for the moving of the spirit; or which has the manifestation of the spirit in fits convulsions spagns and epilep. fits, convulsions, spasms and epilep-sies; all this in contrast with the well-ordered and Biblical Mormon system of consecrated prophets, apostles and continued revelations."

gard to the Co-operative Institution, gard to the Co-operative Institution, stating distinctly that it is a "church concern." Of course, he was crammed with this belief by the louts of Salt Lake City. To show what a gullible being he was when he trusted to alien sources for information, he says:

"The church relation of the great "The church leavest of trading establishment, entitled "Zion's Co-operative Mercantile Institution,' called, for short, 'The Co-op,' is not so plain. Nor is the co-operative part apparent, unless it be that all good Mormons must trade there. The store is 300 feet square, of three stories. It trades in every-thing. It has outside shops and fac-tories. It has just started a boot and shoe factory, with modern imple-ments. Whatever can be made in the country, it makes, and thus it has a great system of organized workmen and workwomen. It has absorbed or run out all the preced-ing Mormon stores. Once Brigham had a store, which he made a good thing in his various enterprises, but this was merged in the 'Co-op.'"

What strikes me as most extraordinary in all the writers who touch on Utah is that the whole of them harp on one string. They confine themselves to certain features of the church, but never enter into the principles of the religion, nor do they touch upon the spiritual part of its doctrine. Perhaps I can-not better illustrate what I am endeavoring to explain than by giving a conversation which Gene-ral Sheridan held with one of his friends shortly before his death. It was published in the Chicago Tribune, and here is the part of it which illustrates my text. The General said:

"If I only had the simple faith of my wife, but I have not. To me the future seems oblivion. If we have a future beyond the grave, then we must have had an existence before These are mysteries which this life. I have often thought over, but I cannot fathom them. How much comfort the great mass of mankind get out of that little and yet poten-tial instinct summed up in the word faith. I was born into the Catholic Church and cannot get out of it. But I have my own views. We must do our duty in life. We are here and must make the best of it."

This is pretty explicit, and shows that the first soldier and the most exemplary citizen of the continent died a Mormon when he died with this belief, because it is a cardinal Mormon doctrine, and one that whenever polygamy is touched ought never to be ignored. If General Sheridan had the good fortune to understand Mormonism, or to have read Mormon literature, he would have died in the faith of that religion without doubt. And what a glorious thing it would have been for that great man to have dropped into the bosom of a religion in harmony with his spiritual in-stincts and religious promptings. Mormonism should be preached in the high places of the land.

JUNIUS. Снісадо, Jan. 18, 1889.





NO. 8.

SALT LAKE CITY, UTAH, SATURDAY, FEBRUARY 16, 1889. VOL. XXXVIII.

A GLANCE AT LIFE'S BRIGHT SIDE.

What thing of love is there of greater worth Than some fond fam'ly group, where all combine

To make their hearth a little heav'n on earth;

The sweetest spot on which the sun can shine?

Each seeking first the others to inspire With pleasant words and deeds of hope and joy;

Each siming with an earnest, pure desire, Their time and gifts the best way to employ.

The father here is honored as the head,

His counsel is revered as law and light; While he, in turn, by light from heav'n is led.

That all may think and act and see aright.

No chaos here; the mother in her place, Sits as a queen, her husband's joys to share;

While ev'ry child with laughing, merry face, Adds instre fresh to bless the happy pair. J. C.

"THY WILL BE DONE."

AN INTERESTING development has appeared in Scotland in connection with landlordism, a question that has so long hung and twisted around the neck of unhappy Ireland to the point of strangulation. The situation, so far as relates to the placing of the poor under the iron heel of petty oppression, is as unbearable in Caithness, in the north highlands of Scotland, as on the Emerald Isle. The victimized tenants of that section of the British Isles have been agitating the advisability of applying remedial measures. A numerously attended meeting was held in the town of Murkle for the purpose, last month.

It was proposed that the parties aggrieved should themselves decide what was a fair rent, and if the landlords refused that, the "plan of campaign" should be adopted.

If such a resolution had been mies and them that despiteruny use us. You all know that when the Israelites prayed for their enewould—in proportion to the area mies they were either taken away

covered—be tame to what would have ensued in Caithness. The people are strong, robust, hardy and resolute to the verge of stubbornness. Fortunately they are slow to adopt revolutionary methods, but whatever course they resolve upon they stand by. Such a proposition in an Irish assemblage convened for a similar purpose would have been carried with a whoop and a whirr, they being of a more spasmodic and volatile disposition.

A gentleman named Donald Miller presented another resolution, which was seconded by Mr. John Swanson. It is in every respect novel, and its unanimous adoption by the meeting was but another of the many evidences the race to which they belong have given of the strong religious sentiment that has permeated them for generations. We herewith give it as published in the Dundee *Journal* of Jan. 19th:

"That this meeting resolves to adopt a new plan of campaign. After taking full consideration of all the legitimate means used for the benefit of the masses of humanity in connection with the land question, we consider that these means have utterly failed; therefore we resolve to try a remedy which we are certain shall not fail—that is, prayer; so we pray that the landlords may be taken away or convinced of the awful miseries that they are pouring out on their fellow beings. Further, let the will of our great Maker be done."

The mover followed up the presentation of his resolution with a strong speech in support of it, in the course of which he said:

"We will no longer trust in or men's sons, horses nor in the arm of flesh, but we trust in Him who is able we will and to deliver us out willing of the mouths of lions and from the paws of bears. So our determina-tion must be to pray for our ene-mies and them that despitefully You all know that when use us.

from them or their enemies' hearts were changed in their favor; so, I doubt not, if we come with heart and penitent feelings, that we will be heard, for He says, "Call on will be heard, for He says, Me in the time of trouble, and I will deliver you," and a more troublous time than the present never was since the memory of man. There is distress on every hand, first by the amalgamation of land, and now by the amalgamation of the pavement works; but netwithsteading all the works; but notwithstanding all these perplexities and troubles, our salva-tion is nigh. An account has been given, which possibly you have all seen, concerning a very bad landtenants being sorely ov him. Well, three of lord, his harassed by him. their number appointed a day that they might pray together for him, because of the tyranny they en-dured. Each one went to his own separate place for secret two of them prayed separate place for secret prayer; two of them prayed that he might be changed and converted, whilst the prayer of the third was-'Thy will be done.' Well, the Well, they came together to see if any answer was given. The first got no answer, but the third said, 'I have got the answer; he is away out of this world, and will not trouble his tenants any more.' So, friends, I consider we should appoint a night that we should meet together for prayer in behalf of ourselves and the landlords, and just resign them and ourselves to the will of the Most High, and His will shall be done; and further, that we shall give due notice to all the ministers and elders of the two parishes, that they may come and help us on this very im-portant matter. We have six minis-ters in the parish of Thurso and three in the parish of Olrig, with not a few elders; and I know that if asked to join us they will rally to a man, because the staff of bread is at stake and hazard in the district."

The comparing of the tyrannical landlords to devouring lions and tearing bears is forcible rhetoric under the circumstances. The resolution would imply that the proposed appeal to the Lord of hosts is not a legitimate process, it being asserted the former is resorted to because of the miserable failure of the latter. This is questionable. When a people who believe in the power

Digitized by GOOgle

and justice of the Almighty take every proper earthly step for a redress of grievances without obtaining a fair adjustment, there is nothing in civilized law to prevent the oppressed from laying their case before the Father of All. They could then say, "Thy will be done," in the matter. This means, "Let judgment and justice be meted out according to the conditions of Thy Divine economy."

The Lord has promised to turn an attentive ear to the cry of the poor, and oppressed, but it is according to His design that He should be solicited. It will yet be demonstrated that the sturdy Scots of the far north have struck a key-note of power. None can rely upon the Lord in vain, if their cause be righteous. The feet of justice are clothed in wool; the sound of her tread, which may appear tardy, is not heard, but her clasp is iron. She moves unerringly and when her grip is placed upon her legitimate victim, none can loosen it but Ominpotence.

The resolution of the Caithness tenant farmers is a reminder to the Latter-day Saints, in the midst of oppression piled upon them by their enemies and the enemies of truth, that they always have in reserve a tribunal to which their appeals can ascend, and unto which they can say, with unqualified confidence, after a presentation of their wrongs, "Thy will be done."

ENDS WITH A FARCE.

A SPECIAL dispatch from Idaho tells of the closing scenes and expiration of what has been a travesty on legislative assemblies, at Boise City. The welcome event occurred at between 2 and 3 o'clock Feb. 9, and the events leading up to the dissolution were eminently characteristic of the entire session, being totally at variance with anything in the way of legislative action which has ever occurred in this country in time of peace.

At the hour of midnight, Speaker Burkhardt declared the House adjourned, and President Clough did the same thing in the Council. According to all parliamentary law and precedent, this ended their official existence. The time within could legally which they sit legislators expired and act as at that hour, but this of itself would not have worked dissolution so long as the bodies remained in various parts of Idaho this morn-

formal declarations of the presiding officers, in concert with the lapse of time, to effect such result, and both were had. But those glowing statesmen-those revisors and correctors of common and constitutional law-sought legal advice and found it. The presumption is that they did not have to look far or pay much for what they got in that direction. Judging from the past, they must have been in receipt of such assistance at every stage of their proceedings, as evidenced by what they did and the manner in which it was done.

The bone of contention was the division of Alturas County. The Council and House as organized were evidently hostile to the project, and those who constituted what ought to be set down as the "Rump Legislature"-that is, the holdovers were in favor of and determined to pass it. They succeeded, too. New presiding officers having been chosen after the Houses had ceased to exist, the Alturas bill was taken up and rushed through with a milea-minute rapidity, after which the self-constituted Legislature itself adiourned.

During the farcical proceedings above recorded, the House, or what had been the House when it was anything in law, was presided over by one Wheeler, of Bingham County, an individual not unknown to fame by reason of his multifold newspaper enterprises, and also as the author of the measure expelling the representative of the Salt Lake Herald from the House and the anti-Utah resolution which got through both branches. As the presiding functionary over a "moot" legislative body, he must have felt and acted altogether at home. But if some real law should be turned upon him some time and he were to be prosecuted for the usurpation of an office, that would not place him in anything near so comfortable a situation.

One thing the Idaho solons neglected-the threatened election of United States Senators. Doubtless they obtained legal advice on that point too. It was just as well that this was not added to their already lengthy record of outlandish novelties, the commonwealth of Idaho having on its hands about as much in the way of inoperative and unconstitutional legislation as it can get along with for a while.

The special states that there were great manifestations of rejoicing in being and to be held, all this, as is stated, over the passage of the division bill; but since the bill did not pass, may we not consider the outbursts of joy as attributable more to the adjournment than to anything else?

The legislators can now, in the retirement of private life and free for a time from the censure of the public and the ridicule of the press, reflect occasionally upon the words of Oliver Cromwell to the Rump Parliament-"You were sent to protect the people and have been their principal oppressors. We can get along without you."

IN A PITIABLE PLIGHT.

THOSE who have perused the testimony given by Judge C. S. Zane before Examiner Harkness, in the investigation into the conduct of Receiver Dyer and his attorneys, will be forced to the conclusion that he is one of the poorest witnesses that ever took the stand. This fact shows that a man may be even a competent judge-when his prejudices are not engaged-and yet act almost as if he were an imbecile in some other capacities. Some of his phrases, frequently repeated, were remarkable for unintelligibility. There appeared to be no fixedness about anything particular in his mind. Among his favorite expressions were the following: "I am inclined to think;" "My best recollection is;" "As far as I can remember;" "I am not sure about the last one;" "Something was said, but I do not know by whom;" "It is my impression;" "If my memory serves me right;" "Under the circumstances;" "I may have said it, but I don't remember now!"

If the ex-Chief Justice were to be placed on the stand a few times more, these ambiguous replies to interrogations would become as familiar to the public as those he was wont to use when unfortunate Mormons were brought before him for trial for unlawful cohabitation, under the segregation plan. Among the stock statements used by him in such cases, in answer to objections by the defense, were "Overruled;" replying to objections by the prosecution, "Sustained." These rejoinders were given with such unvarying regularity that they could always be anticipated.

Speaking of the quality of witnesses; during Judge Zane's career on the bench of the Third District, continuous session; it required the ing, and that celebrations were it was the custom of the former pros-

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ecuting atterney to berate not only men but also women, and children of tender age, who appeared in that capacity, summoned to testify against their brothers, husbands and fathers. If witnesses failed in their memory regarding points the government prosecutor desired they should give testimony upon, insults were directed towards them, and charges that they were guilty of wholesale perjury were freely indulged in, to the great distress of those to whom the insinuations were addressed. The court, instead of protecting innocent people from insults and indignities of this character, to some extent participated in their use, the averments or statements of the district attorney being sustained, and receiving moral support from the judge. It was not admitted to be an excuse in those times for a witness to claim that he possessed a defective memory. He was denounced as a perjurer unless he could supply the facts desired by the government officer.

If the hose of this system of logic should be turned upon Judge Zane, the question might be asked whether he was not, in his testimony given before the examiner in this investigation, guilty of perjury himself. If so, then according to the logic so often employed during his judicial administration, is not this a strong proof that the class to which he belongs are given to bearing false witness, or at least to declining to tell the truth and the whole truth, when under oath so to do?

Of course we do not believe in the perjury theory, but attribute Judge Zane's nervous reticence and the paucity of the information given during the time he testified before the Examiner to lack of knowledge and a really non-retentive memory.

The spectacle he presented on Monday was the antithesis of that which he exhibited when he undertook, according to his ostensible expressions, to defend the fund involved in the suit of the Government against the Church from being seized with a galloping consumption brought on by attacks of alleged unprofessional attorneys and a rapacious receiver.

It looks as if Judge Zane's mental powers had suddenly become impaired from some cause or other. It is difficult to account for the sudden change in the character of the exhibitions of his intellect upon any other hypothesis. It is to be hoped, however, that the experience through which he is passing will hearing the testimony of experts in same reality would have brought in

cause him to reflect upon his course during the last few years. He has acquitted himself in many respects honorably and creditably, but in our view he has inflicted wrongs upon innocent people that are beyond the pale of excuse. It will be difficult for him to wipe out portions of his record.

One of the most conspicuous of his operations to which we refer was the sending of a large number of men to prison for terms far in excess of that which the law authorized or justified, the estoppel placed upon his doings in that regard by the Supreme Court of the United States being an incontrovertible proof of what is now stated.

If his present humiliating position will cause him not only to reflect upon some of his extra-judicial acts in the past but to feel deeply penitent for having acted with such injustice towards his fellow-creatures, the lesson he is now being taught may be beneficial to him. Repentance is the method by which improper conduct can be atoned for, that being a process of rectification; and if any disposition of that kind should ever be evinced by Judge Zane, the men, women, and innocent children upon whom he has heaped inexpressible sorrow and suffering his excesses in the exercise bv authority are of that naof ture that will cause them to extend to him the forgiveness which he so much needs. Even they do not rejoice over his present misfortunes. although satisfied that through a course of remarkable circumstances, he has brought himself into such a position that it will be no easy matter for him to retain or ever again possess any great degree of public esteem. Those who formerly professed to be his friends are now denouncing him, for, as a rule, they belong to that class who respect nothing except it be success, and this quondam Judge has certainly succeeded in nothing of late, except it be in making himself conspicuously absurd.

TREMENDOUS WHOPPERS

WE ARE presenting a very full report of the inquiry into the conduct of Receiver Dyer and his counsel, Messrs. Peters and Williams, before Examiner Harkness. For reasons that will be apparent, it will be found to be very interesting reading.

The first instalment of the report appeared February 4. The morning session was devoted to

the valuation of real estate. A perusal of the evidence will convince many reasonable people that some of the witnesses are more expert in other directions than in estimating real values. They would, perhaps, make efficient members of a Sazerac Club, being specialists in the matter of economizing facts. In some instances a disposition in that direction bordering on the miserly was evinced. That any individual belonging to that immaculate class so frequently designated in some of our local journals as "prominent real estate men" should display so great an inclination to refrain from the use of facts in combination with his figures is much to be regretted. If this thing goes on in the direction it has taken, real estate dealers will have to come down from the exalted pinnacle upon which they have been placed by those who have been endeavoring to make them believe there was nobody else in this part of the country.

In this respect the picture is not all black. Mr. Wickersham made what appeared to be an honest aud truthful statement. True he was yesterday, to all appearance, a small minority among his class, but one man and the truth come pretty near being equal to very large numerical odds. In this instance the gentleman named can comfort himself with the assurance that his statement regarding the jump in the price of real property from what it was in 1887 to its market value in July, 1888, is and must be believed by the community to be nearer the mark than the estimates of the other witnesses who testified to the same point. If there was anything incorrect in Mr. Wickersham's statement it was in the direction of under-estimating the jump in the comparative values of realty. The statements made by him, and those of the other witnesses, did not hang together, probably because he did not agree to make it so.

If, as some of the gentlemanly real estate men stated, values of reality increased only from 15 to 20 per cent from 1887 to July, 1888. being as high then as at any time since, then the tax assessor is a misguided villain, levies ranging all the way from a moderate increase up to about double what they were previously.

The facts are easily obtainable. Take the transactions in real estate during 1887 up to the close of that year; learn at what prices property was sold, and find out what the

THE DESERET WEEKLY.

and after July, 1888. If this is done, that 15 to 20 per cent will, as is well and notoriously known, take a leap that would exhibit the process of economizing the truth in its real colors. But we presume it is sufficiently understood now by those who have eyes to see.

There is one comfort about some things in which the public is interested. When men for a purpose make conspicuously inexact statements the averments are at once repudiated. Information in possession of the people generally causes them to decline to accept such representations as true even if they were completely enveloped in salt, to say nothing about taking them associated with a few saline granules.

DELIGHTFUL INQUIRY.

THE investigation into the conduct of the receiver and his attorneys in the suits of the Government against the Church "drags its slow length along." It is a matter for regret that we are under the necessity, from day to day. of escorting our readers through interminable labyrinths of cattle, poultry, sheep, butter, eggs, and homemade cheese. Unless we do this, however, we can give no account of what transpires in the examination.

In perusing the report of what takes place, the idea is suggested that if the Receiver had been compelled or impelled to hunt around for and husband sheep, horses, mules, and jackasses, the probability is that he would have seized by misteke animals ornamented with private various brands. The bona Ade owners of these brutes would doubtless have objected, and his explanation as to the proceeding on the part of the Marshal being an inadvertence would have been looked upon as too attenuated. It would probably have become necessary, under such circumstances, for him to arrest himself on charges of grand larceny, bring his case to the attention of District Attorney Peters-who is also his own attorney-and through that functionary before the grand jury, that he might be indicted.

Besides, if he had seized the products enumerated during this examination and held them in store for the benefit of this great government, the butter would mayhap have become equally as stale as the matter of which we are now speaking; the cheese would probably, in

course of time, have been mistaken for fossilized stumps of trees that existed in pre-historic times, or might have been taken for ancient grindstones. This difficulty, so far as the cheese is concerned, might have been overcome by inaugurating a lively trade in relics with the Smithsonian Institute at Washington, D.C. It is more than likely, too, that the eggs would have resolved themselves into a condition that would have made them acceptable to anti-"Mormon" mobocrats, rotten egotism being the form of logic frequently employed in answering the arguments of the Elders. This might have opened up another branch of business, resulting in some profit, with the Northern and Southern States. In view of Judge Zane's deep solicitude for the school fund, coupled with his overwhelming affection for the "Mormons," it is not improbable that an industry of that description would have been to him a source of deep gratification. While the fund would have been augmented by accruing profits, the consequential respects paid to the Elders would probably have acted upon his nervous system as would a copious dose of Mrs. Winslow's soothing syrup.

Would it not be as well, in view of the valuable horticultural information conveyed by some of the witnesses in this inquiry, for the officers and committees of the D. A. M. society to be present at every session and take copious notes? The knowledge thus acquired would doubtless be useful in the making of preparations for the next fair, especially as the examination is deemed to be "a fair proceeding."

How would it do for the Chamber of Commerce to adopta similar step for gleaning particulars with reference to the feasibility of manufacturing butter without hair, with a view to applying the principle, when perfected, to plaster?

On Feb. 6 there was some misunderstanding about the payment of witnesses, particularly those who had been summoned from a distance, and whose testimony was not wanted. The matter was adjusted after some discussion. We are pleased to note this fact, for had not this been done a number of people would have been placed under an injustice and at considerable disadvantage. Seeing that they had not journeyed to this city merely for the sake of their health, they were certainly entitled to their expenses. We see no reason why such a disagreement should have arisen, inasmuch as it is an easy feat to cut shoe laces out of other people's leather. It should be remembered that the fund accumulated by the taking of "a large amount of property from a Church" appears to be legitimate prey. Therefore, why should there have been any trouble as to the payment of these witnesses? We are glad, on their account, that the matter has been made right with them.

As the investigation proceeds we will continue to supply the public with information relative to cattle, sheep, jackasses, mules, stale butter, mouldy cheese, and the remains of venerable deceased porkers, until the conclusion of this exceedingly pathetic drama.

THE LATEST FREAK.

AT THIS late day and with numerous examples before the public, the person who looks for regularity, legality or ability in the proceedings of the Idaho Legislature, which expired Feb. 9 must be a very indifferent or very careless observer. Certainly no similar body has ever been organized in this country, at least not since the primitive period, when the best education was a knowledge of the country and the most useful experience continued association with its hardshipe and general characteristics. At such times, with the population sparse and widely separated, when the first law of nature was also the principal one of the settlers, strict conformity with established usage and thorough familiarity with the restraints and privileges of fundamental law were hardly to be looked for. How is it now, however, when the wilderness is subdued, the savages are beaten back, the face of nature is aglow with smiles, and "civilization on her luminous wings soars, Phœnix-like, to Jove," with ignorance as dense as Cimmerian midnight and recklessness such as characterizes schoolboys at recess controlling the law making power of a thrifty and populous commonwealth?

If the benighted solons of our sister Territory had confined themselves to routine business and attempted nothing beyond the immediate and ordinary requirements of their constituents, their utter incapacity would not have been so strikingly manifest; but like the greenhorn at the fashionable ball, they "form on" for every dance and not only make a sorry display of themselves, but get in the way of and

inconvenience those who know how.

Nothing was too great, too comprehensive for the Liliputian aggregation at Boise to take hold and dispose of, from passing measures looking to the continued exclusion of Utah from the Union to the enactment of a law providing for and regulating the naturalization of aliens! Doing work which old-fashioned people had got into the habit of supposing was restricted by the Constitution to Congress, was their specialty, and overriding such principles of common and constitutional law as providing for judges of courts passing sentences of disfranchisement was a performance in which they particularly excelled.

One feat which they did not accomplish, but which was talked of to some extent, was the relief of the settlers of Pocatello. Just now relief of some kind is wanted, for the action of the government in closing places of business and throwing families out of doors is a real and, as we think, an undeserved and unnecessary hardship. If any measure of that kind was thought of or introduced, it must have been abandoned; for surely the United States authorities would not proceed with the enforcement of their regulations at Pocatello in the face of antagonistic action on the part of the Idaho Legislature !

The best, however, is as usual reserved for the last. A telegram from Delegate Dubois was received by the Websters and Calhouns of Idaho in their legislative capacity at Boise City Feb. 8. This telegram contained the information that the House Committee on Territories at had unanimously Washington agreed to report an enabling act for our neighbor, and immediately it Wag decided by the Territorial statesmen to go into joint convention next evening for the purpose of electing United States Senators!

In no place but Idaho would such precipitancy obtain. Let's see: The Constitution of the country says the Senators aforesaid shall be elected "by the Legislature of each State," etc. Now, between the favorable action of the Territories' Committee, there are - let's see - how many stages to be passed before actual Statehood is reached and the authority to elect Senators conferred? An enabling act embodying the spirit of the committee's action is drafted and presented; if the filibusterer is off duty it may receive early action, but if not it may go over for

from any subsequent stage of the proceedings; but we will suppose it to have passed the House, where it is enrolled, engrossed and forwarded to the other end of the Capitol, where the Senators hold forth. After some little necessary and a great deal of unnecessary delay it is at last reached, either in its order or through the favorable action of the Senate; the chair announces it as in order, it probably goes to a committee and is amended, whereupon it is sent back to the House for concurrence in the amend ments, and if that body concurs it is once more sent to the Senate; if not, a committee of conference must be had, and the report of the conferees is then jointly acted upon; but if the committee report favorably, the measure is then put before the solons for action, it may be debated and may not, but we will suppose, for the sake of getting out of this tangle and helping our neighbor as much as possible, that it passes, when it is subjected to the same formula as in the House and a copy forwarded to the President. We will suppose again, for the sake of hastening matters, that he does not exercise his constitutional prerogative of vetoing, but signs the bill. Is Idaho then in the Union? Oh, no; she is just fairly on the way. Much more remains to be It is only an act to enable done. State govform a to her ernment which has become a law. meantime the General Government holds the commonwealth as its exclusive property the same as it did before. Those "Senators" to be chosen that evening need not become impatient, because the story is not quite half told yet, even if everything progresses smoothly and without impediment, which is hardly ever the case. A constitutional convention would be the next thing in order; the preparing of a State charter; its submission to the people for their ratification or rejection; its presentation to Congress; the preparation and passage of a bill of admission; the proclamation of Statehood by the President - all these follow the passage of the enabling act, and it has, as previously shown, just got past the first stage in one branch of Congress!

Nevertheless, if the proceeding affords the Idaho legislators any gratification, let them gratify. The credentials which those two Senators will receive should be published. so those less informed may know how such things are done when the session, and this may also happen | they do not issue from a sovereign | investigation into the conduct of cer-

State. Little difficulties like that, as will be seen, do not annoy the self-constituted statesmen of our neighboring Territory; having overcome larger difficulties and solved greater problems-in their mind's inflated eye-a little job like certifying to the election of two officers that have no existence is a trifling matter. Verily the laughing-stock of the land is situated in Idaho.

WHAT RIGHT?

SUPPOSE a case: The Blue Belt Mining Company is dissolved by order of a court of equity, and its property, regarding which there is a dispute in litigation, is placed, pending final adjudication, in the hands of a receiver. That functionary is an officer of the court, the latter holding the property through him. Jacob Dewsnip is the plaintiff or Neither Dewsnip nor claimant. the defunct mining corporation holds the property, but the latter is constructively the owner until such time as the plaintiff establishes his right, if he have any, in the premises.

In the meantime an outside party by the name of Zanobie steps in and insists on inserting a finger under the lid of the dish in which the property is held. In making his plea for an intervention he asserts that the receiver and his counsel are no better than high-grade purloiners of other people's possessions, and have been guilty of professional misconduct in connection with the property in litigation.

Zanobie is informed by the court that he cannot come in as a party to the suit, but as he has designated certain court officers and attorneys as a fraudulent lot, he would be given an opportunity to prove his allegations before an examiner. Finding that things do not swim smoothly in the investigation matter, Zanobie throws it up. In the paper in which he declines to proceed, he takes the court by the nose and gives it several vigorous twists, all of which is undignified and unseemly. Then the court appoints a couple of attorneys to take part in investigating the conduct of the receiver and his attorneys, whose probity had been so directly and notoriously assailed by Zanobie, the latter being directed to be on hand with his witnesses, to make good his damaging statemente.

The proceeding is all outside the channel of the main suit. It is an

tain officers of the court, and is not gone into on the motion of either the plaintiff or defendant. Neither of them have taken any active part in it whatever. The question of the payment of expenses connected with the investigation comes up. The court orders that they be paid out of the property in dispute.

The question arises as to the legality of such an appropriation. Is this or is it not confiscation of property held in sacred trust for the constructive owner and the claimant? Does this fund belong to the court, or is it merely held by it in the interim pending final settlement under the law? If it does not belong to the court, what right has it to dispose of the property as if it were the bona fide owner?

These interrogatories lead to another question of some importance to the parties in interest-If Zanobie can step in for political or other purposes and, under the plea of intervention, be the means of starting a side-show to the regular circus. does not the precedent open the way for others to do the same; and if the gate money of the principal show is to bear the expense of running the booth containing the fat man, the slender giant and the talking fish, why cannot the whole proceeds be consumed in the same way?

Of course this may assume a different aspect when the constructive owner of the property is not the late corporation known as the Blue Belt Mining Company, but the recent corporation of the Church of Jesus Christ of Latter-day Saints, yet we fail to see the distinction. The court will have to excuse us for not being able to logically or reasonably concede its right to appropriate property held in trust by it for the parties in chief for the purpose of investigating the conduct of its officers.

THE ZANE & ZANE RAKE.

A DISINTERESTED perusal of all the testimony given before Examiner Harkness in relation to the conduct of the Receiver and his attorneys in the Church case makes clear the fact that the compromise was the very best step that could have been taken. It was advantageous to both sides from every aspect. Its only object was to reach the Supreme Court of the United States, so that final adjudication might be arrived at at the earliest possible date. Neither side of this litigation could lose anything by that the decision of the Supreme matter what may be their religion

If any other line had been adopted and continue 1, affairs connected with it would have been in a perpetual boil and bubble. Perplexities and heart-burnings and difficulties would have arisen that by this measure have been suspended, if not entirely prevented.

Seeing that the object was most desirable, and certainly worthy, why should it not be understood that until at least a finality is attained by means of the decision of the highest tribunal of the nation there should be, so to speak, a suspension of hostilities? All persons willing to accord to the defendants-who are liable under this law to be deprived of their property-the slightest degree of amenity could not but agree that such an understanding should exist and be lived up to. Why should there be such a disposition in certain quarters to rake up this matter and pursue with vindictiveness those against whom the law is directed? Why should there be any desire to take from those who are thus pursued every stick and stone that can be dug up and clutched before even it is determined whether this can be legally done? This point is worthy of special consideration in view of a decision being expected from the court of last resort within a few weeks from date.

It is a curious anomaly that the individual who formerly occupied the position of Chief Justice of the Supreme Court of this Territory and has been chiefly instrumental in producing this raking up of affairs connected with these cases, has, since his deposition from that office, made a declaration to the effect that he had serious doubts about the constitutionality of the law under which the suits involved have been brought. He made a statement before the Court of which he was formerly a member, speaking of the Edmunds-Tucker law, that the subject of it was on the border of that on which legislators considered they had no right to legislate. The reason adduced by him for this view was that it took "a large amount of property from a Church."

One would suppose that a person who has such an opinion would naturally expect-although he himself decided that the law was constitutional-that the Supreme Court of the United States would not act as he has done, judging from his admission, contrary to its own opinion. It is supposable that he anticipates the suit taking that direct course. Court, if it should consider the law or their politics-are to be the victims

of doubtful constitutionality, will be conformable with that understanding, and the doubt, according to civilized jurisprudence, be given in favor of those who are pursued, and not of the pursuer.

Thus far the huge rake that has been introduced by the ex-Chief Justice has gathered nothing but a small quantity of dry stubble. The straws have been headless, and therefore he has garnered no wheat. The theory in relation to corruption in the matter of the sheep transaction has been exploded by competent evidence, the witnesses who testified being familiar with the subject; and it is a singular fact in connection with this sheep affair that the Receiver obtained 5.600 more animals than the defendant possessed ! This is certainly not tremendously against the Receiver from the standpoint of those who are now pursuing him for not being sufficiently exacting. It is unquestionably against him from the standpoint of the other side, because of his having insisted on their placing in his hands "a large amount of property taken from a Church" which the Church did not at the time possess, and had to purchase the animals for the purpose of placing them in his possession.

The disposition that has been shown in certain quarters to seize every box of matches and every paper of pins supposed to belong to the Church would constitute those personswhohave manifested it first-class evictors of Irish tenants. The outrage being perpetrated here is worse in one of its features than the doings that are creating a revolution in the Emerald Isle. In the latter country the people are being driven from property belonging to the evictors; in this Territory the property of the people is being seized. The idea of some persons regarding this free government is that it is not a system which elevates and protects the weak, but which should be used to crush them and grind them to powder.

Such characters are the enemies of mankind; they have patriotism on their lips while their hearts are filled with envy and covetousness. They are the enemies of the institutions of this country. The present phase of this property controversy is most shameful and disgraceful.

Let the Supreme Court of the United States decide the issue; let that court say whether a people-no

of one of the most gigantic and inexcusable robberies ever attempted in the name of law.

DRAMATIC DISPLAY.

A SINGULAR scene was presented Feb. 11 during the proceedings in the investigation before Examiner Harkness; at least so we are enabled to judge from a perusal of the report of what occurred, and from the statements of those who were present. By this means one is able to form a more or less correct conception of the picture, especially a person familiar with the actors who appeared in the play. One of the most conspicuous among these was R. N. Baskin, recently returned from Washington. He entered the room where the examination was being conducted with long and rapid strides, and at once assumed the role of the slenderly-built heavy villain of the drama. His manner was as ferocious as that of an untamed gorilla as he planted himself unceremoniously in the chair usually occupied by one acting as counsel for the Supreme Court. Very appropriately, Mr. John M. Zane took a position behind him, forming a suitable background to an uninviting .rontispiece.

The attitude of Mr. Baskin expressed as plainly as words could, "I am come; now there will be something done! Look at me, gentlemen; I am going to run this whole business!"

The curious feature in connection with this matter was the fact that he stated he was present as an attorney for the petitioners "by courtesy of court counsel." But as an attorney present "by courtesy" he did not act courteously as an attorney. He was evidently smarting under the rhetorical "slings and arrows" with which he had been wounded at Washington by the speeches of Messrs. Caine, Richards and Wilson. His splenetic soul flowed out ferociously after the manner of an infuriated spit-fire feline. He made a descent upon Mr. Williams, the witness on the stand. Before the latter gentleman could get through answering one question he would hurl at him half-a-dozen intermediate interrogations. Judge Powers, counsel on the other side, protested against such an extraordinary proceeding, and he also was interrupted in the same manner.

This conduct of the fiery and impetuous Baskin was characterized as unprofessional, ungentlemanly, and discourteous. Judge Harkness, is

who, by the way, has a vein of dry he settles down in his chair humor running through his judicial in a homogeneous heap. Mr. Mosystem, gave vent to one of his characteristically caustic jokes, and threw it in the direction of the untamed attorney "by courtesy." He stated in substance that Mr. Baskin did not mean to be unprofessional, ungentlemanly or discourteous; it was merely "his way !" This was a stinger, if Mr. Baskin had only possessed sense enough to see its point. It meant, evidently, that he could be guilty of the rudeness of which Judge Powers accused him and still be ignorant of it. This is a horrible reflection.

The extraordinary manner of proceeding of Mr. Baskin ought to be coupled with the fact that he is, in the most pronounced sense, what has been aptly designated "an active politician." Consequently, it is more than likely that his ferocity, passionate explosions and spluttering interruptions were the green fire introduced into the tragedy for the purpose of producing a ghastly effect. Men of his class deal more in effects than in facts. In their line of business the former are frequently of more use than the latter. Fortunately, the witness was cool. Not being entirely tree from the tactics of the "active politician" himself, he knew how to meet the attack. He showed considerable adroitness by making, and properly too, the Attorney-General of the United States a barricade which prevented the intrepid Baskin from carrying his position by assault. Every time Baskin approached the main issue of the case Mr. Williams referred him to the Attorney-General.

During most of the time this scene was in progress the principal court attorneys, Messrs. Marshall and Critchelow, warmed their physical structures by remaining in close proximity to the stove, watching the battle from afar, occasionally joining in with a shot or two from single-barrelled legal shotguns.

The side scene to the main one described in the foregoing consisted of the entrance into the room of Judge John R. McBride. His appearance created no sensation. He glided over to where Mr. Powers was posted, and planted himself just in the rear of that attorney. He thus formed a cloudy background to another picture, with Judge Powers as a rocky foreground, enabling this gentleman to stand out in all his conspicuous angularity,

Bride was not so towsy and tufty as usual. He ordinarily wears the aspect of a Dakota haystack after a blizzard. He had been to Washington, and was sprucely trimmed. He maintained an unbroken silence. Perhaps the reason for this may have been that he was suffering from a cold contracted forty-three years ago owing to getting his feet wet while riding through tall grass damp with dew, as he was performing the role of pathfinder amongst "lo! the poor Indian" of the Salt Lake Valley.

Thus the play goes on with changing scenes, alternating between heavy business and "high life below stairs."

VERY INCONSISTENT.

OUR Provo correspondent gives information of a singular situation in that town. It is proposed to establish a Methodist University in Utah. A number of prominent professed Latter-day Saints of our neighboring city on the south are desirous of having the intended university located there. Their Their anxiety is very pronounced, being exhibited by liberal donations of money. Some of these prominent professing Latter-day Saints have even favored the proposition of tendering for the use of the Methodists the site selected for the future erection of a holy temple, in which sacred ordinances for the salvation of the living and the dead could be administered.

No wonder our correspondent expresses a sentiment akin to disgust at inconsistency so manifest and glaring. We are with him upon that point.

It is perfectly consistent for the Methodists to establish themselves and broaden their borders in this Territory. This is their right, and they should and must be unmolested, in the fullest sense, while thus engaged. But why is it inconsistent for Latter-day Saints-prominent or obscure-to take such a position as that assumed by certain parties in Provo? Is it not liberal? That which is not consistent is not liberal. There is neither liberality nor reason in a community manufacturing clubs to break their own backs.

The history of the Church of Jesus Christ of Latter-day Saints shows that in the mobbings, drivings and persecutions that it has endured, the which Methodists, as a sect, have taken an very striking, except when exceedingly conspicuous part. This

bitter antagonism has followed the Church throughout its meanderings and reached this Territory. At a conference of the sect held in Ogden. those who composed it, speaking of ''It should "Mormonism," said: not be reasoned with but ought to be stamped out."

Do the brethren wish to aid and abet the establishment among them. by their means and otherwise, of an anti-"Mormon" stamp mill to grind up the religion whose adherents they profess to be? To decline to participate in such an operation is certainly not illiberal, but decidedly sensible.

By taking part in a Methodist manufactory Latter-day Saints strengthen the ranks of those who have prominently sought to rob them of their liberties, as witness a resolution passed at the Ogden conference before referred to:

"Resolved-That the laws of this Territory should be made by a council appointed by the President of the United States and confirmed by the Senate."

Thus is exhibited the fact that the question involved is political as well as religious.

Another illustration of the attitude of the Methodist Church towards the Church of Jesus Christ of Latter-day Saints was furnished in a meeting of that denomination held in this city on Sunday, May 7th, 1882. It was claimed to be one of 10,000 others held under the auspices of the same sect which took place on the same day throughout the United Their object was exclu-States. The prosively anti-"Mormon." ceedings in the one held in this city were participated in by local politicians prominently known for their intense bitterness against the majority of the people of Utah. It was stated with pride, by the clergyman who presided on the occasion, that the church to which he belonged had taken a more active and conspicuous part in opposing the "Mormon" Church than any other religious organization, and that it was principally through its efforts that the Edmunds law was passed.

Dissatisfaction with that measure was expressed by him, he claiming that it was, however, a "step in the right direction." If his statement be taken as correct, inferentially the same body has taken an active part in producing the legislation under which the Church is now being flagrantly robbed of its property. Do these prominent to. Its property. Do these prominent to. Provo Latter-day Saints desire to So far as regards the proposition with the business of the populace.

take part in the manufacture of crusaders against the Church to which they belong, and share in introducing into Utah a religious element whose leading purpose is to disintegrate the community with which they are associated? If they do, their position is not liberal, but simply inconsistent and unreasonable.

The position is made still more clear when the attitude of the Latter-day Saints in a religious sense is considered. They positively take the stand that Methodism and all other "isms" have gone out of the way, having departed from the religion of the Lord Jesus Christ, and while having some truth to convey are largely engaged in the dissemination of error.

This being the case who that claims to be a Latter-day Saint can engage in the work of disseminating darkness in place of light and have any claim to be recognized as possessing the genius of the work of God?

What motive there can be in assuming such a position as that taken by some of our brethren at Provo is not easy to define. It cannot be, from their standpoint, the spiritual advancement of mankind, for the opposite would be the result. Is it because a presumed material advancement would accrue through the establishment of such an institution in their midst, that they desire it? If so, has it come to thisthat some of us are willing, so to speak, to sell our birthright for "a mess of pottage" and grasp after material matters to the detriment of those that are higher, because spiritual?

These views are expressed in all kindness; but we unreservedly state them without qualification, and unhesitatingly assert that our position is the antithesis of that which is alleged to be that of some of the prominent brethren at Provo. We are not illiberal. We favor and demand toleration for all; but it does not follow that toleration includes participation in the establishment and the dissemination of that which is understood to be erroneous.

If our Provo friends desire to see the opposite of the attitude which they have taken, they would have only to go into a Methodist community and propose to establish in the midst of it a Latter-day Saint University or Academy. They would immediately see that, instead of encouragement, the stampingout process would be at once resorted

to tender the temple site for the purpose of building on it such an institution as the one contemplated, the bare proposal of such a thing will meet with unqualified dissent-not to use a stronger term-from the great body of the people composing the Church.

AN IMPROPER COURSE.

IT IS according to the genius of the institutions of our common country that the people of localities shall be left, so far as practicable, to manage their own affairs. This is especially the case with regard to elections. The American citizen who has the welfare of the commonwealth at heart views with disfavor anything in the form of outside interference in that connection. It would have been well if United States Marshal Dyer had considered the propriety of this position as relating to the Ogden election yesterdav.

There was nothing improper in him and his deputies being on the ground for the purpose of alding in the maintenance of the peace of the municipality. But he did more than this; in fact, what he did do was of a nature liable to disturb the ground inity of municipal affairs. The equanimity of municipal affairs. The local officers were on duty and acted in accordance therewith, their object being to assist in preservingnot only the general peace, but the purity of the ballot. In pursuance of this motive they arrested a number of persons charged with illegal vot-ing. They had a perfect right to do this. If it could be proved that they had taken this step illegally, in contravention of the rights of citizens, the law is so framed that they would be liable to punishment for such an infraction. But their action, so far as we understand it, has no such appearance.

The Marshal, in arresting them because they arrested the parties thus charged, assumed the role of an obstructionist and an intimidator. The nature of his office demands that he shall be non-partisan. He did not so act at the election which took place yesterday at Ogden. His step in arresting the officers for the performance of what was their duty was an act bearing injuriously, in the shape of intimidation, upon one of the parties involved in the contest, while it acted as a stimulus of encouragement to the other side.

In proceeding as he did in this matter the Marshal placed himself in an unenviable position, because inimical to one class of the people and favorable to another. His attitude should have been entirely neutral, that being the only proper ground upon which he could stand. It would be well for him to remember that he should confine himself strictly to the duties of his office,



THE DYER EXAMINATION.

It was generally believed that the matter of investigating the eharges against Receiver Dyer and his at-torneys was settled until the 4th inst., so far as the courts were concerned, except that there was a pos-sibility that Mr. Critchelow might be succeeded by appointment of the court.

On Feb. 1 there was an effort, to say the least, to have a change in the programme. For a few moments before court opened, Judge Zane and Judge Marshall were noticed in quiet conversation. When court convened, Judge Marshall arose and said that, owing to cer-tain opinions he had expressed some time back, relative to the charges against the receiver, the trustees objected to his appearing, as they did not think he would give them satisfaction. Counsel for the trustees had offered him the evi-dence, but he had asked that the matter be deferred. Judge Marshall then asked to be released from the appointment made by the court.

Judge Zane-We have tendered all the evidence and information we have, except the address of some witnesses, which we will furnish.

Judge Sandford-Well, place it all in the hands of the clerk of the court

Judge Zane-The trustees feel that under the circumstances they are somewhat responsible, and also feel that they ought to be permitted to suggest the names of counsel to the court in this matter. The marshal has special counsel, paid for the pur-pose of guarding his interests, and in order to have an impartial inves-tigation the other side ought to be represented.

Judge Sandford (sharply)--- We understood you had retired from the case; you have retired and left your remembrances behind you. Furjudged in contempt for their pro-ceedings. Do you think they have any right to be heard in this matter now? You have been on the bench

recently. Judge Zane-I have endeavored to be fair and impartial-

Judge Sandfori—Your suggestion mes too late. You are out of the comes too late. **C9.90**.

Judge Zane—The investigation should be fair to all partice

Judge Sandford (severely)—That suggestion is premature, if nothing more. It may mean something more. (Turning to Judge Marshal) As to the suggestions of Judge Mar-shall, we will consider them. Will you submit them in writing? Judge Marshall—Yes, sir.

Judge Judd-Do you feel, Mr. Marshall, that you cannot give fair and energetic service in this matter?

Judge Marshall-I feel that the trustees would not be satisfied with

Judge Judd-We are not dealing with the trustees now; we have had to do with them for a time. The question now is, can you give energetic and impartial service? You have taken at least, a are new dealing with the court shall not consent to it.

alone, not with the trustees or anyone else.

Judge Marshall-I would do my best, conscientiously. But I still would desire to be released under the circumstances.

Judge Zane-I would like

Judge Sandford (paying no attention to Judge Zane)-Judge Marshall, can you act in this matter on behalf of the court?

Zane-If your honors Judge pleas

Judge Sandford (still ignoring Judge Zane's effort to attract the at tention of the court)—Judge Mar-shall, can you give the attention that the court deems necessary to this investigation?

Judge Zane---If the court please Judge Sandford-You can do that, Mr. Marshall?

Judge Zane—In justice to myself I will say I advised the trustees not

to suggest my name-Judge Henderson (without heed-ing Judge Zane)-Judge Marshall, you see the difficulty of finding, among the bar, some one who has not been connected in a remote way with the case.

Judge Zane-The receiver has his half, and prejudiced for him. trustees should be treated fairly and

Judge Judd—In this whole mat-ter the court and its officers have been subjected to serious charges. The trustees abandoned the prosecution of those charges, and the re-sponsibility is now with the court, which should not, and cannot and will not abandon the investigation. Judge Zane-I would suggest to

the court-

Judge Judd-We have endeavored in our appointing of the counsel not to suffer any to come in who are partisan to anybody. This whole matter has put the court into this position: These trustees have made charges and sought to abandon the investigation. For the dignity of the court we have decided that the investigation must go on, and have selected Mr. Marshall and Mr. Critchelow, who are honest, upright, careful and responsible gentlemen, to act as counsel of the court, and we will not allow the trustees to abandon the case. And in that abandon the case. Anu in unaw view we have selected these gentle-men, and so far as anything that has been said or ought to have been said that has weight with anybody in that has weight with any body in this community, we feel that the gentlemen appointed to this position will act in an honorable and upright manner in this case. Too much feeling has been allowed to creep into the matter on the part of these trustees, and the time has now come, trustees, and the time has now come, for the dignity of this court and of the people of this Territory, that this whole thing of charges and in-uendoes shall not be abandoned, and we have appointed these gen-tlemen with that view. They will tlemen with that view. They will act as the officers of the court, as honest and intelligent men, that this matter may now be treated with-out feeling. We don't feel that the out feeling. We don't feel that the dignity of the court will allow us to recede from the position that we have taken at least, and I for one Boreman-I for my part think that the two parties [Marshall and Critchelow] should be retired.

Judge Sandford-We do not feel to release Judge Marshall. Judge Marshall-May I hand in

my objections in writing?

Judge Sandford-Oh yes; and we will consider it by tomorrow morn-

ing. Judge Judd—And Judge Zane will hand his testimony to the clerk of the court.

In the afternoon Mr. Critchelow came into court and said he would hand up a written statement of the reasons why he desired not to ap-pear in these proceedings. Judge Judd—We believe that you both possess the ability and the man-

hood to carry out this examination, and we are very loth to let you go; but if you will both hand up your written statements we will consider them tonight and decide what shall be done.

Thus ended another scene in the proceedings of this remarkable case.

In the evening Judge Marshall and Mr. Critchelow filed with the judges of the Supreme Court their reasons for desiring to be released from the duty of investigating the charges against Beceiver Dyer and his solicitors.

Judge Marshall declined to give his statement for publication, but Mr. Critchelow made no objection. The document filed by him is as follows:

To the Hon. Supreme Court of the Territory of Utah:

When, on January 31st, in open court, I was appointed one of the attorneys to conduct an examination in behalf of the court before Examiner Harkness, I at once expressed to the court my unwillingness to as-sume the duties imposed upon me. Judge Zane, as counsel for the school trustees, suggested certain matters which might render it impossible for me to be appointed, but at the same time" expressly stated that he had no objections to me I did not feel called upon to urge the court to re-lease me, therefore, and not feeling at liberty to decline to act, left the matter with the court.

I now understand that as counsel for the school trustees, Judge Zane objects to my acting. I again, there-fore, ask the court to appoint some one else, if in the opinion of the court, the facts hereinafter stated seem sufficient. Inasmuch as Judge Marshall, my colleague, has been permitted to file with the court a statement of his position in the matter, I ask the same privilege, and herewith state the positions which I have at various times taken in regard to the matter.

I was approached by a school trustee and asked to join in a petition in intervention, on the ground tion in intervention, on the ground that the Gentiles ought to do some-thing in this matter. I refused, and gave as my reason that I didn't consider it a "Gentile" matter; that, as a matter of law, I didn't con-sider that the school trustees had any right to intervene; and lastly that I knew absolutely nothing of the truth of the rumors or charges against the receiver and his attoragainst the receiver and his attor-

receiver and his attorney Peters was excessive. excessive. I have also stated, many times, my belief in the good faith of all parties in the matter of the com-promise proceedings, and have stated as frequently that I know nothing whatever as to the trans-actions of the receiver with regard to cheap and cattle: but have always actions of the receiver with regard to sheep and cattle; but have always said that if certain matters related to me by personal friends, of their own knowledge, were true, the re-ceiver was grossly culpable in the matter. As to my employment by the receiver, it occurred immedi-ately after his appointment, in Oc-tober, 1887, and he stated at the time that it was for Mr. Peters, United States Attorney. My work was embodied in a written report which I presume is in the possession which I presume is in the possession of the United States Attorney, and my bill, \$25, was paid November 30, 1887, since which time I have not had any business with the receiver's office.

The facts and opinions above set forth I have never attempted to conceal, and in conversations with the trustees and their friends, I have been outspoken, especially since the matter of the contempt arose, and for the reason that, as a personal friend of at least three of them, I was solicitous that they should not be placed in a wrong position.

Yours respectfully, E. B. CRITHELOW.

At about 11 a.m. Feb. 2 the court took a brief recess from the hearing of the arguments in the sulphur suit, and called up the in-vestigation matter.

Judge Judd said: In reference to a matter that has been pending be-fore the court, I will say that we have considered with all the care of which we are capable the matter of the appointment of attorneys to represent the court in the investigation of the charges against the receiver, and will now dispose of these matters once for all. We are satisfied that there is nothing in the statements made by the attorneys which in any way disqualifies them from acting, and we authorize them to proceed as directed. Judge Harkness has handed to the court a statement in which he says that the names of

disposal of Mr. Harkness the sum of \$500.

Judge 'Boreman—I want it dis-tinctly understood that in saying these gentlemen should be retired, I did so solely upon the statements made by them in court, not because they lack ability or for any personal reasons. I have not seen the statements filed with the court by them.

Following is the

APPLICATION

made by Judge Harkness, upon which the \$500 was appropriated from the funds in the hands of the receiver.

In the Supreme Court of the Terri tory of Utah.

To the said Court:

The undersigned, who, by an or-der of this court, dated January 23rd, 1889, was appointed to take and report to the court the evi-dence in respect to the matters named in said order, and by a fur-ther order dated the 31st of January, was directed to proceed in the manwas directed to proceed in the man-ner and at the times therein speci-fied, respectfully represents: That fied, respectfully represents: That subponas for fifty witnesses on the part of the petitioners have been delivered to me by the clerk of the court. Some of these witnesses reside in parts of the Territory far distant from Salt Lake County, and the residence of a few is given in other Territories. The delay in definitely appointing attorneys to represent the petitioners has prevented me from consulting with them as to the means or manner of service of said means or manner of service of said subpenss, and the time fixed for the opening of the hearing is close at hand. I would also suggest, for the consideration of the court, the question whether attendance of witnesses can be enforced without a prepayment or ten-der of witness, fees, and also call attention to the fact that, so far as I know no means are provided as I know, no means are provided for payment of officers or persons employed to serve the subpœnas.

Very respectfully, ROBERT HARKNESS,

Examiner or Commissioner.

The third effort to get an examination into the charges made by certain school trustees against Receiver Dyer and his attorneys, Messrs. Williams and Peters, succeeded on Feb. 4 in securing a good start. The change in the rooms formerly used as judges' chambers in the Wasatch building rendered it necessary for the investigation to be conducted in another part of the build-ing. A room in the third story was provided, but it was much too small

Judge Marshall suggested that the trustees had asked to be represented by counsel.

Examiner Harkness stated that he could not appoint dditional attorneys for the court. Judge Powers said he had no ob-

jection to others appearing for the trustees.

Frank B. Stevens and C. O. Whittemore appeared for the trus-

wintermore appeared for the trus-tees, by consent. The following witnesses were called: J. L. Rawlins, Ben. Sheeks, Judge Zane, S. B. Westerfield, T.A. Wickersham, J. T. Lynch and F. M. Bishop. All others were ex-med till nove device the second

cused till next day at 10 a.m. Judge Marshall opened the case by introducing as evidence the complaint in the case of Receiver Dyer vs. H. S. Eldredge et al.; this was the basis of the suit for what is known as the "Old Constitution Building" grounds, and property adjacent thereto, which had been sold April 22, 1878, to Mr. Eldredge, for \$40,000, and has since been sold

to other parties. Judge Powers offered, as crossexamination, the answer to the complaint.

Judge Marshall objected.

Dige Marinan objected. Objection sustained; exception taken by Judge Powers. The findings of the decree and judgment of the court in this suit was also offered as cross-examina-tion. Same objection, and same

uling. Mr. Critchelow offered, as another admission of Receiver Dyer, the complaint in the suit against Zion's Savings Bank & Trust Company, for a portion of what is generally known as the Wells corner, north of Z C M I Z. C. M. I. Judge Powers offered the answer

in the case and the judgment of the court.

Objected to; objection sustained.

The complaint in the suit of the receiver against A. M. Cannon, for what was designated as the "Church what was designated as the "Church stables" property, was introduced. The answer, etc., was excluded under a similar ruling to those made in the other cases, the exam-iner stating that these documents could be used in the main case of the defense the defense.

The complaint against Francis Armstrong and Abram H. Cannon, for part of the Wells corner, was entered as evidence. The answer and judgment were ruled out, as before.

T. A. WICKERSHAM

was the first witness. He testifiedwas the first witness. He testined— In July, 1888, I resided in Salt-Lake; am a real estate agent; at that date I would regard the "Church stables" property worth about \$2,500 per rod, for ten rods deep; about \$2000 would be a fair value for the rest, or \$14,500 in all; at the same date the "Constitution build-ing" momenty fronting East Temple in which he says that the names of some 50 witnesses have been handed to him by the petitioners; some of these witnesses reside in this city, others in remote parts of the Territo-ry. He also states that he has no money to pay them and is therefore unable to proceeding were commenced the half as many as were necessary, so the interests of the fund, we have concluded that we have the right to use a portion of the fund to clerk will therefore enter an order directing the receiver to place at the value the receiver to place the value value the value the value the receiver

would place at \$200 per foot, or \$54,300 for the whole property. To Judge Powers—I have been in

Salt Lake fifteen months; was from Kansas; was in the real estate business there; I make my estimate on sales made in different places in the city; none in the vicinity of this property, except ten rods north of the Wells property; it was sold dur-ing the "boom;" I do not take into consideration any cloud upon the title; that would ruin the value of the property; it would be nearly im-possible to sell such property at any price.

To Judge Marshall-The piece I refer to as being sold was that south of Studebaker's; the price paid for that was more than I would like to

pay. Mr. P. L. Williams—I sold that piece, and I have been very well satisfied with that sale ever since.

F. M. BISHOP

was the next witness. He testified -In July, 1888, I was a real estate agent; L regard the"Church stables" property as worth \$200 per foot front, and \$1,000 for the piece at the back, or \$17,500 in all; this is exclu-sive of improvements; on March 2, 1887, it would have been worth 80 per cent of the value I have given; the "Constitution building" property, I would say was worth, in July, 1888, about \$122,000; this is without improvements; on March 2, 1887, I would suppose it to be worth 75 to 80 per cent of this price; the Wells cor-ner I would value, in July, 1888, at \$500 per foot front on Main Street, or \$52,500 in all; in March, 1887, it was worth four-fifths of that sum.

Judge Powers-On То inside property, the boom only increased the figure 20 or 25 per cent; I did not know the value of the Scott-Auerbach property in 1887; in 1887 there were half a dozen real estate agents in Salt Lake; I guess there were more than 150 in 1888; there were more than 100 in 1888; there may be 50 or 75 now; a good many who were here in 1888 came for the "boom;" property went up in some places to a fictitious value; there were many "option sales," and much" wildcat" speculation then; I know of no sales near the property in question here: I have my estimate I know of no sales hear the property in question here; I base my estimate on what people hold their property at; I also base it on a man's secur-ing a good title; a clouded title does not affect the value, but the sale; I would not buy a clouded title; the market value of land is destroyed to an extent by a cloud on the title; in 1887 | would say the Scott-Auerbach property was worth \$1,000 per foot.

S. B. WESTEBFIELD,

another real estate agent, testified-I came to Salt Lake in August, 1887; I came to Sait Lake in August, 1887; the values of the property in ques-tion in July, 1888, I would say were —the "Church stables" or Cannon piece, \$15,000; the "Constitution buildings" property, \$125,000; the Wells corner, \$50,000; the improve-ments would enhance the value of the property but little; these would not increase the "Constitution build not increase the "Constitution build-

the value, according to circumstances; a clouded title would reduce the market value; a buyer seldom takes a defective title; it must be perfect; there was an increase in the value of real estate, all along the line, subsequent to March, 1887; in 1888 there was a "shaking up," and the Territory was advertised; the great demand began in December, 1887; the sales in January, 1888, were double those in 1887.

To Judge Marshall-Inside prop-erties increased in the "boom," but and in question here increased in value very materially from March, 1887, to July, 1888.

J. T. LYNCH,

testified-I have resided in Salt Lake 18 years; have been in the Lake 18 years; nave been in the real estate business since March, 1887; the "Church stables" property, on the 9th of July, I would say was worth \$18,000; its value in March, 1887, was about 15 per cent less; the "Constitution" property, in 1888, I judge was worth \$140.250; it was worth about 15 per cent less 1887 in worth about 15 per cent less 1887; in July, 1888, the value of the Wells corner was about \$60,300; in March, 1887, it was worth \$50,000 to \$55,000.

To Judge Powers-I think the "boom" only increased that property 15 per cent.; it is out of the business property; I do not know that Auerbach paid only \$600 per foot for the Salt Lake House property in 1887; I regard that property as worth, in 1888, \$1000 or \$1100 per foot; if the block where the Salt Lake House was has doubled, the block north would also have doubled; I know some parts of that block that have not increased in the past ten years; I do not regard Main Street property as a good invest-ment; a cloud on title to property destroys its value.

MR. WICKERSHAM

was recalled by Judge Powers, and testified-from November, 1887, this property increased 60 to 100 per cent. over what it was prior to that date.

To Mr. Citchelow—I base my statement on property bought in November, 1887, and sold from then to July, 1888, at an advance of 60 to 100 per cent.; Main Street property has gone up as much as other property.

JUDGE ZANE

was announced as the next witness, but as his testimony was expected to be of an interesting nature, and it was about time for the noon recess, it was decided not to call him till afternoon. As Judge Marshall had business at the county court house, as probate judge, at 2 o'clock, recess was taken till 2:30 p.m. Those present then departed from the room and found their way to the street below.

In the afternoon Judge Zane was placed on the witness stand and examined as follows:

Judge Marshall—Did you, Judge Zane, occupy any official position in Utah Territory during July, 1888? Judge Zane—Yes, sir, I was judge of the Third District Court in Utah

or about the 9th of July, 1888, in the Supreme Court of the Territory (document handed to Judge Zane).

Judge Zane—This is a petition for compromise, I suppose? (Looking at the copy.) Yes, I remember it. Judge Marshall—Do you remem-

ber the proceedings had in open court on that petition, and the statements made by counsel? Judge Zane-Well, I remember

that the petition was read, I believe by Mr. Peters, if I am not mistaken. Then a statement. I think, was made by Mr. Marshall, and I think Mr. Peters also made a statement.

Judge Marshall-Do you remember who was present—whether the receiver, and who of his attorneys? Judge Zane—My recollection is that it was Mr. Peters and Mr. Mar-

shall.

Judge Marshall—Was the receiver himself present—Mr. Frank H. Dyer?

Judge Zane-I am not able to say whether he was or not, but I believe That is certainly my imhe was. pression.

Judge Marshall—Were any attor neys for the defendants, the late corporation of the Church of Jesus Christ of Latter-day Saints, also present at that time.

Judge Zane-Yes, Messrs. Sheeks & Rawlins were there, and Mr. Le-Grande Young, I believe; but 1 am not clear about the last one. My recollection is that Mr. LeGrande

Young was present. Judge Marshall—Will you state what, if any, representations were made at that time to the court by any of the attorneys for the receiver, Mr. Dyer, or the attorneys for the defendants, affecting this compromise?

Judge Zane-Well, my recollection is that the petition was read by the attorneys for the receiver. I do not know whether Mr. Peters was representing the receiver or the United States, really. I remember they stated the circumstance that the Church authorities and persons whom they claimed to be holding the property for the Church were disposed to compromise on the terms substantially stated in the petition, and for the amounts therein named My recollection is that the plot of ground known as the Wells corner, was compromised for \$42,000. The other two tracts did not at that time locate in my mind; but I have since learned that one of them is the left of ground upon which the Constitu-tion building is located, and the other is a piece of ground east, I be-lieve, of the Tithing-house, called the "Cannon tract." I have since learned that the second tract was called the Constitution building lot and the other the Cannon. I think it was mentioned as the Cannon lot at the time, but I did not know particularly then where that was situated.

Judge Marshall-Was anything said at that time by any person as to the reasonable value of this land, suits concerning which they proposed to compromise?

ings" property to over \$128,000. To Judge Powers—A 15 years' lease might enhance or depreciate ber the filing of a certain petition on able value under the circumstances



of the compromise, and the circumstances of the case. I understood them to represent that they considered that compromise fair and just. That is the compromise proposed in this petition. The receiver was recommending the compromise, as I understood it, and his attorneys. I also understood that Mr. Peters was recommending it, but I am not clear now whether as Mr. Dyer's attorney or not. I supposed at the time he was representing Mr. Dyer.

Judge Marshall—Was any other representative for the United States present than Mr. Peters?

Judge Zano—Not for the United States, I think: I do not recollect. Mr. Clarke might have been in there.

Judge Marshall—Mr. Peters had heretofore represented the United States in this suit had he not? Judge Zane—Yes, I understood so.

Judge Zane—Yes, I understood so. He argued the original case, I think, as solicitor for the United States.

Judge Marshall-Were you influenced by these representations in any way.

any way. Judge Zane—Oh, yes, we relied on the representations made there altogether. I remember I was a little surprised when the petition was presented; and when the amounts of the property were referred to, and the grounds, I turned round to Judge Boreman and asked him if he knew anything about the value of this property. He said he did not. Judge Henderson professed, to the best of my recollection, that he did not know. We stated, therefore, that there was no evidence there, and that we should have to rely altogether, if we made an order at that time—unless we sent out and brought witnesses—upon the representations of the receiver and his solicitors.

Judge Marshall—Was there any distinction made at that time as to the value of the property, these sums being the value of that property, or as to its being the value of any uncertain interest in the property?

Judge Zane—Well, I understood the value to be fixed with reference to the circumstances; that is the fact, that this was a proceeding against the Church authorities, and that these parties would claim that they held it. I do not know the names of the parties against whom the suits have been instituted; they claimed to hold it. I believe this was in answer to one of the petitions. I do not know whether any more suits were instituted by the parties who so claimed. Under those circumstances I understood that the amount specified was fair and reasonable for the purpose. I could not understand whether the amounts were correct as stated, but under the circumstances there was a fair and reasonable compromise to the amount of \$52,000 for the "Wells corner;" and \$36,241, I believe, for the Constitution building was also fair.

Judge Marshall—Did you understand at that time that these sums bore any particular relation to the actual value of the land?

Judge Zane-Yes, I so understood it, sir.

Judge Marshall—Did you understand what particular relation it bore?

Judge Zane—I would not have authorized the order for the compromise without any reference to the value of the property to be so compromised.

Judge Marshall—But what particular relation did you understand these sums have to the actual value of the land?

Judge Zane—I understood it was about a reasonable value of that property from all that was said. Not exactly—it might possibly be more; but of course I did not suppose it would reach \$100,000, at any rate. I should never have approved of that order if I had supposed it was \$100,000, under those circumstances, without evidence.

Judge Marshall—It was stated to you, was it not, that the land had actually been sold at these figures by the Church?

Judge Zane—Yes, some time before—a good while before—but the deeds, I understood, were made, at least some of them, on the 2d day of March, and the law went into force on the 3d. It had passed Congress several days before, and been delivered to the President, as I understood.

Judge Marshall—At least, at that time it was considered that this was a full purchase value of the land?

Judge Zane—Yes, under the circumstances—probably not a full valuation if there had been any controversy about the title. But the fact that the legal title was in these men, and they were claiming to hold—the receiver was claiming from the complaints he had filed it was held that these parties were either holding it as trustees for the Church of Jesus Christ of Latter-day Saints, or the transaction was a colorable one, merely to prevent the property going as escheat to the government. That is the way I understood it.

Judge Marshall---Was any statement made at the time by any attorney for the defendants---the Church?

Judge Zane—I think they declined to say anything, to the best of my recollection. Mr. Sheeks and Mr. Rawlins are here, probably they will recollect about that matter better than I do. My recollection is that they declined to say either way. I understood, however, that they were not objecting to the order. I understood that the order was substantially by consent.

Judge Marshall—Do you now recollect whether this compromise was ever reported afterwards to the court, or brought up in court for the purpose of being ratified or confirmed?

Judge Zane—Not to my knowledge. I will state that the order authorizing the compromise will show, I think, that it was solely from the representations of the solicitors of the receiver, and that there is a clause at the conclusion of the order which I inserted there myself, because I had some little doubts about the compromise, and as to its but I will send for it. Mr. Stevens—There is a copy of it

here. Judge Harkness—Perhaps for the

purpose of refreshing the witness' memory this copy will do. Judge Powers-We have no objec-

Judge Powers-We have no objection to that.

Judge Zane having taken a cursory glance at the copy, Judge Marshall asked, Was there anything else took place at that time with reference to the compromise that I have not interrogated you concerning that you now remember.

Judge Zane—No, I do not think Judge Zane—No, I do not think there is. I remember, however, after I questioned Judge Boreman as to whether he knew anything of the value of the property, and he said he did not, and Judge Henderson said that he did not. I asked some questions of Mr. Marshall, and he got up and made some statement after that, or Mr. Peters, I am not clear which; but I am inclined to think it was Mr. Marshall. It might have been both.

Judge Marshall—Can you state the subject of your questions, and the answers given to them?

JudgeZane-Well, I think the question I asked was as to whether the solicitors considered it a fair and reasonable compromise under the circumstances; whether they considered it a fair amount for this property, and whether it would be in the best interests of the receiver to compromise?

Judge Marshall—Or the United States, I suppose?

Judge Zane-Yes, I supposed he was representing the United States. I understood they made answers to the questions which satisfied me at the time, and the other members of the court, though of course I cannot speak for them. It is proper here, however, I should state that I do not wish to be understood as saying there was any wilful misrepresentation or intentional misrepresentation by anybody towards the court. But assuming that the property was worth over \$100,000 of course I was misled, as far as I was concerned, by the amount. And certainly if it was worth \$200,000, or \$150,000, I was misled. I do not wish to say intentionally, of course, by anyone, though they had more information than I had.

Judge Marshall—Was there an official stenographer taking down what was said, do you remember?

Judge Zane—I am not prepared to say, though there might have been. If there was I don't remember.

To Judge Powers—The first-thing that was done with reference to this matter was the presentation of the petition, and that was read to the court. I think Mr. Richards was present on that afternoon, and I believe Mr. Young also.

Judge Powers—This petition set forth the facts of the commencement of various suits against these different parcels of property? Judge Zane—Yes, some suits, but

is a clause at the conclusion of the Judge Zane—Yes, some suits, but order which I inserted there myself, I do not know how many. It also because I had some little doubts averred what was claimed to be the about the compromise, and as to its defense of the defendants.



Judge Powers-And in the Angus M. Cannon case the answer had been actually filed? Judge Zane-I think so.

Judge Powers-And that demurrers had been put in in the others?

Judge Zane-Well, I don't re member now about the demurrers. They might have been mentioned, I have no recollection now. but think there was an answer filed in one of them.

Judge Powers-The petition states in the Angus M. Cannon case. It set forth the defendant's claim to have sold the property previously to Angus M. Cannon for \$5,500.

Judge Zane-Yes.

Judge Powers—And in the El-dridge case it sets forth that the de-fendants had sold it for \$38,241.15 that they had received that amount of actual money. Judge Zane-Yes.

Judge Powers-And in the Wells' corner case he claimed to have sold and received \$42,925.

and received \$42,820. Judge Zane-Well, I didn't un-derstand that they received the money; but I understood that notes

had been given. Judge Powers--I see the petition stated that the defendants claimed and alleged that this property was sold prior to March, 1887, in good faith, under a valuable considera-tion, and the Church received for the property \$42,925. You will find that in the third marches of the that in the third paragraph of the petition.

Judge Zane-I will not, on my recollection, undertake to state the particulars about it.

Judge Powers — In those first, second and third paragraphs was anything said about its being the

actual value of the property? Judge Zane—I do not think so; I have not examined them. The pe-tition will, however, show as to that,

I suppose. Judge Powers—Is it not a fact, as you recollect, that in those three paragraphs it was merely represented by the petitioner that he had commenced those suits, and that they alleged they had received that

amount of money for each parcel? Judge Marshall—We object to that interrogation. The petition will show for itself.

Judge Harkness-Is this petition to go in evidence? Judge Powers-It is in evidence

now as part of our answer. We have a right to see just to what ex-tent the court was misled. (To witness)-You understood from the reading of the petition, did you not, that the proposal of the defendants was to compromise those suits by turning over to the petitioners this amount of money which they allege

they had received? Judge Zane — The amount of money I supposed in place of the land, to be treated and used as the land would have gone.

Judge Powers—You also under-stood from the petition that the pe-titioner believed, as advised by his counsel, that he was acting in the best interests of the parties in mak-ing this compromise? Judge Zane—Yes. Judge Powers--You also under-

prayed for the advice and order of the court?

Judge Zane-Yes.

Judge Powers-Do you remember what was first said after the reading of the petition, and by whom? Judge Zane-I would not under-

take to say at this time. Mr. Peters, I think, made an explanation and some statements and Mr. Marshall

Judge Powers You think Mr. Peters read the petition?

Judge Zane-I rather think he did, though I say I might be mistaken.

Judge Powers-Is it not a fact that you spoke first with regard to it, and asked in substance whether it was to be understood that this pe-tition was agreed to by all the parties?

Judge Zane—I do not remember that I was first, but I think I did

ask that question. Judge Powers—And then did not Mr. Richards say in substance, "we (meaning the defendant) have no objections?" Judge Zane-Well, I should think

that was about correct.

Judge Powers-Then did not Mr. Young make a short statement, and say it was merely turning over to the receiver the property he was trying to get. Judge Zane-

-Well, I don't remember whether he said that or not. He might have done so.

Judge Powers-Then did not Mr. Marshall say it was turning over the proceeds of the property, and make some explanation of the condition in which that title was?

Judge Zane-He made some statements, but I cannot exactly tell now what he said. He stated something twice, I think. After I had put some questions as to the statements The court consulted tomade. gether, and some questions were propounded.

Judge Powers-Then did you not inquire whether this compromise was on the agreement of both parties, and did not Mr. Young state It was?

Judge Zane-Well, I am not pre-pared to say that Mr. Young said it was on the agreement of both parties. The counsel for the corwas on the aground to the cor-parties. The counsel for the cor-poration, I understood, were not disposed to say very much about it. They were not objecting nor con-senting very much; but the court understood they were not objecting, at least.

Judge Powers—Then did you not say right after Mr. Young said yes, referring to the fact that it was made on the agreement of both parties, "Well, let the order be made in that way, then?"

Judge Zane—No, I think on the representations of the representa-tives of the receiver and his solicitor, the corporation not objecting thereto, or something of that. We understood it was substantially by the consent of both parties. Judge Powers-And the court un-

derstood also that it was in the settlement of certain suits? Judge Zane-Yes. Judge Powers-I think you stated

Judge Powers-And you also in your direct examination that you that understood from the petition that he got the impression that these figures said.

stated in the petition represented the actual value of the property. Judge Zane-About, under the circumstances; it was not exact.

Judge Powers - Now can you state who it was that made that statement upon the subject, that these figures indicated nearly the

value of the property? Judge Zane-I am not prepared to say who made a statement in that particular language, but I will state that I understood from the representations there made that that was about the value of the property under the circumstances.

Judge Powers-Did you gather it from the petition or from the oral statèmente?

Judge Zane-From the oral statemente.

Judge Powers-Well, now I want to know who it was made any re-presentations of that kind to lead the court to believe that fact.

Judge Zane - Statements were made there by Mr. Peters and Mr. Marshall. Mr. Marshall probably said more than Mr. Peters did; but I think Mr. Peters also made some statements in explanation.

Judge Powers-I would like you, if you can, to give us the substance of what Mr. Marshall said which induced you to believe that the figures stated in the petition represented the actual value of the property

Judge Zane-Well, when I asked the question a statement was made, and after that I asked the opinion of Judge Boreman and Judge Hen-derson—though I did not suppose that Judge Henderson would know anything of the value. I then in-quired in order to find out about what the value of the property was, and whether the compromise was regarded as a fair one at the figures mentioned in the petition, and they satisfied us on that point that it 799

Judge Powers—You think Mr. Marshall made the statement? What I would like to get at is the substance of what Mr. Marshall said to influence the court to believe this.

Judge Zane—I cannot undertake to say what Mr. Marshall said, at this time.

Judge Powers-Did Mr. Marshall, in fact, mention any sum at all?

Judge Zane—I am not clear whether he did. I have not a clear recollection about it.

Judge Powers-Is it not a fact that he said "In view of the condition of the title he considered it a fair compromise?"

Judge Zane-Well he might have said that in view of the condition of the title and the circumstances he regarded it as a fair compromise and as a fair consideration.

Judge Powers-Was not that the substance of what he did say-taking into consideration the fact that there was a cloud on the title at least, and it was a question whether the plaintiff could recover or not?" Was not that about all he did say with regard to the question of value? Judge Zane-Well, no, I think

that could have been hardly all he

Judge Powers-Can you recall anything else?

Judge Zane-I know there was "considerable" said, but I would not now undertake to say what it was. That may be about the substance.

Judge Powers-Do you recall, Judge, that anybody represented there that day to the court orally that the figures in this petition represented the value of that property? Judge Zane-Under the circum-

stances of the case I understood so. Judge Powers—The circumstances

of the case, I suppose, being that it was in litigation, and it was ques-tionable whether they could recover, and therefore it would be fair. Judge Zane—I did not understand

that there would be much question about the title. Really the legal title was between the parties, but the equitable right, as I supposed, was in the Church of Jesus Christ of Latter-day Saints, or some of their agents.

Judge Powers-That was, how-ever, a question to be located?

Judge Zane—Oh, yes. Judge Powers—And that could not be determined until it was located? Judge Zane-No.

Judge Powers-I would like to have you state in substance-I do not expect the exact language-what was said about this property that was not covered by the petition itself, by anyone.

Judge Zane (making a pause be-fore answering)—Well, after the pe-tition was read, as I stated before, an explanation was made by the solicitors, and I am inclined to think -my best recollection is now-that it was somewhat important the mat-ter should be settled, and that an order should be obtained at that time; and that in view of the circumstances of the case the solicitors for the receiver considered this a fair compromise of the controversy in these suits, and that these amounts specified \$84,000 some odd dollars for the whole of these tracts was a fair consideration for the property under the circumstances of the case. I suppose that is the substance of what was said; I cannot remember clearly at this distant time, nor undertake to tell accurately. Judge Powers-But you have had

no reason to believe that the court was intentionally misled by any statement then made?

Judge Zane-Oh, no. I suppose what they said, if it was wrong, was said without their being sufficiently informed, as the court probably was not sufficiently informed before giving its order-assuming this property is worth what a number of gentlemen have told me since, assum-

ing that is worth over \$100,000. Judge Powers—That assumption would be based, of course, on good title?

Judge Zane-Assuming it worth that, I certainly was misled as to the amount-I do not claim intentionally, of course.

Judge Powers - Now, Judge, I will ask you one further question, and then I think I am through: Taking into consideration the fact that this property was in litigation,

ber of the court, under the circumstances stated in the petition, have been willing to have ratified the compromise for less than the actual value of the property?

Judge Zane (reflectively)-Oh, I suppose something less. When a compromise is made there is always some concession on both sides. A compromise means that, really, both

parties are to give up something. Judge Powers—I think that is all. Judge Marshall (to the witness Did you understand at that time that the United States was making

any great concession to those parties? Judge Zane—Well, no; I did not suppose they were making much concession.

Judge Marshall-Was anything said at that time to lead you or the court to suppose that the value of the property was not approximately as stated in the petition? Judge Zane—No, I supposed both

sides were giving upsomething that they might possibly claim. I quite understood it was a compromise.

Judge Marshall-Do you remem ber whether there was anything more stated orally before the court than was stated in the petition as to the apparent or real difficulty to maintain these suits?

Judge Zane-I do not remember that there was; I don't recollect.

Judge Marshall-Do you remem ber whether your attention was par-ticularly called to the fact that there were no really serious difficulties about maintaining the suits? Judge Zane—I did not understand

that there were any real difficulties in the way. I supposed the trans-actions were colorable, or else the parties were holding the property in trust for the Church.

Judge Marshall-If these sums mentioned in this petition were not approximately the real value of the property, was anything said before the court at that time by which it could be informed as to the amount of concession the United States was making in this matter? Judge Zane—Not that I remember

of

Judge Powers—This was not a suit by the United States, but brought. I believe, by the receiver of the court?

Judge Zane-Yes, I understood the suits, all of them, were brought in the name of the receiver. Judge Marshall—The receiver in

this matter was appointed, was he not, in the case in which the United States of America was the plaintiff and the Church corporation the defendant; and it was for the pur-pose of carrying out the order of the court in that particular case that he brought these suits?

Judge Zane-That was my understanding, and still is.

Judge Powers-I observe there is in the petition a statement by the petitioner that the defendant claimed to have purchased the pieces of property in good faith, and for a *bona fide* consideration. Did you give any credence to that state-ment?

Judge Zane-I did not give much credence to it, under the facts and circumstances within my knowlattached some importance to it, of course. It was sufficient, at least, to make a basis of compromise.

Judge Powers-Did that in any way suggest to your mind that there was a substantial and stubborn de-fense to the suits?

Judge Zane-Well, I did not know as to how subborn the defense might be. Substantially, of course, I did not; but I had my own impressions on that point.

Judge Powers-Do you recall having spoken to Mr. Peters after the court adjourned?

Judge Zane - No, I do not now.

now. Judge Powers—Do you not re-member, when stepping off the bench, going up to Mr. Peters and, speaking of this compromise, saying to him in substance, "Well, I think you have made a pretty good compromise?"

Judge Zane—No,I do not remem-ber that; I might have said so, though. Assuming the statements here to be correct, I think it would have been a very good and fair have been a very good and fair compromise. I may have said so to Mr. Peters.

Mr. Critchelow-Do you say the attorneys for the receiver gave any or colories to these claims on the part of the various defendants, that they had purchased in good faith. Was there anything to indicate that the attorneys for the receiver placed any reliance thereon? Judge Zane—Oh, I do not re-member now on that point, further

than the statements they made.

Mr. Critchelow—At any rate they were not dwelt upon as being any greatbarrier to the suits Judge Zane—No, I believe not. Judge Powers—Did you say any-thing from the bench that day to in-dicate to the you say for the province

dicate to the counsel for the receiver that the defense was colorable?

Judge Zane-I do not remember that I did.

JUDGE BOREMAN

was next called to the stand. His examination did not, however, oc-cupy more than a quarter of an hour.

Judge Marshall asked-What of-ficial position did you hold in Utah Territory during the month of July, 1888?

Judge Boreman-AssociateJustice of the Supreme Court and Judge of the Second District.

Judge Marshall-Do you remember the fact of a petition having been filed in the Supreme Court asking for the advice of the court as to a proposed settlement of certain suits instituted by Frank H. Dyer, as receiver?

Judge Boreman-Yes. I heard the petition read then, but I do not I

remember to have read it since. I do not know all the particulars of it. Judge Marshall—Do you remem-ber if anything took place at that time as to oral representations to the court by the attorneys of Frank H. Dyer, or anyone else in his pres-ence?

Judge Boreman-Not very dis-tinctly. I remember Mr. Peters, L that this property was in litigation, credence to it, under the facts and think it was, read the petition, and and there was at least some question circumstances within my knowl-sout the title, would you as a mem-edge, when I did hear about it. I who they were I do not recollect,

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except that I have a remembrance that Mr. Peters made some remarks that were concurred in by the others. I had forgotten all about Mr. Thos. Marshall being there until I saw in some paper the other day that he was connected with the case. 1 remember that several attorneys made remarks there; so that it was "a general thing." It seemed to me all sides were represented.

Judge Marshall -- Can you state the substance of those remarks in any way?

Judge Boreman-Well, I don't know that I can, except the idea was that here were some suits that were contested; the attorneys had examined into them, and there was considerable doubt about the ability to maintain the suits, or something to that effect; and somebody said that while they were in this quandary that the defendant's (Church's) attorneys had offered to let them have the money that they got for the property, they claiming what was the value themselves; that is, the Church, I think, claimed that; and after examining it they had con-cluded that that was the best thing to be done under all the circumstances of the difficulty of the title. My recollection is the whole trouble

was about the title. Judge Marshall—Was anything said that you recollect to lead you to suppose that this sum of money claimed to be the value of the compromise was not approximately the value?

Judge Boreman-No, I did not pay any attention to that, as to whether it was the true value or not, and I do not know whether any of the parties did, only that was what someone said—that the Church thought it was the value.

Judge Marshall-Did you not take into consideration or think about how much the receiver or the parties he represented would lose on any compromise.

Judge Boreman-Well, I think we took it into consideration some-thing like this: That the Church claimed that was the full value. The chaimed that was the run value. The other side claimed it was of more value, but there was a defect in the title, or something they were not able to prove to make good their claim, and therefore they thought the best thing would be to make a the best thing would be to make a compromise in settlement. That is about the substance of it.

Judge Marshall-Was anything said at that time to lead you to suppose that the receiver could not prove the allegations in his own complaints in this case?

Judge Boreman-I got the impres-sion that his counsel or the attorneys there were very doubtful about their ability to maintain the suits. That was certainly my impression. The was certainly my impression. The whole thing, it seemed to me, hinged on that.

Judge Marshall - To maintain their suits as a matter of law or evidence?

Judge Boreman-Their inability to prove the facts. Judge Marshall—Did not the fact

that the Church was willing to give what they claimed, or the value of

that perhaps these suits might be maintained?

Judge Boreman-No, I do not know that it did, only that they thought that they would have to give that money up anyway. Even if they got the money they would have to give it up as a Church—the money they would get for the prop-erty. They thought that was the full value, and did not want to con-test if durther. test it further.

Judge Marshall-Do you remem-ber anything specifically being said there to lead you to suppose it was not a true or approximate value?

Judge Boreman-I do not remem-ber that anything was said there. My recollection is that the other side thought there was more value, but how much more I do not remember. I say the actual value; I do not mean the value upon the compromise; but the value provided the title was good, in which case it would be worth more. But as a matter of compromise they thought it was a fair thing to be done under the circumstances.

Judge Marshall-What proportion of the value of the property did you understand the United States or the receiver was getting at that time?

Judge Boreman-I do not remember that there was anything said about that; but the idea that passed through my mind-and I think it was from the statement made at the time-was that they would get that or nothing. That is, if the receiver had no right to it and they could not prove that he had that that was so much gained.

Judge Marshall-Did you think the court should approve the com-promise on the fact that they thought the receiver had no right to it?

Judge Boreman-No, but there was a doubtful right-a question of great doubt in the minds of the attorneys, and these parties offered that amount; and they thought it better to take it.

Judge Marshall-You did not understand that that amount bore any particular relation to the actual

value of the property? Judge Boreman—I did not so un-derstand it. That is the impression derstand it. on my mind now.

Judge Marshall- Had you any impression at that time as to the value of the land?

Judge Boreman—I had not, and I do not know now the value of it. If any man asked me today to fix a value upon it I could not do so.

This concluded the examinationin-chief of Judge Boreman, and Judge Powers thereupon intimated that he should not cross-examine the witness.

LE GRANDE YOUNG

was the next witness. He testified: -I was attorney for the Church in the suits brought against it by the Receiver; remember the petition the amount named in the petition the amount named in the petition this property as a compromise, con-the amount named in the petition vey the impression to your mind was all they could get in case the

suits were pushed to trial. I think I know by whom the offer to com-promise was made; I do not know whether it was in writing or not; I do not care to state who it was, un-less I am compelled to; I presume Mr. Richards made it; I do not know that he even told me so, but I know that I did not; Mr. Richards is either in Washington or Chicago now; I doubt very much if there was a written offer; if there was one, I do not know it. My clients in the case are the defend-ants generally; I do not know that I could tell them all. I was employed by the defendants in these cases; I have been in the regular employ of the defendant church, but have ent bills to others. I sent bills to Grant, Dinwoodey, Armstrong and others. I do not think I ever en-tered any of the cases without being asked. I think all of them, with the exception of Parry, came to my office; I talked with John R. Win-der, the Z. C. M. I. people and others. I think the compromise was authorized by the whole of the defendants; the people who pur-chased the property were merely anxious that their titles be made secure — that the consideration have been in the regular employ - that the consideration secure money be turned over. To Mr. Williams—M

To Mr. Williams My impression was that you read the petition, but I am not certain about it; I have that in my mind, but it may be the matter was talked of elsewhere. Referring to the compromise, there was considerable oral communica-tion off and on, before an agree-ment was finally reached. Mr. Richards, I believe, conducted it.

J. L. RAWLINS

was the next witness: He was an attorney for the defendant in the case of the United States vs. the Church. I remember the filing of the petition of compromise; I was in the court at the time it was presented. There were some questions asked and some responses made. Some questions were asked the attorneys for the defendant, but I do not remember whether any question was put as to the value of the property; I believe the chief justice asked whether it was a fair valuation, and the reply was in the affirmative. I couldn't state whether they asked whether it was a fair valuation or not. I did not understand there was any com-promise; but that the money received was in consideration of the property, in order that the suits might be dismissed. I think I understood that the prices named were fair valuation.

To Judge Powers-The personal property turned over was in consideration for the real property-that the amount was the actual consideration; that the offer had been made that if the receiver would dismiss the suits and allow the property to remain with the grantee, they would turn over whatever consideration they had received. The substance of what was said before the court was that the amount received for the property was a fair one; that it was a fair value at the time of the transaction; that the Church bigitized by COSIC

by the received it for tion property in question. I think Mr. Marshall did say something about turning over the proceeds, and that Mr. Young made the remark that it was merely turning over to the receiver such property as he had been endeavoring to secure. I re-member Judge Zane asking whether the action was agreed upon by all parties, and his remark: "Let the order be made."

BEN SHEEKS

testified that he was one of the attorneys in the case. He had been present only during the reading of a portion of the petition, and heard no oral statements.

LEWIS P. KELSEY,

real estate dealer, testified that the Church stable property was worth, in July, 1888, about \$12,000; in March, 1887, it would have been placed at about the same figure. I do not believe the value in that part of the city has increased to any ex-tent. The Wells corner was worth at the same time, \$65,000, and about \$55,000 in March, 1887; I think the building there of the shoe factory has enhanced the property at least that much; the Constitution property was worth somewhere between \$125,000 to \$140,000—the Main Street about \$500 per foot, and the north frontage \$200. Some of the improvements are worth something. Taking everything into ac-count, I think the total value would be close to \$150,000. In March, 1887, it was worth about \$125,000. The rapid increase in values has not been

upon Main Street. To Judge Powers—All my calcu-lations have been based upon a good title; buyers require a good title; a cloud on the title such as would require litigation to remove it, would effectually stop the sale of it.

An adjournment was at this point taken until this morning at 10 o'clock.

On February 5

F. E. M'GURRIN

was the first witness called. He testified—1 am the official re-porter of the Third District Court; I attended the examinations before Commissioner Sprague, in the suits of the government against the Church, and took the testimony, which I transcribed. (Identified a transcript of the testimony of Re-ceiver Dyer.) There are interlineations in the copy, in whose writing I do not know; the interlineations on page 9 are not what the witness said; the words on page 10, marked out in pencil, were in the testimony as originally given; the same is true of the lines on page 11; the inter-lining on page 24 is also additional to the testimony given by Receiver Dyer.

Mr. Critchelow offered a part of Receiver Dyer's testimony before Commissioner Sprague, as evidence. It relates to the collection and turn-ing over to the receiver of the sheep belonging to the Church.

Alves, T. K. Armstrong, Joseph Smith, James Hunter, E. Kendrick, R. Whittaker, J. H. Wolcott, A. Toponce, John H. White, John R. Winder and James Jack.

Mr. Critchelow asked counsel for the receiver for the order given by the Church officers for the delivery of sheep to the receiver. This was sent for. The original list could not be found, and a copy was furnished.

M. K. PARSONS

was called and testified -I am familiar with the custom as to the leasing of sheep; I am a sheep owner and have leased sheep (examining list of persons holding Church sheep in 1888); I am ac-guainted with some of them; they have a medium class of sheep; in one or two instances the sheep were very inferior, I saw between 1500 and 1700 sheep that were turned over to J. H. Wolcott and A. Toponce for the receiver; the ordinary terms of leasing average sheep vary; from 1884 fo 1887 it was 55 cents, or 2 to 2½ pounds of wool and 10 per cent of the lambs; in the fall of 1888, it was 2 pounds of wool and 10 per cent of the increase; this is always keeping the original stock good; this would be a money value of about 45 cents per head.

To Judge Powers-If a man had to purchase bucks, that would lessen the value slightly; the figures I have given are for from one to three years; I know of two instances, in 1888, where sheep were leased for two pounds of wool and 12 per cent. Joseph Heywood; I talked with him and said I thought the lease on them was a very good one; I never said the sheep were not worth \$1 per head; I un. erstood the lease was 25 cents per head; I did not say where no such sheep as I wanted anything to do with; they were an average grade, and they were worth about \$1.75 per head; \$2 was the average price; the leases I have mentioned have been to responsible parties; I did not volunteer information to the trustees.

To Mr. Critchelow — About 45 cents was a fair rental for sheep in 1888; when I spoke to Mr. Heywood I did not "puff" the sheep because I wanted a lease on them.

J. A. ALVES

testified-I am accustomed to the sheep business; know the value of various grades; the men who the had the Church sheep had flocks of an average grade.

Judge Powers objected to witnesses testifying on the subject, unless they knew the condition of the

Church. Objection overruled. Mr. Alves continued—The cus-omary rental for sheep differs in terms; the ordinary cash rental for one year is from 40 to 50 cents.

To Judge Powers-I know of no leases for cash in 1888; a lease for three years is more valuable than a one year lease; I know nothing of the grade of the Church sheep.

had handled about 3,000 of the Church sheep in 1888; saw others in 1887; they were average sheep; a fair rental for them in October, 1887, would have been, for one year, fifty cents per head, keeping the old herd good; I saw the sheep leased by T. K. Armstrong from W. L. Pickard; they were good sheep; during the past five years have been ac-quainted with about 10,000 of the Church sheep; they were a good average; have heard of others than T. K. Armstrong who have a T. K. Armstrong who have re-leased Church sheep from Mr. Pickard; one of them was Whittaker, of Mount Pleasant.

To Mr. Williams-I looked over about 3000 church sheep, in 1888, and picked the best out; this was in September last; they were in T. K. Armstrong's charge; they were a good average.

Recess was here taken till 2 p. m., at which hour

T. K. ARMSTRONG

was called and testified that he had leased 3,500 sheep from Mr. Pickard, when he was to pay two pounds of wool per head and 12 lambs to the hundred, keeping the stock good; they are of medium grade; I had these sheep before they were turned over to the receiver; Mr. Pickard came on Oct. 10, 1888, for Mr. Dyer, for the sheep, and leased them to me; theywere never actually out of my possession; Mr. Pickard received them, then turned right around and leased them to me; he said that if I would not take them he had two other parties ready; I never leased sheep before, nor do I know the customary price. I estimate that the rental I pay Mr. Pickard for the sheep is a cash value of 50 to 54 cents per head; Mr. Pickard brought to me an order from John R. Winder, for the sheep. The order was placed in evidence.) I know nothing of any other Church sheep.

To Judge Powers—The 8500 I turned over were to make up the amount the Church was short in the number to be placed in the hands of the receiver; I was to re-ceive in return sheep in as good condition; these were not Church sheep; I have lost about 100 head out of the lot this winter. To Mr. Critchelow-

-That is not as many as I expected to lose. Judge Powers—The winter is not

over and you may lose more. Mr. Armstrong-I expect to.

J. H. HINMAN,

another sheep man, was next called. He testified-I am familiar with the terms of leasing sheep; the ordinary terms for average sheep in 1888 were 2 pounds of wool and 10 to 15 lambs per hundred; or for 45 to 50 cents per head; that is keeping the flock good; I know nothing of the Church sheep; never saw them.

COL. JOHN R. WINDER

was called as a witness and testified -J gave the order on Mr. T. K. Armstrong for 3500 sheep; I hold the position of counselor to the Prebelonging to the Church. JudgeMarshall announced that the witnesses wanted today would be J. H. Hingman, M. K. Parsons, J. A. in the sheep business five years; he in the sheep business five years; he Digitized by compromise, turning over all the Church property to the receiver; this compromise was the condition of a final decree so the case could be of a final decree so the case could be sppealed; we were to turn over 30,000 sheep, and I paid Mr. Dyer over \$157,000; we were also to turn over \$75,000 in live stock or its value; there was also gas stock and other property; Mr. Dyer demanded 30,000 sheep; that is, the demand was for all the sheep the Church had: I do not know how the figure had; I do not know how the figure 30,000 was agreed on; it turned out that the Church did not have 30,000 sheep, and we had to get more to make up the deficiency; we had contracts for 30,000; early in 1887, before I was acquainted with the office, the Church sold about 15,000 sheep to a company in this city; I do not know the exact date of the compromise; there was but one transaction; it was supposed that the Church had but 15,000 at the time of the compromise; we were about 5600 short of our con-tract, and had to get them from other parties; the 15,000 sheep that were sold in the spring of 1887, were returned to us to fill the 30,000 contract; the usual terms of renting sheep are two pounds of wool per sheep, and ten lambs per hundred; I know of no special effort to obtain the sheep prior to July, 1888; they were scattered from Arizona to Wyoming; at the time of the com-promise I heard nothing of the fees of the receiver or his attorneys; I know of no action on this matter by the defendants; I presume the at-torneys for the defendants received instructions from their clients; I heard of Mr. Rawlins' statement neard of Mr. Rawins² statement that he had been instructed not to object to \$25,000 for the receiver; I do not know anything of such in-structions; do not know who gave them; know of no negotiations be-tween the receiver and the defen-dants; there was to be \$75,000 in live stock to be turned over to the preceiver: there was no fixed price receiver; there was no fixed price for cattle; there was no hay or grain at that time; the \$75.000 was in lieu of certain personal property supposed to be on hand March 2, 1887; the money was paid instead of the live stock; we offered some of the cattle, but we couldnot agree on the cattle, but we could not agree on the price and he would not accept them; they were billed to us at \$18 per head, but Mr. Dyer's agent would only allow us \$10, so we could not accept; they were worth about \$15; there were perhaps 1000 head; grain was a large item of the \$268,000; there was property in between 300 there was property in between 300 and 400 offices in the Territory; we offered 1000 or 1200 head of cattle, and about 200 horses, to Mr. Dyer; I do not know how many head of cattle the Church owned Feb. 28, 1887; I began my duties May 1, 1887, and it was quite a while before I became acquainted with the business; the Church possibly owned 1500 head of live stock at some one time since I have been one time since I have been in office; there may have been 300 horses; they were scattered all over; I know of no special efforts to obtain this stock, made by the receiver; there are some suits now pending that were not included in the compromise; among

Church farm and Ogden suits; all that was included was specified in the statement before the court; never heard of real estate in other parts of the Territory, except Salt Lake, being included in the compromise; I never conversed with the receiver or his attorneys about the compromise; all the negotiations were carried on by the attorneys; I understood what was going on; there was no stipulation of money for sheep; we turned the property over as quickly as we could; we gathered the personal property and delivered it to the receiver; the \$75,-000 was to cover the alleged amount of \$268,000 and was considerably more than it was actually worth. To Judge Powers—The \$268,000

included all of the personal property of the Church on Feb. 28, 1887, and included butter, eggs, meat, vege-tables, office furniture, etc.; much on this property had been mentioned at more than it was worth; the \$75,000 was in lieu of it; I do not think more than a quarter of it was on hand in July, 1888; in none of these negotiations was the question of the compensation of the receiver and his attorneys considered; we believed the law to be cruel, oppres-sive and unjust, and wished to get the matter before the Supreme Court of the United States, otherwise the compromise would not have been made.

To Judge Marshall—A sale of cat-tle was made to the Blackfoot Catthe Co. early in the spring of 1887. We talked of making an effort to have the case advanced on the calendar of the Supreme Court of the United States, but don't know of such an agreement being made on the part of the receiver on con-dition that his claim for compensa-tion should not be contested. When tion should not be contested. When I gave the receiver a list of parties holding sheep, I also furnished him with orders on the parties, other-wise he wouldn't have obtained them until this day.

EDSON STOWELL

testified-I reside in this city and am engaged in the sheep business; I saw several herds of sheep after they saw several herds of sheep after they had been turned over to the receiver; they were good sheep—some of them extra good. The usual rent paid for sheep in this Territory is 40 cents; I think this would be a fair rental for the sheep I saw in the possession of the receiver's agents.

To Mr. Williams—I saw these sheep on Chalk Creek last fall; they were good average sheep — better than some for which I have seen 40 cents paid.

LE GRANDE YOUNG

was recalled and said: I was one of the attorneys for the defendants when this compromise was effected; one of the reasons why we consented to the arrangement was to have a decree entered and the case settled; don't know that anything was said to the receiver about our reasons until after it was consummated. I attended the examination held before Judge Sprague on one or two occasions.

ject to the claim of the receiver for \$25,000?

Mr. Young-I think I will decline to answer that question. Mr. Marshall insisted upon an

answer, and the examiner ruled that the question was a proper one.

Mr. Young—So far as I am per-sonally concerned, I don't care a snap about answering, but my cli-ents might. I will say that all the instruction we had about the matter was that in a consultation with my clients they told us not to object, and I so instructed Sheeks & Raw-lins. Mr. Richards was at first in-clined to object, but finally con-sented. I think it was an outrage to appoint a receiver to take that property. I never had an idea in I never had an idea in property. I never had an idea in the world that if the Supreme Court declared the law to be unconstitu-tional we would not receive back the money paid to the officers of the court. I supposed the government would promptly and honestly meet our claim; I was astonished to hear Peters say he was not repre-Mr. senting the government at the examination before Judge Sprague; if he didn't, I don't know who did; I did not.

A Mr. Kendrick was called for, but not being present, an adjournment was taken till next day.

Upon resuming the investigation on the morning of Feb. 6, the third day of the proceedings,

LE GRANDE YOUNG

was called, and testified—The defendant corporation had no interest in contesting the compensation of the receiver, as if the suit went against us it made no difference to us, and if it was in our favor we would get the money back; counsel for the Church did not oppose the compensation did not oppose the compensation because they were instructed not to by the defendants; the reason I have stated had considerable weight with the defendants, under whose in-structions we acted; I was not present the whole of the time at the examination before Judge Sprauge; I cross-examined the attorneys as to attorneys' fees; we did not consent to the compensation to the attor-neys; Mr. Richards and I sent a let-ter to the receiver, regarding the compensation.

Judge Powers-We will produce it; we expect to bring it in our case. It is dated Oct. 31st, 1888.

Mr. Young continued, in reply to Mr. Critchelow—I dont know that we were specially instructed to notify

Mr. Dyer in writing; but we did so. To Judge Powers-Mr. Dyer spoke to me once about the receiver's fees; I replied that I thought a proper compensation would be the same as was usually allowed to adminis-trators; Mr. Richards conducted the whole negotiation; I understood that the receiver requested the reply, of our not contesting, in writing; there was no secret about it; I presume Mr. Richards will be here soon; I heard yesterday that he was on the way home; Mr. Richards re-marked that he thought \$25,000 compensation rather high, but there uded in the com-these are the structed by your clients not to ob-posed the amount of attorneys' fees. Judge Powers-Your clients were willing for \$8000 for each attorney, -Your clients were or \$15,000 for both?

Mr. Young-No, sir; I said I would not oppose \$15,000, but my clients consented to no stated figure.

THOMAS HOUSE.

of Oneida County, Idaho, testified -In 1880, I came from Washington, D. C.; was never in the employ of the Church, in any capacity; never worked on the Church farm at Oxford; lived over two miles from the farm there; there are about 480 acres farm there, there are used as were 1800 or 2000 head of cattle, and 130 or 140 horses-geldings and mares; in 1888 there were 1000 to 1100 head of cattle there; they were mixed, and their value would be about \$18 per head, without the calves; in 1888 there without the calves; in 1888 there were 100 or 110 horses, worth about \$40 each, on the Oxford farm; there were also farming utensils and 300 or 400 tons of hay, worth \$5 or \$6 per ton; in 1887 there were 175 tons of hay there; Mr. George McCullough had charge of the form; mort of the had charge of the farm; part of the stock wintered on the Logan bottoms, Utah; there were also two stallions, worth about \$400 or \$500 each; the ranch people valued them at \$1000 each; no grain was raised there, and none stored except for the animals; I also know except for the animals; I also know the Star Valley herd, which was 140 miles east of Oxford; there were 456 head of horned stock, and 90 to 110 geldings and saddle horses; Wm. Preston, of Logan, had the herd in charge; the cattle and horses would be worth about the same per head as the Oxford herd; these herds head as the Oxford herd; these herds were rounded up in October, 1888, to be delivered to Receiver Dyer; at the time of rounding up there were 680 head at the Oxford herd; there was another round-up in November, and part of the herds were taken to

and part of the herds were taken to Logan to winter. To Judge Powers—I can give figures, because in June, 1887, there were 1280 head sold to F. Little, J. Sharp, H. S. Eldredge and others. I counted the herd for Star Valley, with the rest of the boys; I estimated the amount of hay; had no special object in making observations; the original herd being between 1800 and 2000, 1280 were sold to Messrs. Little & Co., leaving 600 or 700; there were 800 or 900 head in the spring of 1888, exclusive of the Star spring of 1888, exclusive of the Star Valley herd; most of the horses were also rounded-up to turn over to the receiver; I do not know who owns the Church farm; we simply know it by that title; I was subprenaed in Idaho by Mr. Ramsden, on a subpœna issued by Mr. Goodwin, of Logan; he told me I would get fees, but did not pay me any; I was notified on Sunday evening, and did not know before then that I would be wanted as a witness; I was not notified on a subprena issued by the Supreme Court; had heard of the investigation; had furnished a statement of what I would testify to, in December, 1888; l gave it to Mr. Ramsden in writ ing; I do not know whether or not he is an officer; he said I would get my fees; Ransden is in the cattle business; I reported to Judge Zane on Monday night; paid my own fare;

Ramsden came down with me; I will procure the original statement made out, or a copy of it.

To Mr. Critchelow-The Church farm at Oxford is worth about \$10,-000; it has been occupied by various parties.

GEORGE D. MC'CULLOUGH

testified—I live at Logan; know what is called the Church farm at Oxford, Idaho; had partial charge of it from 1886 to October, 1888; the general overseer was M. M. Sheets, of Salt Lake; in 1887 there were 1,200 or 1,400 head of cattle altogether; the amount may possibly have reached 1,500; the horses numbered 65 or 70, according to the books; a couple of stallions were brought there by Mr. Martineau, from Logan; they were valued at about \$400 each; the value of the cattle, in 1887, was \$12 or \$14 per head, all round; I don't know the number turned over to Messrs. Little & Eldredge; there were at least 1000, leaving 300 or 400 head; in the summer of 1888 there were In the summer of 1888 there were about 600 head; I have seen the Star Valley herd; W. B. Preston, Jr., had charge of it when I saw it; there were 300 or 400 head; most of the cattle in the Star Valley herd were branded "47," and the Oxford herd "ZZ;" the latter brand is said to belong to the Oneida Stake Association; a cross is the Church brand.

Judge Powers-Gentlemen, what point in the complaint is this testimony on?

Judge Marshall-The failure to gather property and the alleged compromise for \$75,000.

Judge Powers—Do you claim that this property was assigned to the Church Association, or was outside? Judge Marshall --We cannot limit

ourselves as to that. We are not sufficiently informed to concede

either one way or the other. Judge Powers – We have a right to know the purport of the testimony. Judge Marshall--We are attempt-

ing to prove the charges made. The evidence warns the respondents as to what is the special point referred We cannot say whether this to. property was in that assigned to the Stake or not.

Judge Harkness-At this stage I will not require counsel to state their position in regard to this.

Mr. McCullough, replying to Judge Powers—All of the cattle were sold in 1887, and new cattle brought there; the cattle were turned over to the Stake; E. F. Sheets, of Salt Lake, owns the ranch; the cattle were claimed by the Stake associations of Oneida and Cache I was first employed by Cache; I was first employed by Presiding Bishop Wm. B. Preston.

To Mr. Critchelow—I worked for the Cache Stake association in 1887; then went to work for Geo. Parkinson.

To Judge Powers - The Cache Valley Stake had possession when the cattle were sold to Messrs. Little and Eldredge.

Recess was taken for ten minutes, when

EDWARD KENDRICK

Dyer to lease Church sheep; he told me to call again; I came back, according to appointment, and his clerk told me they were all let; I mentioned no sum for the rental, nor did I say the number I wanted. (Mr. Kendrick is the witness whom the officer started out after at 4 a.m. in the morning, and made a 20-mile ride, with the thermometer dodging about the zero point.)

NIELS NIELSON.

of Logan, testified—I know what is called the Church farm, in Cache Valley; don't know how many acres there are in it; there are over 5000; I have 80 acres, leased from Lyman R. Martineau; before this year I got permission from the railroad company to live on it; never paid any rent.

Mr. Critchelow-How much hay was raised on the Church farm?

was raised on the Church farm? Judge Powers — I object to that unless it is shown that the farm belonged to the Church. The land is claimed by the Central Pacific and the B. Y. College, to whom it was deeded by Brigham Young. Judge Marshall—We expect to show the facts as to the title.

show the facts as to the title. Judge Powers—Then I withdraw the objection. Mr. Nielsen—On the Church farm

Mr. Nielsen—On the Church larm there was about 700 tons of hay raised in 1887; it is fed to cattle; who owns them I cannot say; they are branded "47," "zz" and a cross; there were about 800 head there last winter; I was hired by Lyman Marcash—no tithing orders; there were orders for grain, but I do not know they were tithing orders; I also fed about 100 horses.

about 100 horses. To Judge Powers—The farm is also called the College farm; the Church leased a portion of it for feeding cattle; all the hay was fed out in the winter; the tithing cattle were fed there; not one-fourth of the College farm is used by the Church.

JOSIAH HENDRICKS

testified-I live in Logan; I lease land from the College, or from Martineau; George Thatcher, president of uneau; George Thatcher, president of the college, signed the lease; I have 100 acres, but can only use 50; it is called the Church farm, but it be-longs to the college; it was given to the college by Brigham Young; I pay \$25 per year; Martineau is not a Bishop; he is a clerk. Judge Powers-I don't know that

Judge Powers-I don't know that I can ask him anything to throw light on this subject. I might inquire for some reminiscences.

A recess was here taken till afternoon.

During the examination in the forencon it developed that a Mr. forencon it users, was Goodwin, of Logan, was witnesses that was subpoenaing witnesses that were not on the list furnished by the trustees to the Supreme Court, were and consequently not entitled to pay under the ruling made. This proceeding caused some unpleasant feeling, especially on the part of those thus put to unnecessary and unlawful expense in having to come from Cache Valley to this city, and testified—I live at Granger, Salt then get no fees or mileage. Judge Lake County; I applied to Receiver Powers wanted to know, if these

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subpœnaes were not authorized by the court, why it was that Mr. Goodwin was permitted to conduct an examination of his own outside of the law. The testimony of the witnesses he was sending was outside of the case and perfectly useless.

Quite a number of witnesses summoned were notified that they would not be wanted to testify. Among these were L. R. Watrous, Fred Turner and Aaron Farr, who had come on the Goodwin subpenses. There were also two aged farmers, in poor circumstances, who had to raise money to pay their way down. These parties were notified that they would not receive pay for their services, as they were not needed. It was then discovered that a sifting-mill had been in process in Judge Zane's office, to find out whether or not the witnesses knew anything. If it was concluded that they did not, they were sent adrift. What redress they have has not yet been shown, but some of them declare that they will not let the matter rest until they get their pay, or know the reason why.

W. H. REMINGTON

was called in the afternoon as a witness. He testified-I am acquainted with the value of cattle; know nothing of the Pipe Springs ranch, Arizona; I have been to Southern Utah; heard of Church cattle at Kanarra and at Richfield, Utah; I understood they were to be sold; never saw them; I told Mr. Dyer that Mr. Mount told me eight hundred head of beef steers belonging to the Church were to be old; the was the Richfield bed; I sold; this was the Formers and a said to the receiver that I understood there were about 3000 twoyear old steers to be sold as the property of the Church; I said I would give \$15 per head; he told me there must be some mistake; Mrs. Mount told me the cattle were there; have never sail to Mr. Varian what I thought the value of the cattle be-longing to the "Mormon" Church was; if he said there was a certain number, I may have said they were worth \$250,000; I don't remember talking to Mr. Varian about it; remember Mr. Varian say-ing there were \$250,000 worth of Church eatth and I remarked to Church cattle, and I remarked to him that that was pure gain on the figures of the compromise; I testi-fied before Judge Sprague as to the receiver's compensation; I had con-versed with the receiver about his work, and obtained my information from him.

Judge Powers-What is the object of this?

Mr. Critchelow-On the question of compensation.

Judge Powers-The court said it did not want any evidence on that.

Mr. Critchelow—The question of compensation, pure and simple, yes. But so far as fraudulent compensation is concerned, no. If the claims partake of the character of fraud, or are unconscionable or excessive, we have a right to attack that. We don't ask witness as an expert as to the compensation, but to show the unfairness, or fraud, that existed. We shall have the evidence of a number of witnesses on this very question.

Judge Powers — The Supreme Court has said that it does not desire an investigation of the question of compensation. Whatever there is of a fraudulent or unconscionable claim, it would be proper to show. But the receiver has made no claim.

Judge Marshall said they expected to show that there was a claim and a charge of \$25,000, on the part of the receiver, for his services. Before Judge Sprague his own attorney said that \$25,000 was the extent of his claim, and Mr. Dyersaid he would be satisfied with that. Under these circumstances it was plain that evidence could be introduced on the subject. This evidence tends to show a fraudulent claim. This witness testified to reasonable compensation for the receiver, and if he was misled by the receiver as to the labor performed, there was a fraud committed on the part of an officer of the court.

Judge Harkness said that an ex-amination had been held as to compensation, before Judge Sprague, so far as the amount was concerned. This matter is limited with me to charges of fraud, whether indictable or not. It is corruption in office that is meant, as Mr. Dyer is an officer of the court. It is not a fraud to place a high estimate, honestly, on his services. The question is, has a claim been presented for services not done, or excessive for what has been done? Limited by the order of the court, I cannot admit any evidence as to the compensation, as I do not desire to violate the order of the court. Unless it is shown that the receiver knowingly charged for what he did not do, or knowingly made an exorbitant charge, evidence on the compensation cannot be received.

Mr. Critchelow stated that they expected to show that the facts set out by the receiver, on which witnesses made their estimates, were not as they actually existed. Judge Powers—We want a full

Judge Powers—We want a full inquiry of this question of frauds.

Judge Harkness—I am going to the extreme limit of the order, and will allow all testimony touching upon the allegation of fraud. I would not ask the attorneys appointed by the court to vouch for the strength of their case.

MR. REMINGTON

continued—I said the receiver was entitled to five per cent of the property handled, for his services; I think he should have but two-and-a-half per cent on property voluntarily turned over to him; I understand certain real property had been turned over voluntarily, and that the personal property was pursued by detective work; I don't remember just what was gathered by detective work; I understood he obtained more cattle than was voluntarily turned over to him.

To Judge Powers—My testimony was based on the testimony of Mr. Dyer as given before Judge Sprague.

To Mr. Critchelow—I am a bondsman for Mr. Dyer, whether as marshal or receiver I do not know.

248

THOMAS HOUSE

was recalled and testified: The stock in the Star Valley and Oxford ranches had the Church brand vented in the fall of 1887 and 1888.

Judge Powers-How many had the brand of "Z & Z" on?

Mr. House—About two-thirds had the cross Z on.

NEPHI SHEETS

testified—My father is E. F. Sheets; he used to be a foreman for the Church, superintending the cattle, horses, etc.; I saw him last ten days ago; I do not know where he is today; he has no charge of cattle in Idaho at the present time; he has not acted for a year or more; my brother succeeded him; am not familiar with the Church stock; have had no business with the Church for twelve years.

By this time all of the witnesses in waiting had retired from the building, not even a bailiff being in sight, so a recess was taken to hunt up some one to proceed upon. On resuming,

J. W. CROSBY, JR.,

of Panguitch, Garfield County, was called, and testified—I know the Pipe Springs ranch in Arizona; it is seven or eight miles from the Utah line; it has never been known as the Church farm to my knowledge; I understood the Church had some cattle upon it; other individuals also had cattle there; I do not know how many cattle were there; some of the cattle have a cross brand-others besides the Church use this brand; I do not know that any of the cattle on the Pipe Springs ranch bore the brand "47;" a few steers were sold from the ranch in September, 1888; I know that some were sold to John Mundech in 1999 Murdock in 1888—how many I could not state; I am not able to approximate the number; could not say whether he took 100 or 500; I should say there were about 3000 head of cattle on this ranch in 1888; do not know who was the reputed owner of the cattle upon this ranch prior to 1887; I saw a variety of brands on the cattle; do not know of any cattle having been sold to John W. Young in 1888; saw about 2,000 head rounded up there in that year to deliver to Receiver Dyer; in 1888 there were probably seventy head of saddle horses on the ranch; I was there for the purpose of helping round up the cattle; could not say how great a percentage was rounded up—probably not one-third of them was gathered; when we de-cided with Dyer's agent that we could not agree upon a price, they were turned out again; they were native cattle of not a very fair grade -they were mostly yearlings, heifers and old cows. The steers had all been driven away-about 300 head being taken to Panguitch; don't know whether John W. Young finally got the steers or not; I heard that he bought about 200 head of horses from a church band at Panguitch in November last; never heard how much he paid for

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them; they were worth \$25 per head, but no more; Preston and Winder ordered me to turn the horses over to Young; never heard that my father ever offered to purchase these horses; I understand that E. D. Woolley had charge of the Pipes Springs ranch. There were about Springs ranch. There were about 400 head of cattle at Panguitch in 1888; fifty head of steers were sold to John Murdock, at \$20 per head; I heard that Young had offered \$12 per head for the cattle at Panguitch and Diversing maph and Pipe Springs ranch.

To Judge Powers—I saw some of the Church sheep at Richfield; they were mixed-old and young, and not up to the average; would not shear more than five pounds; I think 18 cents per head would have been a fair rental for this class of sheep; I have a flock of 5000 rented out for three years; they yield about seven pounds of wool; I get two and a half pounds of wool and ten lambs the 100 per year; when I say 18 cents a head is a good figure for the Church sheep on a one year lease, I take into consideration all the circumstances, the outfitting, dipping vats, etc., etc., which would cost almost as much for one year as for five; the ordinary rental down our way is one pound of wool and ten lambs.

J. L. RAWLINS

testified—I could not say I was fa-miliar with the terms of the compromise; was advised from time to time as to what was being done, but took as to what was being done, but took no active part in it; had a general idea that the real property was turne i over for the purpose of a de-cree being entered, in order that an appeal might be taken; I understood that the turning over of this property was conditional upon the entering on a final decree, in order that an appeal might be taken to the Supreme Court of the United States. I do not know anything about the interlineations on page 9 of the record.

To Judge Powers—I understood that instructions had been received from Washington concerning the decree; that the whole matter had been arranged in Washington, and that the attorneys here were simply carrying out the instructions of the department.

E. D. Woolley testified—I live in Kane County, in this Territory; know Pipe Springs stock ranch; my partner and I own the ranch, having purchased it about ten months ago; prior to that time I was man-ager of the property; the Church had cattle there under my care; in the spring of 1887 there were about 800 head of mixed horn cattle, and thirty or forty head of horses; the cattle were worth about \$10 or \$11 per head, and the horses about \$25; in 1888 there were upwards of 1,000 in 1888 there were upwards of 1,000 head; know of a bunch of steers be-ing sold to Murdock & Farnsworth —they brought \$20 a head; 1,056 head of cattle were delivered to John W. Young; they were worth about \$10 or \$11 per head; heard cow-camp talk to the effect that he paid \$15 per head with the calves

gathered as clean as we could, but left probably 200 head. To Judge Powers-The cattle on

this ranch in 1887 were turned over this ranch in 1887 were turned over to the Stake Association; others that came after were as tithing; think they were turned over in March; I don't remember the exact date. In 1888 was acquainted with the Church sheep herd in that country; we had the sheep leased for two pounds of wool and ten lambs per 100: the lease ran from lambs per 100; the lease ran from year to year as long as the parties could agree; I do not think they were worth over \$1.50 per head; I would not want to be bothered with renting sheep for one year on any terms. If a lease ran for three any terms. If a lease ran for three years it would be worth a good deal more, of course.

THE LETTER.

Judge Powers announced that he had the letter written by the Church attorneys to Receiver Dyer, concerning the amount of compensation, and referred to in the testi-mony of Le Grand Young. The Judge said he would prefer to introduce it with other papers, in the case of the defense. Judge Marshall objected, and wanted it for their side. The examiner ruled that the latter proposition should prevail, so the letter was introduced. It reads as follows:

"SALT LAKE CITY, October 31, 1888.

Frank H. Dyer, Esq., Salt Lake Oity.

"Dear Sir—After consulting to-gether, we have concluded not to interpose any objection to your pro-position to have Twenty-five Thousand Dollars (\$25,000) allowed by the court for your fee as receiver of the corporation of the Church of Jesus Christ of Latter-day Saints.

Respectfully yours, F. S. RICHARDS. LE GRAND YOUNG.

Of counsel for the late corporation of the Church of Jesus Christ of Latter-day Saints."

An adjournment was then taken till today.

The dispute in reference to the payment of witnesses was settled later in the afternoon, by those who were subponaed receiving their mileage and perdiem from the amount appropriated by the Su-preme Court from the Church funds in the hands of Receiver Dyer.

On the morning of Feb. 7 the pro-ceedings commenced by the calling of

JOHN BOND.

He objected to testifying until his fees were guaranteed. His objection was overruled. He testified—I live at Hennefer, Summit County; my experience is that good sheep rent for two pounds of wool, and 12 to 18 lambs on the hundred: I know the tithing property in Coalville; have seen no change of possession since 1866; there is an acre or an acre and a balf of ground, and a small build-

the removal of a large quantity of grain from the tithing office to the co-op store; 1 wrote an article about co-op store; I wrote an article about it to the *Tribune*, and it was published.

To Judge Powers-I never told the receiver about it, or offered him any proof; I don't know who owns the ground, or whose ground, was: T or wh wrote the grain was; to inform the community of my sus-picion; the receiver knows me and could have called on me; I have been consulting with Zane & Zane in regard to this matter; never in-quired for or consulted with the receiver; did not know he secured property at Coalville; never heard of his getting the coal mine; I wrote the letter to call the receiver's attention, supposing he would hunt me up; I don't know whether it was treating him fairly; all I had was a mere suspicion; I did not send my letter to the other papers, because formerly they wouldn't publish my articles.

To Judge Marshall—My sheep shear from 5½ to 6½ pounds; I leaved my sheep to Frederick Burton, Kaysville.

JAMES ROBINSON

testified—I live at Chalk Creek, three miles from Coalville; I work at the old Church mine; went there at the old Church mine; went there twelve years ago; a year ago last October I leased the mine from Angus M. Cannon; I showed my lease to Judge Zane; there were five of us at first, but the mine turned out so had that all but myself and one other left; we pay a royalty to Mr. Cannon.

To Judge Powers-I don't know whether or not Mr. Cannon pays the royalty to the receiver. To Judge Marshall—I

pay 25 cents per ton; I gave the figures to Judge Zane; some months I paid \$30, and some \$60.

H. B. CLAWSON

testified-I am manager of the Bullion, Beck & Champion Mining Co.; George Q. Cannon, W. B. Preston and George Reynolds are stock-holders; the late John Taylor was an officer; I was made manager in September, 1886; these officers I have named are officers In the Church, except George Reynolds; L. John Nuttall was at one time an officer of the company: he retired about six months ago; I believe he is related to the late John Taylor, those I have mentioned held most of the stock; the Church held none of the stock, nor did anyone hold any stock in trust for the Church; the funds of the Church were not the funds of the Olurch were here used in the purchase or mainten-ance of the mines; we have made no assessments on the stock; the mines have been self-supporting; I know of none of the stock being put in escrow on a bond; there was no arrangement of that kind; the bond was not secured by the Church.

To Judge Powers-The stock was not put in escrow, nor did I hear any talk about it; L. John Nuttall was not a large stockholder.

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ney for the receiver from shortly after his appointment until November, 1888; my connection in the management of the trust had not been severed before the examina-tion before Judge Sprague; I did not conduct that examination; I ex-amined Mr. Williams; I did not appear as Mr. Dyer's attorney there; so far as I appeared at all I appeared for the government; I did not cross-examine witnesses; none were cross-examined on the part of the government. I did not object at that examination, to \$26,000 compensation for the receiver; Mr. Hob-son filed exceptions, but I did not sign them; in July, 1888, I went to Washington with the receiver, to Waanington with the receiver, to consult with the attorney-general with reference to the suit against the church; Col. Broadhead and Mr. Richards, as well as the attorney-general, were present; there was no agreement at that time to turn over property; the agreement was made before then; the Church had proposed to surrender all of their prop-erty, for the entry of a final decree; the \$75.000 given the receiver cov-ered property transferred to the Stakes; that is all that was left that existed at the time of the compro-mise; the surrender of money was made in October; the agreement was made before July 9th; the receiver accepted the propo-sition, upon the approval of the attorney - general; the receiver acted both under the court and the attorney-general; the Curch prom-ised to surrender the sheep owned when the law went into effect; this was represented to be 30,000, and these posed to surrender all of their propwas represented to be 30,000, and these were accepted by the receiver; it was not agreed to accept 30,000 in full for all, but they said that was all; it was the understanding that a decree should be entered on the turning over of the property, that the case could go to the Supreme Court of the United States; I would not consent to a final decree till all the property was surrendered; the main case is beyond my jurisdiction; I have asked to be excused in matters con-nected with the receiver's report, because I have been his attorney; before Commissioner Sprague the re-ceiver said he would be satisfied with \$25,000; he made no particular claim; I used the words there, "He is the man that is making the claim;" he was making a claim for compensation, and thought he was entitled to \$25,000; I did not repre-sent the receiver; when I was asked sent the receiver; when I was asked whether I represented the govern-ment, I said I did, in part; the re-ceiver said I was not representing him; I represented the receiver in the pursuit for property; the Church attorneys claimed the \$75,000 was an excessive price for the property in existence, but they paid it with the idea of getting a final decree and a speedy appeal to the higher court; I did not call the attention of witnesses who were testifying, as to witnesses who were testifying, as to the compensation of the receiver, to the fact that the Church had sur-rendered its property; Mr. Williams looked up the Church property out-side of Salt Lake; I do not know who made the interlineations in the report of the examination before Judge Sprague.

To Judge Powers—In reference to the compromise, I will say the re-ceiver had nothing to do with the pushing of the case to a final decree; he may have known of it, but it was a matter entirely between the at-torney-general and the defendant cornoration: other counsel for the corporation; other counsel for the corporation yielded to the attorneygeneral; I had called the attention of the attorney-general to the fact that there was to be an examination as to the compensation of the receiver; I have letters received from him; conversed with the attorney-general about my employment by the receiver, I appeared for the government before Commissioner Sprague simply to prevent any delay; I did not agree to any sum be-ing allowed to the receiver. To Judge Marshall—I was at the

examination before Judge Sprague to see that the matter was conducted properly for the government; my own compensation was referred to them; the examination was held open till Mr. Hobson said he did not desire to cross-examine witness; I objected to the \$25,000 for the receiver, by not consenting, I did not want to take any part in it.

To Judge Powers-The receiver demanded all of the sheep, as well as other property of the Church, in-cluding 15,000 that had been sold, chuding 15,000 that had been sold, and the defendants acceded to the demand; the receiver also took steps to get a knowledge of the property on hand at the time of the compromise; the defen-dants claimed that there was not \$50,000 worth of property left; it had been used in temple building; the perishable articles had also been the perishable articles had also been used up; these covered over \$82,000 of the inventory; there was wheat to over \$64,000, and other items, which hed discusses where the part of the pa which had disappeared by use; it was all claimed by the Stake Associations, and we would have had to maintain suits for its recovery; we had to search for our proof among those interested in retaining the property for the Church; none of them volunteered information about the illegality of the title, but all claimed that their titles were good; all of these matters were considered in the compromise.

To Judge Marshall-The receiver had no inventory of this property; he had a schedule of the property testified to.

Judge Marshall-Weask for copies of those inventories. Judge Powers-They are public

documents, in the possession of the court. The gentlemen can get them there, but we will not furnish them for their convenience. Mr. Dyer will get copies, and help them all he can.

Mr. Peters, continuing — I ex-amined the validity of the Stake in-corporations; we came to the con-clusion that they were illegal, and the transfers to them void; we might have followed the property if we could have found it.

To Judge Powers—To follow it we would have had to commence nu-

Judge Zane filed an opinion that you had been pursuing an unconscionable course in going after this property?

Examiner Harkness-That is improper.

To Judge Marshall-The decision of the court was adverse to the validity of the assignments of the stakes.

JOS. J. SNELL

testified—I was at one time the owner of an undivided interest with owher of an undivided interest with my brother in the Church quarries. Little Cottonwood; that is where the Temple granite is obtained; at one time I extended an essement on the property to the Church; we were in possession then, and the Church also had buildings there; we had the patent.

Judge Powers-I move to strike I call upon the gentleman for the lease they have been talking of, overruled.

Judge Marshall (to the receiver)-

Have you the lease referred to? Receiver Dyer-Never heard of it. Judge Marshall-Then we offer a certified copy. It is dated in No-vember, 1877, and is a perpetual lease to the Church.

Judge Powers-You offer it to show there was other property which the receiver could have obtained.

Judge Marshall—Yes, sir. Judge Powers—There is nothing to show that the grantors have any title to this property.

The lease was admitted in evidence.

Judge Marshall explained that the interlineations referred to were

the interlineations referred to were on a private copy belonging to Mr. Young, and bound in with the official copy by an error. Judge rowers said he had pro-posed to the other side that, if they were through on the point of mis-leading the court, the defense would offer proof on that subject, to avoid waiting for witnesses. This was ac-ceded to, and a recess taken till 2 p. m. p. m.

THE DEFENSE BEGINS.

In the afternoon Mr. Critchelow stated it was agreed by the parties that the eastend of the Wells corner had been enhanced, between March 2, 1887, and July 9, 1888, \$30,000, by the erection thereon of Z. C. M. I. shoe factory.

HON. THOMAS MARSHALL,

of the firm of Marshall & Royle, testified—We were employed by the receiver in the suits for the Wells corner: there were two suits; were employed in May, 1888; examined the cases before instituting the suits; Mr. Dyer called on us and asked us to bring the suits; becaud Mr. Betore Mr. Dyer caned on us and asked us to bring the suits; he and Mr. Peters told us the facts, and we expressed a doubt of maintaining the suits; the property was held by Jos. F. Smith, and the only thing we had to go on was the fact that he was a promi-nent member of the "Mormon" Church: he conveyed it to Goo D Church; he conveyed it to Geo. D. Cannon, who in turn conveyed it world have had to commence had to commence had be commenced by the suits, and involved much to F. Armstrong and A. H. Cannon; all the deeds were apparently good, there being no intima-tion of fraud; we declined to proceed; afterwards Mr. Peters



came with some statements of Mr. Armstrong, and we proceeded on them; we considered the case doubt-ful, though there was a possibility of success; we had to get all testi-mony out of hostile parties; a proposition was made to compromise for the full consideration of the deed; knowing we had a weak case, we of course approved the compromise; I was in the Supreme Court on July 9, 1888, when the general compromise was submitted to the court; after the reading of the petition there was some little said; Mr. Young said the Church was turning over its property, and I corrected it by saying the proceeds of the prop-erty; the court was not informed that it was the value of the prop-erty; I recall no statement that would justify the assertion that the court was mieled court was misled.

court was misled. To Judge Marshall—On May 5, 1883, the Wells corner was deeded to Jos. F. Smith; this did not include the Z. C. M. I. factory ground; on May 11, 1887, Joseph F. Smith gave a deed to Geo. Q. Cannon; there was no indication of fraud; there was no ground for suspicion except that they were prominent members of the were prominent members of the Church; amonth later Geo. Q. Can-non conveyed it to F.Armstrong, A. H. Cannon and the Savings Bank; there was not a shadow of evidence to show that the transaction was not bona fide; the bank intended to build; we were offered in the compromise the proceeds of three sales; I regard \$500 per foot front as a very high price for the ground at that time; I would have advised a private individual to compromise at 50 cents on the dollar; our basis for proceeding was an admission of Mr. Armstrong, from which we hoped to prove that the property was held in trust; that was our only hope; there was no statement of values made to the Supreme Court; I understood, as to the personal property that it was scat-tered along through the Territory; I but the down on source of the scattered along tered along through the Territory; 1 put that down as merely a cipher; the expense of collecting the live stock would have been great; the receiver would have had to expend more than it was worth to pursue the personal property; I think it was a very favorable compromise; my statement to the court was based on statement to the court was based on the petition; the sheep and cattle may not have been mentioned there.

Mr. Thomas Marshall, in continuing his testimony said his statement referred entirely to matters contained in the peti-tion; could not say whether or not the late John Taylor was presi-dent of the Savings Bank at the time the institution purchased the time the institution purchased the property; even if the bank knew the property was held in trust for the Church, I think it would have been a good thing to compromise; a trus-tee can make a sale.

JUDGE J. C. ROYLE

corroborated the testimony of Mr. Marshall; and said the face of the abstract showed a clear legal title in the parties claiming; the suit was started with the hope of getting out of the purchasers some ad-missions on which to proceed; 1 had some doubt whether the prop- Attorney-General is as follows:

erty should not be valued at the same figure as when it was origin-ally acquired; Wells had the title from the government, and we would have had to break down the legal title; we were positively in favor of the compromise and we recommended it; the attorney-general was satis-fied, and of course it was all right with us; we considered that the compromise was a good one, on the whole, showing we thought we were getting a very good thing; I knew the Church could take the case to the Supreme Court, and keep it in litigation five or six years, at a heavy expense; I believed, and do now, that the statements of Messrs Dyer,

Williams and Peters were correct. To Judge Powers—It is doubtful whether, if we had all the facts, the property could have been obtained.

R. G. TAYSUM

testified that he was in court on the day the compromise was made. He reported for the Salt Lake *liferald* the substance of all that was said, and it was published; did not hear the court ask if it was a fair compromise; no questions were asked as to the value of the propertv.

J. H. ANDERSON

of the DESERET NEWS, testified to substantially the same facts.

W. J. CLARKE

testified that he was present when the compromise in the Church the compromise in the Church suits was reported to the court; Mr. Peters read the petition; no ques-tions were asked as to the actual value of the property; I think Mr. Marshall said it was a fair compromise.

MR. PETERS

was recalled and testified-I have here all that I kept of the correspondence with the attorney-general and Mr. Hobson with reference to the examination for fixing the compensation of the receiver and his attor-

neys. The first letter to the attorneygeneral was as follows:

November 2, 1888.

ne Honorable Attorney-General, Washington, D.C.: The

Sir—By reason of the fact that I have a claim against the receiver of the late corporation of the Church of Jesus Christ of Latter-day Saints for professional services, would it not be well for Mr. Hobson to be directed to be here on the 17th of the present month, when the matter of fixing the compensation of the receiver and that of his counsel will be heard by the Supreme Court of the Territory? Mr. Hobson has been in the case

from its inception, and is thoroughly familiar with all that has been done in it, and is entirely disinterested in this matter.

Respectfully, GEORGE S. PETERS,

United States Attorney.

Judge Powers-Did you receive a reply to that letter?

Mr. Peters-Yes, sir, dated Nov-ember 7, 1888.

Judge Powers-We will offer that in evidence. The reply from the

DEPARTMENT OF JUSTICE, Washington, Nov. 7, 1887.

George S. Peters. United States Attorney, Salt Lake City:

Sir-In reply to your letter of the 2nd inst., advise me by telegraph if it is absolutely necessary that Mr. Hobson should go to Utah in connection with the matter of the compensation of the receiver of the late corporation of the Church of Jesus Christ of Latter-day Saints, and that of his counsel; and if it is, I will direct him to be there on the 17th inst. Very respectfully, A. H. GARLAND, Attorney General

Attorney-General.

Q.-Now, did you advise him by telegraph? Mr. Peters—I did, but I have not

a copy of the telegram; it might be it could be obtained at the telegraph office; but the substance of it was that, in my judgment, it was abso-

lutely necessary for him to be here. Q.-Did you get any reply to that?

A.—The reply that I received to that was from Mr. Hobson; I re-ceived a telegram from him. I think I received a letter; but I also re-

ceived a telegram. Judge Powers—I think I will put the letter in first. Any objection?

Q.—This letter you received after you telegraphed the Attorney.General?

A.—Yes, sir. Judge Powers—This letter is as follows:

UNITED STATES ATTORNEY'S OF-FICE, District of Colorado, Denver,

November 14, 1888.

George S. Peters, Esq., United States Attorney, Salt Lake City:

Dear Sir-I had heard nothing of the necessity for myself being in Salt Lake until yesterday, when I received a letter from the Attorney-General, saying that if I could make my arrangements to do so, to go on and be there the 17th. It is almost impossible for me to make such ar-rangements now. I had previously set down a number of important cases for trial, beginning with today, and I will be engaged in the same until about the 25th. I am sorry that I could not be on hand, as you seem to think it was necessary.

Yours truly, HENRY W. HOBSON, Special Attorney.

Q.—Did you about the same time receive a telegram from him?

A.—Yes, sir. Q.—(Showing telegram)—Is that it?

A .---Yes, sir.

A.-- I es, air. Judge Powers--(Reading)--"Den-ver, Colo., November 17, 1888.--Received Salt Lake City, 12:58 p.m., dated Denver, Colo., To United dated Denver, Colo., To United States Attorney Peters, Salt Lake, Utah: Am trying my criminal docket. Impossible to leave within the next ten days. Hobson, United States Attorney."

Q.—Did you make any further effort to get him here? A.—Well, on the receipt of that letter and telegram, when the Su-preme Court met on the 17th—that was the "time the matter was to be



court-I notified Mr. heard in Sprague that he must not close his examination, nor file his report, by reason of the fact that Mr. Hobson could not be present. I also stated to the court, and asked them to adjourn the hearing of the matter until a later day, because Mr. Hobson could not be present.

Q.-Did you communicate with any one about his being present at a later date?

A.-Yes, sir; I received a tele-gram after that, dated November 19th. My impression is now, to the best of my recollection, that after the 17th I again telegraphed the Attorney-General, urging him to send Mr. Hobson here on the 28th; and in reply-

Q.—(Interrupting)—In reply that you got this telegram? to

A.—Yes, sir. Judge Powers—(Reading)—"Re-Judge Fowers (treating) - Two ceived, Salt Lake, 10:30 a. m., No-vember 19, 1888. Dated Washing-ton, D. C., 19. To U. S. Attorney Peters, Salt Lake, Utah. - State fully by letter necessary for Hobson's presence on 28th. A. H. Garland, Attorney-General."

Q.—Did you communicate with him the necessity for Hobson's presence?

A.--Yes, fully, by telegram and by letter.

Q.-Have you a copy of the telegram that you sent?

A.—Yes, sir. Q.—That is a copy, is it? A.—Yes, sir, that is a copy, I think, made at the time it was sent away.

Judge Powers (Reading)— "No-vember 19th, 1888. To Honorable Attorney-General, Washington, D. C.—Necessity for Hobson's pres-ence 28th is: My interest by reason of my claim against fund in hands of preciver for sortices randomd of receiver, for services rendered him in prosecuting and managing trust. Have written fully; but afraid it would get to hand too late. This is the reason I should not be asked to represent the interests of the government.—PETERS, United

States Attorney." Q.-Have you a copy of what you wrote him?

A.-Yes; I wrote him at the same time.

Q.-Is that a copy of what you wrote him?

A.-Yes, sir.

Powers (Reading)-

CLERK'S OFFICE,

FIRST DISTRICT COURT,

PROVO CITY, Utah, Nov. 18, 1888. Hon. A. H. Garland, Attorney-Gen-eral, Washington, D. C.:

Sir-Your telegram of today, ask-

ing me to state fully by letter the necessity for Mr. Hobson's presence at Salt Lake on the 28th of Novem-ber, has been forwarded to me here.

The necessity, in my judgment, is this: As you have heretofore been advised, subsequent to the appoint-ment of the receiver in the Church case I was employed by him, with your consent, as one of his counsel. From the time of my said appoint-ment up to the present time I have acted in that consoling have acted in that capacity, having as an being unable to attend; I telegraphed associate Mr. Parley L. Williams. to the attorney-general to have Mr. The Supreme Court, on last Satur- Hobson come by Nov. 28; he re-

day, by reason of the absence of Mr. Hobson, postponed the matter of fixing the compensation of the receiver and his counsel until November 28th, at which time that matter will be up for final hearing and determination. I have a claim for my said services against said fund in the hands of the re-ceiver. In my judgment, there should be someone here to represent the government in the matter of fixing my compensation. The court is of like opinion. I know of no way to obviate the necessity of Mr. Hobson coming; unless the government either sends some other per-son or Mr. Hobson, who is well in-formed as to the character and amount of work done by me, will suggest to the court the amount of compensation for my services. I should be satisfied with an amount named by yourself or by Mr. Hob-son. If this were done, it would still be embarassing for me in the matter of fixing the compensation of Mr. Dyer and Mr. Williams, by reason of my intimate associations with them in the performance of the work done.

I hope, therefore, that you will di-rect Mr. Hobson to be here on the day above mentioned. I have al-ready forwarded to Mr. Hobson the testimony taken, which fully shows the amount and character of the work done by the receiver and his counsel.

Very respectfully, GEORGE S. PETERS, United States Attorney for Utah.

Q .- You had forwarded to him, as stated, the testimony that had al-ready been taken before the examiner?

A.—Yes, sir; copies of it. Q.—In time so that, in due course of mail, it should be received by him before the session of the court?

A.-O, yes. Q.-Now, did you receive any re-ply to this letter?

A.—The only reply that I re-ceived was, I think, Mr. Hobson stated that he would be here, and he came on the 28th.

Q.—He was here on the 28th? A.—Yes, sir. Q.—Mr. Peters, when was

when was the final decree entered in this case?

A.-Some time in October, 1888; I don't know what day; I think it was on the 6th.

Judge Powers-I have a copy of it here; I would like to offer that in evidence.

The Examiner-Do you want any reference to the decree taken by the reporter, as an exhibit or anything of that kind? Judge Powers-Yes, the final de-

cree in the main case, on file in the court.

The Examiner-In the Supreme Court?

Judge Powers-Yes, sir. The Examiner-Yes, you can find it right there.

Mr. Peters, continuing--J notified Judge Sprague of the delay necessary, and also informed the court; Judge Sprague did not close the examination, owing to Mr. Hobeon's being unable to attend; I telegraphed

plied asking me to state by letter the necessity therefor; I did so, giving my reasons, as I had been employed for the receiver. Mr. Hobson came on the 28th; the final decree in this case was entered October 6th, 1888.

A. B. JOHNSON.

formerly a reporter for the *Tribune*, was present in court on July 9, 1888; had an idea that considerable talk followed the reading of the petition for compromise; a great deal was said about cash values

JAMES JACK

testified-I remember the mortgage held by Zion's Savings Bank on Beck's Hot Springs; the Church, as a church, has no interest in the bank.

BENJAMIN RAMSDELL

testified-I live at Logan, and am the man who subpornaed Thomas House; he gave me a written state-ment of what he would testify to, and I gave it to Zane & Zane. Mr. Zane came to Logan and sent for me, and asked me what I knew about the Church case; I was paid money at that time, but never gave anything to House; said he would be paid as a witness; told him that he would be well paid; Mr. Zane hired me to try and find out what cattle there were on the Oxford ranch; I got a subpana from Good-win at Logan, who told me to go and we if House would come on that see if House would come on that. An adjournment followed at this

point.

THE PROSECUTION.

or the petitioners, resumed the taking of testimony on the morning of Feb. 8, the first witness being

JOHN R. MURDOCK,

who testified-I am President of Beaver Stake of Zion; am acquainted with the property there; the Church have no buildings there; the Church have no buildings there; the Stake Church Association has real estate there; it obtained it about sixteen months ago; prior to that time the property had been used by the Church as a tithing yard; there is a small brick building, a barn, and some smaller places; the lot is 12x12 reds: the property on the lot at 12x12 rods; the property on the lot at the time the association received its deed was not turned over; I held the title before the association; in the spring of 1887 there was some grain there, which was sold; the title to the real estate was in me, but not as trustee; I acquired the title and held it for the benefit of the Church; it is worth about \$1000; it is a corner lot-they are all corner lots in Beaver; on March 2nd there were about 15 tons of hay and 500 bushels of grain on hand at the tithing yard; an inventory of the property was taken about that date; when the property was transferred to the Stake Mr. Farnsworth took charge. (Mr. Critchelow read from a memby the Church to the Stake Associ-ation, the items of which the wit-ness stated were probably correct, but he could not say, as he had nothing to do with the property; according to his own ideas, some of the items

were incorrect.) Mr.Fotheringham was ishop's agent, and I suppose his reports are correct; I have no reason to doubt them; the meeting-house at Beaver occupies a block 24 nouse at Beaver occupies a block 24 rods square; there is a small piece of land at Minersville, which is used for storing tithing; the grounds at Minersville are worth about \$400; I don't know whether Bishop Mc-Knight or the ward association holds the title; he procured it for the asso-

To P. L. Williams The wheat, March 2, 1887, were disposed of through orders from Bishop Preston, by November, 1887; I do not know what portion was on hand by the latter date; almost or all of it had been disposed of; the title to the lot in Beaver I obtained from the government, and held it for the Church till 1 turned it over in 1887; I trans-ferred it at the request of George Q. Cannon; there was no consideration; my deed ran to the Stake incorpora-tion; I recognized that the lot was the property of the general Church, and transferred it at Mr. Cannon's request, recognizing him as an offi-cer of the general Church; the title of the tabernacle block at Beaver is in a board of trustees, Messrs. Shepherd, Ashworth and Stewart; it was built for religious purposes; the trustees obtained the title from the mayor; there is no other real estate or personal property in that county that has belonged to the Church; there are a few sheep, received since March 2, 1887; the collection of tithings in kind still goes on.

To Mr. Critchelow-On March 2, 1887, there were a few sheep; they were in M.S. Shepherd's herd; we made no distinction between what was transferred to the Stake Association and what came in afterward; I have seen the tithing building at Cedar City; it might be worth \$1000; that at Parowan may be worth \$500; the tithing storehouse at St. George may possibly be worth \$1000; I could not say. To Mr. Williams—I don't know

anything of the title to the property in Parowan, Cedar, or St. George; I do not know whether or not the Church has any interest in these properties.

To Mr. Critchelow-The Church had no interest in the Beaver Woolen Mills prior to March 2, 1887.

Le Grand Young stated to the court that some of the answers might have an effect upon the setlement with the Church; and he would like some additional questions asked that the witness might cor-rect any mistakes.

The counsel for both sides objected to this.

Judge Harkness said Mr. Young could talk with the witness, and if he desired to correct his statements he might do so.

ABRAM HATCH

of Heber City, testified — I am President of the Wasatch Stake; have not been Bishop for 10 years; the towns in the Stake are Heber City, Charleston, years; the towns in Charleston, are Heber City, Charleston, Midway, Wallsburgh, Centre and bout March 2. Woolland; about March 2, 000; at Monroe the tithing grounds the case and he could not do other-1887, the clerk made an inventory of are worth about \$400; there has been wise. If the attorneys for the court

the Church property in the Stake; before that date the tithing-office at Heber City was used by the Church; its value is about \$2,500; at Mid-way there was real estate worth about \$1,000 used by the Church; at Charleston \$100 or \$200; at Walls-burgh \$300; the inventory includes all of the perpend promity of the all of the personal property of the Church on March 2, 1887; there was a lot in Vernal, Uintah County, worth about \$300; that was all in

To Mr. Williams.—Of the wheat reported on March 2, 1887, there was very little if any left in November, 1887; it was absorbed in Salt Lake; "we eat it;" the butter, potatoes, etc., were either disbursed in the Stake or sent to Salt Lake; of the personal property mentioned, but little remained in the Stake on November 1, 1887; I remember the demand made by the receiver; at that time I proposed to turn over the butter which had been there two years, and some notes; there was very little else on hand; the title of the tithing grounds in Heber is in the Stake incorporation; before then I held it, from the government, as my own prop-erty; I became burdened with so much property that I deeded it to a friend at home; I made an abso-lute deed; it was in fact the proper-ty of the Church, and they could have had it whenever they called for it; the local office accounts to the general tithing office in Salt the general tuning once in sait Lake, I am sorry to say; I received no consideration for the property, nor did my friend; the Stake incorporation was made in pur-suance of advice from the gen-eral authorities of the Church, two or three years ago, and by ad-vice from the same source the pronvice from the same source the propvice from the same source the prop-erty was deeded to the Stake, by Thos. H. Giles, I think; I think the ward incorporation holds the prop-erty at Charleston; it was deeded at the request of the Church agent; all of the property in other parts of the Statement for the second in the Stake was transferred in the same way.

WILLARD BEAN

testified-I live at Richfield, Sevier County; know of Church cattle there in 1888; I had them in my care; about 160 head came from Panguitch, 44 from Sanpete, and Parguitten, 44 from campete, and the rest from Sevier; there were 320 altogether; that was all that be-longed to the Church; they were branded "47" on the left side; I do not know whose brand it is; do not know whose brand it is; we brought 200 head of the cattle to Salt Lake last fall; we still have the 120 head; they are still unsold; there are altogether in the herds there about 495 head; there are in the whole lot about 350 steers worth \$15; the remainder are worth \$10 or \$11 per head; the stock that came to Salt Lake was delivered at the Church farm; no cattle from our county were sold to John W. Young; I also had 11 horses; we had 271 head of sheep that were turned over to the receiver; they were an inferior grade; there are tithing grounds in Richfield, worth about \$700 in 1887; since then an elevator has been built at a cost of about \$20,-

a new tithing office erected recent-

ly. To Judge Powers—I know noth-ing of the title to, the lots I have spoken of as tithing grounds; we gathered the cattle at Richfield for the receiver, but he sent no one to re-the receiver, but he sent no one to receive them.and I was ordered to bring them to Salt Lake; I was acting under my father's orders; "Bill" Showell subprenaed me, and said I was wanted to testify of the cattle which I had in my charge; he told me I would be paid, but have not been yet; I was not glad to come and tes-tify; I have not been turned school; you are mistaken in the lad; I have had no trouble there; did not say I would come and do all the injury I could; we gathered the cattle for the receiver.

NEILS ANDERSEN

testified-I am postmaster at Richfield; know the tithing grounds there; the value was about \$1200 in 1887; since the been built there. since then an elevator has

To Mr. Williams-I do not know who holds the title; Jos. S. Horne is Bishop; W. H. Seegmiller is Presi-dent of the Sevier Stake; Judge George W. Bean built the elevator; he has charge of the tithing there; the elevator was built out of the tithing; know what is supposed to be Church property; don't know who has the deed.

E. G. WOOLLEY

testified - I have resided in St. George, Washington County; was probate judge; was once employed in the tithing office at St. George; it is on a lot Sx16 rods; the value now is about \$1000; there are other places where the Church had tithing grounds, but I don't know their value.

To Mr. Williams-I do not know who holds the title of these lands; know of no Church property in that part of the Territory.

Recess was taken till 2 p. m.

In the afternoon R.N. Baskin, having returned from Washington, was in attendance and held a brief consultation with the attorneys.

Judge Powers stated that it was necessary for him to be absent for a short time, and was willing to have the examination proceed without This was agreed to. him.

R. N. BASKIN

announced that he understood the trustees were held to show cause why they should not be punished for contempt until this examination was concluded, and he wanted to appear in their behalf. He asked to be allowed to come in.

be allowed to come in. Judge Powers said the trustees had been adjudged guilty of con-tempt. He would like to consult with his associates before consenting for Mr. Baskin to appear. He had no particular objection, however. Judge Marshall said that coursel for the court had nothing to say, either one way or the other, as it was not their place to do so. Judge Harkness said the court had appointed attorneys to manace

had appointed attorneys to manage

had

were willing to have Mr. Baskin asto sist them, he would consent, but they must control the case for the court

Judge Powers said his side had no objection to the position suggested by the court.

Mr. Baskin said he did not want his hands tied. After thinking over the matter a little, he retired from the room.

P. L. WILLIAMS was called as a witness, and testified —I am an attorney for the receiver; remember the inquiry before Judge Sprague, in the search for Church property; the receiver obtained an order on that inquiry for between \$14,000 and \$15.000 property; the defendants took an appeal; the prop-erty was never turned over; it included teams at the tithing office. Holstein cattle. atc. being office, Holstein cattle, etc., being a part of the property transferred to the Salt Lake Stake; this was in-cluded in the \$75,000 compromise; two suits were brought in Ogden, for the tithing grounds there; these are still being prosecuted; the title there had been with Bishops Mc-Quarrie and Stewart, one of them holding it as trustee for the Church; the final trustee had deeded it to the Weber Stake, which sold it to Ogden for \$20,000; we regarded the Weber Stake incorporation as invalid; all of the Stakes are about the same; the Ogden tabernacle block was included in these suits; that title had been in two persons, and was finally conveyed to Weber Stake; I expected to show that the property had been in possession and control of the Church; I also brought suit for the property where L. W. Shurtliff resides; it had at one time been held in trust for the Church; I examined titles as to real estate in Logan; examined the title of the tabernacle grounds there; I con-cluded that that block was excepted, and brought no suit; the building is and brought ho sub, the bolk of eight acres; the tithing house property there is now with the Cache Stake, and had been held by prominent "Mormons;" no suit has been brought for it; an entire block is used appurtenant to the Logan Temple; also examined records in Brig-ham City; the legal title to the tithing yard there was in Brigham Young, as his personal property; the circumstances indicated to me that it actually belonged to the Church; it must be worth \$1500 or \$2000; with the improvements, about \$4000; the tithing grounds at Logan were worth \$3000 or \$10,000; there was a tract of 120 acres at the Washakie farm in the name of John Taylor, trustee-in-trust; no suit was brought for any of near the centre of the block of eight no suit was brought for any of this, though possession was de-manded; there are tithing grounds at Provo; I don't know as to Springville, American Fork, Spanish Fork, or Payson. There were other places than those I have mentioned which were visited by the agents of the receiver, with a view to learning whether there was any property belonging to the Church; I knew there were tithing yards in use in all the larger towns, and I ex-pected to find the titles all in the

find that the property uniformly used by been the Church; no suits were brought after June 30, 1888; I have made no estimate of how many towns there are in the territory where tithing houses may be found; there are perhaps eight outside Salt Lake where the property would be worth litigat-ing; Richfield, Provo, and Beaver are among these; I don't think there is enough at St. George to go after; from what I heard this morning I think we could investigate Beaver and Heber City; we expect to bring proceedings for property at Provo; I don't know of any investigations since July, 1888; if there have been I don't know of it; the tithing yards at Provo I think are worth several thousand dollars; I do not know how largé a piece the land is; I would expect to find property at Nephi; it is a county seat; I was at the examination before Judge Sprague, as to the receiver's compensation; heard statement there for time that the Ch d not contest this c the the Church first would not would not contest this claim of \$25,000; I was a little sur-prised; I first saw the letter of Messrs. Richards and Young to Mr. Dyer after it was published in the papers, as part of this examination; when I heard that the defendants claim did not oppose the compensation I talked with Mr. Dyer about the matter; at that examination Mr. Peters was present; I am not able to say who he was representing, ex-cept as he stated, that it was the cept as ne stated, that it was the United States in part; I drew the inference that he represented the receiver in part; I did not state that inference to the examiner, that I remember; his appearance at the examination on the writ of assistance was for the receiver; he re-presented both the government and the receiver in the last investigation, as I understand it; I was consulted in the main case in the drawing up of the stipulations of fact upon which the final decree was entered; the particular matter to which my attention was called was the finding of fact as to whether the Mormon Church still maintained Mormon Church still maintained polygamy as a tenent; the Church counsel had a stipulation which bore the impression that polygamy had been abandoned; I presume the government attorney called on me because of my long residence here; we considered it an important fact in the findings; there were a differ-ence of opinion between counsel for the government and the Church as the government and the Church as to the surrender of property before the final decree; there was a delay in paying over the money as agreed; the surrender was to be made before the final decree was entered; the Church had prop-erty which was not admitted; we secured the surrender of this and other property; when we discovered the property then came the question of surrender; the object of the receiver was to get all the property he could; the disposition of the Church was to give up only that which was discovered by the receiver and the United States attorney wanted it all; it was upon this condition that the Stake associations. I also expected decree was entered and compromise

made; the receivership was continued so he could sue for other property, should it be discovered; of course the \$268,000 in personal property was settled by the compromise for \$75,-000, the receiver commenced ten suits altogether; the first was in March, 1888, the last in May of the same year; since then there have been no suits brought; it was anticipated by me that the func-tions of the receiver would be continued after the final decree; it was my understanding that that was always in contemplation as a provision of the decree. It never was in contemplation that he could be suspended. The detendants were aware of it. I am not able to say whether it was an agreement or not; I only know that it was in contemplation by the government counsel; I don't think I understood that it was agreed, as a part of the com-promise, that the receiver should be continued; I only knew what Mr. Peters told me. It was not so much a matter of agreement, but that when the church made a substantial surrender of property a decree was to be entered that an appeal might to be entered that an appear man-be taken; the receiver was to be con-tinued to gather other property; the decree was no bar to pursu-ing other property; that is ing other property; that is specially provided for; the \$268,-000 had been mostly consumed, and it was a hopeless undertaking to endeavor to find it; the entry of the decree would not have been made if the surrender of property had not been made; we either had to litigate the question out or come to an agreement; they did agree as to the property surrendered; the re-ceiver is not precluded from further ceiver is not precluded from further action for property; proceedings for the escheating of the real estate are now pending; if any personal prop-erty is found, hereafter, I think it may be pursued and escheated; the decree directly continues the func-tions of the reactions is in more tions of the receiver; it is my understanding that no further personal property could be excheated under the final decree; the claim was made by the defendants that a great deal of the property included in the assignment had been used up or disposed of-that it had been consumed in building temples, etc.; I thought it extremely doubtful, if we could trace and recover it; the re-ceiver had a legal right to all the property held by the Church at the time of its dissolution; think the title broke down when it went into the Church Stake Associations; the property went to such persons as a rule against whom judgment would be of no account, because of the fact that it would be impossible for us to recover; there were some excep-tions—Hatch, of Heber; Murdock, of Beaver, and others; I[®]don't remem-ber that I found any of the direc-tors of these associations but who were men of means.

To Mr. Peters-I understood that the powers of the receiver were not to be curtailed or abbreviated in any

way. During Mr. Williams' examina-tion, Mr. Baskin came in and took a seat with the attorneys appointed with the attorneys with with by the court, and consulted with them from time to time.

Several witnesses were called for when Mr. Williams' testimony was ended, but as none were present an adjournment was taken until next day.

On the opening of the case Feb. 9, the petitioners called

JAMES HUNTER,

of Mount Pleasant, who testified-I have leased 3818 head of Church sheep from Mr. Pickard; leased them on October 14th, and received them from Toponce and a man named Cobb; I give two pounds of wool and 12 lambs on the hundred; Mr. Pickard was down at Mount Pleasant; I talked to Mr. Dyer after my conversation with Mr. Pickard; he said he had leased all the sheep he had to Mr. Pickard; I spoke to him about taking sheep from him personally, in case he wanted to in-vest; I did not state my terms to him; Mr. Pickard told me he had taken sheep from Mr. Dyer; I have been in the marshal's office since I came to the city this time; was in-troduced to the attorneys for the receiver; have not conversed with the receiver about what I knew; this was yesterday, in the receiver's office; Mr. Moffatt was present; do not know whether or not he was taking what I said-

Mr. Williams—Here is a copy of it. Mr. Hunter, continuing—I went to the marshal's office because I was

subponaed. To Mr. Williams—I was sub-ponaed by Mr. Dyer, in his behalf; was never subponaed for the other side; I had a herding outfit, and wanted to lease sheep; Mr. Pickard's terms were higher than I wanted to pay for sheep of that quality; he wanted one-half more than was usual for the same grade; I tried to get sheep elsewhere, but was not successful; I would not have taken them but for my situation; independent of my circumstances I would not have paid more than one and a half pounds of wool, and eight lambs on the 100; I know of men who could not sell better sheep at \$1.75 per head; have seen the Farnsworth sheep, includ-ing about 3000 Church sheep; they would shear from three and a half to four pounds; they are below the average, being loose wool sheep; they were worth about \$1 or \$1.25 per head; they were gathered as tithing sheep; the sheep I got from Mr. Pickard were superior to the Farns-worth herd; I consider a fair rental for 25,000 of the average of such sheep, scattered in thirty or forty places, for one year, to a responsible man, 20 to 25 cents per head—that is if he had to gather them; the lambs returned from my herd, if allowed to run with the sheep till December, would be worth about \$1 per head. would shear from three and a half

to run with the sheep till December, would be worth about \$1 per head. To Mr. Critchelow—Mr. Bowman subpœnaed me; I did not see Cap-tain Greenman; did not know he had a subpœna for me; I helped to gather the Farnsworth sheep in the fall of 1887; Pickard leased to the Farnsworths the Church sheep they Farnsworths the Church sheep they had gathered.

field County; Jesse W. Crosby is my father; he is President of the Gar-field Stake; I was at the Pipe Springs ranche in May, 1887; the Church had cattle there then; I don't know as to the summer don't know as to the number; we got 300 head, and drove them to got 300 near, and drove them to Panguitch; these were beef steers; there were 308 when we started, and we lost some; part of the 300 were turned over to J. W. Young, and the rest were sent to Richfield and Manti; I understood Mr. Young had 360 head of cattle; never heard of 2000 head of cattle being sold to of 2000 head of cattle being som w him; he got 204 head of horses in November, 1888, at \$26 each; my father said he would have given more, but he did not say how much; heard that there were some cattle sold from the Pipe Springs ranch to Murdock & Farnsworth, of Beaver; this was in the fall of 1888; the horses were "scrubs," with a few good ones; there were about 4000 of everybody's cattle on the Pipe Springs ranch; have not conversed with my father about my testi-

mony. To Mr. Williams I conversed with Judge Zane and his son and Mr. Showell this morning; the fat steers were driven to Richfield and Manti in the fall of 1887; last fall, 1888, they were taken to Salt Lake.

To Mr. Critchelow-My father was telegraphed to, to come to this ex-amination; I did not say to Judge Zane that Bishop Preston sent for him.

M. HATCH

testified-I live at Panguitch; know testified—I live at Panguitch; know the tithing grounds there; the value is about \$2,000; I helped to gather Church cattle last year; they were sold to John W. Young; we gathered 360 head, worth \$15 or \$16 each; Mr. Young also got 200 horses. To Mr. Williams—Dan Seegmiller received the stock for Mr. Young, and started south: this stock had

and started south; this stock had been turned as tithing; could not say whether it was before or after March, 1887, that they were turned in.

Mr. Critchelow said they had some other witnesses, but these were not present, and it was decided they could be called later on.

THE DEFENSE.

resumed the taking of testimony, calling as a witness

J. R. FREEMAN.

of Herriman, Salt Lake County. He testified—I am in the sheep bus-He testified—I am in the sheep bus-iness, having been engaged in it nearly all my life; I herded Church sheep during 1887 and 1888; had over 1700 head; I gave them up last September to J. H. Wolcott, who represented Receiver Dyer; the sheep were of an inferior qual-ity; during the winter of 1887 and 1888 the loss in the herd was more than is ordinarily the case in good hands under the same case in good hands under the same condition; these sheep would shear about $4\frac{1}{2}$ pounds; $6\frac{1}{2}$ to 7 pounds is the average; a fair cash rental for the sheep I had, for one year from last October, would be about 20 to 25

grade as those in my charge; they rented from the receiver at 25 cents per head.

To Mr. Critchelow-The first winter I had the Church sheep with my father's; afterwards we kept them separate; I paid the Church 2 pounds of wool and 10 lambe-12 lambe the first year; I don't know who got the sheep after I turned them over to the receiver; they sheared under five pounds last year, and under four the year before.

To Mr. Williams-I lost money each year on the sheep at the rental I paid the Church for the sheep.

CHAS. B. M'BRIDE

testified-I reside in Tooele County; testified—I reside in Tooele County; am interested in the sheep business; knew 2000 of the Church sheep de-livered to the receiver at Wasatch; they were worth about \$1.50 per head—not more; they were under the average of sheep in Tooele County; when they were turned over to the receiver a fair cash rental would be 20 to 25 cents per head head.

To Mr. Critchelow — I paid for sheep one pound of wool and 10 lambs to the hundred; this was not Church sheep; I know of no sheep being leased at 20 cents cash rental, but we are paying about that in ac-tual value for better sheep than the Church sheep that I know; a man not fully responsible financially would have to pay 10 cents per head more for sheep than one not in the same situation; I understand all men do not pay their best sheep for tithing; I would not like to say what other men do; I don't pick out the fat ones, but pay average sheep.

JOHN J. FREEMAN

testified-I know the Church sheep; testified—I know the Church sheep; I have 3450 of those turned over to receiver; had them four years before then, and leased them from year to year; we got them from the Church at about 50 cents, according to the price of wool; I leased them from Mr. Dyer last fall; I came and of-fered him 25 cents per head; he asked for more, but I refused to give it, because I had lost heavily at the old reta_diduct get enough to pay old rate-didn't get enough to pay my debts; the flock I got were worth \$1.50 per head at the most; wool last year ranged from 8 to 13 cents per year ranged from 8 to 13 cents per pound; I told Mr. Dyer that if he wanted more than 25 cents he could keep them himself; their quality was below average; for one year, 20 cents per head would be all they were worth for 25,000. To Mr. Critchelow—I agreed with Mr. Dwer to keep the old stock good:

Mr. Dyer to keep the old stock good; the sheep I had were above the av erage of Church sheep.

Recess till 2 p.m.

The first witness called in the afternoon was

ISAAC E. FREEMAN,

of Herriman. He testified-I am or Herriman. He testified—i am acquainted with a portion of the Church sheep; those I know are all below the average of the sheep in the Territory; my brother and I had those we have now for four years; they average four and a half pounds had gathered. GEORGE S. CROSBY testified—I live at Panguitch, Gar-Church sheep, of about the same on pounds; we lease now from Mr.

Dyer; we pay 25 cents; if we had not obtained them at that would not have taken them, We for they were not worth any more; for 25,000 of such sheep, scattered in 30 to 40 places, 20 cents is a fair rental for one year.

To Mr. Critchelow-I think it was worth 5 cents per head to gather sheep from various parts of the Teraverage 7 pounds of wool; J. J. Stocking is one of this class of sheep owners; many of the Sanpete sheep are as good as his; we leased such poor sheep because we had to do something to live; we had intended to surrender the sheep, independent of turning them over to the receiver, because we were losing money on them; we told A. H. Cannon, from whom we leased them, that we did not want them any more at that figure.

JOHN A. BEVANS,

of Tooele, testified-I was assessor and collector of Tooele County for 1887-8; our county is the main win-ter range of the Territory for sheep; I inspected flocks for assessment; assessed the sheep herded by the Mumfords—three herds; I mean Thomas Mumford and his two sons; I have since learned that they had Church sheep; those I assessed were of an inferior quality; they had not been graded up, and were very "scabby" and poor; they would not shear, on an sverage, over

4 or 4% pounds of wool. To Mr. Critchelow—The herd in charge of Thomas Mumford was the poorer of the lot; the average rental of good sheep is two pounds of wool and ten lambs to the hundred; I never heard of any being let so low as 20 cents.

THOMAS MUMFORD

testified-I reside in Salt Lake City; have been in the business 15 years have leased Church sheep; had some from 1881 to 1888; on Oct. 1, 1888, surrendered 1771, all I had, to 1888, surrendered 1771, all I had, to Receiver Dyer, in Summit County; their quality was considerably under the average; they would shear 4 to 5 pounds of wool; a good average is 6 to 7½ pounds; Charles Danzie's averaged 7½; I applied to the receiver to lease the sheep we had after he took charge of them; we had decided to give them up on the old terms, as we were losing money; for one year I told him we might give him 20 cents; that money; for one year I told him we might give him 20 cents; that is the most we would give; I offered him 15 cents; I told my sons, and when they came in they offered 20; the raise was made because we had the sheep, and would have no trouble to get them together; I think that for 25,000 such sheep 20 cents per head is a good rental for one year.

REED SMOOT

testified-I live at Provo; I am superintendent of the woolen mills at intendent of the woolen mills at Provo; am acquainted with the wool of the Territory; am also a sheep owner; I have handled the wool from the Church sheep; they shear four to five pounds; I let first-class sheep at one and a half pounds of wool and ten lambs in 1881; in Sep-

tember, 1887, he notified us that he would not be responsible for them he would not be responsible for them during the coming winter; the win-ter was hard, and we received but one and a half pounds of wool and no increase; this was 19½ cents per head at the highest price of wool; for 25,000 head of Church sheep, for one year, from October 1, 1888, a fair rental would be 20 or 22½ cents; I would not take them for one year even at that; the outlook for sheep was poor last October. To Judge Marshall—The ordin-ary term of leasing is two pounds of wool per head and ten lambs to the

wool per head and ten lambs to the hundred, with no security; the aver-age shearing is six pounds; A. O. Smoot, my father, has some sheep in Castle Valley; I do not know of his having any Church cattle, horses or sheep; I don't believe he has; I know of no Church stock in Castle Valley since 1880.

JAMES A. BEAN,

of Provo, testified—I am engaged in stock-raising; am acquainted with the sheep business in the Territory; am not acquainted with the Church am not acquainted with the Church sheep; I have obtained average sheep, in Emery County, at 1½ pounds of wool and 10 lambs; know of no instances of cash rental for a single year; that is unusual; the usual term is three years.

To Judge Marshall—1 received stock from E. F. Sheets at different times, from 14 years ago to 10 or 11 years ago; they ranged in Emma's Park and Castle Valley; Mr. Par-sons bought one herd of that stock; they were all delivered back long since; I don't know where they are now, or where there are any "stragaling critters;" I suppose I received in all 1500, and turned them back whenever they wanted them; there were a few head of stragglers turned back within five years; Mr. Parsons must have bought about nine years ago, and took them over to Colorado.

SIMON HIBBARD

testified-I reside at West Jordan; am in the sheep business; have had Church sheep for 10 years; have have last year; have inspected different flocks; as a general thing they are an inferior grade; Mr. Pickard wanted to lease the 700 to me this year, and I took them for my boys; I am not responsible for them; the rain not responsible for them, the price was two pounds and 10 lambs, if the wonter was good; if it was not he would throw some off; Mr. Pickard wanted me to take them; he also offered me 900 more, but 1 would not have them; he wanted me to take them for nothing and keep the old stock good; I told him I would not risk that; they were so awfully poor, I would not give nore than \$1.25 per head for the average Church sheep; for the 900 I would not give 50 cents; those I got are worth about \$1.50; for 25,000 Church sheep I think 20 to 221/2 cents would

be a high cash rental to a man who would keep the stock good. To Judge Marshall—I heard that the receiver had leased the sheep for 20 cents; Mr. Pickard was to do

last year they sheared 8½ pounds; before then they sheared 4½ to 5 pounds.

OSCAR HUNTER.

of American Fork, testified-I am in the stock business; the outlook last autumn was very poor for sheep, and the price was low; my sheep are a good class, and last September I offered them for \$1.75, with 120 rams at the same price; this was for 6000 head; all I was offered was \$1.25; nobody wanted to buy; the outlook of range was poor; my sheep were worth \$2.50 per head in 1887.

8. J. LAYTON

s. J. LAYTON testified—I reside at Kaysville; have been in the sheep business; in 1886 I leased sheep at 50 cents, and 2 pounds wool and 10 lambs, and 2½ pounds and 16 lambs—that is what I agreed to give, but I lost money; in 1887 I tried it again and made a failure; it broke me up in business; I fell short of keeping the old stock good, and had only \$80 for my work. my work.

To Mr. Critchelow—My failure was in paying too much rent, and the hard winter.

JAMES L. TAYLOB.

of Kaysville, testified-The usual rental of sheep is 50 cents per head, or 2 pounds of wool and 10 or 15 lambs; there is no money at those terms; it has broken me in business, so I had to stop; the Church sheep I know are inferior; I wouldn't pay anything for 25,000 sheep for one year, and keep the old stock good, not with the outlook last fall.

To Mr. Critchelow—The sheep I had sheared from 3½ to 6 pounds; I had some at 21/2.

WM. PROBERT.

of Holden, Millard County, testi-fied-Have been in the sheep business six years; have sheep now from Mr. Pickard; there are 1750 Church Mr. Pickard; there are 1750 Church sheep; they are a poor class; I am to pay 2 pounds of wool and 9 lambs for the year; lots of people in the sheep business had the "blues" last fall, owing to the tariff agitation and scarcety of range; many people of-fered to sell at \$1.50 per head, but there was no market; I think a fair rental for 25,000 Church sheepwould be 20 cents; I would not like to give that and sub-let them. To Judge Marshall—I did not see the sheep I leased until after I had taken them; J calculate my rent to

the sheep 1 leased until after 1 nau taken them; I calculate my rent to be about $37\frac{1}{4}$ cents; I told Mr. Pickard he would only get back the kind he gave me; I took them only to make up my herds; I would never take such a contract again; I got soured on the bargain.

EDWIN BOOTH.

of Nephi, testified-I am in the sheep business; from the outlook last fall I would say 20 per head was a good rental for sheep below the average quality.

W. H. WARDLE,

grade; they would shear from four to four and a half pounds per head; we were offered 25,000 head of sheep last fall at 35 cents per head and we refused to take them; they were of a better quality than the Church sheep; 20 cents per head would be as much as we would give. To Judge Marshall—We had about

300 head of Church sheep out on the Nevada line that have never been turned over to the Church or to the receiver.

JOSEPH L. JOLLY

testified—I reside at Moroni, San-pete County; been engaged in the sheep business for the last ten years; have seen a few hundred Church sheep; saw some of them last year; they were, as a rule, below the av-erage; about four and a half pounds would be an 'average of the clip of such sheep; the outlook last fall was the worst we have ever had; in nine cases out of ten the sheep in our part of the Territory have been leased to irresponsible parties; from 20 to 25 cents per head would be all that I would care to give for such sheep as the Church sheep; in a sheep herd, responsibility is a great thing. To Mr. Critchelow—Church sheep

have almost every mark in the Ter ritory; it's just according to who turns them in.

JAMES WRATHALL.

of Grantsville, Tooele County, testi-fied-I have been acquainted with the sheep business ever since I knew anything; own between eight and ten thousand; am acquainted with the sheep turned in for tithing; never saw the outlook for sheep half as bad as it was last fall.

THOMAS WRIGHT, JR.,

testified-I have been in the sheep business for the last ten years; am acquainted with some of the Church acquainced with some of the Church sheep; they are as a rule a very poor quality; saw some 500 Church sheep altogether last fall; I leased a bunch from Mr. Pickard; I pay two pounds of wool and twenty lambs increase; a lease for two or more years is more desirable than for one year; the sheep business last fall was depressed and the outlook for range was very bad.

To Mr. Critchelow—Prior to 1888, I had those Church sheep on two pounds of wool and sixteen increase; I am a responsible party.

ALBERT MABEY

was called, but he was unacquainted with Church sheep, and his testi-mony was of no interest in the case.

WILLIAM PARKER

of Taylorsville, Salt Lake County, testified—I have been in the sheep business ten years; had 500 head up to last fall, and now hold them from Mr. Dyer; I am paying six lambs and one and one half pounds of wool; the sheep I now have are about an average; the prospect last fall was very dull.

To Judge Marshall-I have had the church sheep about ten years; I paid two pounds of wool and ten lambs; it paid me very well until last year.

Adjourned till Monday morning, Feb. 11.

ADMISSION QUESTION.

The effects of Judge Jere M. Wilson's argument have been very beneficial to the cause of Utah, and if the opposition do oran, and if the opposition do not very much regret coming here and provoking this contro-versy, it is because they are insin-cere in their hostility or are very insensitive to the smart of utter de-feat. The ground they assumed has been literally swept from under their feet, and the committee before whom they appeared were at the their feet, and the committee before whom they appeared were, at the close of the hearing, as thoroughly convinced as men could be of two very important things: First, that Utah is fully entitled to admission into the Union as a State; second, that most of what was alleged arging ther application was false and against her application was false and the rest of it inapplicable.

Judge Wilson, after a few pre-fatory remarks, drew attention to the nature and make-up of the opposition. He has a slim figure, not above the medium height, and a well-formed head with abundant greyish light hair, loosely combed back from a lofty forehead, prominent features, a clear incisive voice and a very impressive, delib-erate manner, yet sharp and vigor-ous when aroused, and a quiet humor which he expresses somewhat after the style of the late Artemus Ward.

He made passing allusion to the delegate from Idaho, and then spoke of the different positions assumed bere by Governor West, and said: "I may be permitted, I trust, to remark without offense (for Note: West appears in his dual capacity. He is, so to speak, Doctor Jekyll when he is in Utah discharging his executive dutics as a governor, but when he lays aside his official robes, and the dutics of the executive of that Territory are left in the hands of the secretary, who is now governor, and comes here, I will not say (because that might be offensive) that he is Mr. Hyde, but I will say that he is here not as governor but as a citizen alone, and his utter-ances here as a citizen have pre-cisely the same weight that those of any other citizen would have who has only had his opportunities to in-form himself in respect of the situation in Utah.

"I pause right here, gentlemen of the committee, to say that when the governor assures you that he be-lieves that if the Mormon Church would command the fathers and mothers of Utah to sacrifice their fact here would chore that first-born they would obey that command, I think it throws a great deal of light upon the question as to how much credit is to be given to the views, opinions, and statements of fact that are made by the gentle-man who makes that assertion in your presence."

The speaker then touched on public opinion and its small value when in copinion and its small value when misinformed as to the facts, and paid his respects to the Idaho Legislature and the test oath, which he fully exposed by simply citing its anti-Mormon clauses, and then related the particulars of the expulsion of Mr. Lamoreaux because it was alleged that Mor-

mons who had left the Church had voted for him. He was interrupted by Mr. Dubois, who had the hardihood to say that "The Church

"The Church dissolved these members without any request from the members themselves."

Mr. Wilson replied: "Certificates filed with registra-tion officers show that these people sent in their resignations as Church members and they were endorsed by the bishop as accepted." He then quoted from Governor Steven-son's report to show the excellent character of the Mormon people character of the Mormon people, and added:

"If you doubt what I have said here, and if un-Americanism, anti-republicanism, and a scheme or system that is antagonistic to republican government is to weigh with you when you come to con-sider as to the admission of a Territory, I respectfully submit that you might well inquire, when Idaho comes to be an applicant for admission, whether the methods of government that prevail in that Territory are not too un-American and anti-republican to justify you in admitting her to the sisterhood of States.

"And I further most respectfully submit that with a record like this, a memorial from that law-defying as well as law-making body may be received with some scruples, and that it is unbecoming in Idaho to come here in the nature of a pro-testant against the admission of Utah. If such performances as these could have been brought against Utah these gentlemen would have 'set the wild echoes flying.'"

have set the wild echoes nying."" The judge then showed the nature of the opposition in Utah, and read some editorials from the anti-"Mormon" ring organ at Salt Lake, in which it brutally denounced the Democrats in Con-gress who dared to those in favor of Utah. He remarked:

"When they write that kind of stuff of such men that are named here, what think you they would do if some business man of Utah, although he conscientiously be-lieved that the true interests of that Territory demanded statehood, said so? What would they not say of him? Does he not know just what 80? they would say of him, and does he not know that he would be ostracizet? Does he not know that no limit would be placed upon the abuse and obloquy that would be heaped upon him?"

He next took up the Governor's attempt to explain the error into which he fell in regard to Z. C. M. I., as exposed by Mr. Richards, and showed how the Governor had thereby made matters worse for himself. He completely upset Mr. Baskin's effort to prove that the "Mormon" Church today regulated by revelation every person's busi-ness affairs, and showed that what Baskin pretended to quote related to affairs more than half a century ago. Referring to the facts and figures presented here in favor of Utah, he showed that none of them was disputed. Mr. Ferry however



Church." In reply to this Judge Wilson said:

"I was surprised that a gentleman of his obvious intelligence should state this. They are under the control of the Church in such sense as the schools are under the control of the Church anywhere else where the adherents of a particular church form the preponderance of the people.

"That these schools are under the control of the Church in any other sense or way I utterly deny, and I deny that any religious creed is taught in them; he does not even assert that it is.

"They are essentially and em-phatically public schools, open to the children of all. Does Mr. Ferry deny that they are thus open? No; deny that they are thus open? No; he admits that they are. He com-plains that he pays taxes but don't get the benefit of the schools. He pays taxes just as other people pay taxes, and if he don't get the bene-fit of the schools it is only because he don't see fit to avail himself of them. And this same thing is happening, as we all know, in localities where it cannot be attributed to Mormonism.

"Again, he says that they hold religious services in their schoolhouses. That reminded me of my boyhood days, in a locality not as far off as Utah, where every Sunday the school-house did duty as a church, and it never entered the mind of any one that there was any impropriety in using it for religious services. Nor did any one ever suspect that if a particular denomina-tion preponderated that fact made the schools that were taught there any the less public schools, or evi-denced that they were controlled by the church that happened to be the leading church there."

Judge McBride's references to the troubles in Ohio and Missouri were next handled without gloves, and the speaker remarked:

"The judge evidently is of the most intensely orthodox school, for he would, if he could, visit the in-iquities of the fathers upon the children unto the latest generation.

"And he gravely tells you that thirty years or more ago the 'Mor-mons' of that day were in open re-bellion against the United States, and that that is an evidence that these people of today have no symthese people of today have no sym-pathy with the government. He uses that in this presence, forgetting the dreadful history of twenty-five years ago, forgetting that the policy of this government has been just the reverse of the one he desires you to adopt, a policy of oblivion, a policy of trust, a policy that has re-united in sentiment and sympathy a great people, and must ever be regarded a victory of peace incom-parably grander than any achieved in war.

"Such objections as these assert their own unworthiness, but they are useful, and useful only in that hey show to what trivial and trans-arently inconsequential things our poponents are driven to resort as an id to what I understand to be their hief objections." Coming down to the only real they show to what trivial and transparently inconsequential things our opponents are driven to resort as an aid to what I understand to be their chief objections."

question at issue Judge Wilson analyzed the polygamy objection and the figures in the reports of the Utah Commission and the Attorney-General's report of convictions under the Edmunds act, and argued:

"Now, if it appeared that 1½ per cent or 2 per cent of the adult popu-lation in the course of a period of three years had been guilty of even three years had been guilty of even rape, arson or murder, you would not treat as outlaws, and as being unworthy of political association, 98 per cent of good law-abiding peo-ple because 2 per cent were guilty of crimes. If the cities of the plain could have shown ten just persons they would have been spared and they would have been spared, and Lot's wife would not have become a pillar of salt."

The learned judge enlarged upon this subject at considerable length, showing that there had been only ten convictions in three years for polygamy; the others were for un-lawful cohabitation; and after replying to several questions, said:

"Polygamy is a crime denounced by the statute, and you say it is an offense against morals. Be it so. Then we have it that there is a community of 210,000 people splendidly equipped for State government; 2 per cent of 35,000 of them have per cent of 35,000 of them have committed, or, if you will have it so, are committing today that offense against law and morals. I think I can safely say that not one of you would entertain for a moment the thought of organization of the same same thought of excluding such a community for an opinion; you might exclude a community for prevalence of crime, but not for opinion."

Mr. Baker—I believe you make out 500 cases of indictment in about three years?

Mr. Wilson-Between four and five hundred convictions. Mr. Symes—That is very nearly

200 cases a year. There is only one district attorney. Now, how many cases do you think a district at-torney could try and get an indictment for?

Mr. Richards-He had three or four assistants. . There are four

Mr. Mansur-In the whole Indian Territory up to Oklahoma, oc-cupied by civilized tribes, and in-cluding less than 10,000 white people in No Man's Land, which is part of the contemplated Oklahoma, there were 360 murders last year. How would that compare with Utah?

Mr. Wilson-I think it is a worse state of affairs than you can find in Utah, unless you make polygamy worse than murder.

The Governor here thought he would show his gubernatorial smartness, and this is how he succeeded:

Governor West-Let me ask you, is it not a fact in the submission of this question that there were thirtyfive thousand people of an age to go into polygamy; and is it not a fact that in the submission of this there

are constantly having our attention called to the fact that in some of the districts members are sent here by a very few votes. The voters are there but do not vote. It is no uncommon thing to have it said to a member of Congress on the floor, "Why, sir, you are elected by only a handful of men, a few thousand votes, and I represent a constituency who vote 25,000 or 30,000 strong." Now the answer to it is, "Very well; but that indicates nothing." There was nothing that called upon the people to come out. You gentlemen who are resisting would not vote on the subject, and there being no op-position, the fact that only 13,000 voted signifies nothing. Your argument goes too far for yourself. For if no Gentile voted against, then no Gentiles were opposed to it on your theory of political mathematics.

Mr. Mansur-It was stated yesterday in the House that 31,000 only voted for South Dakota and that 70,000 voted last fall.

Mr. Wilson-I could give nu-merous instances of a like character, and I say that there is nothing in theGovernor's suggestion that would have any weight whatever in my mind, whatever it might have in the minds of others.

On this part of the question the Judge maintained that when analyzed in the light of existing facts, if rejection should ensue it would be rejection solely for opinion. "Turn this about as you will; reason about it from any and every standpoint, you are brought invariably and inevitably to the position as a bottom fact that rejection, if it occurs, must rest upon the religious belief of these people and not upon actual guiltupon the sin of wrong belief and not the sin of wrong doing."

An adjournment took place be-fore the judge could finish his ar-gument. On re-opening he sum-marized some of his preceding re-marks and then took up Mr. Baskin's quotation dodges. He said:

"I know, from what has hap-pened here, that this committee is much better informed upon some things than I am; therefore if I make a mistake, you please correct me. If I rightly remember, Judas Iscariot, after selling his Master for thirty pieces of silver went out for thirty pieces of sliver, went out and hanged himself. An able-bodied divine, it is said, read that and then skipped over a few hun-dred pages, more or less, and sol-emnly read, 'Go thou and do likewise.

"It is said that another muscular "It is said that another muscular divine on one occasion took as his text, "The wicked flee when no man pursueth, but the righteous is bold as a lion." This divine, whose orthography was somewhat defective, supposed that that word spelled "f-l-e-e," did not represent a "m-as you-please" predestrianism a "go-as-you-please" pedestrianism, but that it did represent that agile little animal that makes you swear and then like a coward skips, spelled

with the Mormon revelation on marriage. He reads the first five paragraphs, then leaps into the air, passes over all the horses and elephants, turns himself three or four times in the transit, alights with both feet upon paragraphs 61, 62 and 63, and bows gracefully to his audience. Then he holds up his hands in holy horror and assures you that in these paragraphs he has found polygamy commanded and blood atonement. "Whoever will carefully analyze

"Whoever will carefully analyze that production will find that it is in part to Joseph Smith only, and in part to others. That it relates to 'celestial marriage' in one part, and to polygamy, a different matter, in another. That celestial marriage, which is defined to be the marriage of a man and a wife for all eternity, is mandatory upon all who desire to obtain the highest glory, namely, the celestial. That the marriage of other wives is permissive under given conditions; that there is no command in it to any one to enter into plural marriage but Joseph Smith himself, and no judgment pronounced upon any woman who refuses to join her husband in this matter but the wife of the head of the church, and that this judgment is to be executed by the Lord Himself and not by any man or church.

"In justice to the people I represent I cannot pass by in silence what Mr. Baskin said in this connection about 'blood atonement.' He manifestly, or I wholly misunderstood him, undertook to impress upon this committee that if these plural wives committed adultery their throats were cut from ear to ear and their bowels to be cut out; 'Jack the Ripper' was to be turned loose, and after this chapter of horrors the judge pronounced the doctrine monstrous, and said that those who adopt it are not fit to be admitted as a State. But it is not taught there. It is not in that revelation. The destruction there mentioned is by the Lord, just as you find it expressed in substance a hundred times in our Christian Bible. And I pronounce it 'monstrous' to attribute to these people any such doctrine.''

Judge Wilson then made Mr. Baskin very uncomfortable by showing up the manner in which he had attempted to make it appear that certain articles on theocracy, taken from the *Millennial Star*, and wide-apart sentences of which he had cullei and attached without a star between, were written by Mr. Richards' father. It was a lively tilt and agitated the agitator considerably, though Judge Wilson was as suave and polite as a courtier. He next took up the subject of Church control of private business and said, "It is very evident from the remarks of the gentlemen of the of the Mormon people. Of course I would not say that they wilfully misrepresent them. All their assertions and imaginings about revelations to control private individuals in business affairs are without foundation in fact. No president or other

leading man in the Mormon Church claims to be always inspired, nor that he is at any time infallible. For a great many years anything purporting to be direct revelation has been very rare, and in no case has it related to property or business of the people. Every man in Utah is free to attend to his own business, and nobody, whether he be prophet, bishop, or priest, attempts to interfere with it. "The 'Mormon' people do not regard the opinions and views of their

"The 'Mormon' people do not regard the opinions and views of their leading men as revelation, and all these exaggerations to which we have listened are wild and baseless.

"When Governor West went to Utah it was very natural and very proper that he should begin to study the existing conditions, and he evidently became a pupil of our friends Baskin and McBride. 'As the twig is bent the tree's inclined' is an old adage, and you know from your personal experience how through life the teachings and opinions of your instructors have clung to you.

"Lighteen or twenty years ago our brother Baskin, and fifteen or sixteen years ago our brother McBride, began brooding over this subject; and they have been brooding over it ever since. It is a peculiarity of the human mind that constant poring over any subject has a tendency to twist and distort judgment in regard to it. It engenders suspicion; it evokes doubt as to the integrity of all who differ; it breeds intolerance; such men begin to see visions, dream dreams; airy nothings take the shape to them of veritable substantial demons with cloven feet and darted tails.

"And so it has come to pass that my brothers Baskin and McBride have fallen into the condition ascribed to the lunatic, the lover, and the poet—I class them with the poets, of course—they are of "imagination all compact" on this subject. They see more devils in 'Mormonism' 'than vast hell can hold;' and so it happened that when the governor went to Utah and put himself under their tutelage it was a case of the 'blind leading the blind,' with the consequence assured eighteen hundred years ago and verified by experience through all the cenuries since—all fell into the ditch together.

together. "If all the garbled extracts from old sermons and writings that have been produced here were ever entitled to the grave importance sought to be attached to them, they were the utterances of the long since departed, and not of the people who come to you and ask for their political rights and against whom not one iota of evidence has been introduced."

Judge Wilson then read and commented upon the "Mormon" articles of faith and cited some publications of distinguished travelers on the good character of the "Mormon" people. The speaker drew the conclusion that if the Church had so much control in Utah as had been claimed by the opposition, the power had been exercised with excellent results; but he remarked:

"Gentlemen, this is, I believe, the first time in the history of our government when a religious creed has been brought under discussion as a basis of legislative action. Our Constitution guarantees perfect freedom of religious thought and belief.

"What a strange spectacle this is in a government one of the most cherished principles of which is freedom of thought and religious belief, that we should be searching, as with lighted candle, for the thoughts and beliefs of men with reference to a matter of granting political privileges, and that we should be splitting hairs in argument as to whether this means this, that, or something else.

"This Church and its adherents have been subjected here to the sharpest and most unkindly criticism. These criticisms are to be printed, not only for the eye of Congress, but of the nation; they will be repeated from the pulpit and the stump, and around Christian firesides, and on the strength of what these gentlemen have said here these people will be, as they have heretofore been, held up as moral outlaws. That is my apology for turning to another side of this situation and presenting to you some unpleasant statistics, and I feel additionally excused because of what was said by Judge McBride."

The committee were then surprised by citations from the records of Salt Lake City, showing the few "Mormon" convictions for common crimes and the number of Gentile convictions, the small minority of population furnishing the immense majority of criminals. This brought Measus. West and Baskin to their feet, but they were promptly sat upon by the committee. The way in which anti - "mormon" petitions are fixed up was next exposed, and Judge Wilson said: "Many a Christian woman has signed these petitions in full belief that she was resisting everything that was bad."

The next point touched upon was the Utah constitution and its history and special provisions. The speaker maintained that the power of Congress to make special compacts was indisputable and had been exercised for more than a third of a century. He cited numerous cases in support of this. He considered the Utah constitution beyond criticism. It was so good that even its opponents had not attempted to attack it. As to the question of sincerity he said, "The idea that any set of men fit to be outside of a lunatic asylum could suppose that a fraud of the kind suggested by the opposition could prevail is simply preposterous. Any man one remove from an idiot could not fail to see that such a scheme backed by only 175,-000 men, women, and children, against the sentiment of 60,000,000 of people and against the sentiment of the civilized world, would come to instant grief. There is no fact upon which such a charge

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254

facts that disprove it beyond any reasonable dispute.

"Can you imagine these young and middle-aged men who have never been in polygamous relations deliberately entering into a stupendous folly, stultifying themselves, and bringing sure destruction upon their families and homes at the instance of this meagre few that are left over from former years? It is inconceiv-able, except to a disturbed, dis-torted, long-brooding imagination. What evidence have you in the past conduct of these people to lead you to the conclusion that they append to the conclusion that they cannot be trusted to carry out in good faith this compact? "Look into their laws and you can-

not find it there. You do not find oppressive taxation. You do not find it in mismanagement of public affairs. You do not find any public debt, or any lack of provision for good order—any lack of intelligence. You will search in vain for anything in that direction to satisfy you' that they are not as high in the scale of honor as any other people. Nor can you find anything in their present condition as to polygamous relations from which you could draw unfa-vorable conclusions in this regard."

vorable conclusions in this regard." He then argued that if such a com-pact could be made, and that was certain, Congress had the right to enforce the compact. This was implied by the right to make it. "If the Mormons, after Utah has been made a State, should at-tempt to set up polygamy as an in-stitution by repealing this constitu-tion, or in any other way, Congress could declare, what all parties agree to, that it is anti-republican, and at once proceed to create a republican once proceed to create a republican form of government as commanded by the Constitution.

"So you see that if this objection is not imaginary, as I insist it is; if it is real, as I insist it is not; if it should in the future transpire that this is a deep-laid scheme, of which there is not the slightest evidence, and the al-legation that there is is preposterous and absurd to the last degree; if all and absurd to the last degree; if all this be true, Congress has the am-plest power under the Constitution to interfere and strike it down, just as complete power as it would have if in some State the attempt should be made to make the executive office hereditary or set up a monorchy hereditary, or set up a monarchy, however limited.

however limited. "Suppose you should say in an act admitting Utah that if that pro-vision is destroyed then Utah is to become a Territory again, and sup-pose Utah agrees to that by an ordi-nance. Do you think that Utah would ever fly in the face of such an agreement? Do you think that her people would venture upon such her people would venture upon such an experiment? And if they did, do you think that the Congress of the United States would find no remedy.

remedy. "Congress could reach such a case and not put a tithe of the strain on the Constitution that it was sub-jected to when the act was passed authorizing the attachment and arrest of a witness who had not been subpenaed, and forfeiting the property of this Church and com-manding the courts what kind of a judgment to render. After these

Congress cannot doubt its ability to devise means to meet emergencies or its courage to grapple with troublesome questions." Judge Wilson entered further into

this matter, but this and other points having been set forth in the synop-sis published in the New York World, which the DESERET WEEKLY has no doubt copied, they need not be amplified here. The speaker then gave some attention to Governor West's proposition for a legislative commission with himself at the head, and, as the Judge suggested, retaining the absolute veto power as at present. He punctured it, and flattened it, and characterized it as "an indirect way to make the minority rule in local affairs." He said:

"All this from the Governor of "All this from the Governor of that Territory, sent there by the government as the chief executive. Now I have simply to say that any-thing more anti-republican than this, more out of harmony with the long-established methods of this government as to the Territories, cannot be conceived." The Judge then closed his long

The Judge then closed his long and able address, which occupied in all three hours and a half, as fol-lows, after summing up the chief claims of Utah to admission:

'In the vigor, zeal and enthusiasm of early manhood there is a pleasure even in the strifes and struggles of life, but advancing years give us pause. We come to understand after a while that men may honestly differ, and that seemingly irreconcilable differences, by the exercise of a little Christian charity, may be reconciled without any compromise of principle; that it often happens that men differ because they do not understand each other; that sometimes they are en-emies when there is no reason why they should not be friends. When I look over the condition of affairs I look over the condition of affairs in Utah and see a population of 210,000 people of intelligence, com-posed of adherents of every Christ-ian denomination, surrounded by wealth, luxury and every other in-cident of civilization, which by their own energy and thrift they have created, occupying a Territory unsurpassed in beauty, salubrity of climate, and resources, it is to me amazing that they do not come toclimate, and resources, it is to me amazing that they do not come to-gether with a request to Congress to give to them what of right belongs to them, the dignity of a State, a voice in national affairs, and the control of such as are local to themselves. But it is not so, and that it is not so is no fault of the proponents of this Constitution.

ponents of this Constitution. "In the very near past I have witnessed death 'with his sickle keen gather the bearded grain at a breath, and the flowers that grow between.' Thus additionally ad-monished, I have tried to perform my dury, as an advocate in this

record to be judged as to its wisdom, need no admonition from me.

need no admonition from me. "I can only hope that what has been said in this discussion will aid you in reaching a just conclu-sion, and I shall never cease to regret it if I have said anything inconsistent with truth and fair argument or unworthy the subject and this presence."

and this presence." Some time before the end was approached the "agitators" were subdued into silence and the questionings of the committee ceased, and at the close Judge Wilson was surrounded by members who congratulated him on his effort, and thanked him for his help to them in summing up the eviden-cess adduced. A visibly favorable impression was made, and it was plain that much prejudice and many false impressions were obliterated.

No report has yet been reached, as the absence of some members as the absence of some memoers has prevented the necessary quorum to do business. Although there is no likelihood of Utah being ad-mitted this session, the hearing which the advents of the ringites precipitated has been a very for-tunate thing for the cause of State-hood, as the future will certainly demonstrate. X. demonstrate.

WASHINGTON, D. C., January 31, 1889.

CURRENT EVENTS.

Released From Prison.

Brother Wm. Beeston, of Fillmore, Millard County, was released from the penitentiary Feb. 8, hav-ing served his term of four months for unlawful cohabitation. He un-derwent further incarceration for a of a fine of \$200. Brother Beeston states that all the brethren now in the ''Pen'' are enjoying good health, and quite cheerful.

C. M. Nokes, of Salt Lake County, was released from the penitentiary Feb. 9, having served 115 days for unlawful cohabitation; 85 days was the sentence, and the remaining 30 days were for the fine imposed.

Edmunds Law Prosecutions.

Before Judge Sandford on Feb. 6, the following business was transacted:

United States vs. Peter Barton; unlawful cohabitation; plea of guil-ty; defendant said he was ready for sentence; which was suspended, owsentence; which was suspended, ow-ing to the defendant having pleaded guilty to adultery, by living with his plural wife. He was sentenced to fifteen months in the penitentiary. United States vs. Mary Beesley, plural wife of Peter Barton; fornica-

tion; district attorney moved for a dismissal of the case; taken under

United States vs. Mary Beesley; dismissed.

United States vs. Annie Mason; dismissed.

On Saturday, Feb. 9, in the Third District Court, in the case of United States vs. Jas. L. Newton; unlawful cohabitation; in view of the fact that one wife died two years ago, and that he had but one wife now, he was let off on payment of the costs of the prosecution.

In the same court on Feb. 11, the following business was transacted:

United States vs. James Howard. charged with unlawful cohabitation; defendant changed his plea of not guilty to one of guilty. Mr. Moyle stated that the defendant was ready to be sentenced. After questioning him regarding his property, etc., the court sentenced him to imprison-ment for ninety days and a fine of \$100; no costs.

John Hill was arraigned on an indictment charging him with co-habiting with Sarah Hill and Harriet Lancaster as his wives, from Sept. 1, 1883, to May 31, 1884. Mr. Moyle stated that the defendant would take the statutory time to plead, and 10 a. m., Feb. 13th, was set.

On Feb. 7 the following was done at Ogden:

Stratford, of Brigham Andrew City, was arraigned on a charge of unlawful cohabitation, to which he pleaded not guilty. He was then arraigned on a second indictment, charging adultery, to which he also pleaded not guilty.

Jens Mortensen, of Brigham City, was arraigned on a charge of unlawful cohabitation, to which he pleaded guilty. Sentence was set for Feb. 16th.

A lady residing at Sandy, Mrs. Cave, was before the grand jury February 8, and refused to anreorulary 8, and refused to an-swer questions asked there. It is understood the proceedings were against Thomas Alsop, whose plural wife the lady formerly was. Next day she was taken before Judge Sanford who told her that her administrate and the word exist. admissions could not be used against her, when she concluded to answer the questions.

On Friday Feb. 8, the following business was transacted at Ogden:

John Welch, of Paradise, was arraigned on a charge of unlawful cohabitation, to which he pleaded guilty. He waived time for sen-tence, and, after answering the queries of the court relative to his age, circumstances, and marital relations, was sentenced to four months' imprisonment and to pay lations, the costs amounting to \$41.

David Buttons, of Clarkston, Cache County, was arraigned on a charge of unlawful cohabitation, and pleaded guilty. He was 73 years of age; married his second wife nine years ago, she then being 50 years old. He was let off with the payment of a fine of \$100 and costs amounting to \$39.

Henry Ballard, of Logan, who re-turned from a mission to England but three weeks ago, having been president of the London Con-ference almost two years, was ar-

raigned on the charge of unlawful cohabitation, to which he pleaded guilty. He was sentenced to two months' imprisonment and the payment of costs, which amounted to \$38.50. Thomas Griffin, of

Clarkston, Cache County, was arraigned on two indictments, one for unlawful cohabitation and one for adultery. He pleaded not guilty to both indictments.

Hans J. Nielsen, of Logan, was arraigned on a charge of unlawful cohabitation, to which he pleaded not guilty.

Thomas Godfrey, of Clarkston, Cache County, was arraigned on the charges of unlawful cobabitation and adultery, to which charges he pleaded not guilty. W. Watterson, of Logan, who four

weeks ago returned from a mission to Great Britain, was arraigned on a charge of unlawful cohabitation, to which he pleaded guilty. He was sentenced to three months' imprisonment and to pay a fine of \$300 and the costs of prosecution, amounting to \$42.

The Ogden Election.

All day February 11, both parties worked with remarkable diligence, in the Ogden election. The exitement prevailing during the day at times reached fever heat, but no outbreak occurred. The names of the men arrested for illegal voting, were Pat Howard, Albert Webb, Debert Dess England Robert Roe, Fenton Butterfield alias Alexander Wilson) and A. C. Shoemaker. The hearing of these cases was set down for Thursday, February 14th.

At about half-past eight o'clock in the evening a deafening yell went up from the Liberals, caused by the announcement that they had 439 majority. Later the official count disclosed the following figures: For Mayor

Frederick J. Kiesel, Liberal., 1110

John A. Boyle, People's	719
Majority	391
For Recorder	1101
John W. McNutt, Liberal	
Moroni F. Brown, People's	695
Majority	436
For Treasurer—	
Oscar E. Hill, Liberal	1130
Hyrum S. Young, People's	706
Majority	424
For Assessor and Collector-	
James Cassin, Liberal	1138
Alburn Allen, People's	710
Majority	428
For Marshal	
John W. Metcalf, Liberal	1117
Thos.H. Ballantyne, People's	
Majority	398
. FIRST WARD.	
For Aldermen—	
Watson N. Schilling, Liberal	1120
John Scowcroft, People's	

John Scowcroft, People's..... 638 for Councilors-George S. Douglass, Liberal. 1112 H. V. Blasdel, Liberal...... 1127 John Pincock, People's 716 Chas. Woodmansee, People's 701 For Councilors

SECOND WARD.

SECOND WARD.
For Alderman — Thomas A. Whalen, Liberal 1145
Nathan Tanner, Jr., Peo-
ple's 664
For Councilors-
For Councients
Wm M (thanman Liberal 1121
Frank B. Hurlburt, Liberal 1137 Wm. M. Chapman, Liberal 1131 Haskell V. Shurtliff, Peo-
ple's
Wm. Noyes, People's 707
THIRD WARD.
For Alderman— A. G. Fell, Liberal 1149
George H. Tribe, People's 690
For Councilors
Niels Anderson, Liberal 1093 Fred. Ziemer. Liberal
Fred. Ziemer, Liberal 1134 Henry E. Gibson, People's. 704
Henry E. Gibson, People's 704 Geo. E. Smuin, People's 705
FOURTH WARD.
For Alderman— Henry T. Snyder, Liberal 1131
Henry T. Snyder, Liberal 1131 Isaac L. Clark, People's 700
For Councilors
Wm. R. Turner, Liberal 1139 Caleb R. Hank, Liberal 1137 Wm. W. Fife, People's 693
Wm W Fife Dooplete 609
Edwin T. Woolley, People's. 702
FIFTH WARD.
For Alderman—
S. M. Preshaw, Liberal 1165 John Watson, People's 704
For Councilors
Charles J. Corey, Liberal 1123 H. L. Griffin, Liberal 1132
A dam Dettemen Deeplete 709
Adam Patterson, People's 708 Geo. W. Driver, People's 710
(100, W. Dilver, 100pic 8 110
Soon after the results of the elec-
tion were known the principal
streets became a pandemonium of
noise and excitement, created by the jubilant Liberals. Cow bells,
horns, and various other means of
making noises were brought into
requisition.
A procession marched to the rest-
A PROCODION MULTICULO UNIC TODI

A procession marched to the resi-dence of mayor-elect Keisel, and in response to their demands he made a speech, in which he announced that the spell was broken, and that his party would show their oppon-ents that it knew something of the science of government. He was in favor of liberal public improve-ments, and of furnishing labor for the crowd, and declared his belief that money so expended would be returned ten-fold. He predicted a glorious future for Ogden as a rail-road centre. road centre.

Policemen James M. Brown and W. F. Critchlow were arrested next morning upon the charge of unlawfully imprisoning persons charged with illegal voting. The alleged offenders were taken before Judge Black and were released upon giving bonds in \$500 each for their

appearance. Undoubtedly railroad men carried the day for the Liberals. Four D. & R. G. W. crews were in town to vote before noon, three Central Pacific crews came along on the 2.40 p. m. freight, the belated Union Pacific passenger brought seventeen votes and the D. & R. G. No. 7 another lot. The railroad men had



NO. 9.

SALT LAKE CITY, UTAH, SATURDAY, FEBRUARY 28, 1889.

VOL. XXXVIII.

ALONE AMONG THE SHADOWS

I'm alone among the shadows, And I'm waiting for the light To chase away the visions Of the dreary, weary night.

Like a sightless child deserted

My uncertain way [grope-I'm alone among the shadows, But my soul is full of hope.

I'm alone among the shadows; But my doubts and fears are past,

For I feel the sweet assurance That the light will come at last.

A ray from hope's bright beacon

Comes through the gloom to me-

I'm alone among the shadows, But my heart is light and free.

I'm alone among the shadows; But I hear a sweet voice say,

"You would not prize the daylight

If it were always day."

And so I'll strive in earnest Fo keep from error free,

And He who strengtheneth the weak

Will surely comfort me.

FRANCIS S. SMITH in New York Weekly.

UNWITTING WITNESSES.

VII.

The stupendous and startling discoveries made in the new world during the last half century, their variety in quality, and their complexity with regard to antiquity, are subjects of bewilderment and anxious speculation to explorers and ethnologists. The rude and the artistic, the mementoes of wealth and magnificence in close proximity to the vestiges of poverty and barbarism; grand and imposing monuments of the remotest antiquity, overshadowing the mean relics of comparatively modern productions, present a complication of knotty problems that baffle scientific minds and threaten the collapse and abandonment of many cherished theories. The grand structure of ethnological science has some curious principles for its foundation stones. One of the broadest is the thesis that the rude and barbarous must precede the cultivated and civilized.

corroborated by natural developments and scientific discoveries, will yet show to the world that the opposite of this pet dogma is the truth.

Nadillac says: "No one would dream of comparing the ancient Peruvians, the most advanced people of South America, with the wandering savage, and blood-thirsty Indians of North America;" and yet the latter are remnants of the former race. After speaking of the numerous skulls discovered in the mounds and burial places of Peru and Central America having anatomical characteristics of mental superiority, this author further remarks:

"Beneath all these mounds human remains are associated with stone implements, bones of birds and fish, rude pottery, and necklaces of teeth or little bones; all objects attesting a poorly developed cult-ure." Pre-Historic America, pages 492-3

Here is proof that this state of barbarism was not due to organic crudeness or leficiency. Again we quote:

"One primary conclusion naturalpresents itself-the American, no matter how remote the antiquity to which he may be assigned, hardly differs from the men who inhabit the shores of the Atlantic and Pacific." Page 516.

J. Soury, a French writer, says:

"Man, whether he looks into the past or into the future; whether he scrutinizes the sidereal universe, or interrogates the ves-tiges and mutilated documents of the history of life on this planet, if he wishes to start from some settled or assured point, if he seeks an immovable foundation, a corner stone, he will not find it."

Objects of rude or primitive type do not, necessarily, attest great antiquity. In many cases the very reverse of this would be the correct conclusion. It is known that the Indian races have at recent periods,

mounds of their forefathers, and mingled the bodies of their friends and the rude accompaniments of their burials, with the mummies and relics of a former and superior race. The men who built the pyramids of Egypt and the temples of Peru, did not make their spear and lance heads of stone, wear necklaces of teeth and bits of bone, nor burrow in earth holes and rock caves; but their degenerate descendants have done so. These latter are the modes of life and works of fallen and degraded races; as evidenced by the Esquimaux of Greenland, and the American Indians of the present time. They subsist upon the supplies of the chase; and for clothing, transfer the skin from the back of the slain animal to their own. Others live upon fish and mollusks, and make their clothing of grass, reeds and woody fibre. The ground around their dwellings is strewed with festering refuse, and accumulations of filth, called "shell heaps;" while their families are reared in an atmosphere of noisome odors. But these are not signs nor concomitants of anatomical inferiority, nor of antiquity. It is known-and the proofs are daily multiplyingthat these races are descended from cultured and highly civilized ancestors. Splendid temples and magnificent architecture, convenient and serviceable utensils, elegant furniture and delicate living, with the accompaniments of cleanliness and refinement, are symbols and proofs of civilization. And these are the results and products of composed and peaceful life, of cultured, designing and skillful labor; but these prosperous and felicitous conditions do not belong to modern, more than to pre-historic times.

One embarrassing problem for ethnologists to wrestle with is, why the barbarous races of pre-historic The Bible and Book of Mormon, appropriated the ancient tombs and times, both in the old world and the 258

new, were found associated with ruins and mementoes superior to their own abilities and social status. The puzzle will continue as long as the effort to reconcile false science with existing facts is continued.

It is an established fact that, in individual cases, man has degenerated and become degraded to the condition of a brutish savage, during the period of his mortal life. How far it is possible for large communities to lapse into barbarism during short periods, history furnishes many examples. The Jews' awful and rapid decadence is one. But a degenerate state of society is not the normal condition of man; nor is it appropriate to the high qualities and demands of his nature; it is not a primitive state of man, but a fallen state. In such a condition the abject human, is utterly helpless; all the beginnings of improvement and amelioration must commence with extraneous and superior agencies.

There are some very curious traditions cherished among the native races of America; a few of which we will notice in this place, as they are strikingly corroborative of statements contained in the Book of Mormon, and which have been already brought to the notice of the reader. Brasseur's History of the Nations of Mexico, Vol. 1, p. 105, speaks of a tradition among the Anahuacs, an ancient Mexican race, "That after the dispersion of the human race, immediately succeeding the building of the Tower of Babel, seven Toltecs (one of the earliest races of Central America), reached America, and became the parents of a numerous race upon this continent."

The tradition concerning these wanderers from the early tribes who built the Great Tower, is a remarkable legendary confirmative of some of the important averments of the Book of Mormon; especially when taken in connection with the story of Jared's exodus. That the Mexican legend is inaccurate as to numbers, is rather in favor of, than against the sacred narrative, as perfect agreement might suggest copying.

In Averdano's Sermons we read the following:

"The Peruvians say that a White Man, with a long, flowing beard, visited their forefathers, and instructed them in the arts of agriculture and architecture. He told them he should live in retreat for two thousand years, and then appear on the earth again." Sermon 9, p. 100.

dition respecting the visit of this venerable Nephite, the present Indian tribes testify to receiving many similar visits, even in the present day; and relate traditional stories of others of remote date.

The Book of Mormon relates that the Nephites were an enlightened, and during several centuries, a Godfearing people. During this period of religious regardfulness, they were highly favored of the Lord, who raised up many prophets among them. They enjoyed the privilege of seeing visions, and receiving the administration of holy angels. Finally they were blessed with a personal visit of the Savior, after His resurrection, who established His Church among them; called and ordained twelve apostles. Just before leaving them, He assembled His disciples to impart unto them His last admonitions and benediction

"And it came to pass when Jesus had said these words, He spake unto His disciples one by one, saying unto them, What is it is it that ye desire of me, after that I am gone to the Father? And they all spake save it were three, We desire that after we have lived to the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom. And he said unto them, Blessed are ye, because ye desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest. And when he had spoken unto them, he turned himself unto the three, and said unto them, What will ye that I should do unto you, when I am gone unto the Father? And they gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. Therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven. And And ye shall never endure the pains of death; but when I come in my glory, ye shall be changed in the twinkling of an eye from mortality to immortality." Book of Mormon, page 539.

These are the characters who were given power to remain in this sphere, blessed with an enduring vitality; and who are believed to have, from time to time, during the rolling centuries, paid their visits to their people, instructing and coun-In addition to this Peruvian tra- seling them; and will, doubtless, in earth, upon all the face of this

the near future, be a great assistance in ameliorating their fallen condition, and restoring them to enlightenment and civilization.

A nother writer, D. Eichtal. alludes to traditions among the American Indians, relating to convulsions of the earth; profound disturbances; terrible deluges; in the midst of which mountains arose and volcances belched forth fire and smoke; and of numerous cities being overthrown and swallowed up.

Diego de Landa, a monk, and one of the first Christian missionaries to the Indians, quoted in Pre-Historic America, pages 527-8, relates the following legend which he heard from the natives:

"The waters became swollen, and there was a great inundation which reached to the tops of the heads of the inhabitants; and a thick, resinlike substance came down from the sky. The face of the earth was darkened, and a black rain fell upon them; and there was a great voice above their heads. The frightened inhabitants ran about in terror, and pushed each other; filled with despair, they climbed into trees; despair, they climbed into trees; they fled to the rocks and caves, but the caves fell in before them."

There is a great deal more of similar import in De Landa's reports; and the reader who will compare these Indian legends with historical data, recorded in the Book of Mormon, cannot fail to be impressed with the striking analogy between the substantial facts, and the legendary shadows of those facts. The eighth chapter of III Nephi, gives a full history of the tragic and stupendous events referred to.

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder. And there were exceeding sharp lightnings, such as had never been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants were drowned. And the earth was carried up upon the city of Moronihah, that in place of the city thereof, there became a great moun-tain. * * * And the highways were broken up, and the level roads were spolled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; * * * And it came to pass that there was And it came to pass that there was thick darkness upon all the face of the land, insomuch, that the in-habitants thereof, who had not fallen, could feel the vapor of dark-ness." Chapter 9. "And it came to pass that there was a voice heard the

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people.

One of the sacred books of the Nephites contained a considerable part of the Old Testament. It consisted of "plates of brass," obtained by the Nephite colonists, from one Laban, and carried with them into the new world. It comprised the five books of Moses, giving an account of the creation of the world and also of Adam and Eve; also a record of the Jews, from Abraham to the commencement of the reign of Zedekiah, king of Judah, and the prophecies of many of the prophets. Book of Mormon, page 11.

The Jaredites also had a record contained upon twenty-four plates, which comprised an account of the creation-the flood, "and whatsoever things transpired among the children of men" to the building of the Great Tower. Pages 570-1.

"These records were necessary," says Nephi, "to preserve unto our children the language of our fathers. And also that we may preserve unto them the words which have been spoken by the mouth of all the holv prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down to the present time." I Nephi, iii, 19, 20.

J. H. KELSON. [To be continued.]

GENUINE EDUCATION.

A question of vital importance, and one that they cannot ignore even if they felt inclined to do so, presents itself to the Latter-day Saints at the present time, connected with the education of their children. Possibly nowhere on the earth is the percentage of juveniles per family as great as among the Saints; and this enormous local increase of the population demands our utmost care and attention.

They are the coming members of the Church and citizens of the State, upon whom shall devolve the labor required to subdue the earth and establish truth and virtue in the midst of the children of men. To enable them to fulfil the highest destiny which opens up before them, it is all-important that they should be properly educated. Our running streams of water, our pure breezes and healthful climate are all conducive to physical development and robust manhood and womanhood. Indeed we have scarcely anything left to desire in this direction.

land, crying, Wo, wo, wo unto this an excellent opportunity for mental culture in the ordinary branches of an English education. Nearly or quite one-half of the taxes collected in the Territory are devoted to the sustenance of our common or district schools. All the modern and improved appliances and apparatus to aid and assist the teacher are in general use. Charts, maps, blackboards, etc., etc., are to be found hanging upon the walls of all our schools. School teachers' associations abound on every hand, encouraging the discussion and application of the very latest methods, plans, and details of successful teaching. The general distribution of newspapers, books, and reading matter of every variety opens up a wide educational field in this particular direction, enabling the student to grapple with and master the most difficult scientific, social, and political problems of the age. Here, too, a university, munificently endowed and popularly patronizedits various departments presided over by professors of known and acknowledged ability, who have received instruction in the leading educational institutions of America -places within our reach a systematic course of education that would seemingly remove illiteracy entirely, and gives to the youth of Utah an opportunity seldom equaled and rarely excelled of preparing for "the struggle of life."

> These same privileges are granted to almost all the citizens of our common country, and the chances afforded to real merit and worth are well-nigh unlimited.

Notwithstanding all these advantages, however, we find a peculiar condition of affairs growing up, gradually, it is true, but steadily nevertheless, tending toward infidelity, socialism, anarchistic views, Nihilism, and the different panaceas offered for the blessing and benefit (?) of suffering humanity. To imagine that our children will escape the pernicious influence of these doctrines and principles is almost hoping against hope. To illustrate the situation more fully we will take the State of Massachusetts, where the public school system has had abundant facilities for the development of its strength and shown good results. We learn from official statistics that in the year 1850 there was one criminal to every eight hundred inhabitants, and in 1870 one to every four hundred; in short, that notwithstanding the influence of a popular and universal system of Our district school system offers education in that State, the criminal

percentage has doubled in twenty years. This ratio of increase has apparently had a steady growth down to the present time.

The chaplain of the Sing Sing Penitentiary, New York, made the following report on October 1st, 1888: Convicts 1.405 Number who have attended public Schools..... 1.275 Number who have attended academies. 11 Number who have attended colleges .. 4 Number that can read..... ñ Illiterate... 110 Total..... 1.405

Out of 1,405 convicts, 1,295 have had the privilege of public school education, and are evidently not in-mates of the prison above named owing to ignorance; neither has the course of training which they have undergone been sufficient to keep them from wearing the convict's stripes. This is certainly a remarkable showing, and one calculated to cause everyone who has the well being of the human family at heart to reflect seriously. If our present system of education fails so lamentably in controlling the moral action of the people, is it not quite time that we looked about in order to discover the cause of the failure?

Our country swarms with a class of people generally denominated tramps. They are to be met on every highway and by-way in the land, trudging along railroad tracks, stealing rides in freight cars, on the top of passenger cars, on the break beam-anywhere and everywhere that they can obtain a scanty foot-hold. We find them congregating often at some central point in suf-ficient numbers to take possession of a train or a village, and carrying things with a high hand-the lazzaroni of the new world. One of the most singular facts connected with this class is that they are almost universally educated to a greater or less extent—frequently men of superior education, but evidently lacking in moral culture, but and representing in reality the "mud sills" of the social fabric of today's Christian civilization. If the foundation and body of the edifice are found to be so radi-cally deficient. would it not cally deficient, would it not be well to examine the capstones and learn the condition of the head of the image? Who are the acknowledged literary lights of the 19th century? Are they not the Tyndalls, the Huxleys, the Darwins, the Emersons and the Ingersolls, who without division repudiate the God of Israel and reject the atoning blood of the Savior? Sneering communication between God at and man, they substitute fine-spun philosophical theories for the 'straight and narrow way," and by processes of evolution, physical and mental, produce immortal man, with the attributes of the Deity, from a protoplasm. The seed has been sown and the harvest draws near

If we place our children under these influences, must we not natu-rally expect that they will float with the current and "become like the JOHN MORGAN. SALT LAKE CITY, Feb. 9, 1889.

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259

CONFERENCE OF ELDERS.

A communication from Brother George Williams, dated Chesterfield, Bingham County, Idaho, Feb. 9, gives an account of a conference 9, gives an account of a conference of the Elders belonging to the Third Quorum of Oneida Stake, which was held at Mink Creek, commenc-ing at noon on the 5th inst. The Elders of Chesterfield, Mormon, Mound Valley and Mink Creek be-long to this Quorum

Nound validy and him control long to this Quorum. On the stand were J. H. Tolman, presiding, and Thomas A. Hatch, second counselor;Bishop Rasmussen and counselors, two home mission-aries, J. G. Falkman and Wm. T. Higginson, and quite a number of Elders.

Three meetings were held. The first principles of the Gospel were

spoken upon, and good instruction given to a crowded house. The singing was done by the Mink Creek Ward choir, and was very good. At the close of the conference a vote of thanks was given them.

Conference adjourned Wednesday the 6th, at noon. Those who come from the other three wards were treated splendidly.

EXAMINER'S REPORT.

The following is the full text of the report of Examiner Harkness on the investigation of the charges against Receiver Dyer and his attorneys, P. L. Williams and George S. Peters, made in the petition of certain trustees, represented by Zane & Zane, who made application to be permitted to become parties in the suit for confiscation of Church property:

THE REPORT:

To the Supreme Court of the Territory of Utah:

By the order of this court dated January 23, 1889, it was referred to me to take and report the testimony as to whether or not there had been corruption, misconauce, and unconscionable fraud, fraudulent claims or professional misconduct in claims or professional misconduct in the transactions set forth in a cer-tain petition theretofore filed; and by a further order dated January 31, 1889, I was directed to proceed with the hearing and report the testimony and conclusions, and attorneys were appointed to conduct the examina-tion in behalf of the court.

Under these orders there has been a very full hearing, and I return herewith, and as part of this report, all the testimony and proceedings, in which as heretofore, the parties are called "petitioners" and "respondents."

The large volume of the testimony induces me to attempt to generalize it into statements of facts proved, besides reporting general conclu-sions. I therefore respectfully report:

FIRST.

The receiver brought four actions tion of a witness was not called to in the Third District Court of this that year in respect to all the parcels,

Territory, to recover to his possession certain parcels of land, on the alleged ground that the land was held in trust for, and really belonged to said late corporation (which is herein called the "church" for brevity), to wit:

One against Zion's Savings Bank and Trust Company et al., to so recover forty-five feet west front on Main Street, in Salt Lake City, by 165 north front on South Temple Street, situate in the n. w. corner of lot 5, block 75, plat "A." The re-cord of this suit is file No. 7315 in said court.

One against Armstrong et al. to so recover sixty feet west front by 165 feet deep, and thirty-nine feet north front by 105 feet deep, in the same lot. The record of this suit is file No. 7314 in said court.

The lands in these two suits, and also other portions of the same lot, are called in the testimony the "Wells Corner," or "Wells Lot." In the same lot, and lying east of the parcels involved in these two suits, there is a parcel 120 feet north front by 105 feet deep, which was included in the compromise hereinafter mentioned.

Another suit vs. Horace Eldredge et al., to so recover lot 8, block 76, plat A, in Salt Lake City, being 10 rods north front by 20 rods east front. The record of this action is file No. 7262 in said court, and this lot is re-ferred to in the testimony as the "Constitution Lot," or "Constitution Building Lot."

Another suit vs. Cannon, to so re-cover a part of lots 2 and 7, in block 88 of the same plat, beginning at the southwest corner of lot 2, and running north 25 rods, east9 rods, south 12½ rods, west 4 rods, south 12½ rods, and west 5 rods to the place of beginning.

The record of this suit is file No. 7238 in said court, and the land is referred to in the testimony as the "Church Stables," or "Church "Church Stables," or Stable Lot."

I annex a sketch of these several parcels, located with reference to well known streets and places, to aid verbal descriptions.

Evidence was given of the value of these parcels of land on the 3d day of March, 1887, and on the 8th or 9th day of July, 1888, the date of the compromise of the actions. The average of the testimony shows the values as follows:

IN LOT 5, B. 75, WELLS CORNER.

1888, July 8, 105x204 feet, n. w. cor... \$48,500 1888, July 8, 120x105 feet, n. e. cor., exclusive of building...... 19,000

IN LOT 8, B 76, CONSTITUTION LOT.

IN LOTS 2 & 7, B 88, CHURCH STABLES.

1888, July 8, 5x12% and interior lot, 9x12%..... 18,400

Total July 8, 1888.....\$215,900

It is difficult to reach a satisfactory result of the testimony as to the value in 1887, for some of the wit-nesses gave the enhanced value in 1888, as percentage on the value in 1887, and in some cases the atten-tion of a witness was not called to

and there was a wide diversity of opinion on the subject of increase of values, both as a whole and as applied to separate parcels. Taking the gross aggregate for 1888, and I find it would be an increase of forty per cent. on the gross value in 1887. The increase on the "stable lot" was not. so much, and it was something more on some of the more marketable portions.

Value of all these parcels, on

March 8, 1887\$154,215 The values given are for a good, unencumbered title.

About three-fifths of the Z. C. M. I. shoe factory stands on the easterly end of the 105 feet in depth on the "Wells lot," and the value of this part of the building is fixed by stipulation at \$30,000, and this sum is not included in the values above given. The construction of the fac-tory was begun in the fall of 1887, suspended for a time under notice that the title would be contested that the title would be contested by the receiver, but work was re-sumed and the building nearly completed before July 8th, 1888. It is understood it was built and is occupied by the Zion's Co-opera-tive Mercantile Institution, and the building at the south end arches the alley and adjoins the mercan-tile house of that corporation. Other-wise the witnesses made but little wise, the witnesses made but little account of the improvements on the lands, except one building called the Savage building on the "Constitution lot," which was considered of some value.

(a) The titles, at the time of the commencement of these suits, stood as follows:

Wells Corner, Lot 5, B. 75.

Daniel H. Wells owned the whole lot prior to 1883, and he was probably the patentee under the Town-site Act. The recorded deeds, so site Act.

site Act. The recorded deeds, so far as they relate to the parts in question, are as follows: Daniel H. Wells to Joseph F. Smith. Warranty deed dated May 5, 1883. Recorded June 22, 1883; consideration, \$67,755. Describes: Commencing at northwest corner of the lot, and running south 1573/ feet, east 325 feet, north 1573/ feet, and west to beginning. (This deed seems to include the whole lot except the alley on the

whole lot except the alley on the south, and 6 feet on the east, and which is probably half of that alley, and the trust for the Church is al-

leged to have commenced here.) Joseph F.Smith to George Q.Can-non. Warranty deed, dated March 11, 1887; recorded April 18, 1887. Consideration \$25,000. Describes:

Consideration \$25,000. Describes: Commencing at northwest corner, thence east 269 feet, thence south 1051-3 feet, west 269 feet, north 105 1-\$ feet, to beginning. George Q. Cannon and wife to Francis Armstrong. Warranty deed, dated April 8, 1887; recorded August 18, 1887. Consideration, \$17,925. Conveys: Commencing 45 feet south from northwest corner. feet south from northwest corner, running south 60 1-9 feet, east 204 feet, north 105 1-9 feet, west 39 feet, south 45 feet, west 165 feet to beginning.

George Q. Cannon and wife to Zion's Savings Bank & Trust Com-



pany. Warranty deed, dated April 8, 1887; recorded May 11, 1887. Consideration, \$14,625. Conveys: clared. Commencing at northwest corner, thence east 65 feet, south 45 feet, west 165 feet, and north 45 feet to the beginning.

Francis Armstrong and wife, to Abraham H. Cannon. Warranty deed dated April 9th, 1887; recorded August 18th, 1887. Consideration, \$10,425. Describes: Commencing 105 1-9 feet south from northwest corner; thence east 204 feet, north 105 1-9 feet, west 39 feet, south 75 feet, west 165 feet, south 30 1-9 feet

to the beginning. No trust is declared or mentioned in any of the deeds.

Constitution Lot, Lot 8, Block 76.

This lot seems to have been held by trustees for the Church until 1878, when John Taylor, trustee, conveyed it to Horace Eldredge by deed, in which no trust is expressed. Five rods square in the northeast corner is excluded from considera-tion, both as to title and value, because not included in the compromise of the suit.

From 1888 to 1886 Eldredge conveyed in five parcels to five different veyed in new parcers to new university parties, 125 feet front, commencing at southeast corner and running north, by 110 feet west, to an alley, and his deeds establish an alley for occu-pants of the lot, 15 feet wide, running north and south through the lot, at a distance of 110 feet from the front, a ustance of 110 feet from the front, leaving a piece west of the alley 41 feet wide and 20 rods long. Of this piece west of the alley, Eldredge conveyed 62 feet off the south end, in two parcels, to the owners of frontage by deeds dated March 2, 1887. The north front east and west 1887. The north front east and west of the alley, and all the land west of the alley not deeded as aforesaid, was leased by Eldredge to H. B. Claw-son, November 22, 1883, for ten years from October 1, 1883, at a monthly rental of \$25. Of the 122½ feet front on Main Street by 110 feet deep not included in the aforesaid deeds, nearly, if not all of it, had been leased by Eldredge to various parties for twenty years from October 1, 1888, at a monthly rental averaging \$18 per year per front foot for the first ten years, and \$24 per year per front foot for the last ten years of the time. The lessees and their assigns had occupied under these leases, and their existence depreci-

ated the value of the lessors inter-est about \$100 per front foot. By deeds dated March 2, 1887, Eldredge conveyed to the lessees or their assigns, by seven different deeds, all his remaining interest in the lot. The deeds for 89 1-5 feet of the front on Main Street were recorded March 3, 1887, and the deeds for 32½ feet front, also the deeds for the north front and land west of the alley, were recorded later in the same month. The considerations same month. The considerations named in the deeds are not shown.

Church Stable, in Lots 2 and 7, Block 88.

The testimony shows this lot was Young, deceased and in the distri-bution came to his son Alfales Young, who, about the year 1882, chance of recovery was not over counsel of the parties.

clared. (δ) The probabilities of success in several suits relating to these parcels of land can only be stated in a general way, in a collateral in-quiry, and when no decisive facts are known.

In the two suits brought to recover the 105x204 in the Wells' corner, Messrs. Marshall & Royle were employed as special counsel for the re-ceiver, brought the suits, and may be considered the leading counsel in them, though there were consulta-tions of all the receiver's attorneys in regard to what was done. The legal title had never been in the church, The legal and no conveyance mentioned any trust. So far as known there had been no such use of the premises as would afford evidence of a trust. Counsel considered the evidence to establish the supposed trust would have to be acquired from witnesses unfriendly to the disclosure. The main grounds upon which they pro-ceeded was a belief arising from the position in the Church of the grantees under Wells, their pecuniary circumstances, and a knowledge of the general manner in which much Church property was held or supposed to be held. The suits were brought after consultations and some hesitation. Before the compromise was reached the attorneys believed they could probably re-cover these parcels, that they had a

cover these parcels, that they had a fair and something more than what would be called a "fighting" chance. In regard to the 120 feet north-east part of the lot, the receiver's attorneys did not think they could recover it. They had not brought any suit, but intended to bring one and take whatever chances there were in the case. They found no recorded deed from Joseph Smith, but the Z. C. M. I. claimed to have but the Z. C. M. I. claimed to have bought and paid for it before March, 1887, and to have taken possession and commenced their improvements in good faith. The receiver's at-torneys thought this claim of the Z. C. M. I. could be proven. One of the receiver's attorneys understood the Z. C. M. I. was holding under an unrecorded deed; the other thought it was a parol contract, but that a specific performance could be enforced, and both thought the im-provements could not in any event be recovered.

In regard to the "Constitution Lot," in block 76, the receiver's attorneys had reached the conclu-sion that the 125 feet east front, by 110 feet deep off the south end, east of the alley bed been purchased and of the alley, had been purchased and was held in good faith under the deeds referred to (the last deed hav-ing been made in 1886), and they were intending to dismiss the action against the grantees of such parts of the lot. This is the most valuable part of the lot, and the value of the 125 feet in 1886, was not less than \$62,500. The prospects of recover-ing the remain ler were considered no better than on the Wells corner, and probably should be corridored

\$72,500, and if the escheat should be subject to the prior leases, they would further reduce the value about \$12,500.

The receiver's attorney's believed they could recover the Church stable lot, in lots 2 and 7, block 88, and thought they had direct evidence that the purchase price was paid by the Church to Alfales Young, and that it had ever since been used as a stable in connection with the prop-erty and business of the Church. Prior to the 9th day of July, 1888,

a compromise of these suits, and of some other claims made by the re-ceiver, was agreed to by the parties, and on that day a petition was pre-sented to the court to obtain a ratification of the agreement. The peti-tion is in the record, and the only matter necessary to be recited here is that the receiver, through his counsel, had agreed to include the 120 by 105 feet in the northeast part of the Wells lot, by amendment, in one of the pending suits; so that the title of the defendants in the suit to these parcels of land should be quieted; and it was agreed that in place of all these parcels of land, or of the claim thereto specifically, there shoul i be paid to the receiver the sum of \$84,666, being \$42,925 in respect to 100x324 feet of the Wells in respect to 100x324 feet of the Wells lot, \$36,241 in respect to the Con-stitution building lot, and \$5,500 in respect to the Church stable lot. This was about ninety per cent of the value of all the land they hoped to recover in the Wells lot, about 41 per cent of the value of the "stable lot," and 50 or 60 per cent (accordingly as the lease-hold interests are included or ex-cluded) of the value of what they hoped to recover in the "Constitu-tion lot." The compromise was ac-cepted as a whole, the attorneys uncepted as a whole, the attorneys un-derstanding that the percentages of full values were unequal, but the gross sum accepted was 63 or 69 per cent (depending on the lease question) on the whole values. The amount accepted was the sum that was represented to have been paid for the lands on the last conveyances, and approximated the full value of all the pieces expected to be recovered, March 2, 1887. The proceedings before the court were very brief. The attorneys for all the parties, except the govern-ment, were present, and the district attorney for Utah, who was one of the attorneys for the receiver, represented the government in the main suit, so far as to see nothing prejudicial to the government should be done in the absence of its special counsel.

In making the compromise and presenting it to the court, and in the proceeding in court, the receiver and his attorneys acted in entire and his attorneys acted in entire good faith and without any intent to mislead the court, or to conceal or misrepresent any of the facts. The receiver acted mainly on the advice of his counsel, and they believed and still believe the compromise was fair and advantageous to the receiver and the government, and the means and methods of carrying it out by proceedings in court were

The compromise was ratified by the court. The government was soon after notified through is law officers of the compromise, and has made no objection, but through its said officers has expressed approval of it. I refer to the records of the court so far as named in connection herewith. I am unable to state from the testimony whether or not the court was unintentionally misled as to the value of the property which was the subject of the com-promise. The chief justice, after asking whether the compromise had been agred to and receiving an answer from one of the defendant's attorneys that the defendants had made no objection, further inquired to the effect whether the compromise was considered fair and reasonable. One of defendants' counsel answered that it was in substance turning over the property. Mr. Marshall, of the property. Mr. Marshall, of special counsel for the receiver, rose and said in substance that it was not a surrender of the property, but of the proceeds or sums the defendants represented had been paid on the last transfers. There was no statelast transfers. There was no stav-ment of the actual value made. The Chief Justice got the impression that there was comething yielded by the receiver for the compromise, but that the sum named was an approxi-mation to real value, and had he known the real value was very much more, would have awaited or

called for further investigation. As an inference of fact I think this impression of the Chief Jus-tice was derived from the strong statements of the petition (strong when compared with (too the facts shown in evidence) that it was the property of the United States, and from the information of what the defendants represented had been paid on the last sales, and not know-ing or considering there had been an appreciation of forty per cent. since those sales. One Associate Justice assented to it, because the parties and counsel had agreed to it and considered it fair, without any dis-tinct impression of relative values. The view of the other Associate Justice can only be inferred from the brevity of the consultation, the almost immediate assent, and the absence of inquiry by him. This may tend to show he regarded it es-conticulty as a consent order and set sentially as a consent order, and assented to it as such. I think the evidence shows no further report of evidence shows no further report of the compromise was made, but in all the receiver's reports, and in later proceedings, this sum was re-ported and treated as cash in the re-ceiver's hands. This sum was less than half of the value of the whole land embranced in the comparation land embraced in the compromise, on the 8th day of July, 1888, but the figures given show the relation it bore to the lands hoped to be recovered.

SECOND.

About August 25, 1888, the re-ceiver got orders from an officer of the Church, on holders of over fifty lessees of Church sheep, for the sur-render of 30,158 sheep. They were held by these lessees in flocks of from 8 to 3000 in various parts of the Territory, and some were ranging in Wy-oming. Agents of the receiver col-lected into larger flocks about half of the sheep as very poor in quality, tithing houses. At these places

this number and at the time of the lease to Pickard, the remainder were still in the hands of the lessees of the Church and in the hands of persons from whom the Church got sheep to fill the deficiency arising out of the failure of its lessees to fill the orders. To make up this defi-ciency, the Church procured from T. K. Armstrong 3,500, and got back from a former vendee of the Church some 3,000, more or less In collect some 3,000, more or less. In collect-ing, the receiver's agents in some instances got sheep of a poor quality, especially where they were held in small numbers intermingled with other sheep, as the agents had no means of determining which were Church sheep, and had to take what was offered as such, or get none, and was onered as such, or get none, and as a rule the sheep they collected were of inferior quality to the com-mon grade of sheep of the Territory. The Armstrong sheep were of fully an average quality, and some of the larger flocks received were about an every flocks received were about an average.

The whole number considered together, were somewhat below an average, and no bucks were received with the flock. The receiver got 30,000 and let 4450 to five persons as 30,000 and let 4450 to five persons as follows: 3450 at 25 cents per head; 121 at 25 cents, 341 for two pounds of wool per head; and 10 lambs per hundred, and 507 for 1½ pounds and 6 lambs. The remaining 25,550 he leased to W. L. Pickard for 20 cents per head. All the known way for per head. All the leases were for one year, and with the usual agreement to keep the flocks good in number and quality. It is claimed the leases to Pickard fail to embrace this last provision, or are at least ambiguous. It is probable the uni-versal custom would aid in construing the leases and curing any ambiguity, but if the leases are defective in this respect it is the mistake of the receiver's counsel, to whom the form was submitted. The sheep and wool industry was much de-pressed in the summer and fall of 1888. Wool during the season brought from 8 to 13 cents per pound, a reduction of at least $\frac{1}{3}$ from the price of 1887; a scarcity of ranges was anticipated and a reduction of the tariff on wool feared. Large in this respect it is the mistake of the tariff on wool feared. Large numbers of sheep were for sale at low prices and in some districts were almost unmarketable. These sheep, at the market price, were worth about \$1.50 per head. Many engaged in the sheep business had met losses, and some lessees were refusing to renew or continue leases at former rates. The knowledge that the receiver had a large number of sheep to let encouraged the idea that they might be got from him at low rates, and he was given discouraging views, and he had no practical knowledge of the business. Pickard was a business friend, and one of the receiver's bondsmen. In one of the receiver's bondsmen. In prior years, the average rental of sheep was on terms that would be equal to from 40 to 50 cents, though cash rentals were not usual. The testimony of cash rental value in 1888, omitting the very extremes, is from 20 to 45 cents per head. The greater number of witnesses say from 20 to 25 cents

while witnesses who give the higher figures saw some of the sheep and considered them a fair average as a rule. It is shown that Mr. Pickard re-let these sheep to some ten or more persons at the same average rates that were usual in prior years, and his lettings make an average of two pounds of wool per head and over eleven and nearly twelve lambs per hundred.

This testimony is valuable as a practical construction of the other testimony, and shows the price of wool and sheep was a more im-portant factor in this case than the quality of the sheep. In taking and making his leases he estimated wool in 1889 at 11 cents per pound, and his lambs at 60 cents, and thought he could make about 8 cents per head profit. In prior years this same royalty would have brought 40 to 50 cents. The testimony there-40 to 50 cents. The testimony differ-fore shows that the fair rental for 1888 was wholly a matter of business calculation, and of weighing the probabilities for prices. The same witness testifies 20 cents cash was a witness testines 20 cents cash was a fair rental for the whole. With more time and attention to the business, and by dealing with a number of persons, the receiver could have rented the sheep in parcels on terms which would probably have yielded 29 or 30 cents, and more if wool should be higher in 1889, and the value of the lambs would also follow the price of wool, or perhaps he could have obtained 25 cents per head on a cash rental.

The proof shows the letting to Pickard was in entire good faith, and in the belief that he was doing the best he could do, and he under-stood Pickard to be amply respon-sible financially. Considering the rule with a receiver is to provide for abcolute asfety so for as he can absolute safety so far as he can, rather than to make profits, that he is debarred from ordinary business risks not forced upon him, and the circumstances that surrounded him at the time, as disclosed by the tesford any evidence of bad faith or dishonest intent.

THIRD.

On motion for the appointment of a receiver, it appeared that seven-teen or more Stake Corporations had been organized in Utah prior to March 3, 1887, and that on February 28, 1887, the Church had assigned to these local corporations, personal property to the amount of about \$269,000, and the gross value of the property assigned to each Stake was set forth, but there was no inventory or disclosure to show of what the or disclosure to show of what the property consisted. In April, 1888, in proceedings in the main case, these inventories were disclosed, and it appeared they were taken shortly before February 28, 1887, for the purpose of the transfers. The the purpose of the transfers. The property consisted of hay, grain, merchandise, tithing house supplies, office furniture and fixtures, and a great variety of property in the various Stakes, including \$65,736 in cattle; \$19,869 in horses, and \$14,514 in sheep. In some Stakes the prop-erty was in more than one place.

262

tithing was continually received and dealt out, and the kind and amounts received, and the proportion between receipts and disposals, varied with the season of the year and the nature of the property, but receipts were larger in the fall and winter, and the stocks on hand decreased during the summer. In places where temple-building was in progress, these supplies were used as far as available, for such purposes, and when the property received was in excess of local demand, it was sent to market. After March 3, 1887, the tithing system was continued in the usual way, and the Church had its local corporations and a general unincorporated association. Tithing was received, intermingled with old stocks, and distributions and sales were made from the stores, perishable property was speedily disposed of, and such products as are usually sold or consumed annually were disposed of during the year. Considerable of this property was disposed of before the appointment of the receiver, but even its approximate proportion and value cannot be stated. In a concert the term in the stores of the stores is the stores of
In a general way, it appears not over a quarter in value was on hand in May of 1888, and it is stated the value of the property on hand would not, on July 9th, 1888, ex-ceed \$50,000. The general course of the business would indicate or require the disposition of perishable property, merchandise, supplies and property of annual production. The general inference from what appears in the whole testimony is that much, if not all, the cattle, sheep and horses in these inventories were on hand for supplies, or work at the various places, and not as herds, though this is not shown by any direct proof. After the receiver got the inventories, he, with one of his attorneys and an assistant, went to two or three of the Stakes and de-manded the property. Except some office furniture, not valuable, he could not identify any of the property. An agent was sent to three or four other Stakes with like results. The evidence satisfies me that efforts to reclaim the property in specie, at any time after the appointment of the receiver, would have been at-tended with much cost and doubtful results. The receiver's attorneys examined the Stake incorporation papers, and concluded the incorporations were illegal and would not be recognized as capable of holding property by the courts, and they also considered there was a cause of action against any party who convert-ed the property after March 3, 1887, but in most instances they failed to find parties liable and financially responsible. In Salt Lake County, after some doubts as to the method after some doubts as to the method of procedure, they obtained a writ of assistance in the main action, and recovered some property, and this method of procedure was sus-tained by the Supreme Court by a majority opinion. The difficulty of finding property in other Stakes pre-vented the further use of this remedy. remedy.

The receiver, by the advice of his \$269,000 and mentioned in a precounsel, compromised the claims to ceding section of this report, the rethis property for the sum of \$75,000 | ceiver's attorneys knew all the facts,

payable in cattle at the inventoried price in the transfer to the stakes. and in case the Church did not turn out sufficient cattle, the deficiency was to be paid in cash. The Church collected about 2000 head, of which 1000 or 1200 were collected near the Pipe Springs Ranch in northern Arizona, and the remainder near Oxford, Idaho, from the Star Val-ley Ranch. The receiver ascerley Ranch. The receiver ascer-tained the herd in Arizona had been culled, and that the cattle offered were worth only about \$10 per head, and he refused to re-ceive them, and the \$75,000 was paid in cash. His agent did not, so far as the testimony shows, see the cattle in Idaho. The receiver in his report showed he had the \$75,000 on hand as cash, but no special report was made showing the compromise or the sources from which the money was received. It was, however, a mat-ter of general knowledge, and there was no effort or intent to conceal the facts. The law officers of the United States were informed of the fact, made no objection, and approved the compromise. The re-ceiver in this acted with the advice of his counsel, and they believed, and now believe, it was an advan-tageous compromise. It was made in good faith by all these parties.

FOURTH.

Testimony was taken intended to show the receiver omitted to take possession of property belonging to the Church. It is shown the Church had an interest in a quarry from which the Temple granite is taken. One of the receiver's attorney's testified he had ascertained this, but did not consider it of much value, and it escaped his mind. It is shown the title to about eighty acres of land in Cache Valley stands in the name of John Taylor, trustee. The same attorney testifies he examined the records of the county, but failed to find this. It appears that in the local Stakes, and in some Stakes in more than one place, the title to tithing house lands and the improvements were held in trust for the Church prior to March, 1887, and since then by trustees for the local corporations, and that the use for Church purposes has been continuous. The receiver's attorneys believed the local corporations were illegal, that the property could not pass into the hands of purchasers in good faith, and that it could and can be recovered as Church property wherever it is worth the expense of litigation. They commenced three suits at Ogden, one or more of which they regarded as tests in such cases, and had expected to get trials earlier, but the cases are not yet tried. They expected to find like property, worth recovering, in eight or ten places named, and evidence has been given that there is like property in three or four other places not named by the attorneys, worth recovering if a fair case for recovery is found to exist. In regard to the property inventoried at \$269,000 and mentioned in a preceding section of this report, the re-

and were the receiver's advisers as to the time and method of proceeding to get what remained of it. They knew from the personal examinations in three or four counties, and from the reports of agents from other counties, that but little of the property could be found or identified in specie, and that any effort to find or identify it would be obstructed, and they believed that, in addition to the adverse claim of ownership, the practical difficulties of a litigation in each Stake would be great, and the results unimportant.

The writ of assistance in the main suit, in respect to property that was identified but held under the same adverse claim in Salt Lake County, was asked against parties to the main suit, while in the other stakes, neither the corporations nor parties supposed to have the property were parties and by the time this decision was reached the remedy was of no practical value elsewhere. The testimony shows there were cattle and some horses, which had be-longed to the church and still bore its brands, at Oxford, in Idaho, and which at some seasons run on the Star Valley range in that territory. Whether they had been transferred, or what was the state of the title is not shown, but it is shown that in 1888 some 680 head of calle were rounded up to deliver to the re-ceiver; and in place of which money was paid as mentioned in Sec. III. of this report. It likewise appears there were cattle and some horses on the Pipe Springs Ranch in Northern Arizona, and the evidence concerning them shows and fails to show about the same things as in regard to the Star Val-ley cattle, and from this range and vicinity some 1200 cattle, more or less, were collected for delivery to the receiver, and refused as before stated. It supers there were cattle stated. It appears there were cattle on the Pipe Springs range not owned by the Church. The receiver's tes-timony shows that he had some information there were some cattle on or in the vicinity of these ranges, and he knew of the herd rounded for delivery near the Pipe Springs ranch, but his testimony indicates the cattle business as considered

settled by the payment of \$75,000. As to the tithing house property in the various stakes, and also as to any property, real or personal, belonging to the Church March 3, 1887, not surrended or included in any compromise, the receiver's attorneys understood that he can recover it by suit under the reservation in the decree, and that causes of action in behalf of the receiver exist against any person who has converted any such property. The decree was entered on an agreement of the parties and their counsel in the main case, and whatever may be its effect on further suits, it was not under the control or management of the receiver or his counsel. It is impossible to summarize all the detalls, but taking all the testimony and circumstances, the extent of territory, the variety and magnitude of the Church affairs, the devices to conceal its effects, the length of time it had to prepare for the law and suits under it, the testimony shows

no intentional omissions of the receiver to take possession of property, or that he acted otherwise than in good faith.

FIFTH.

On a reference to take testimony concerning the compensation of the receiver and his counsel, testimony was taken before Examiner Sprague, and a report filed November 28, 1888, and the report and all the proceedings before said examiner are in evidence here. The receiver proposed his compensation should be agreed to by the parties, but was told by Mr. Peters that the Attorney or Solicitor General would have to be consulted on the part of the government. The receiver saw two of defendant's counsel, and after naming \$25,000 as the amount he thought he should receive, asked if the defendants would consent to the allowance of that sum. They asked time to consult clients, and after some delay, wrote a letter to the receiver, saying in substance, the defendants would not oppose the allowance. One of defendants' counsel thought the amount excessive, and did this because he considered the govern-ment would oppose it, that ment would oppose it, that the court would fix the amount and probably do so without much reference to the views of the defendants; but mainly from my own views, and he declined to formally assent. The other counsel consid-ered and advised his clients that the matter was of small importance to the defendants; that if the law to the defendants; that if the law was held unconstitutional, the gov-ernment would pay the Church its losses; if otherwise, it was a mat-ter of small importance to the Church how much was paid for fees, as in that event all the money would be lost to the Church. There was no agreement, understanding or expectation that the defendants should be favored or in anywise gain anything for not opposing the allowance. Messrs. Sheeks & Rawlins, of counsel for defendants, were not consulted and did not act in this matter. With this letter and this matter. With this letter and the letters of various business men who gave opinions, the receiver should have from \$30,000 to \$40,000.

The receiver went to Washington and saw the solicitor-general, but was informed it was not proper for a government officer to give his consent, and that the court was the proper tribunal to adjust the compensation. The receiver returned and the examination continued. John A. Groesbeck had been examined as a witness before the receiver went to Washington, and the rcceiver gave his own testimony on his return, and other witnesses followed. During that examination the United States was not represented, except in a limited way by Mr. Peters who requested time should be given for special counsel whom he had requested the Attorney-General to send, to come and represent the government, and that no report should be made or any final action taken until such special counsel could have an opportunity to be heard and take such action as he

him a question, hypothetical in its nature, but intended to be a statement, in a general way, of the ser-vices performed by the receiver, and the results of such services as a basis for the witness to estimate the value of the services. The witness had previously said he knew of the main suit, and that the receiver had handled various classes of property. The question then put takes about one and a half pages and is on pages 2 and 3 of the report of the testi-mony. The testimony of the re-ceiver is on pages 5 to 29 inclusive. Counsel appointed by the court in this proceeding, by argu-ment and requests for findings, ask that it be found from the evidence now taken, in substance: That the receiver in his testimony before Examiner Sprague, in many cases magnified his services as re-ceiver, and stated them unfairly, intending to deceive and mislead the examiner and the court; and that other witnesses called for the receiver were asked to estimate and did estimate the value of his services upon the theory that his tes-timony was true, and that by these means the examiner was influenced and induced to report and did reand induced to report and the re-port a finding that from the evi-dence the receiver should be paid \$25,000 for his services. Also that in the question put to Groesbeck, false statements were made of such services, by stating services not performed; by overstating the time devoted to the business; by overstating the number and extent of the agencies and means employed by him in his business, and, as a result, that the receiver had made an unconscionable claim and prosecuted it in bad faith. The testimony now taken and relied on to support these rexuests may not all be found together, but I assume the greater part of it is in the cross-examination of the receiver, in that portion of the examination commencing near the end of page 996, and continuing

many pages. The nature of the subject is such that to summarize the evidence on all the specifications would require an analytical comparison of the evidence on the two examinations and a consideration of the scope, nature and purpose of the examinations of the witnesses, too discursive for a report, and I refuse the requests with a statement of a few leading facts appearing in the testimony.

The question put to the witness Groesbeck was hypothetical in its nature, formulated and put by the receiver's attorney, without any evidence that the receiver suggested its language, form or scope. In its leading features it is not questioned, and seems substantially accurate according to the evidence, to wit: The amount of bond given, the duration of the services, and the amount and kinds of property received and held. The answer of the witness shows these were to him the more important things. In its more specific details it does not show any such departure from the facts proved as would justify any inference of intendesired. On the examination of Groesbeck the attorney for the receiver put to

In the testimony of the receiver before Examiner Sprague, the same leading features seem correct, and in the more minute details there is not a sufficient variance from what now appears to lead to conclusions of bad faith.

The answers show the witnesses relied more on the amount of bond, the responsibility, the amount and kinds of property recovered, and general results, than on specific de-tails. While all or nearly all had read the receiver's testimony, some had glanced it over, some knew of the progress of the business from newspapers and from other sources, and some of the witnesses had given letters, stating an acquaintance with his services and naming larger amounts than the receiver was willing to take, before the receiver testified.

In respect to most matters the two examinations are not parallel. In the first the receiver stated in detail, as far as he could, how much time he spent and how it was em-ployed. In the latter examination as to much of the property the ques-tions related to how he got each class of it and called for a statement of such acts as obtained the final results, and the witness could not have understood that he was supposed to be telling the way in which his time was employed during the receivership, or the full extent of his services during the whole time.

I have included in this report some matters which may not be within the scope of the order of reference, but which the attorneys appointed by the court deemed materlal.

As a general conclusion I find that there was no fraud, corruption, misconduct or fraudulent and unconscionable claims or charges for compensation, or unprofessional conduct on the part of the receiver or his attorneys, in respect to any of the transactions set forth or coutained in the petition.

Counsel for the receiver and his attorneys have asked no special findings.

Counsel appointed by the court have asked special findings, which I annex and return herewith. I allow the first, and find in accordance with it, though I do not see it is material. It is in these words:

"That a portion of the real estate acquired in this case, to wit, the pre-mises referred to in the petition of the school trustees herein as the tithing office and grounds, were by the said receiver rented to and are now in the possession of John R. Win-dor, William B. Preston and Rob-ert T. Burton, and that the same are being used for the purposes of a tithing office in connection with the Salt Lake Stake of the Church of Jesus Christ of Latter-day Saints.

"That at the time the said receiver leased the said premises, as aforesaid, the receiver had reason to be-lieve, and did believe, that the premises would be so used by said lessees."

I have noted the disposition of the other requests on the margin.

Respectfully submitted, ROBERT HARKNESS, Examiner.

EUROPEAN TOPICS.

The growth of modern Rome, the widening of some streets, and the making of new ones, are destroying eld land marks. The English cemetery, which lies just within the walls of Rome and near the pyra-mid of Colus Cestius, is about to be removed, and transferred to another removed, and transferred to another place near the gate of San Paolo. It is with peculiar pain that one hears that the last resting-place of Keats, of Dr. John Bell, the anatomist, of the family of Alexander von Humbolt, and of the sun-burnt re-mains of what was mortal of Parcy mains of what was mortal of Percy Bysshe Shelley, to say nothing of the thousands of other English and American citizens placed in this peaceful spot by sorrowing and lov-ing hands, is to be ruthlessly dis-turbed. A leading Roman journal makes the following announcement:

"The municipality of Rome has at length come to terms with the German embassy, which is proprietor of the Protestant cometery near Monte Testaccio, to transfer the said semetery to another place near the gate of San Paolo. The region of Monte Testaccio has become a large faubourg of Rome—indeed a little city by itself. The projection of new streets exacts this exappropria-tion. The negotiations have been long and tedious, because the burial ground in question contains the re-mains of so many celebrated persons mains of so many celebrated persons held in great reverence by the An-glo. Protestant colony." It appears that the so-called "English Burial Ground" is under the protection of the German embassy. Probably this aroset from the fact that from the days of Henry VIII. until 1870 Great Britain had no diplomatic representative at Rome. Those who visited Rome a few years ago will visited Rome a few years ago will remember what rapid strides had been made in building up the waste land near Monte Testaccio, yet little would they dream that this quiet resting place of the dead, so filled with bird songs and so brilliant and redoent with daisies and wild vlolets, was so soon to have the ruthless pick and shovel at work amid the graves and the monuments of those who have filled a place in the world, or in the hearts of loved unknown ones. No new place will ever have the same associations.

Last week occurred the death of M. Maucini, one of Italy's most brilliant statesmen. He was a patriot who mingled in the struggles of Naples against the Bourbon prince nearly forty years ago. He escaped to Turin. Since Italy became a united kingdom he has al-ways been in the front rank of her statesmen and lately held the posi-tion of minister of foreign affairs. His funeral was one of the largest His funeral was one of the largest seen in Italy for many a year, for Mancini was beloved by all parties from the king down. His wife holds one of the most popular places among the poetesses of Italy. When in exile at Turin she read Gladstone's celebrated letters to Lord Aberdeen, and her approxime really in particitic verse "A Gladstone" par une Exiles Neapolitaine, published at Turin in fense of the British ambassa-

1851, found an echo in every patriotic heart in Italy.

Is there or is there not an alliance between Russia and France? This is one of the questions that no one seems able to answer. It has been objected that a despotic Empire like Russia cannot pursue a common policy with a republic like France. But this objection is reduced to nothing when it is considered that But this objection is reduced to nothing when it is considered that foreign politics are dictated by a community of interests and not by forms of government. The steady support which the French press gives to Russian interests, and its readiness to adopt Russian views ou all questions of foreign policy, testify to the probability of some unwritten to the probability of some unwritten arrangement between France and Russia. La France says: "The young Emperor of Germany has not succeeded in bringing about the disgrace of Count Taaffe, who directs the policy of the Austrian empire in a sense disagreeable to Germany. On the contrary, it is the German obliged . The Prince Reuss. who is to return to Berlin. The success of the Russian loan, in spite of all the efforts of the German press, shows that this press is not as omnipotent as it imagines itself to be. This considerable event itself to be. This considerable event has had a contrecoup at Constanti-nople, where the Sultan, though so-licited to enter the triple alliance, has decided to throw himself on the side of Russia and France." What a change has taken place in regard to the "Eastern question." Thirty years ago it was England, France and Turkey in alliance fighting the Russian Bear. Today it is Russia, France and Turkey who are in friendly alliance, while England is friendly alliance, while England is quietly establishing her power in the former dominions of the Sultan.

Is Germany trying to pick a quar-rel with England? And if so, how far does she intend to push it? These are questions that are probably being considered just now by the Brit-ish government. It is well known that the accusation against Sir Rob-ert Morier could not be made without the consentof Prince Bismarck, and that the Chancellor seldom moves without an ulterior purpose.

An ambassador of England at one of the chief courts in Europe has been grossly insulted by the Ger-man government. England, pursuing her peace policy, pays but lit-tle attention to it. In the days of Lord Palmerston it would have been different. As matters now stand Sir Robert Morier may be left to fight it out with Herbert Bis-marck. The German Chancellor marck. The German Chancellor has drawn England a good way into the East African alliance and he may be desirous of leading her still further. The Morier incident has had one singular effect, which was not perhaps anticipated by those who created it. It has served as a peg on which the Russian news-papers hang their denunciations of German diplomacy. These journals boldly declare that the Morier inci-dent is simply a proof of the Chan-ellor's fondness for fishing in troubled waters, and for setting all his neighbors by the ears. When Russia takes up the cudgels in de-

dor at St. Petersburg, it can only mean that she wishes to be on good terms with England, and in diplomatic language to bring about a *rapprochement*. This does not seem to be exactly what Prince Bismark wanted, as one of his prin-cipal diplomatic schemes is to main-tain a permanent antagonism be-tween Russia and Great Britain. "The country in danger." Such was the cry which rang through France the past year, and an echo of it now rings through England. Thirty millions are arent arch. Too the rings through England. Thirty millions are spent each year on the British army and navy, yet her practical men say that Great Britain is not prepared for war. We have not a sufficient navy says Lord Charles Beresfori. We have not a sufficient army says Lord Wolseley. What then has become of the thirty millions a year? Large additional amounts will shortly be asked for. ('bast defense committees are asking Coast defense committees are asking for many millions more. Lord Salisbury made some ominous remarks the other day. He said, "In foreign countries ministers are not absolutely permanent; they change not un-frequently, and no one who has not the gift of prophecy can fore-see into whose hands the power over tremendous armaments may at any time be placed." This can only apply to France. No other country except England changes her ministries so frequently. It ap-pears that Lord Salisbury is antici-pating not without some unceince ating, not without some uneasiness, the success of Boulanger. He fears the success of Boulanger. He fears that there may then be trouble. Is the treaty of Paris of 1856 quite reconcilable with England's con-quest in Soudan? Is Egypt to be-come a British dependency? Is this a reason why Turkey prefers a Rus-sian to a British alliance? General Boulancer if the come to power Boulanger, if he came to power, might give a decided negative to some of their questions.

The mystery that has hitherto en-veloped Boulangerism is now slowly clearing away. To use an American term, the latest "plank" in the Bou-langist "platform" is to live in peace with the Catholic Church. They pretend to have discovered that Ro-manism is not the enemy but the friend of the republic. This new doctrine will evidently have some weight in a country where the Cath-olic Church is still a power. The latest speech of Boulanger is quite a curiosity in its way. It declares that under the new constitution (that is to be) there will be no place for The mystery that has hitherto enthat under the new constitution (that is to be) there will be no place for competition among deputies. Wheth-er Boulanger is elected to represent Paris or not is not important. He is already a Deputy, and with a formidable coalition of Extremists, Bonapartists and fantastic Republi-cens under the powerful influence of cans.under the powerful influence of the Catholic party, is endeavoring to imbue the minds of the French with the ideas of dissolution of the pres-ent government and revision of the Constitution. J. H. WARD.

EUROPE, Jan. 21, 1889.

shing in Falsehood, like poison, will gen-setting all erally be rejected when administered s. When alone; but when blended with whole-els in de-some ingredients may be swallowed ambassa-unperceived.

THE COMPENSATION.

There was considerable change in the usual order of proceedings in the Church case, at the session of the Territorial Supreme Court Feb. 12. Chief Justices Sandford and Associate Justices Boreman and Henderson were on the bench. United States Attorney Hobson, of Colorado, who is special assistant to Attorney-General Garland, in the suit of the government against the Church, for the property of the latter, was present, and as that suit was to be called up, it was understood that Mr. Hobson would express himself in the line indicated on a former occasion. This he did, and it was conceded by those present that his speech, though not very extended, was an able effort.

speech, though not very exchange, was an able effort. The ball was opened by the court calling the case of the United States vs. The late Corporation of the Church of Jesus Christ of Latterday Saints.

Mr. Williams—If the court please, last October a motion was made for this court to fix the compensation of the receiver and his attorneys; it was referred to Judge Sprague; and the the testimony was taken and the report returned. I move the court that it now proceed to fix the compensation of the receiver and his counsel, and order that they be paid. There are some objections by the government, and I also have a few considerations to present.

Judge Boreman—I understand the court was to wait for the report by Judge Harkness on the charges against the receiver.

against the receiver. Mr. Williams—The matter may be taken under advisement until that that report, and then determined.

MR. HOBSON

said in substance: Under the order of the court to take testimony, I understand there is no need in chancery practice of filing exceptions. One rule in chancery courts is to refer the matter of compensation to an examiner, whose finding is final; another course is to have the exáminer report the testimony to the court; in this case this was done. This leaves it as though the testimony was taken in open court. That is the condition here, and we have a right to make a showing without filing exceptions. I have, however, to save a point, filed exceptions, which I will read:

In the Supreme Court of the Territory of Utah:

The United States of America vs. The Late Corporation of the Church of Jesus Christ of Latter-day Saints, et al.

And now comes the United States of America, by counsel, and files the following exceptions to the report of E. T. Sprague, Special Commissioner of the above entitled court, filed in said cause on the — day of —, 1888, said report having been made under and in pursuance of an order of this court entered the 6th day of October, 1888, and the same having been concerning the compensation to be paid Frank H. Dyer, Receiver, and counsel, and concerning other matters set out in said report:

1. The said United States excepts to that portion of the report of said commissioner which recommends that an allowance be made to Frank H. Dyer, receiver, of the sum of \$25,000 for the following reasons to wit:

That said sum recommended by the commissioner is excessive and unreasonable.

That under the law governing the allowance of compensation in cases such as this, said receiver should at the present time be allowed a reasonable compensation by the year or by the month since he was appointed, the same being proportionate to the duties performed by him and the responsibilities under which he has been placed.

That any compensation which the receiver should receive at this time, and whilst this cause is pending in the Supreme Court of the United States is undetermined, should be out of the income and receipts which have accrued from the funds in the hands of the receiver during the time that he has been in office, and should in no wise be taken from the body of the fund.

That the compensation allowed to the receiver as assumed by the commissioner, is upon the basis of per cent, whereas from the nature of the services performed, and from the fact that in managing and handling said property said receiver has practically been under very little responsibility, his compensation should be estimated, not on the basis of per cent, but upon the basis of a fair salary to be paid him.

And lastly for the reason that whilst said receiver charges for his services in regard to the gathering In of the estate and fund in his hands, it appears from his accounts rendered that the real labor connected with the matter has been performed either by his attorneys or by subordinates, whose salaries and expenses have been paid out of the funds in his hands.

2 Said United States further excepts to said report and to that por-tion thereof which recommends an allowance of \$10,000 to P. L. Williams, Esq., attorney for the receiver, and \$10,000 to George S. Peters, Esq., attorney for the receiver, for the reasons alleged against the allowance to the receiver which may be applicable to this charge and for the additional reason that the services of said attorneys are not yet completed and said allowance appearing to be made in full settlement of their services already rendered and which are to be hereafter rendered. Such cannot be done under the law as laid down by the Su-preme Court of the United States and the subordinate federal courts of this country. That while the of this country. That while the said attorneys should be allowed a fair and reasonable compensation for their services, yet at the present time and in the condition in which this cause is they should only be al-lowed a reasonable sum on account to be paid out of the proceeds of the fund in the hands of the receiver.

3. The United States further excepts to said report and to that portion thereof which purports to pass

upon and approve the accounts of Frank H. Dyer, receiver, settled by him, and recommending that the same be approved by this court for the reason that whilst it was proper that the said receiver should make statements and settlements of his accounts, that the same should not be approved and passed upon at the present time, or until this case is finally disposed of, when his entire accounts should be taken up and passed upon together.

4. The United States further excepts to said report and to that portion thereof which approved of the accounts of the receiver filed as a portion of said report and recommends that the same be allowed him, this exception extending to the following items of said account to which objections are set out as follows:

[tem	5	Caleb	w.	West,	clerk,	25
"	9	"	•		((50
"	27	"			"	50
"	33	"			"	50
"	38	• • • •			"	50
"	47				"	50
"	58	"			"	50
"	67	"			"	50
"	77				"	50
"	88	"			"	50
"	99	"			"	50

for the reason that said items appear to be charges for clerk's hire, whereas said receiver has another clerk and book-keeper at a salary of \$100 a month, and in view of the nature of the duties and services of said receiver, said charges for an additional clerk were unreasonable and unnecessary. Item 3, S. J. Sudbury, - \$25.00

ruem a, B.J. Buubury,		\$ 20.00
	-	
" '' 8, W. McCurdy,	-	25.00
" 10, E. Rippetoe,	-	47.50
for the reason that said	char	ges ap-
pear to have been w		
watchmen over real	estat	e, and
whereas the same wer	e not	neces-
sary and the amount pa	aid ou	t is un-
reasonable		

10090	nai	ne.			
Item	63	F.	E.	Barker, .	\$325.36
"	71	Р.	L.	Williams,	163.75
	0 -	-	* 1	M () (100 18

"85 F. E. McGurrin, 426.15 for the reasons that said charges appear to be for services of stenographer and typewriter, and in view of the fact that said receiver had a regular clerk and bookkeeper, the same was unreasonable and unnecessary, and for the further reason that the amount charged for stenographer's fees is unreasonable.

Mr. Hobson—I desire to say that I have no confidence whatever in the charges against the receiver and his attorneys. From a knowledge of the facts upon which the charges are based, I am satisfied, and I think the court will be, that the receiver and his attorneys have in all things acted properly. I say, for the benefit of the public, that Mr. Peters' action was approved by the Attorney-General, and I concurred with him in that approval. If there is any blame it should be laid to the Attorney-General and to me. I desire to say that I think such charges as have been made in regard to this should not be taken into consideration in determining the compensation of Messrs. Peters and Williams.

My view, and the decided view of my official superior, the Attorney-General of the United States, is that the question of compensation should be postponed till the Supreme Court of the United States passes on the question of the constitutionality of this law, and the validity of this proceeding, which is now before them. If they should say the pro-ceeding is unconstitutional and void ceeding is unconstitutional and void, and that this court and the government had exceeded its powers, every dollar in the hands of the receiver would have to go back to the Church without compensation to receiver, his counsel, or anyone else, from that his counsel, or anyone else, from that fund. I refer to the authorities on this matter. They say that regard should be had by the court for the idea whether the fund might go back to the party from whom it was taken, on the ground of the illegality of the proceedings. It would be un-just if it were otherwise. If the higher court should decide that the receiver had been illegally appoint-ed, costs would be taxed 'against the ed, costs would be taxed 'against the unsuccessful party.

My proposition is, that if the Supreme Court of the United States should decide that this whole pro-ceeding is null and void, this court would not have the right to pay one dollar to the receiver or his attorneys from this fund. No one is more anxious to break up this corporation than I, insomuch as its tenets are contrary to law. But we must conduct ourselves within the law. Therefore this matter should not be disposed of till the court of last resort shall determine the validity of the law that gov-erns this case. Until this is done, under no circumstances should the receiver or the court be allowed to diminish this fund, but the re-ceiver should meet his current expenses from the receipts of the fund. The real estate does not belong to the government, but be-longs as much to the Church and its successors in interest as it ever did, and your honors have no right to pay it to the receiver or to any one else.

There is also a large amount of personal property, which was es-cheated. The question of the validity of this escheat is now in the higher of this escheat is now in the higher court. Suppose that court says the law and the appointment of the re-ceiver are legal, but the decree of this court escheating was void, what would be the effect if that property is distributed? Your honors will see that if the method is the set of that if the escheat is illegal, no offi-cer of this court has a right to touch Therefore this court cannot disit. tribute it.

The next point is the compensation of the receiver. In case of a receivership, the receiver is unler no circumstances paid tull compen-sation till the fund is finally distributed under the order of the court. The court will allow reasonable ex-penses and reasonable compensation by the month, but in no instance has full compensation been allowed till the case has been finally disposed of. Here is a receiver with a mil-

doubt that the decision will be in his favor. But suppose he does in the future violate his oath of office, should he al-ready have his compensation, which such an act would cut him out of? To pay the full amount at this stage is unheard of in law. 'The \$25,000 is reported and recommended as full compensation; not compensation for the current year, but full compensa-tion. Such an allowance would be in violation of all law and precedent. In matters of this kind courts never depart from the practice of paying only reasonable conpensation pend-ing the settlement of the case.

It may be urged that \$25,000 is not full compensation. If it is not, I say it is excessive and exhorbitant for one year-more than is paid receivers for railroads, and other corporations where the amount involved reaches where the amount involved reaches into the millions. I find that all of the experts testify that the receiver should be paid a per cent. Mr. Wil-liams put to them a hypothetical question, and they all name 5 per cent. on the basis of collection of debts. Courts of equity do not per-mit an executor of a will involving a million dollars to charge a per a million dollars to charge a per cent, but he is paid a salary. The court will not allow this immense per cent. The compensation of a per cent. The compensation of a receiver should not be estimated on a basis of per cent. The uniform practice is the payment of a fair salary as compensation. Re-ceivers are not paid a per cent. ex-cept where such a figure has been equitable; even then it has only been where the circumstances made it instifiable in the perticular case justifiable in the particular case. The compensation should be based on his business capacity, diligence, responsibility and time devoted to the labors of the receivership. I de-sire to submit a brief on this point in the future. The court will not consider the declarations of men who come and say they would not do the work for less than so much, but will itself determine what is a reasonable compensation.

In his argument Mr. Hobson re-ferred to a considerable number of. rerred to a considerable number of. cases in support of the various prop-ositions laid down by him. In one case the receivers who had actually handled \$60,000,000, of a fund of \$100,000,000, they were paid for three years' service less per year than is claimed here, re-ceiving for their time \$70,000. He further said that until the court. further said that until the court knows the final disposition of this fund it cannot pass upon the com-pensation of the receiver and his Then it should be based attorneys. on the business capacity, responsi-bility, and nature of the services performed. In this case a large bond was required. On his bond, if he was dishonest, he was responsi-ble. But the court will not con-sider that an element of responsibil-

The other element of responsibility is the control of the fund, which in this case is not great. The real estate is rented to the defor dates the development of the state is refield to the development of the development o

the receiver would not be held re-The fact that he used sponsible. ordinary care would exonerate him. His responsibility therefore has been and is comparatively light.

No unusual business capacity has been or is required of him. The recovery of the property depended on the learning and ability of his coun-sel, where the property was not al-ready in the hands of the court. In this case it was stipulated that all this property belonged to the cor-poration. The corporation was de-clared dissolved, and the property placed in the hands of the receiver. placed in the hands of the receiver. All he had to do was to go himself or send his deputies, and take control of the property. This he did without any trouble. There was no requirement of extraordinary business capacity or responsibility in this. At the outset it was stipulated that \$268,000 of property had been distributed to outset it was stipulated that \$268,000 of property had been distributed to the Stakes. It is true he sought for this property. But he did not have to do it long, for by a stipulation made. it was agreed that a large amount was beyond recovery, and \$75,000 in cash was paid in full set-tlement of that claim. That money was placed in the bank. I approved of that settlement then and I ap-prove of it now. The receiver and his attorneys are entitled to credit, but there was no extra-ordinary labor; it was mainly due to the sagacity and ability of his attorneys, whom it is recom-mended to pay a salary of \$10,000 each. each.

In the recovery of other property, there was no extraordinary effort put forth or unusual ability shown. It came out that certain stocks existed, and a demand was made, and after some little discussion acceded to

In pursuing cattle and sheep, the receiver has perhaps performed more arduous duties than in any other way. In this regard he discovered from the books that they had the stock. The receiver did no personal work in discovering them. work in discovering them. A stipu-lation was made that they existed, and his chief labor was in gathering up the sheep.

up the sheep. As to the real estate, about which so much has been said, the attorneys did the work. The receiver has only received the moneys, put them in the bank, and drew the interest. All of the acquisitions were the result of the compromise and the concessions by the defendants. Therefore the responsibility was below the ordinary average where such an amount is involved. A man of much smaller business capacity could have done the work equally as well. No great amount of la-bor or ability was necessary; and all the shrewdness and sagacity exhibited was on the part of his attorneys. I ask that his compensation be postponed till the case is decided, and that he be allowed a reasonable current compensation. In cases where the duties of the receiver are not arduous, \$8,000 or \$10,000 per annum is always considered suffi-cient. I will not, however, say what the amount should be in this case.

The receiver's accounts are here

presented to be passed on. It is the universal rule to wait till the whole account comes in, and this account should be deferred till that time.

As to the compensation of Caleb W. West, Jr., as clerk, while the receiver at the same time had a competent book-keeper, we object to that, and your honors can judge of it by inspection. We also object to the payment of watchmen over real estate, for which there was no necessity. The item of stenographers' reports we also object to in part; we object to allowances for personal services to the receiver, but not for services in the main case.

The sum of \$10,000 each is reported as for attorneys' fees. My argument on the receivership will apply to this. Mr. Peters has, however, withdrawn from the service of the receiver. in which he was for one year. I think he should be allowed a sum in full payment for his services, as your honors may decide.

As to Mr. Williams' compensation, I think the sum of \$10,000 at present is too large. I am willing that he should be paid a reasonable amount, and when the case is decided his full compensation may be passed on. His services have been important, but they are to a great extent unfinished. If it should turn out that the receiver's counsel as well as government counsel have been wrong, that should be taken into consideration. If you decide that any disbursement should be made, he should receive but a fair sum on account. The sum of \$10,-000, however, I think, is entirely too large. The attorneys for the D. & R. G. W. received but \$5000 to \$6000 per year. In Colorado, for their entire services in the receivership of the D. & R. G. \$75,000 was the full amount paid.

This matter, personally, is to me a disagreeable one. I dialike to object to the allowances asked, but it is a duty which I owe to the parties in this case, and notwithstanding my personal friendship, I must assume this position. I have now discharged my duty, and the responsibility must rest with your honors to distribute these large sums. I have no doubt you will do what you think right in the matter.

Judge Boreman inquired whether Mr. Hobson would like to be heard on the report of Judge Harkness.

Mr. Hobson replied that he would not be able to come to Salt Lake again till March. He did not think it necessary for him to be present, as the matter was in the hands of attorneys appointed by the court. Mr. Williams said he desired to call attention to the examination be-

Mr. Withams said he desired to great call attention to the examination before Judge Sprague, to take testimony touching the services of the receiver and his attorneys, with a view to fixing his compensation. The examiner had made his report and recommendations are not final, but are for the enlightenment of the court. It has been said by faultfinders that that was an *ex parte* examination, but the history of the case will show that such was not the fact. The testimony was generally based on the services actually

performed by the receiver, the difficulties of the case, and the circumstances under which the property was recovered. Except in one instance, hypothetical questions were not put to witnesses. Those who testified were among the foremost business men in the Territory. The court is not bound by the testimony, but it was taken for the enlightenment of the court. As to the compensation of counsel for the receiver, the testimony of four leading attorneys was taken— Mesers. McBride, Bennett, Kirkpatrick and Brown. At the exam-ination, Mr. Dyer said he believed \$25,000 an appropriate sum, and the defendant's attorneys did not resist this claim. There was some the-atrical display on the part of coun-sel for the defendants, and they withdrew from the examination. To this is due the assertion of the *ex parte* character of those proceedings. Other counsel for the defendants took part in the examination and cross-examined witnesses.

Recess was taken till 1:45 p.m.

In the afternoon Judge Powers said he wanted to reply to Mr. Hobson, but the court had not time. It was finally agreed that Mr. Hobson's argument should be presented in the form of a brief, and Judge Powers was to present his views in similar shape.

The court adjourned till Monday, Feb. 18, at 10 a.m.

RULES FOR BARBERS.

ONE of the interesting things which the German papers have been writing about lately is the establishment of a code of barbers' ethics. appears that some time ago a call was issued for a congress of barbers to assemble at Berlin. Four hun-dred of them responded, and there was a great and interesting meeting, which lasted three days. When they adjourned they had formulated a code of trade ethics, which is well worth the attention of their American brethren. Here are some of the new regulations. In future the operation of shaving must invariably begin on the left cheek, and the old style over there of applying the lather to the face with the hand must be stopped and brushes used for that purpose. No barber will be permitted to remain a member of the association who persists in holding a customer by the nose while shaving him. To their everlasting credit be it recorded that a majority of the con-gress decided that, in so far as talkgress decided that, in so far as talk-ing to customers was concerned, a great reform was necessary; there-fore they decreed that barbers' should confine themselves to the careful shaving or hair-cutting of their patrons, and not allow their tongues to ramble during the oper-ation over the domain of politics, commerce, philosophy, literature, and the arts. Still, the congress has left a loophole for escape since on and the arts. Still, the congress has left a loophole for escape, since, on motion of a Hamburg barber, it was resolved that an observation on the weather, by way of greeting or farewell, would not imperil an activity standing in the associaartist's standing in the associa-

THE DYER EXAMINATION.

Marshal Dyei was not present at the examination Feb.11, having gone to the election at Ogden. Mr. Peters was also absent.

R. N. Baskin appeared, and stated that he desired to ask Mr. Williams a question, but on a whispered consultation with Judge Powers the inquiry was not made.

A. S. KENDALL,

of Salt Lake City, testified—I resided in Nephi prior to 1876; am in the book and stationery business, and also a sheep owner; the outlook in the sheep business last fall was anything but bright; I purchased average sheep last August at \$1.25 and \$1.50 per head; saw some of the sheep turned over to the receiver at Centreville; I looked at them with a view to leasing; they were below the average; I considered the proposition for lessing them for one year; think the sheep might be worth \$1.50 per head, and I would have paid a rental of 18 cents; I made that proposition to the receiver; he thought he could do better, so I did not lease them; I think 18 cents would be a fair cash rental for one year for 25000 of such sheep, scattered in 30 or 40 different places in the Territory, to a responsible man.

To Judge Marshall—If he was not a responsible man it would make a difference even though he ware honest; in that event he would pay if he made it, and if he did not he could not pay; I have 1700 sheep out on shares; I get two pounds of wool and twelve lambs, and the old stock kept good; know the situation of the tithing yard at Nephi: it is worth about \$1500 or \$2000.

\$1500 or \$2000. To Mr. Williams—I do not know who holds the title to the tithing yard.

M. K. PARSONS

was recalled and testified—On October 1, 1888. a fair equivalent in cash for two poun is of wool and ten lambs on the hundred would be 40 to 45 cents per head; the increase comes out of the average of the herd.

P. L. WILLIAMS

was recalled, and to Mr. Baskin said —The receiver was appointed in November, 1887, and employed me as his attorney almost immediately after; I think he spoke to me before he executed his bond; he employed Mr. Peters afterward; how long I do not now remember; I don't know how his employment came about, but it was shortly afterward.

Judge Powers stated that he wished it made a matter of record that the attorneys appearing for the other side were, in addition to Judge Marshall and Mr. Critchelow for the Court, Messrs J. M. Zane, F. Stevens, R. N. Baskin, and C. O. Whittemore.

Mr. Zane said he did not appear in the case. Mr. Baskin stated that he merely appeared by courtesy of counsel.

MR. WILLIAMS

continued his testimony. The chief duty of the receiver was to take into his possession the Church property;

I knew of a stipulation of the transfer of personal property to the Stakes; the transfers of real estate we found by research; as to the \$268,000 worth of personal property, which had belonged to the Church, we believed it had been deeded away to evade the law; the first records of title to real property that were extitle to real property that were ex-amined were those relative to property in Salt Lake County; that took some time; we labored quietly be-cause I did not want the county recause 1 did not want the county re-corder to know my purpose; our an-tagonists, I thought, were endeavor-ing to defeat us; we had a proceeding by writ of assistance in the original case; it was against Bishop Preston, Col. Winder, Gen. Burton and other defendants; we took that proceeding to determine the title to proceeding to determine the title to certain personal property about the tithing office, the surrender of which was refused; the petition for the writ of assistance was made by the receiver; we took no steps to make the Stake Associations parties to the main suit; it did not occur to me; I heard the feasibility of such a proceeding was suggested a few months ago; we might have got an injunction restraining them from dispostion restraining them from dispos-ing of the property they had re-ceived; that view of the case did not occur to me; it appeared at the outset that litigation would have to be resorted to for all the property; we took steps to investigate where the property in the different Stakes was to be found; there were a num-ber of persons sent out for this pur-pose; Mr. J. H. Wolcott was out for some months before the compromise was entered into: he took charge of was entered into; he took charge of the Church farm later in the summer; before then he had been to the southern part of the Territory; he reported from time to time; I think the first trip to Emery and San the first trip to Emery and San Juan counties was in April, 1888; he was also in Summit, Wasatch, Morgan, Sanpete, Sevier, Utah and other counties in pursuit of property; he gathered some testimony, but generally met with obstacles in all directions; I don't know whether any one cleaves sent from this city. any one else was sent from this city, but there were others in various localities from whom the receiver obtained information; we obtained no information, prior to the compro-mise, that justified the bringing of suits; there was a suggestion to test the title to a ward meeting-house in Salt Lake City, or it more hold by the word experies as it was held by the ward associaas it was near by the ward associa-tion; that was a matter belonging to the main suit; it was our duty to take all Church property; the law only escheats real property; we took property that was exempt; we ex-acted but a nominal rent for the Terrale Block because it was notor Temple Block, because it was notor-iously used for public worship; we did not find property in Cache and other counties that had been deeded by the Church to other parties; there was property that we believed was held for the Church; there was no property situated like the Church property in Salt Lake County; the title was all in private parties, and had not been in the Church or by trustee, but I think the property was actually held for the Church; the representatives of the Church would not mislead us when not under oath,

but they simply would not tell, so we took proceedings to compel witnesses to talk; we did not summon witnesses from different localities, but had that in contemplation; we did not get that far in the case, that was all.

Mr. Baskin - Why didn't Mr. Peters summon those witnesses, and show his whole hand?

Mr. Williams-You had better ask him; 1 don't know. I think he hasn't had time up to the present. Mr. Baskin—You knew it was im-

portant.

Mr. Williams—Certainly I did, and we worked as hard as we could under the circumstances; we con-templated calling witnesses from all the counties where there was Church property.

Mr. Baskin-How could Mr. Peters try the case without knowing all these facts?

Mr. Williams—He had in contem-plation the calling of witnesses for that; the defendants made a substantial surrender, such as would war-rant a final decree for the purposes of appeal; those in the government above Mr. Peters were satisfied as to this; the decree reserved for further action the properties still un-discovered; you are asking law questions, and I will give you a law lesson. [Mr. Williams then pro-ceeded to explain the various legal unages of the case as it stood on the phases of the case as it stood on the phases of the case as it stood on the final decree.] Mr. Peters was not diverted from his purpose by the compromise; the question 1 will answer in my way if you will not interrupt me; the surrender of the property suspended the prosecution; Mr. Peters got the result of the litigation he was pursuing. Judge Powers objected to Mr. Baskin's interrupting the witness, and protested that he should pro-ceed in a gentlemanly, professional and courteous manner.

and courteous manner.

Mr. Baskin said he had not in-Mr. Baskin said he had hot hi-tended to do otherwise. He got a little warm, however, and when Judge Powers said he would object to his appearing at all, Mr. Baskin exclaimed "You can do that just as soon as you like."

At this point Judge J. R. Mc-Bride, having arrived from Wash-ington, came in and took a seat beside Judge Powers.

Mr. Williams continued his testi-Mr. Williams continued his testi-mony—I considered it the receiver's duty to secure all the property of the Church that he could find; in the inquiry concerning my com-pensation I said we had prepared to bring suits in several cases when it was stopped by the com-promise; among these proposed suits was one for a part of the Wells property, several in regard to the Church farm, and several in re-gard to personal property; all of the property we expected to sue for was not delivered, but most of it in value was; we contemplate it in value was; we contemplate suits for property in Logan and elsewhere; we purpose going ahead when we have proper opportunity; we had a schedule of the personal property before the surrender on the compromise; it is much easier to say "why didn't you do this?" than to

suits without knowing something or what we wanted; the property was in the hands of those who would not tell us anything about it to save our souls from pur gatory, and you know it; we did not know whom to sue, nor what for; to have proceeded as you have suggested would have been to enable them to effectually conceal the property so we could not get any of it; we had the inventory just before the compromise was settled; I first learned of the proposal to compro-mise in May, 1888, from the governmise in May, 1888, from the govern-ment attorney; I was familiar with the negotiations in certain portions; Messrs. LeGrand Young and F. S. Richards did the work for the Church, with Mr. Peters; there was continual contention between us; continual contention between us; Mr. Peters was rather aggres-sive; the defendants were frank in their admissions of owning certain property; they proposed to surrender specific property and we wanted it all; they claimed that they did not own the outside prop-erties you have referred to, and it would have to be settled by litiga-tion: Mr. Peters insisted on getting tion; Mr. Peters insisted on getting all of the Church property; the prop-erty surrendered was accepted, but not as all the property.

Judge Powers objected to inter-

Judge Powers objected to inter-rupting the witness. Judge Harkness said Mr. Baskin was a little too rapid in asking a question before the witness got through with his answer. Mr. Williams, continuing— The defendants claimed that they sur-rendered all of their property; it was not to end the original suit, and that is not the effect of the original decree: whether there were to be decree; whether there were to be supplemental decrees escheating supplemental decrees escheating property of a personal nature was not discussed; there was some trouble in getting the property; there were no "high Church offi-cials" present at any of the negoti-ations; Col. Winder and the attorneys were the principal parties to the arrangements; I was present when the final decree was entered; the compromise was made between the Church and the government, not the receiver; the receiver was subject to the agreement; the receiver made no compromise; he took all the property he could get, and proposes to pursue the rest as he can; there was an agreement to take \$75,000 for the property which was left of that which had been inventoried at \$268,000 more than a year before, I think the \$75,000 was a much larger think the \$3,000 was a much larger result than we could have got by litigation; we could not have got the property otherwise, and I think the receiver had the duty to do the best thing under the circumstances, without consulting the court; it was his duty to take the most he could get; it would have been a fruitless search on the evidence we had, and we had used due diligence had, and we had used due diligence to get what there was; the findings of fact informed the court of the compromise; Mr. Hobson had to do with that; and I do not remember precisely what occurred; it is not exactly a compromise; the facts were laid before the court; I would refer you to the government course "why didn't you do this?" than to do it; we could not commence for more explicit information; it was



stated in the decree that other prop-

erty could not be followed. Judge Powers objected to interro-gating the witness on this point, as the decree showed for itself what it contained.

Mr. Baskin-Why was it a clause was not inserted, providing that other property could be followed?

Judge Powers- I object to that; the compromise is with the Church and the government, not the re-

ceiver. Mr. Baskin—If the compromise was not final for all the property the decree should have so provided.

Judge Powers—That is for the main case. This is an investigation of charges against the receiver and his attorneys.

Mr. Baskin—Is not this an inquiry into the compensation of the attorneys?

Mr. Williams-No lawyer would call our charges unconscionable. You would swear they are reasonable.

Judge Powers said the compromise and decree must pertain to the government counsel.

Judge Harkness ruled that the question was between the parties to the main case, but the witness could state, if he knew.

Williams-The decree con-Mr. tains the provision which you ask about, and say why was it left out; the decree carries out the idea that we could pursue other property; that was the understanding; the com-promise was all one transaction, and was reported to the court; the com-promise was just so much property offered, which we could not get otherwise; the receiver was authorized to take the value of property where he could not get the articles; the whole matter was reported to the court long before the final decree.

Recess was taken till 2:30 p.m., or as soon thereafter as the Supreme Court, which met at 2 p.m., should adjourn.

In the afternoon Mr. Williams again took the witness stand, and his examination was proceeded with. He testified—While I was in Cache Valley I did not find a tract of eighty acres of land, deeded by Arta D. Young to John Taylor, as Trus-D. Young to John Taylor, as Trus-tee-in-Trust; if you know anything of that kind we would like to know it; (taking the deed) I did not strike that deed. [The deed was intro-duced in evidence. It was given in 1879, by Arta D. Young, conveying 80 42-160 acres near Logan to John Taylor, Trustee-in-Trust of the Church]. Mr. Williams said—We got the schedule of personal property in April, 1888; brought ten suits in the district courts by the receiver; some of these are still pend-ing; some have gone by consent against the government, by the compromise; we got considera-tion in seven suits; three are still pending, because the Church protested they did not own the property involved; the real property cannot be escheated as property cannot be escheated as there is no provision in law for that; the main case is still pending in this case; if we were to discover property we would not sue the Church, as the corporation is defunct, but would sue the possessor.

Mr. Baskin-But the Church could not be prosecuted. Mr. Williams—I refer you to the

attorney general of the United States.

Mr. Baskin-What is your understanding? Mr. Williams-No matter what

my understanding is. It is not my business, but that of counsel for the main parties.

Mr. Baskin-What about the 30,-

000 sheep? Mr. Williams—The books showed 30,158 sheep; we did not have proof enough to collect 158, so we took 30,000 as clear gain. Judge Powers—I object to this; it

has all been gone into before.

Judge Harkness said it had been shown that 30,000 was 5,600 more than the Church had.

Mr. Baskin-You relied on their statement?

Mr. Williams-Yes, sir; but we reserved the right to pursue more if we could find them. As to the \$75,000, the defendants insisted that there was only \$40,000 left; the gov-ernment wanted \$100,000 and \$75,-000 was finally settled on; the defendants made no specific statement of property except 1400 head of cattle, some horses, etc.; they proposed to turn over all of the property remaining, and make the balance in cash; we were to receive the cattle as inventoried, but we found that they were not worth as much as they were inventoried; some of the best were sold, and we refused to take the rest at the figures asked, so we took the cash; our agents saw the cattle and refused to take them; the \$75,000 was fixed by compromise.

ALEX. TOPONCE.

testified - I have lived here twenty-nine years, and am ac-quainted with the sheep business, having been dealing in wool and sheep for six years or more past; I I was employed to gather Church sheep by the receiver; we gathered between 12,000 and 14,000 head; the sheep ware of an inferior culture sheep were of an inferior quality, generally; a couple of herds were of medium quality only; the balance were of an inferior grade, worth from \$1.35 to \$1.40; they were prin-cipally old ewes and young lambs; there was not one buck in the 14,000; the rental value was little; I offered 15 cents per head for them, and thought that was enough; to take such a herd, one would need to spend at least \$10,000 for an outfit; it would cost no more to prepare an outfit for three years than for one year; the sheep and wool market depressed in the fall of 1888; was I think 15 cents per head was a fair rental value; I believe that is all a man could afford to pay.

To Mr. Critchelow-I turned over one herd to Pickard in October; never saw the Armstrong sheep and do not know what quality they were; we had no means of identify-ing the Church sheep; we had or lers on each party for so many, and each man rounded up his sheep, tied up the number, and said, "These are the Church sheep."

Mr. Critchelow - Then thought they were imposing upon you?

Mr. Toponce-No. I expected that when we first went out, and told Dyer so; when the sheep were counted out for us, we could either take them or leave them alone; I did refuse to take some that were singled out and got better.

Mr. Critchelow-Do you mean to say that a man could afford to pay

say that a man could afford to pay no more than 15 cents a head? Mr. Toponce—Well, he might if he wanted sheep worse than I do; that's all; Pickard is not going to make as much out of them as you think he is; I do not know of any reason why they should not have been sublet from Dyer as from Pick-ard ard.

Judge Powers-Pickard had to give bonds, did he not?

Mr. Toponce-Yes, I would have leased them before Pickard did, but I would not give the bonds that the receiver required.

Judge Powers at this time asked how much longer time the counsel on the other side would require, what witnesses they expected to they would testify. Judge Marshall replied that they

had Messrs. Pickard and Richards.

Mr Baskin—I strongly desire to examine Mr. Richards. I deem him a most important witness in this case.

Judge Powers—I understand you want to examine Mr. Peters further. He is here.

It being understood that Peters' examination would probably be quite lengthy, it went over until next day.

J. H. CHRISTIANSEN

testified-I live at Gunnison, Sanpete County; am a sheep raiser; the sheep turned in for tithing were usually scrubby, gummy and inferior; a lease for three years was much more valuable in prohave sold such sheep as I have seen turned out for tithing at 75 cents per head; I would not have them on lease for nothing; I think 25 cents per head for such sheep as are raised in the southern part as are raised in the southern part of the Territory would be a fair rental; I am now leasing sheep at one pound and a half per head and fifteen lambs per hundred; I agreed to keep the old stock good; leases vary from one pound to one and a half pounds of wool and from ten to eighteen lambs; I knew of 3000 sheep being leased to Barton & Lowrie for one year at the rate of 25 cents per head cash. Judge Marshall—What is the habit of the Mormon sheepmen in refer-

of the Mormon sheepmen in refer-ence to tithing? Do they turn over their poorest sheep?

Mr. Christiansen—Yes. Judge Marshall—They do? Mr. Christiansen (with emphasis)

Yes, sir! Judge Marshall-That's all.

CHARLES DANZIE

testified - Am acquainted with up the church sheep, so called I are have seen about 4000 of them at Chalk Creek; they were a you very poor lot of sheep, and I

'lowed they would shear about four pounds per head; I should say they were worth from \$1.25 to \$1.35; I have known better sheep sold for \$1 per head; this was last fall; sheep are usually moved to the winter ranges in October; a fair rental value for such sheep as I saw would be 20 cents, the lessee to make the old stock good; it costs as much to outfit for one year as for three.

To Judge Marshall-I have some sheep leased, for which I get two pounds of wool and fifteen lambs; I wouldn't lease at all to a man who wouldn't lease at all to a man who was not responsible; I have ninety-nine tithing sheep in my herd that I have turned in for tithing, but still retain possession; Toponce had an order for them, but I was so far away he could not get at them, and they turned in some others instead; I pay two pounds of wool per head, and ten lambs per hundred.

W. G. YOUNG

testified-I was employed by a stock company to inspect some Church sheep on the east range; I reported to the stock company and advised that they pay not over \$1.50 per head; I would not have paid over 15 cents or 20 cents per head for such cents or 20 cents per head for such sheep as I saw; it cost \$3 to take care of a herd of sheep now, when three years ago it cost \$1; the market was depressed in 1888; last year it was about all one could do to pay their rent and save themselves—many even failed to do that.

WILLIAM HARKER

testified — I reside at Taylorville; I was the first white male child born in this Territory; I had charge of some of the Church sheep that were turned over to the receiver at Hilliard, Wyoming; as a rule, the people do not turn in their rule, the people do not turn in their best sheep for tithing; I should think that 20 cents per head for one year would be a fair price; I leased from the Church for two pounds of wool and fifteen lambs per hundred, and found that I was lacking when I came to make the number good; Pickard offered me some of the sheen. last fall, at my own price. sheep, last fall, at my own price, but I would not take them and be responsible.

JOSEPH HARKER

testified-A fair rental value of sheep of the same grade as those mentioned would be from 15 cents to 20 cents per head; I have lost 1,200 sheep out of 2,000 within the year.

DANIEL SIMPER

testified-Under the circumstances named I would not lease the sheep at any price.

J. H. WOOLCOTT

was subpoenaed by the prosecution. was subprenaed by the prosecution, but not put upon the stand; was em-ployed by the receiver to collect some of the Church sheep; they were of an inferior quality, consisting mostly of widows, orphans and cripples; I don't think they were worth \$1.25 per head; I collected sheep in Morgan, Summit and other counties; I reported to the receiver, who told me to gather the sheep as rapidly as a thorough search would admit of, 20 cents per head would be a fair rental value for such sheep as I gathered.

To Judge Marshall-I first started to search for Church property, as special agent for the receiver, on March 11th; I started out to search for sheep on the 11th of September; I did not search for sheep except when I had an order; I took whatever they gave me and alleged to be Church sheep; I did not get an average of sheep; they were marked, but the marks varied considerably: my knowledge of the value of the Church sheep is based upon a com-parison with those I saw elsewhere; I also went to Tooele and San Juan counties.

The inventory of the sheep, as furnished by the Church, showing the amount of sheep and who held them, was then offered in evidence and admitted. It showed orders for 30,158.

ALFRED THOMPSON.

testified-I was employed by the retestined—I was employed by the re-ceiver to gather in some sheep and cattle in the southern part of the Territory; I should say they would be worth about \$1.25 a head; the cattle were to be turned in at \$18 per head, and I refused to give over \$10 new head; for thet means we did not per head; for that reason we did not receive them. To Judge Marshall—The 2-year-

olds and 8-year-olds had been taken out.

B. A. BOWMAN

testified—Am somewhat familiar with the sheep industry; I went out to collect sheep for the receiver; I got 5759; I think 20 cents per head was ample rental.

Adjourned until 10 a.m., Feb. 12. That morning, however, the ex-

amination was not proceeded with. Owing to the failure to get a quorum together Feb. 11 there was no ses-sion of the Supreme Court, so it was decided to hold one next morn-The presence of the attorneys ing. for the receiver was required there, so the investigation proceedings were deferred, the Supreme Court taking up the whole of the time of the forenoon.

In the afternoon the proceedings were resumed by the calling of

JAMES T. LITTLE

as a witness. He testified-I am as a witness. He testified—I am well acquainted with the prices of real estate in Salt Lake, and have been for some years; know the "Old Constitution Building" property; its value was 40 to 50 per cent high-er in July, 1888, than it was a year before; I would say that in 1887 it was worth \$255 per foot front on before; I would say that in 1887 it was worth \$375 per foot front, on Main Street; the lease that was on it would have a depressing effect; I would not give more than \$250 per foot for it under those circumstances; for the Wells corner I would say, in 1887, it was worth \$200 per foot, facing Main Street, and \$120 facing north; in 1888 it was 40 per cent higher; for the piece where the Church stables are, the value in 1887 was about \$9,500, and in July, 1888, 30 perfect more; the increase on real property generally in the town varied from 25 to several hundred per cent. This was several hundred per cent. This was caused by the "boom."

JUDGE ELIAS A. SMITH,

know of many real estate transactions; the Home Insurance Com-pany bought part of the "Constipany bought part of the "Consti-tution property in 1887; the price paid was \$250 per front foot on East Temple Street; the land was sub-ject to a lease for fifteen years; I think a fair price was paid for the property; without the lease I think the property mould have here. property; without the lease I think the property would have been worth, in 1887, \$350 per foot, and \$450 per foot in 1888; we found the property increased in the spring of 1888 from 30 to 300 per cent, according to locality; the Wells property on East Temple Street was worth about \$225 per foot, and \$75 to \$100 on Bouth Temple Street; the increase there was 30 to 40 per cent in 1888; the Church stables piece was worth about \$9000; in 1888 it had increased 25 to 30 per cent. cent.

GEORGE M. CANNON

testified-I am recorder of deeds for Salt Lake County. The Old Con-stitution lot was worth in March. 1887, as follows: Per front foot on Main Street, an average of about 5325, with an increase of about 50 per cent in one year; in March, 1887, the north frontage was worth about \$200, with the same increase up to July, 1888. The lease, running fifteen years, would not be much of an incumbrance, and but little of an advantage. The Wells much of an incumbrance, and but little of an advantage. The Wells corner on Main Street was worth from \$225 to \$250 per foot in 1887, and about 50 per cent more in 1888. The remainder would be worth about \$125 per foot front in 1997. The remainder would be 1887, with an increase of 50 per cent in July, 1888. The Church stable property was worth about \$9800 in 1887, with an average increase of 50 to 55 per cent.

WILLIAM FULLER

testified-I have resided here since 1864; have been engaged in the real estate business seven years; the "Old Constitution" lot in March, 1887, was worth about \$350 on an 1887, was worth about \$350 on an average; the frontage on South Temple was worth from \$100 to \$125; by July, 1888, the increase would probably be not larger than 20 per cent on the outside. The Wells' corner was worth, in March, 1887, \$225 to \$250, and in July, 1888, \$325. The piece fronting on Brigham Street was worth, in 1887, \$110 to \$125; the increase during the year following increase during the year following was about 25 per cent; the Church stable property was worth, in 1887, not more than \$7,000; the increase up to July, 1888, amounted to but very little, because of the surroundings.

To Mr. Critchelow-The Constitution property was worth, in 1888, \$450 to \$500 per foot.

JESSE W. FOX, JR.,

testified-I am assessor of Salt Lake County; the Constitution lot was worth, in March, 1887, \$325 per foot on Main Street; in July, 1888, \$425; the north frontage was worth \$100 per foot in 1887, and \$125 now; the • Wells lot, Main Street frontage, 1887, \$250; in 1888 \$350; the north frontage, 1887, \$125; in 1888; \$150; testified — I was probate judge the Church stable piece was worth of Salt Lake County for five years; in 1887, \$11,800; the increased as-

271



sessed value in 1888 over 1887 was about 40 per cent.

W. A. ROSSITER

testified—I own the piece of prop-erty on which Savage's store is lo-cated; I have offered it for \$300 per foot, subject to the lease upon it; the Constitution lot, in 1887, was worth \$250 per foot Main Street frontage; it is worth but little more, on account of the lease upon it.

To Mr. Critchelow-I have offered my land to Le Grand Young, and expect to sell it to him.

S. W. DARKE

testified—in March, 1887, the Main Street frontage of the Old Constitu-tion lot was probably worth \$100 per foot, running back 165 feet; it is now worth about 30 per cent more. Adjourned till next morning at 10

o'clock.

On the morning of Feb. 13 Judge Powers proceeded with the crossexamination of

P. L. WILLIAMS

who testified-I regard the suit against Ogden City, for the tithing yard, as a test case; I consider the Weber Stake Association as typical of the ecclesiastical organizations in the Territory, so that a trial of that case would involve the legal questions in all others; we thought it best to settle this one before com-mencing a multitude of suits; to commence needless suits would have been a mismanagement of the funds in the receiver's hands; I regard the Stake Associations as illegal; this is a question on which there may be much contention; we hoped to settle the Ogden case before taking steps in regard to other prop-erty; there is also the Washakie farm, used for humanizing Indians; this was left at the direction of the Attenue Company who said an ex-Attorney-General, who said an es-cheat could be prosecuted at a later date, should the law be deemed valid; we are willing and intend to bring suits whenever we have grounds, and are collecting information for this purpose; these trus-tees and others complaining have never given us any information whatever; on the contrary, I am in-formed they have advised school trustees not to see me; Mr. Dyer told me he had a talk with Mr. Richards about the compensation; during the examination the question was asked regarding who was rep-resented by Mr. Peters; I under-stood that he represented the government; I inferred that he also rep-resented the receiver; I remember his requesting Judge Sprague not to close the examination until Mr. Hobson had had a chance to cross-examine witnesses and introduce evidence; I was present when demand was made for the property at Brigham City and Logan; Mr. Moffatt, stenographer, was present, and was instructed to take down the conversation; at Logan, Lyman •Martineau and George O. Pitkin refused to deliver the property, claim-ing it did not belong to the Church corporation; a similar proceeding was had at Brigham City with Alvin Nichols; I think the com-made a proposition of \$25,000.

promise was in good faith on the part of all concerned; have no suspicion to the contrary.

Mr. Williams was then made a witness for the defense, and testified -I had abstracts made of the property alleged to have belonged to the erty alleged to have belonged to the Church; I found that in 1878 H. S. Eldredge received the legal title to the "Old Constitution" property; it was subsequently sold to different parties; these sales were made in 1885; one piece was sold in 1883; I was satisfied that these purchasers had received the conveyances in was satisfied that these purchasers had received the conveyances in good faith, and had taken possession of the property; I agreed to exclude that in a new bill, because there was no fighting ground for that lot, the compromise was made before loc; the compromise was made before a new bill was filed, and at a later date the defendants got a de-cree from the court in their favor; the Council House cor-ner was not included in the compromise; it was deeded to a scientific association, and we purpose bringing suits; there is a portion of the "Constitution" property, be-tween the Council House and Woolley Brothers', south, and also west of the Council House, that was conveyed March 2, 1887, and we propose to pursue that; this is now held by H. B. Clawson and W. A. Rossiter; Mr. Williams then gave history of the transfers of the Wells corner, as before noted in his testimony; the Cannon tract was purchased in 1881 from Alfales Young; he negotiated with the Church agent, but the property was transferred to A. M. Cannon; knowing that I could rely on this testimony, I commenced suit early; I think we could have recovered this, but in the other suits I had no testimony upon which I could rely like that of Mr. Young; in the lay the compromise was sub-mitted to the court, I said nothing to mislead the court; in fact I said nothing at all; I remember the subnothing at all; I remember the sub-stance of what was said; the Chief Justice inquired whether the com-promise was agreed to by both parties; this was replied to in the affirmative; Mr. Thomas Marshall added that the money received was the proceeds of certain property which the receiver was trying to get: he also made a remark, the get; he also made a remark, the substance of which was, that in view of the doubts connected with the suits he considered the settle-ment a judicious one; I made no representation outside of the matters stated in the petition, nor did any one else; there was no allusion by any one as to the value of property; there was no combination or conspiracy with the defendants in regard to these matters; I have no suspicion that the receiver acted otherwise than in good faith; he advised constantly withme; much of the time we had daily consultations.

To Judge Marshall-At the time that was made on a stipulated condition of facts; in this the Wash-akie farm was not mentioned; in my

Judge Marshall-What did Mr. Peters do in the examination before Judge Sprague to show that he repre-sented the government? Did he cross-examine witnesses?

Mr. Williams—No, he did not. Judge Marshall— He examined some of the witnesses?

Mr. Williams-He only propounded questions to me as to the compenhe was representing the government from the fact that he requested the examination to be held open for Mr. Hobson; he had not severed his relationship on the part of the govern-ment; when he examined me, he represented both of us as attorneys. In the findings of fact the Church In the findings of fact the Church did not admit having owned the Tithing Yards at Ogden; there is an inaccuracy in the petition for com-promise, in saying that the "Consti-tution" property belonged to the Church on March 8, 1887; it should be at a time prior to that date; the court asked no questions about the value of the property at the date of court asked no questions about the value of the property at the date of the compromise; I would have given any information that I psseesed on the subject; Mr. Marshall said the compromise was a judicious one; I think we got a fair value for the Wells property; Z. C. M. I. paid for its portion of the property in 1886.

Mr. Baskin commenced to ask Mr. Wiliams a question. Judge Powers—Wait a minute.

Who does Mr. Baskin represent? Judge Marshall--He may

aak questions for us.

Judge Powers protested to any one else appearing, out of respect to the court, of any one but the coun-sel appointed by the court. Mr. Baskin had state 1 that he appeared for the trustees. These had been ad-judged in contempt. The petition-ers' counsel had withdrawn, and out of respect to the court, those whom the court would not hear should not be permitted before the examination. Mr. Baskin's course the other day, if continued would prolong the case unnecessar-ily. There had been a session of the Supreme Court since the former occasion, and Mr. Baskin had made one else appearing, out of respect to the Supreme Court since the former occasion, and Mr. Baskin had made no application to that court to be heard. For these reasons the de-fense objected to his appearance. Judge Marshall said Mr. Baskin could act at the request of the coun-sel for the court. For this examina-tion they now requested that he ap-

tion they now requested that he ap-pear and act with them. The feeling against him is uncalled for, and we ask that he appear.

we ask that he appear. Mr. Baskin—I said I would not appear without unanimous permis-sion. That consent having been withdrawn, I do not propose to take any further steps in the case. So that is all.

Judge Marshall—I ask a ruling on the question.

Mr. Baskin—Against the objec-tion of the gentlemen I cannot ap-pear, as I have no legal standing in the case.

Judge McBride said that when he learned of the situation he was sur-prised. This investigation had been instituted by the court for its own defense

Mr. Baskin and Zane & Zane withdrew, and the court appointed

representatives, and directed them to make an investigation. If any other parties are represented they should get the consent of the court. These parties have been forbidden by the court, and to allow them to come in now would be a violation of the order of the court. Mr. Baskin, on the former occasion, said he had had no opportunity to go before the court.

During Judge McBride's re-marks, Judge Marshall and Mr. Baskin retired for consultation, and on returning, Mr. Baskin again took his seat at the table.

Mr. Baskin-When unanimous consent was given for me to come in, I supposed it was unnessary to go to the court.

Judge McBride-We all know that Mr. Baskin makes his crossexamination very extensive, and in this case we have already taken much time. The unanimous connot been able to appear before the court. Now, that he has had op-portunity, and did not do it, we

portunity, and did not do it, we withdraw our consent. Mr. Critchelow—We now make the application for Mr. Baskin to assist us. We were told to spare no means to make the examination thorough. We take this as one means necessary. Mr. Baskin has been acquainted with the case, and in deference to the Supreme Court been acquainted with the case, and in deference to the Supreme Court, we should be allowed to have his as-sistance. We request that he be allowed to interrogate the witness for us. We make our request as broad as we can.

Judge McBride-Mr. Baskin came as the representative of the trustees. Mr. Critchelow-He formerly did,

and his application was not allowed. Judge McBride—I protest against the trustees' representative appear-

ing under any guise. It is not fair to the court to let him in.

Mr. Critchelow-The court does not want to smother anything.

Judge Powers—There is no at-tempt to smother investigation, we have a right to object to the importation of the representative of per-sons adjudged in contempt. The idea of smothering is a very peculiar one from the mouth of the counsel of the court.

Judge Harkness said that he understood that the request of the trustees to be heard in the case was not granted by the court. The evidence in the hands of the trustees dence in the hands of the trustees was placed in the hands of counsel for the court. Mr. Baskin said the other day that the trustees should be heard. I said that I could not allow new counsel, but said the counsel for the court could ask such aid as they considered proper, as they were in a peculiar position from their recent acquaint position from their recent acquaint-

views of those of the court now in town in respect to this-that is, if

Mr. Baskin—If it is not done that way, my self-respect will compel me to withdrzw. The suggestion for a recess was adopted.

The spicy proceedings of the fore-noon with reference to Mr. Bas-kin's being permitted to appear and cross-examine witnesses were suddenly ended in the afternoon by ruling that while the court attorneys might have counsel to consult with, it would not be proper for any but themselves to examine witnesses.

Mr. Baskin—I want it understood that I knew I could not get any legal standing without the consent of both parties. With that with-drawn I do not care to appear. Judge Harkness—You may re-main and counsel with the court at-

torneys.

Mr Baskin, who had started for the door, returned, and after saying "Oh, I understand that," walked out of the room.

Judge Powers (to Mr. Williams)— What do you think of the compro-mise, was it a fair and a just one? Mr. Williams—I thought so then, and I think so still.

Mr. Williams was excused as a witness, and

E. D. WOOLLEY

called to the stand. He testified-In March, 1887, I was in charge of the Church cattle at Pipe Springs ranch; these cattle were transferred to the Kanab Stake by the Church; in May 808 head were driven to Panguitch, to Mr. Crosby's; they were being taken to the upper range, to feed for beef; there were no other cattle there belonging to the Church at that date; cattle are constantly being received on tithing. To Mr. Critchelow — There were

on the ranch about 800 head of Church cattle; some were sold to pay the expense of the round-up when the cattle were being gathered for the receiver.

J. W. CROSBY, JR.,

testified--- I received the 308 head of testified—1 received the 308 head of cattle referred to by Mr. Woolley; I retained them until Nov. 1, 1887, when about 250 were taken to Rich-field; left about 150 of these with Mr. Bean, and took the remainder to W. H. Folsom, at Manti, the proceeds of them to be used for the construction of the temple construction of the temple.

To Mr. Critchelow—I testified to these matters when I was on the witness' stand a few days ago; the cattle bore the "cross" brand.

RECEIVER F. H. DYER

testified-I am United States Martestified—I am United States Mar-shal for Utah, and receiver in the suit of the United States vs. the Church of Jesus Christ of Latter-day Saints; began my duties as re-ceiver Nov. 10, 1887; have never filed a specific claim for services as receiver the latter preservices as position from their recent acquaint ance with the case. Objection is made to Mr. Baskin's appearing, and I cannot permit him to appear for the trustees. I would very much dislike to be guilty of dis-courtesy of the court, and I will per-mit him to appear with counsel for the court, with the understanding that the testimony thus taken may be stricken out by the court. Or you may take a recess till 2 p.m. and I will endeavor to obtain the

the subject; sent a letter to Mr. Mc-Cornick; received a letter from Mr. McCornick in reply. The letters were introduced as evidence. Mr. Dyer's request was

as follows:

OFFICE OF U.S. MARSHAL

Salt Lake City, Utah. October 29th, 1888.

W. S. McCornick, Esq., Salt Lake Oity:

Dear Sir:--As you are somewhat familiar with the amount of work done by me as receiver of the Church of Jesus Christ of Latter-day Saints, the bond required of me in the premises and the risk which I am now carrying I would be acceled am now carrying, I would be much pleased to have you state to me about what you consider a fair compensation to me for services rendered to date as such receiver. An early reply will greatly oblige,

Yours truly, FRANK H. DYER. Receiver of the Church of Jesus Christ of Latter-day Saints.

To this Mr. McCornick replied:

MCCORNICK & Co., BANKERS, Salt Lake City, Utah, October 31st, 1888.

F. H. Dyer, Esq., Receiver of the Church of Jesus Christ of Lat-ter-day Saints:

Dear Sir:—Referring to yours of 29th inst., in answer, I am some-what acquainted with the nature of receiverships, and am aware of the large bond given by you in the case in question. In consideration of the large bond required, and the large amount of property in your charge, and the trouble in getting possession of it, I consider that your compen-sation should be from \$25,000 to \$30,-Very truly yours, W. S. McCornick. 000.

Judge Powers said he offered the letters to show good faith, and to ex-plain the letter from Messrs. Richards and Young.

Mr. Dyer (continuing)—I also wrote a letter to Col. S. A. Merritt,

and received a reply thereto. These were received in evidence. They read as follows:

SALT LAKE CITY, Utah, Oct. 31, 1888. Col. S. A. Merritt, Salt Lake City, Utah:

Dear Colonel—As you are aware, I was appointed receiver of the Church of Jesus Christ of Latter-day Saints about one year ago, and since that time I have devoted a great deal of my time for the in-terests of such receiver. When first appointed there was about \$140,000 real estate turned over to me, and I was informed at the time that that was all the property that the corporation had; but I went dili-gently to work to find more, believ-ing as I did that there was very considerable more that could be found by process events. found by proper exertion. I fin-ally succeeded in unearthing and got any succeeded in uncertaing and got into my possession about \$600,000 more, making a total of something over \$740,000 now in my possession; and, as you are aware, I was com-pelled to give a bond (in the ag-gregate) of \$300,000. Under all these circumstances, I wish you would be kind enough to state to me what, in your judgment, would be a fair compensation for such services.

Very truly yours, FRANK H. DYER, Receiver of the Church of Jesus Christ of Latter-day Saints.

SALT LAKE CITY, Utah, October 31, 1888.

Frank H. Dyer, Esq., Receiver of the Church of Jesus Christ of Latter-day Saints, Salt Lake Oity, Utah:

Dear Sir—In reply to your letter of this date, asking me what in my judgment would be a fair compensation for your services as receiver, etc., I beg to say in reply that from what I personally know of your diligent efforts in the discharge of your duty, the large responsibility of the position, the large bonds re-quired of you, and the labor per-formed and the laage amount of property recovered by you, that in my judgment \$40,000 would not be an excessive compensation, but on the contrary would be perfectly fair and reasonable.

Very truly yours, SAML. A. MERKITT.

Judge Powers-Had you given your testimony before the examiner

before you received these letters? Mr. Dyer-Yes, sir. Judge Powers-Did you write a similar letter to Mr. Auerbach? Mr. Dyer-Yes, sir; something like the one to Mr. McCornick. I

only have his reply. Mr. Auerbach's letter reads:

SALT LAKE CITY, U. T., October 30, 1888.

Frank H. Dyer, Esq., Receiver of the Church of Jesus Christ of Latter-day Saints, Sait Lake Oity.

Dear Sir—In reply to your favor of even date, I would say that in view of the skill and labor required in gathering up the property form-erly belonging to the Church, the odium attached to the work among an intensely religious people, the size of the bonds you have to fur-nish and the risk you run in the care of so vast a property, I deem five (5) per cent of the total amount as the minimum compensation you are entitled to.

I remain yours truly,

FREDK. H. AUERBACH.

Judge Powers-Did you also write

to Mr. Dooly? Mr. Dyer-Yes, sir. Judge Powers (showing paper)-Is that the reply you received? Mr. Dyer-Yes, sir.

Judge Powers read the letter:

SALT LAKE CITY, Utah, October 31, 1888.

Mr. Frank H. Dyer, Receiver, Salt Lake City:

Dear Sir-I am in receipt of your valued favor of the 29th inst., requesting my idea of a fair remuneration of your services as "receiver of the Church of Jesus Christ of Latter-day Saints." In reply I beg to state that in view of the manner ship, the risk you assume, and the

Respectfully, J. E. DOOLY, Cashier.

Judge Powers-Did you also write to L. S. Hills, cashier of the Deseret **National Bank?**

Mr. Dyer-Yes, sir. Judge Powers-I offer Mr. Hills' letter in evidence. It reads:

SALT LAKE CITY, Oct. 30, 1888. Hon. F. H. Dyer, Receiver, etc.

Dear Sir-Replying to your favor of 29th inst., I am not very familiar with the amount of work done by you as receiver. If the whole of your time was taken up, I should judge \$10,000 a fair compensation therefore. If only a position cov therefor. If only a portion, say \$5000, with a commission of about 1 per cent. on the value of the property that needed care and personal attention. Very truly, L. S. HILLS.

MR. DYER

continued his evidence in reply to the questioning of Judge Powers Previous to receiving these letters I had had a little conversation with Mr. Richards one day in my office; I told him that we had asked to have our compensation fixed, and asked him what he thought about it; he replied that he had given the subject but little attention, but thought I ought to receive the same percentage or amount that is usu-ally paid to administrators; I understood there was no reason why I should not endeavor to arrive at some understanding, and before going to see the Attorney-General about it I got these letters in order to show him how certain business men felt about it; I saw Richards and he asked me if I had fixed an amount in memorial. amount in my mind; I told him that I thought I ought to have about \$25,000; he demurred some, and I told him that I was convinced that various prominent business men would say that I should have more; he then said he would see his clients and let me know; I was anxious to go to Washington and he said he go to Washington and he said he would let me know; I told him I would be pleased to take along his consent if I could, and he sent me the letter referred to; I went to Washington, taking with me the testimony given by John A. Groesbeck and the letters already in evidence; I saw Attorney-General Garland: I told him that Peters Garland; I told him that Peters would not consent to any amount whatever, and showed him the let-ters and papers I had with me; Gar-land took the papers and glanced over them, and said I had better go to the court with them; that it was hardly proper for a department officer to consent to any amount; all I wanted was a suggestion; he finally said the best way would be to make out a list and then introduce my testimony before the examiner; I also told him of the opposition to Peters acting as my attorney, and suggested that we should have some other atin which the property was concealed in different parts of the Territory, the difficulty in establishing owner-care of the matter, but if it was abso-I expect to employ P. L. Williams

lutely necessary he would send Mr. very large bond required, I would consider from \$25,000 to \$30,000 a very moderate compensation. Hobson here; I insisted that he should be sent and then left for home; afterwards I offered the testimony before the examiner; up to the time the question was put to me as to what I thought my services were worth I had not mentioned the matter before the examiner.

Judge Powers - Something has been said, Mr. Dyer, about you renting sheep to Mr. Pickard. Did you do so?

Mr. Dyer-Yes, sir. Judge Powers-How many? Mr. Dyer-About 25,500, I be-

lieve. Judge Powers—Were you in any may influenced in renting those sheep because of Mr. Pickard being on your bond?

on your bonut Mr. Dyer-No, sir. Judge Powers-Have you any un-derstanding, open or secret, by which you are to gain anything, any favor or profit, by renting these sheep to Mr. Pickard?

Mr. Dyer-Not one farthing; the charge was the result of malice. He held out no inducements, I held out none; and there was nothing that might not be considered as a purely business transaction between honest men.

Judge Powers—Did you act upon the basis of your best judgment in making your contracts with Pickard?

Mr. Dyer-Yes, sir, I did, in the light of all the knowledge and information I had.

The contracts were offered in evidence. They showed the sheep had been leased for 20 cents per head; Pickard to keep all the lambs and wool, but to return the stock in good condition.

Mr. Dyer continued-I also rented Mr. Dyer continued—I also rented some sheep to J. H. Freeman, about 3450, for 25 cents per head; also 121 to Edward Steadman for the same amount; I leased 507 to Wm. Parker for one and one-half pounds of wool and six lambs per hun ired; I leased 341 to Charles Peterson for two and one-half pounds of wool two and one-half pounds of wool and ten lambs on the hundred; in letting this last lot I took into con-sideration the fact that the lessee was not so well fixed financially; Walter Steadman leased 31 sheep at 25 cents per head; the contracts to which my attention has been called cover all the sheep received from the Church; I had not before been aware of the kind of sheep that seemed to be turned in for tithing; when I heard that all poor and scrubby sheep were being turned in, I went to Mr. Williams and told him I thought Williams and told him I thought it was an imposition that we should it was an imposition that we should not submit to; he laughed and asked me what I was going to do about it; I received orders for 30,158 sheep, but gathered only 30,000; when I asked Mr. Peters to act as my attorney, he said he could not do so without the consent of both parties; I wrote to the Attorney-General about the matter, in which letter I used the following lan-guage: "There is another matter I desire to call your attention to, and that is in regard to the employ-

as my chief counsel. He is an able and experienced lawyer, and a man of splendid standing here. The United States Attorney, George S. Peters, who has charge of these cases or suits, is so thoroughly familiar with the questions that are likely to arise, that I would like very much to have his assistance, and have him act for me with Mr. Williams. I requested him to do this, and he said that he, being counsel for one of the parties to the suit, could not act as counsel for the receiver without the consent of the other side. The gentlemen on the other side have signified their willingness to this employment, but Mr. Peters now says the Department of Justice may have some objections to his acting, and he will not do so with-out your consent. I am quite anxious to employ him for the rea-sons above stated. Have you any objection? objection?

I received a reply from the At-torney-General consenting to the employment of Mr. Peters, and and upon the receipt of this communica-tion he accepted the employment offered him. My expense account is on file in the Supreme Court; in making these compromises I used my best judgment, and con-sulted with my attorneys on my attorneys on There was great the matter. the matter. There was great question whether we could re-cover anything; I was influenced by no hope of gain or reward; my, reasons for employing Peters and Williams were not because of the official positions held by them: I have tried to be diligent in my du-ties and believe I have been: I have ties, and believe I have been; I have never contrived, schemed, conspired or hobnobbed with any of the defendants or their attorneys; have received no advantages or favors from of which I have done, or failed to do things that I should have done.

THE CROSS-EXAMINATION.

To Mr. Critchelow — I never claimed any specific amount, but I had fixed upon \$25,000 in my own mind; I was willing to leave the question with the court; I did not communicate the fact to the Attor-ney-General that McCornick and

Dooley were on my bonds. Mr. Critchelow-Do you understand there is any odium attached to your work, as Mr. Auerbach seemed to think there was?

Mr. Dyer-No, I did not take the word "odium" to mean just what it does literally; my trip east was mainly on the matter of my compensation.

Mr. Critchelow-Did you consider that these letters and Groesbeck's testimony would place the matter in a proper light before the Attorney-General?

Mr. Dyer-Well, as I understand it, he had been kept fully posted on the matter; he had always been kind to me, and I wanted his ad-vice on the matter; I never thought there was anything strange about my application to the defendants to find out what amount they would consent to; it would have been the proper thing to have done in any other place than this; I never

had any conversation with Le Grand Young as to what I should receive; if the matter of compensation had been discussed between counsel on both sides, I think I should have known it; I never asked that Richards should place his answer in writing; the formality of the letter never struck me as being peculiar; the letter was not written at my request; I may have told Richards that I wanted to use the letter in Wash-

ington. Mr. Critchelow—You were ap-pointed receiver on recommendation

of the attorneys on both sides? Mr. Dyer—No, but I understood the defendants would not oppose my appointment; the first intimation I had that I would probably be ap-pointed came from Solicitor-General Jenks.

Adjourned until this morning at 10 o'clock.

On the morning of Feb. 14 the cross-examination of

MR. DYER.

by Mr. Critchelow, was continued. He testified—I never informed my attorney about my endeavors to ascertain what compensation I was en-titled to; I told him I wanted to ar-range so as to obviate the necessity of an examination; I never in-formed him of receiving the letter from Mr. Richards, or that the defendants would not oppose the com-pensation at \$25,000; I went to Washington the evening I got the letter from Mr. Richards, and the examination was commenced the morning after I returned; I did not see Mr. Williams in the meantime; I intend to pursue the Church property not yet recovered; I consider erty not yet recovered; I consider the \$25,000 compensation for my services prior to November, 1888; I expect future services to be compensated for; I do not intend making any specific claim to the court; I have known Mr. Pickard court; I have known Mr. Pickard ten years; have had personal busi-ness with him, but not as United States Marshal; am not connected with him in business; our relations are not specially intimate; during the last two years I have not taken any contract from him or any one else; I consider his financial stand-ing good; I did not hear that he was failing; never heard that he hal lost money; understood he was in the wool business; did not hear that he had been "caught" in the wool market, and lost from \$50,000; never heard of a rumor to that effect before today; I understood he was worth from \$200,000 to \$250,000; I supposed he was a practical sheep man; I took into account his responsibility to make good the conresponsionity to make good the con-tract for the sheep; I had the form of contract printed; god a copy from Col. Winder, and had it revised by Mr. Williams, and had some printed specially for the receiver's use; Mr. ickard first asked me for 5000 or 6000 head of sheep, and offered 18 cents; I told him he could not have them; later he raised it to 20 cents

trouble in renting the sheep, and asked Mr. Pickard to take a larger number at the price he had offered; I made contracts with others for smaller flocks, and then turned the remainder over to Mr. Pickard in pursuance of the agreement; the contract was not signed till all the sheep were delivered; it was virtually made before I got all the sheep into my possession, but I had enough to have a general idea of the class of sheep I was getting; I had not seen the Armstrong sheep at that time; I did not inquire of Bishop Bills whether he would take the sheep; I would like to see him; the contract with Pickard was al-lowed to expire on July 1, at his option, because I thought I would have more time to lease them another season; did not know that from July 1 there is no profit on sheep; did not know that contracts gener-ally expired in the fally I talked with lots of sheepmen, all of whom were despondent at the outlook; I received no offer above 25 cents, and concluded to rent the whole lot, so far as I could, to one responsible party; I sent E. R. Clute to count the Armstrong sheep; the Church had agreed to deliver 30,000 sheep, and gave me orders on the parties helding them; 1 refused to receive the cattle in lieu of \$75,000 at the rate of \$18 per head; of \$18 per head; not refuse to take the rate the rate of \$18 per neau; I would not refuse to take the sheep; the agreement was to deliver the sheep the Church owned, and these were the sheep that were the property of the Church; I considered that the sheep men were imposing on me, but I could not very well help myself; I had a choice as to cattle or money, but did not have that choice as to but did not have that choice as to the sheep; I was no party to the compromise, but knew of its con-summation; if I had refused to take the sheep, I do not think I would have got any better; I think the contract with Pickard a fair one; if I had had more time I might possibly have done better, but could not say; I would not consider it a good agreement to lease the sheep for 20 cents per head, without the condition to keep the old stock good; there was nothing said looking to the appointment of any paring to the appointment of any par-ticular attorney before I was ap-pointed receiver; I never spoke to Judge Hoge about this; it was not the understanding that I was to apply to Judge Hoge; he was suggested to me after I was appointed; no arrangements were made with him before the em-ployment of Mr. Peters; I don't know of any negotiations on the subject; Mr. Williams mentioned the matter to me and I thought a little of it; I did not intend to emlittle of it; I did not intend to em-ploy Judge Hoge until it was intimated from some source that it would be well to employ Mr. Peters; no such intimation was ever made to me; I went to Washington last summer in connection with the re-ceivership; I went at Mr. Peters' request; do not know that he had them; later he raised it to 20 cents been requested by the Department but would go no higher; just at this time I learned of the poor sheep that were being turned in; I be-lieved I would have considerable we conversed with Solicitor-General

Jenks; the attorneys for the defense were at Washington; I did not converse with them; Mr. Peters may have had a conference with Col. Broadhead, but could not say; I was not present; I did not hear before I got to Washington that there was to be a meeting of the attorneys on both sides; I was not present when the compromise for the \$268,000 was discussed; I don't think there was any written agree-ment of compromise; I told Mr.Jenks what I had done as receiver; he is thoroughly on the case; I had no particular trouble in obtaining pos-session of the tithing office and grounds, nor with any other of the pieces of real property, except the Church farm; afterwards took pos-session of that; we spent consider-able time in making inventories of the property; obtained a clue to cer-tain stock in corporations at the ex-amination before Judge Sprague; we sued for those stocks, which were finally turned over at the compro-mise; after qualifying as receiver on what I had done as receiver; he is mise; after qualifying as receiver on November 10, 1887, I demanded the personal property the same month, and brought suit under a writ of assistance; I had the deputy marshals on the watch for personal property; employed no one specially for that purpose until May, 1888, as we were awaiting the decision of the court in regard to personal property which we already had in sight; the nature of the property named in the stipulation was such that I knew much of it was perishable; we endeavored to find out who got away with the property, but failed to learn of any one whom we could hold responsi-ble; the people belonging to the Church would give us no explana-tion; they simply would not talk about it; we could not find much personal property ourselves; all we could get track of was an insignifi-cant amount; I heard of some Church hay in Spanish Fork to be sold. it was perishable; we endeavored to sold.

Mr. Critchelow-Did you get that information from McBeth.

Mr. Dyer-I don't know. I wrote to McChrystal; I also sent Wolcott to Emery, Wasatch and other coun-ties; the first expense for an agent to operate outside of Salt Lake County was in May, 1888; Wolcott's mission to San Juan was not to incuire into was in May, 1888; Wolcott's mission to San Juan was not to inquire into the killing of a post trader; he was to do that incidentally to his labors in hunting Church property; he found but little property, and they went to Emery; the compromise stopped the further search for per-sonal property; I consider that I acted with diligence; I endeavored to find out what interest the Church had in Z. C. M. I. stock; heard that that property had been sold to H. J. Grant; the figures were above \$80,000, but I do not re-member the exact amount; I also member the exact amount; I also tried to find how much cattle the Church had before March 3, 1887; I had nothing to do with cattle brought in subsequent to that date; did not look up any Church ranch, because I did not know of the existence of such; no one in behalf of these school trustees brought me

the Church had in the Stringam estate?

Mr. Dyer-Yes; and he wanted to bring a suit and be paid a percent-age on the amount. Mrs. Stringam had left some property to be used by the Church in work for the dead; I demanded the property and was refused; I referred the matter to Mr. Williams, who examined the will, williams, who examined the will, and decided that we could not get it because it was left for "superstitious purposes;" Mr. Sargent, my deputy, told me of some cattle he was fol-lowing; Deputy Steele, of Logan, also told me of cattle; so did S. F. Mount; these cattle were all in-cluded in the compromise; C. C Goodwin told me of some cattle coming from the north; I talked with him a good deal; I leased the tithing house, etc., to Messrs. Pres-ton, Burton & Winder; did not ask what they were going to use it for but supposed they would use it for tithing purposes; I had no conversa-tion with Bishop Preston, George Q. Cannon, or any of the defend-ants except Col. Winder. and decided that we could not get it

Mr. Critchelow-Were you not in conference with Wilford Woodruff, George Q. Cannon, Bishop Preston, R. T. Burton and others of the de-fendants in this suit, besides Col. Winder-I mean while negotiations for the compromise were in progress?

Mr. Dyer-No, sir, I was not. I never met any of them but Col. Winder.

Mr. Critchelow-Did you not tell Clayton L. Haines that you obtained information as receiver that you could not use as United States Marshall?

Mr. Dyer-Did Haines tell you that?

Mr. Critchelow-I am asking the questions; you are the witness.

Mr. Dyer—I refuse to answer. Mr. Critchelow—Why do you re

fuse to answer? Mr. Dyer-Did Mr. Haines say

Mr. Critchelow—I am not saying that he or anyone else said it; I am

only asking you. Mr. Dyer—I want to know, as United States Marshal, whether he said that to you. I want to know if he has been divulging the secrets of the grand jury room. Mr. Critchelow-Oh, I didn't say

he told me anything. Mr. Dyer-1 want to know who

has been exposing the secrets of the grand jury room. I will answer your question now. 1 did not make your question now. I did not make the statement you have repeated. I stated that there were times when I might have gotten some of the defendants if I had followed up some of the men who were dealing with me, and who had to see them; it is a question whether it was prover for me to do that I your question now. it was proper for me to do that; I was in contact with the repre-sentatives of these defendants; I have no money to prosecute the dehave no money to prosecute the de-tective service necessary to find the defendants in this civil suit.

Mr. Dyer continued his testimony -The money I have from the Church aggregates over \$240,000, which is deposited in three banks; any information. Mr. Critchelow—Didn't C. O. Whittemore tell you of an interest a note, which was paid, with \$2300 son.

or \$2400 interest in October; have loaned none of the money in any other way; have advanced some móney to the attorneys; expect to receive no money from the banks for the use of the funds deposited there; I had two clerks in the receiver's office for about a year; Mr. Moffatt was the principal one; Mr. West did some running about; I do not consider him running about; I do not consider him a competent clerk, and did not pay him as such; I think I had suf-ficient to do to employ him. (The report of the expenses of the re-celver for the first year, and Mr. Dyer's testimony before Judge Sprague, were offered in evidence.) I did not take possession of the stone quarry in Little Cottonwood canyou; we intended to do so; it was not a part of the compromise that no more suits should be brought for real property, on my part; I do not know the effect of the decree, but I understood we could follow anv property, real or personal, which the Church had; I understood that the \$75,000 was to be paid either in cash or cattle and other personal property; the idea was that the Church would turn over what property it had; we were to take the cattle on hand at the price inventoried; I demanded interest on the street railroad stock from March 3, 1887, and obtained it; did not obtain interest on any other stocks.

To Judge McBride-I have made ing of testimony; that was the rea-son I got the letters; I talked with these men before I wrote to them; I saw Mr. Richards because he represented the defendants, not because I expected any favors from him; I saw no impropriety in it, or in go-ing to the Attorney-General; Mr. Richards never suggested that as a result of his consent to \$25,000, he í inmight receive favors; nor did I might receive favors; nor did 1 in-timate that his consent might be beneficial to his clients; I thought that if the parties agreed to a rea-sonable amount, that the court would not object, and that was the purpose of my efforts to have them agree. I supposed in my deal-ings with Mr. Pickard that he was a heavy bean output before a court heavy sheepowner; he was generally understood to be in a prosperous financial condition; the sheep got from Armstrong were not tithing sheep, but were given in lieu there-of, and were of much better grade; I now consider the arrangement with Mr. Pickard an advantageous one under the circumstances. Recess till 2 p.m.

In the afternoon, the petitioners called

J. S. M'BETH.

who testified that the tithing grounds at Payson were worth \$2,000; called Mr. Dyer's attention to some hay there; saw 100 head of Church cattle there a few days ago.

To Judge McBride—I suppose the hay was put there in 1887; the cat-tle were branded with the Church brand; I don't know who holds the legal title to the tithing yard at Pay-

RECEIVER DYES

testified, in reply to questions by Judge Marshall—At the time I wrote the letters to Auerbach and the others I have mentioned, I the others 1 have mentioned, 1 wrote to no one else on the subject; I then went to Washington; after I came home I wrote to George Y. Wallace on the same subject, and received a reply; I can produce his letter if you desire it; I believe he stated that 5 per cent on the entire amount, out of which I should pay amount, out of which I should pay all expenses

Judge Marshall — Did you ever write to Mr. Bancroft on the same subject?

Mr. Dyer—I think not, Judge Marshall—Well, for the purpose of refreshing your recollec-tion I will ask youer he did not tell you that \$5000 or \$6000 a year would be ample?

Mr. Dyer—I have a different im-pression about that; I think some-one did speak to Mr. Bancroft before the hearing, and he said he could not do me any good, or something of that kind.

Judge Marshall-When the petition for compromise was prepared and presented to the court had you taken any pains to inform yourself of the values of the property which you asked to be permitted to compromise?

Mr. Dyer-Well, yes.

Judge Marshall-What percentage of the full value of the real estate did

Mr. Dyer—About 50 per cent of the whole property. The Z. C. M. I. shoe factory was not taken into con-sideration; I included the land upon which it was built.

Judge Marshall-Did you make any investigation as to the Provo Woolen stock?

Mr. Dyer-No. The evidence on which that was based came out before Examiner Sprague; Mr. Cutler said he paid more for it than it was worth; I do not remember getting any other information, save from the defendants; I never thought we got the full value of the street railway stock; I always understood it was worth at least \$100,000; the stock was transferred to Francis Armstrong about the 2d of March, 1887; I never understood that the transaction occurred April 8; I always thought the chances for recov-

ery were good—at least fair. To Judge McBride—I never had a conversation with McBeth in reference to the tithing office property at Payson; he did say something about hay, but he could not tell where it came from or to whom it belonged; he never informed me that there were other Church cattle there.

To Judge Powers-I have looked for the letter from the Attorney-General in respect to my employ-ment of Mr. Peters, but have failed to find it; the contents were to the effect that there was no impropriety in the employment of Mr. Peters.

JUDGE J. R. M'BRIDE

testified that he had read the letter from the Attorney-General with reland had said that he saw no objection to such employment.

BISHOP JOHN R. WINDER

was called and interrogated by Judge Marshall, who inquired, "What interest have the defendants in this matter?"

Mr. Winder-In this particular proceeding, none whatever. Judge Marshall-What is your

motive in attending this investigation?

Objected to by Judge McBride.

Judge Harkness-You can hardly inquire into the motives of a spectator. You may ask if he has any in-

Judge Marshall-Are you interested for either of these parties? Mr. Winder-I am not.

Judge Marshall-Where are your interests?

Mr. Winder-They are with the Church. I am here to see what goes on. Mr. Young, of our counsel, has also been here for the same reason.

Judge Marshall — Haven't you prompted the respondent's counsel here?

here? Mr. Winder—I suggested on two or three occasions that they ask some questions to bring out the facts and correct some mistakes that had been made, but they rejected my suggestions and I ceased offering them.

Judge Marshall-Haven't you furnished and examined witnesses you for them?

Mr. Winder-I have not.

WALLACE'S LETTER

to Receiver Dyer was then introduced. It reads as follows:

SALT LAKE CITY, Nov. 14, 1888. F. H. Dyer, Esq., Otty.

Dear Sir-Ycu ask me to give you my ideas as to what your services as receiver for the property of the Mormon Church are worth.

mon Church are worth. As administrator for an estate worth \$750,000, you would have re-ceived 1 per cent, or \$7,500 and all the property turned over to you without any trouble. As I under-stand this case, only some \$200,000 was so turned over, and the balance you had to find, which was no small job. I should think 5 per cent. none too large for such services, or from too large for such services, or from \$25,000 to \$30,000. Very Respectfully, GEO. Y. WALLACE.

CHARLES O. WHITMORE

was sworn for the respondents, and examined by Judge Powers.

Q.—Where do you reside? A.—Salt Lake City.

A.—Sant Lake City. Q.—What is you business? A.—Attorney at law. Q.—Been acting as attorney for school trustees during the progress of this investigation?

A.-Yes, sir. Q.-Will you state to the court how many men you had out look-ing up testimony in this case? Mr. Critchelow—What is the ma-

teriality of that?

Judge Powers-We propose show that there have been at least from the Attorney-General with re-ference to Mr. Peters' employment as counsel for the receiver; Mr. Gar-over this Territory, in order to show and sending in attorneys—

the thoroughness of this examination.

Judge Marshall-We object to that as immaterial and irrelevant. The Examiner-I think it is im-

material. The order required the school trustees to furnish all the evidence, and witnesses that they had.

Judge Powers-I do not suppose counsel will deny the fact, and I want to know the names of those men who were out. Judge Marshall—For what pur-

pose?

Judge Powers—I stated. Judge Marshall—I thought it was for another purpose you wanted to know the names?

Judge Powers-Yes, I want to know for another purpose. The Examiner-I don't see the

materiality of that now.

Q.—You have been familiar with the conduct of this prosecution,

A.—Yes, partially so; until the last three or four days, I have been so busy with other matters that I haven't.

Q.—Well, as a general thing you have kept the run of it; you have known how it has been managed,

haven't you? A.—Well, to a certain extent, yes. Q.—It is a fact, isn't it, that all the witnesses, or nearly all of the witnesses who have been subpornaed here, have first been taken to the office of Zane & Zane and there ex-amined, and the materiality of their testimony determined before being sent up here to this room? Mr. Critchelow--We object. The Examiner---I think it is im-

material.

Judge Powers — We propose to prove the facts stated in the questions, and desire to take an exception.

-Will you state to the court Q.how many witnesses have been sub-posnaed by the parties representing the school trustees, for this examination?

Mr. Critchelow—We object. Judge Marshall—We object as immaterial and irrelevant.

The Examiner-I think the objection is well taken.

Judge Powers-Note an excep-

tion. Q.—Who employed you in this

Judge Marshall-We object to that as immaterial and irrelevant. Mr. Critchelow—It is not shown

that he has been employed yet, either.

Judge McBride-You have in-quired a good deal about employment here.

Mr. Critchelow-It has not been shown that he was employed.

Judge Powers-It was stated that he was employed as representing the school trustees.

Judge Marshall—I don't under-stand that that fact has any materi-

ality to this investigation. Judge Powers—What I want to know is, who employed him.

The Examiner-Well, he may answer. I cannot see that it is material. but if any officious person has been improperly interfering,

278

Judge McBride – Isn't it proper to show that this investigation has a personal motive, instead of being in the interests of justice?

The Examiner - The order required of the trustees to furnish all quired of the trustees to furnish all the evidence they had, to the court attorneys, and Mr. Whittemore came in here to advise with those attorneys, and, I think it was gen-erally understood, in the interest of the petitioners. I do not know that there is any secret about it. At any rate, Mr. Whittemore may state. A_{--} was employed principally

A.--I was employed principally by Mr. Alff, my co-trustee, and also by Captain Bailey. Q.—You are here representing

two trustees, and no other person employed you?

A.-No. I understood that some of the other trustees were spoken to in reference to my employment, but I saw none of the others.

Q.—Did any other person, outside of the trustees, agree to become responsible for your compensation?

A.—No, sir. Q.—Have you, as attorney for those trustees, furnished all the information that you had, to the court attorneys in this case, in regard to this prosecution?

Judge Marshall-We object to that as immaterial and irrelevant.

The Examiner-I think that is immaterial to your side of the case.

(To Judge Powers.) Judge Powers—I think it is quite material.

Q.—Do you know of any testimony that ought to have been produced here, that has not been produced?

Judge Marshall-We object to that.

If it supported our side, I A.should have had it produced.

Binould nave had it produced. Q.—Do you know of a fund being arranged here for the purpose of carrying on this prosecution? A.—No, sir. Judge Marshall—We object. Q.—You don't know of that— haven't heard of it? Judge Marshall—We object to

Judge Marshall- We object to that as immaterial and irrelevant.

Q.—Were you applied to to join in these charges in the first instance as a school trustee? Judge Marshall—We object to that

as immaterial.

The Examiner-Yes, I think so. Mr. Powers-I take an exception

Q.-I ask whether it is not a fact

that you were applied to by some-body outside of the school board? Judge Marshall—We object to that as immaterial.

A.—No. Q.—As attorney for the school trustees, you have been constantly, haven't you, during the progress of this investigation, in consultation with Zane & Zane?

Judge Marshall-We object to that as immaterial.

· The Examiner-Yes, I think it is immaterial.

Judge Powers-Note an excep-Cross-examine. tion.

this morning, something in reference to some stock belonging to the Co-operative Association, of the Stringham estate.

Judge Marshall-We have no objection to the explanation.

Judge Powers—I don't know any-thing about it. If it is anything Mr. Whittemore ought to explain, as a member of the bar, 1 don't know as we have any objection. The Examiner—What stock—live

stock?

Witness-No, stock of the Cooperative Institution.

Mr. Critchelow-We interrogated Mr. Dyer this morning, if Mr. Whittemore called his attention to ten shares of the stock.

The Examiner—Oh, yes, what he spoke about, as having consulted with Mr. Williams, and having examined the will?

-Yes, that is it. Judge Marshall-

Witness-I merely wished to deny that I offered to collect the stock on a percentage.

Judge Powers-Didn't you ask Mr. Dyer whether he hadn't better hire you to collect that for him?

A.-I will explain what occurred. In general conversation, some time after Mr. Dyer's appointment, I think it was in the clerk's office, several parties talking about the matter, I made the statement some-thing to this effect: "Mr. Dyer, by the way, I know of some property that should come to you as receiver, I guess. It was bequeathed to the Church of Jesus Christ of Latterday Saints by an old laiy in Holden, Utah, and it was in the hands of the executor, and I suppose he didn't know what to do with it," and gave him the name of the party. Sometime after that I met Mr. Dyer on the stairway, going out of the Wasatch building, and asked him if he collected, or had seen the parties, and he made some reply to the effect that they could not obtain it; and I, in a joking way, made the statement to him that he had better employ me as at-torney to collect it, and I could collect it for him.

Q.—No. As I made the state-ment to him, I did it in a laughing way.

Q.-I say, he didn't employ you?

A.--Oh, no. Q.--If he had employed you, it wouldn't have been so much of a joke. (No response.)

T. C. BAILEY

was sworn for respondents and ex-

amined by Judge Powers. Q.—Are you one of the school trustees and petitioners who filed the charges against the receiver in this case?

A.—Yes, sir. Q.— Previous to filing those charges, what information did you have upon which you based the same?

Judge Marshall—We object to that as immaterial and irrelevant.

tion. Cross-examine. Judge Narshall— we object to that there anything you would like to explain, Mr. Whittemore? Witness—There is one matter that I think I would like to make a statement on. I under-stood that it came out in testimony tain the objection. Judge Narshall— we object to that as immaterial and irrelevant. The Examiner—Yes, I will sus-Judge Powers—Our proposition is to show the entire absence of good that yo tain the proceedings at the be-tain the difference of good that yo tain the proceedings at the be-tain the difference of good that yo tain the proceedings at the be-tain the difference of good that yo tain the proceedings at the be-tain the difference of good that yo tain the proceedings at the be-tain the difference of good that yo tain the proceedings at the be-tain the difference of good that yo tain the proceedings at the be-tain the proceedings at the proceedin

state here that we propose to show, as was indicated by our answer, that these school trustees did not come into court for the sole purpose of protecting the fund, so called, in the hands of the receiver, but that certain parreceiver, ties, inspired by ulterior motives, combined and confederated together to make these charges against Mr. Dyer, and used these school trustees as tools, that they procured coun-sel to make the objection in the first instance, and that afterwards these school trustees were induced to sign and make a peculiar veri-fication to the petition; that a fund was raised by certain politicians, who believed that "the ides of March" were drawing near, to be March" were drawing near, to be used to rake up evidence to sustain these charges; that Zane & Zane were not employed by the school trustees, but that they were em-ployed by parties who have not yet shown their heads above the surface. We would like if the court would permit us to amoke out this would permit us to smoke out this conspiracy.

The Examiner—I think I will wait for an order of the Supreme Court before I try them. The order of reference is to report on the matters stated in the order.

Judge Powers-The court will note our exception. I want simply then to ask one or two other questions.

Q.—What was your personal knowledge, if any, of the charges?

Judge Marshall-We object as immaterial.

The Examiner-Yes, that is objectionable.

Judge Powers-Note an exception.

Q.-I think you stated in your answer to the order to show cause, that your information was gleaned rrom common report and newspaper rumors?

Judge Marshall—Same objection. Judge Powers—I haven't got through with my question.

Q.-Have you placed in the hands of the counsel of the court all the information that you have had, and do you know of any witness or per-son who could throw any light upon these charges other than those who have been sworn?

Judge Marshall—We do not object to the latter part of that question. We do not see the materiality of it, but if he knows of any witness that has not been called, he may answer.

A .--- I don't know whether there are any witnesses out that are expected in, or not. There were some parties sent out to obtain some evidence. I don't know whether they have got in yet or not.

Q.—On what points?

A.—On the point of title to real estate—getting abstracts of title to real estate.

Q.—That is all that you know of? A.-Yes, that is all that I know

O.—That has not been produced? A.—Yes. Q.—Otherwise all the testimony that you was able to secure to sus-tain these charges has been pro-ducad?

Judge Marshall-We object to that as immaterial and irrelevant.

A .--- Well, I don't know about that, Judge, whether it has all been pro-

duced yet or not. Q.—What I mean is, have you furnished all the information that you have, or could learn of, to the attorneys?

Judge Marshall-We object to that as immaterial.

The Examiner-Yes. I think on this inquiry it is immaterial. Judge Powers-Note an excep-

tion.

-You have been represented Q.here by counsel, haven't you, in this court room, to advise and assist the court attorneys?

Judge Marshall-We object to that as immaterial. The Examiner—Yes, unless there

some improper representation elaimed.

Judge Powers-No, I think not. The Examiner-I think it is im-

material. Judge Powers-I understood the

court to rule that he need not an-swer what he knew about these charges?

The Examiner-Yes, that is not properly here.

Judge Marshall—Is the witness you refer to, Captain, Mr. Jack?

A.-Yes, sir.

Judge Powers-James Jack?

A.-I have forgotten his first name? Q.-C. B. Jack?

A.—He is associated with Mr Parsons down here.

Q.-Mr. C. B. Jack or J. F. Jack? A.-I don't know his first name.

Judge Marshall-Wasn't he sent down south to investigate the property there?

Å.-Yes, sir.

On the morning of February 15 there was a brief wait for F. S. Bichards, who had been summoned as a witness. It was learned that Mr. Richards was confined to his room through sickness, and therefore could not attend. It was suggested that at 2 p.m. the examiner's court be transferred to Mr. Richards' house.

L. S. HILLS

was called and testified-I am cashier of the Deseret National Bank, and director in some corporate com-panies; am executor for H. S. El-dredge's estate which is worth \$500,-000 or \$600,000; was also executor for Capt. Hooper's estate, worth \$600,000; I know of the suit of the government against the Church; am not acquainted with the labors the

not acquainted with the labors the receiver has performed. Mr. Critchelow—Mr. Hills, I will put a hypothetical question, and I wish you would remember the propositions therein stated: The receiver, who is also United States Marshal of Utah, in this case was appointed on the 7th and qualified on the 10th day of November, 1887, giving a bond in the sum of \$250,-000. He acquired without any trouble beyond that of making da appointed on the 7th and qualified on the 10th day of November, 1887, giving a bond in the sum of \$250,-000. He acquired without any trouble beyond that of making de-mand and obtaining possession of about \$150,000 worth of real estate formal demand upon the persons in

charge of the property of the late corporation that the same be turned over to him, which was refused. He had information that personal property to the value of about \$260,-000, some of it perishable, but the bulk, say \$175,000 of it, substantial, and capable of being traced, had been in possession of the corporation in February, 1887; he made inqui-ries of the defendants and their representatives as to the existence of this property and gave orders to his deputy marshals in their travels throughout the Territory to keep a look out for property belonging to the late corporation, but did not in-struct them to neglect other duties or to do detective work in ferreting it out; he made one trip in company with his clerk and attorney to Og-den, Logan, and Brigham City in search of personal property, making formal de-mand for the same; he attended some six or eight days on the exam-ination by the United States District Attorney of certain witnesses before an examiner appointed by the Supreme Court, and in conse-quence of information there obtained he brought several suits and obtained possession, without serious contest of corporate stocks and real property in addition to that heretofore mentioned to the value of some \$272,333. tioned to the value of some \$272,333. His attorneys prosecuted a writ of assistance in the principal case and obtained a judgment for about \$14,000 worth of personal property situated in Salt Lake and at the Church farm just south of the city. He first sent an agent into the field to endeavor to find or colthe field to endeavor to find or collect personal property on the 11th of May, 1888, six months after his ap-pointment, and this agent was gone four days making a hurried trip into rour days making a hurried trip into Summit, Wasatch and Morgan counties; the same agent afterward made a trip into San Juan and Emery counties, but on neither oc-casion obtained trace of any prop-erty; the attorneys for the re-ceiver about the same time erty; the attorneys for the re-ceiver about the same time brought ten suits for real estate and personal property situate in Salt Lake and Weber counties, which were in a short time compromised with the exception of three in Weber County, and the property sued for or its proceeds turned over to the receiver; and as a part of the same compromise and in full of the claim of \$268,000, the defendant corporation gave the receiver orders for 30,000 sheep, scattered throughout the Territory, and agreed to turn over some 1200 or 1400 head of cattle situate in southern or middle Utah, and to make up the difference between their value and \$75,000; the sheep were turned over without any sneep were turned over without any more trouble than merely sending out agents to gather them, and the \$75,000 was after some little further negotiation paid over cash. These 1200 or 1400 head of cattle, and 25,000 or 30,000 head of

risk of loss. Nothing in the way of pursuit or inquiry after property was done by the receiver except as above stated, and nothing has been done since about July, 1888, except to gather and release sheep, and to start and gather cattle, and to ac-cept the rents from real property in cept the rents from real property in the receiver's nominal possession.

The result of this work in round figures is that about \$700,000 worth of property taken into the possession of the receiver, of which 240.000 of the receiver, of which 240,000 cash is on hand in banks, the balance is represented by promisory notes (\$25,000 secured), real estate, Keepcorporate stocks and sheep. ing in view the fact that all the expenses of the receiver for attorneys, clerks, agents, traveling and other expenses are borne by the fund and should not be included in your esti-mate, what do you say is a fair and reasonable compensation for the work above detailed?

Judge Powers-We object, as the question is not a full complete and fair statement of what has been Jone by the receiver. It is conspicuous in its inexactness and extraordinary in its unfairness. It also goes to the question of the compensation of the receiver which is not before the court.

Judge Marshall contended that the receiver's statement to Examiner Sprague was "conspicuous in its exactness," and they proposed to show that. They also desired to show that the charge of \$25,000 was exorbitant, and therefore unconsionable.

Judge McBride argued that, the question of compensation had been specially reserved from this examination, and therefore could not be entered upon. The receiver made no demand, such as counsel say was too large.

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Judge Marshall-One of the matters referred to the examiner was whether there had been a fraudulent and unconsionable claim.

Judge McBride-Such a claim is one that no modest and honest man would make. Mr. Dyer made no claim, but merely stated that he thought his services were worth \$25,-000. The matter of compensation is directly involved in the question, and should not be admitted. It is a manifest misstatement of facts. It says Mr. Dyer was doing nothing for six months. Why they were walking around this Church bastile, trying to find a hole to get through to get at the property; they were fishing for testimony, just as these gentlemen are doing. It is unfair to say he did nothing for six months, when he laid his lines to get at this

property. Mr. Critchelow—If our question does not state the facts, is it not our own risk?

Judge McBride-Even then it is unfair to misstate the facts. We think this question is not within the scope of the court's order, and

sation upon false statements made by him. I feel quite clear that I must sustain this objection. Mr. Critchelow—Mr. Hills, under

the circumstances of the question I have asked, is \$25,000 a fair compensation?

Objected to; objection sustained Mr. Critchelow-Do you consider that amount excessive?

Same objection; same ruling. Mr. Critchelow—Would not such a claim be grossly exorbitant and unconscionable?

Same objection; same ruling.

As to the suggestion to go to Mr. Richards' house, it was agreed to go to Mr. Richards' house in the afternoon.

MR. PETERS

was called by Judge Powers and testified—I was employed by the re-ceiver shortly after his appointment; I accepted only on condition that all parties should consent; Mr. Dyer received a communication from Attorney-General Garland, to the effect that he had no objection to the employment; thereupon I accepted it; the suit against the Church was in charge of the Attorney-General, and I acted under his direction; I acted as attorney for the receiver until last November; there was never any arrangement, confederacy or agree-ment with Mr. Dyer or any one else with reference to my employ-ment as attorney; I have never known of any combination or understanding, open or secret, by which the receiver forebore to do anything, the receiver to recover to us any times, or did anything he should not have done in this suit; there was no col-lusion with the defendant in any way; the receiver always consulted with his attorneys before taking any that I was consulted on the terms step; I was consulted on the terms of the compromise in the main case; it was my judgment, and is now, that it was a fair compromise, with all the matters that have since been testifiel to; I read the com-promise to the court; in the conversation that followed, the defendants said they did not object to the compromise, which was turning over the property; Mr. Marshall said over the property; Mr. Marshall said it was turning over the proceeds of the property; the court inquired if all parties were agreed, and the answer was in the affirmative; nothing was said as to values; all on that subject is in the petition for compromise; I kept the Attorney General fully advised of all the steps in the case; I stated to Mr. Royle after I returned from Washington, that the settlement was approved by that the settlement was approved by the Attorney General.

To Judge Marshall—I did not know, at the time of the compro-mise, that it was acceptable to the Attorney-General; 1 do not consider the receiver's course as negligent; he did not delay, but was all the time on the look out for property; I lid not inspect his leaves for sheep; they were left with Mr. Williams and Mr. Dyer; I believe the petition for compromise correctly stated the facts; I understood we were getting nearer the value in some instances

we could not have recovered that; we got about 80 per cent. of the val-ue of that part of the "constitution" lot that we had a chance of recovering; we got about 70 per cent of the value of the street car stock, that is if the corporation was prop-erly managed; we had a fighting chance for that; we had to depend on Mr. Armstrong to make out a case against himself; I did not draw the order authorizing the compromise; I presume I saw it before it was presented, but could not say; I remember that Mr. Marshall said to the court that he considered the compromise fair and reasonable; it was the privilege of the court to know the value of the property; I thought they had it, and they evi-dently thought so too, for they acted so; if they had had any doubts they would probably have taken testimony; I did not deem it my duty to volunteer anything, or to appear officious; I thought there promise; I presume I saw it before to appear officious; I thought there was enough set forth in the petition; I was not specially em-ployed by the Attorney-General in this case; I was directed to work on it, but was informed that I would not get paid anything extra for the service; there was no written agreement showing that the \$75,000 was in lieu of the \$268,000, and that the United States had no right to further survey that further pursue that personal proper-ty; I know of no written acceptance of the compromise, but that was the understanding; there were several pieces of real estate, suspected of being held on secred trust, for which no suits were brought.

To Judge Powers—I consented to the compromise because of the uncertainty of the result of the litigation; I understood the street railway franchise would soon expire, and as the city officers were not friendly to the suit, it could be made of little or no value in a short time; it was necessary for us to work quietly; we endeavored to get all the property we could.

Court took a recess till 2 p. m.

At 2 o'clock in the afternoon Examiner Harkness, Attorneys Bride, Marshall, Critchelow Peters, Marshal Dyer and Mcand Peters, the stenographer repaired to the resi-dence of Hon. F. S. Richards, who was slightly improved, but was still in ill health.

MR. RICHARDS

testified-I am one of the attorneys for the Church in the suit by the government; the petition for com-promise, filed in the Supreme Court on July 9, contained all there was; there was not much compromise in there was not much compromise means giv-ing and taking by both parties, but in this case we did all the giving and the government did all the taking; it was forced upon us; one item of settlement was the taking of \$75,000 for what was left of the \$268,000 in personal property that was transpersonal property that was trans-ferred to the Stake Associations; the amount was to be in full satisfaction of those transfers; the compromise, as you call it, involved no conditions than in others; in some cases we got 50 per cent. and in others 75 per cent.; we did not consider the value of the Z. C. M. I. factory, because General at Washington for a speedy

hearing of the case in the Supreme Court of the United States, when the final decree should be the final decree should be obtained; the Attorney General wanted the case advanced as wanted the case advanced as well as ourselves; the reason we turned over so much prop-erty, was to get a final de-cree; we turned over property that they could not get, and never would have got, but to obtain a final decree; we turned over more than they were entitled to; Mr. Peters wanted \$268,000 worth of personal property, but when I came to investigate we only had \$50,000 left; we finally agreed on \$75,000; a statement of facts was made as a basis for the decree; I understood that that was final as to that property; inasmuch as we had turned over all the property of the corporation, and more, we were to have a final decree; I wanted that decree, and if I had not expected it, I would have opposed the turning over of the property; I have my idea as to the scope of the final decree; it was not a part of the understandit was not a part of the understand-ing that the receiver of the United States could follow other property; it was not the understanding that, as the property was turned over, the receiver would con-tinue to pursue property alleged to belong to the Church; no agreement was made on that; I don't know that I would like to say whether, un-der the decree, there could be a fur-ther pursuit of the property; one provision of the decree was the continuing of the receivership; I had no understanding as to the effect of that; I did not suppose effect of that; I did not suppose other property would be pursued, because we had no more; I understood that it was to be the end of litigation; 1 expected the final decree to be the end of the litigation; the obtaining of the decree was the condition of surrendering the property; on this basis I consented to the settlement; there was no compromise; they arbitrarily demanded certain property, and we had to accede to get the decree; they did not seem to want a final decree; they were after property, property; I was the only one who mentioned final decree; I met Mr. i'eters in Washington, in July 1888, in the presence of Solicitor General Jenks; the items of the settlement were ap-proved, and he understood the propproved, and he understood the prop-erty was surrendered only for the purpose of getting the final decree; we talked the matter over fully. As to the letter Mr. Young and I wrote to Receiver Dyer, as to \$25,000 for compensation, I remember the circumstances; after the com-pensation question was referred to Judge Sprague, Mr. Dyer asked me how much I thought he should have; I said I had not thought of it, but said that probably it should be the same as an executor of an estate; I told him I of an estate; I told hi did not know; afterwards Dyer came to me again, told him I afterwards Mr. Dyer came to me again, and said he was going east, and would like to have our ideas on the subject; I asked him what he would like; he said he had the opinions of business men placing the figure above what he wanted; he said \$25,000 would suit him; I

said I could not say, without seeing my clients, anything on the subject; I promised to see them; he came again for my answer, but I had not seen my clients; I told him I would notify him of the result, as he was going away that night; I con-sulted with Mr. Young and some of the defendants, and the result was that letter; I said to my clients that I thought the charge was excessive, I thought the charge was excessive, but it would do no good for us to object; I thought the government would object, and that the matter would be left with the court; I wrote the letter on the theory that the court would fix his compensation; we did not consent to the compensation, but agreed not to object to the amount; I expressly stated that I would not consent, be-cause my conscience would not an cause my conscience would not approve of it; Mr. Dyer said he thought he should have so much, and wanted us to say yes or no; I did not pro-pose to say yes, and considered it would make no difference whether or not we said no; I communicated to Messrs. Sheeks & Rawlins our conclusion; I had no fear of the court being misled, for I felt certain the government would object to the amount; I was confident that the matter would be carefully sifted, but not necessarily on the ev-idence before the examiner; I did not think the government would sit quietly by and see that amount ap-propriated, or that the court would grant it, and I don't think it will yet; I think the charge so excessive yet, I think the charge so excessive on its face that it will not be al-lowed; there was no proposition about the compensation of the attorneys; have heard Mr. Young say he had conversed on the say he had conversed on the question, but the receiver's attorneys never told me what they considered their services worth; when I con-sulted with my clients about the re-ceiver's compensation, Mr. Young was present; I do not know that he was present on each occasion, for I did not say them all at one time did not see them all at one time.

To Judge McBride—At the conference in Washington, Mr. Dyer was not present; there were Solicitor General Jenks, Col. Broadhead, Mr. Peters and myself.

To Judge Marshall—I never conversed with the receiver about pursuing property after the final decree was entered; there was no understanding with the receiver; I talked with Mr. Peters; Mr. Dyer may have been present once when we were discussing the \$268,000 property.

erty. To Judge McBride — This consultation was with Mr. Peters as receiver's counsel; he wanted \$268,000 in property; I told him we could not gather spilt water; he got out of us \$25,000 more than he should; it was arbitrary and unjust, and I shall always regard it so; it was that or litigation forever that they crowded upon us; it was no compromise, I can tell you, but taking that to which they had no right; but we worked to get a final decree so as to have the matter adjudicated in the higher court.

On Feb. 16 the proceedings were opened by the introduction as evi-

dence of a *Tribune* article of July 11, 1888, giving an account of Receiver Dyer's success in grasping Church property, and warmly commending him and his attorneys for their tact, skill and courage in performing what was assumed to be their duties.

This was as far as the examination could go with evidence, so

JUDGE MARSHALL

opened the arguments, claiming that the referee should make a finding in favor of the prosecution; he claimed that the evidence showed that the court had been misled in the compromise on the several pieces of real estate for which the \$84,666 was taken; these pieces were the Cannon tract, the "Constitution" lot and the Wells corner. The witnesses for the prosecution placed the average value of this property at \$183,290, exclusive of the south half of the "Constitution" lot, and adding \$30,000 for the enhancement of the value of the Wells corner by the shoe factory. We think we have a right to a finding to the effect that the court had been misled, for it would be remarkable for them to approve such an arrangement otherwise.

There is a charge of gross negligence on the part of the receiver in regard to certain sheep. He leased 25,000 sheep to Mr. Pickard for 20 cents per head. The lease is a very bad one in its terms; it is not a contract of warranty. It does not insure that the number of sheep will be returned, in case there is destruction among them from an unusual cause. In not providing for this in the lease I think the receiver has been guilty of gross negligence; the property is to be returned July 1st, 1889; that is, after the lease has received all of the benefits he returns the sheep before the year, thus placing the responsibility of three months' care where no return would be made. I do not claim bad faith on the part of the receiver in this, but I think it was gross negligence;

When the receiver was appointed in November, 1887, the fact was be-fore him that in March, 1887, \$268,-000 worth of personal property had been transferred to the various Stakes. He knew that much of the property was perishable, yet he made no effort to get it until May, 1888. It is no excuse to say that he could not find the property. If he had not the ability to get it, he should have reported to the court that some one else could have been appointed who had the ability. But he refrained from reasons of a personal nature. This we consider a breach of duty on the part of the receiver. Later, he compromised the \$268,000 for \$75,000, because the defendents said that calls \$60,000 for \$75,000, because the defendants said that only \$50,000 remained. He made no effort to get the property or its value from the Stakes or the persons who used it. There was no announcement to the court that the \$75,000 was accepted in lieu of the \$268,000 which had existed.

We also claim that the charge that the receiver failed to take property that belonged to the Church has been proven by abundant evidence, thorough inquiry. The prosecution

and we are entitled to a finding that there has been gross negligence on his part in this respect. It is in evidence that there was a large amount dence that there was a large amount of property that the receiver's attor-neys believed they could have ob-tained through the courts, yet no effort was made to obtain it. The case was permitted to go to a final decree without such an effort being made. The bill filed in the original suit alleged that the Church had made. The bill flee in the church had suit alleged that the Church had \$3,000,000 in property; this was denied by the answer, and was there-fore a material issue. Yet the case goes to final decree on a statement of facts to influence on a statement of lacts regarding a much smaller amount of property than was claimed. It is said there is a saving clause in con-tinuing the receivership. That simply means that, as there is no one else to take charge of the prop-erty it should be laft in the custody erty, it should be left in the custody of the receiver until final adjudication. It relates only to the property already taken. The receiver cannot bring suit for more property, be-cause a final decree in the main case precludes such action. The proceeding of the court is a special proceeding, and by the appeal to the Supreme Court the lower court is barred from any other original proceedings. I think the permitting of this case to go to the final decree under these circumstances was gross negligence. In every suit in the future that decree could be plead as an adjudication.

I think the receiver is in the nature of a trustee. It is his duty to fully disclose his services in making a claim for compensation. The manner in which he does the work is the basis for the estimate of the compensation. The hearing on this subject was a one-sided affair. If the statement of the receiver suppresses any truth as to his services, that is a fraud practiced on the court. The evidence shows that no adequate efforts were made to find the personal property; it was surrendered because the defendants wanted a final decree. The work was done by the attorneys in the case. The fact that there was no detective evidence, and that it was on that point that witnesses based their estimates of his services, vitiates the whole thing. The defendants did not surrender the property because of the receiver's efforts to obtain it, but from another motive. We think the receiver seriously misstated the facts as to the labor he performed, and therefore a fraud was practiced.

JUDGE POWERS

followed. He stated that he did not care to review the testimony at length, but simply desired to make answer to the points suggested by Judge Marshall. After days of examination and thorough investigation, the record shows that the receiver has handled a vast amount of property as an honest and capable man. It is a pleasure for me to say that I believe he has gained by this investigation, after all the insinuations of fraud, misconduct and dishonesty. The evidence shows that be had nothing to fear from a thorough incurry. The prosecution 282

claim that they have proven cer-tain facts. The attorneys for the court have been fair and courteous, and at the same time have ably and completly performed the labors upon completly performed the labors upon them. I claim that there is not a scintilla of evidence which goes to show gross negligence, or that the court was misled. The petition for compromise set forth the claims of both parties; therefore the court could not possi-bly have been misled. There was grave doubt as to whether the gov-ernment could have recovered one cent. Upon this state of things the advice of the court was asked. That the court was not misled is shown by the testimony of Justice Boreman, who stated that he never understood that full value was being received for the property. There was no misstatement of facts by anyone.

In view of the testimony given in this case, the receiver and his attorneys are entitled to credit for the compromise, for they certainly got the large end of the bargain. The receiver acted under the advice of his counsel; if he had gone contrary to this advice and gone on with the suits, and the titles been sustained, as I believe they would have been, he would then have been open to the charge of misconduct in office, but the present situation presents an entirely different view.

enurery different view. As to the renting of the sheep, the contract is shown to be a fair contract for the receiver. The evidence of the best men shows that the rental was fair for the grade of sheep, under the circum-stances that existed. The band of 25,000 was leased at this rental to a responsible man. He was in a a responsible man. He was in a position that he must lease within a short period of time; if he had held for higher paces, and failed in doing so, or had leased to irrespon-sible parties, he would have been open to the charge made against him, but cannot be made so under the course he did pursue. The testimony given rebuts every insinuation of negligence.

We have met and overwhelmed every insinuation of lack of busi-ness ability and proper care in this matter. But the charge was that there was collusion; that there was a fraudulent contract; in short, that Dyer was dishonest. There is not a scintilla of evidence to indicate anything of the kind. There is not a trace of bad faith in any part of the transaction. The charge was that Pickard and Dyer combined to the injury of the fund, and the charge has been disproved. There was nothing on which to base it.

As to the \$268,000 worth of prop-erty that was compromised for \$75,-000, it is stated that the receiver made no proper search for that property. The question of confiscaproperty. The question of connect tion of Church property was under multic discussion. The Church public discussion. The Church was thus notified of the efforts that would be made. It is a matter of history that there are few people who have been more faithful to their or interact. faithful to their own interests than have the "Mormons." Is it to be supposed that under this condition the property would be ernment.

gathered together so that it could be seized by the receiver? Not for a moment. On the contrary, the Church was preparing for the struggle, while the government was pub-lishing from the housetops that it was going to take the Church property. To meet this the Church disposed of its property on a secret trust. The "Mormons" show they are willing to trust each other to the full extent. I doubt not there is property on secret trusts that is as yet unheard of. The Church agents were ready, and before the law passed they made their assignment of property held for the people of the Stakes. The government waited for months, so the people had time to get rid of the property.

Away in the fall a receiver was appointed to gather property which every one knew had been expended. Some of this property was inventoried at far above its actual market value—at tithing prices. There was molasses, honey, wheat, flour, but-ter, potatoes, hay, etc., and some office furniture. Nearly \$200,000 of this property was perishable, while the actual worth of much of the remainder was far below its listed value. Suppose the receiver had commenced a lot of suits for prop-erty that could not be found, and that was worth nothing if it could be, would there not have been just This property is not the best but 50 per cent of the inventoried value, turned over long before the suit was commenced. There was \$14,500 commenced. worth of sheep in the inventory. The receiver has secured \$45,000 worth, and should receive a credit of \$30,000 gain, counting the sheep at \$1.50 per head. There was a question as to the le-

gality of this proceeding for escheat of property, and Chief Justice Zane rendered a dissenting opinion to the effect that the receiver was not warenect that the receiver was not war-ranted in his manner of getting the personal property; yet they come now and say he has not done enough in this same line. The re-ceiver employed P. L. Williams, and there is no man here who would even success that he could would even suggest that he could be swayed from his purpose for any love which he bears for the "Mor-mon" Church. There have been many charges but none go to that extent.

The receiver was advised by his attorneys, and by the highest law officer in the land to accept the compromise, and he did so-the only proper thing for him to do. Over \$750,000 in property was secured, while if the plan suggested by the other side had been suggested the other followed. \$100,000 not would have been taken. The receiver had have been taken. The receiver had to face 200,000 people united as a solid wall, who declined to answer questions till compelled to; who gave away nothing but retained everything. The fact that the high-est law officer in the government approved this compromise is suffi-cient answer to these observes and cient answer to these charges, and it does not lie in the mouth of any man here to say that the govern-ment was mistaken; if they do they had better investigate the gov-

The charge is made that the re ceiver has "hobobbed with under-grounders," and it nas been shown that there never was anything of the kind. In this investigation no new property has been discovered. The final decree permits the receiver to go on and gather any property there may be.

It was a harsh proceeding to make this confiscation act. I desire to say right here, it never met with my approval, and, I think, not with the enproval of the majority of the Gam approval of the majority of the Gen-tile community here. It is untile community here. It is un-American. A man has a right to that which he earns, or to give it to a charity, a hospital, a church, and no one has the right to say him nay. To say that this government can take his money and use it for a pur-pose for which he did not intend it, is tyranny. It is an unjust law, and has done more to injure the Gentile has done more to injure the Gentile cause than the Mormon Church ever has done. It has given a chance for that people to say that our chief object is plunder and robbery. I don't care whether the incorpora-tion is legal or not, the government has no right to take this property. The Mormons wrested it out of the soil; it is their's, and no one else's.

The government could have done no less, in view of the doubtful na-ture of this proceeding, than test the constitutionality of the law. If it is not constitutional that matter should be made known, and every dollar returned to those whose it is.

The screws were applied to this peo-e. They were between the upper ple. and nether millstones and were being and netter ministones and were being ground to powder, as it were. They were crowded and crowded down, and compelled to accede to the terms of the receiver, who secured his pound of flesh. He got sheep and cattle to the amount or tens of thousands of dollars that by the process his assailants suggest never could have been secured.

There is absolutely nothing to show gross negligence on the part of the receiver, and instead of him hounded and scandalized by those who desire to take the property of the Church, they should feel grate-ful to him for taking \$750,000 worth of it. He has performed his duties

fully in that regard. We are a peculiar people here. Secrets here are all open secrets. Everybody knows everybody else's business. We have able newspabusiness. We have able newspa-pers who do not hesitate to say what they mean and are not mealy-mouthed with their expressions about public officers. A man who lives above criticism here must either be an angel or depart to another clime, or he must be an idiot.

The Tribune at the time the compromise was made, commended the vigor of the receiver, saying he had forced the Church to its knees. (Judge Powers read an article from the paper named, describing and applauding the energetic manner in which the receiver had seized upon which the receiver had seized upon property alleged to have been owned by the Church.) It was a surprise to them that the receiver got so much property, and now the same parties say that he did not take as much as he should have done.

As to the charge of gross and un-

scionable compensation, why, all the receiver did was to ask the court to fix the amount, and to say that he thought he should have \$25,000. He saw the attorneys for both sides and took proof on the subject. There was nothing in all this that an honest man would not have done. A man has got a right to place his own value on his own services. The whole matter was in the hands of the court, and is still there. The court is amply able to take care of the question, and it cannot be suc-cessfully claimed that there has been anything but an honest, straight-forward course on the part of Mr. Dyer.

Dyer. Even the counsel for the court say that Mr. Dyer intentionally did no wrong. They say he omitted to do something that he should have done, but of that we are not con-vinced. I say in conclusion, after carefully listening to the testimony in this case, an investigation con-ducted by able attorneys, that Mr. Dyer stands today in an enviable position. He comes from a close in-vestigation without a stain on his vestigation without a stain on his character. I submit that no case has been made against him on any point. I will not ask that he be given the presumption of innocence, for the testimony absolutely fails to give any color to any of these charges. I am glad that the investigation has been held, for it will now be seen that Mr. Dyer, Mr. Williams and Mr. Peters have been most unjustly accused by those who brought these charges into court.

Mr. Critchelow said he did not admit that the alleged suppression of facts by the receiver was unintentional.

Recess was taken till 2 p.m.

In the afternoon a further argu-ment in behalf of the respondents was made by

JUDGE M'BRIDE,

who said the results of the investigation were important to the respondents in this investigation. Serious charges were made against them, and they were called here to answer. The investigation has about closed, and now the counsel for the court only ask that the examiner find that the court was unintentionally misled. They ad-mit that there has been no bal faith. If the court did not have sufficient information it had the means of securing more. Nothing was said of the value of the real estate compromised. The court understood that it was a judicious compromise; if it had been the full value of the property that had been reported, that would have been a set-tlement, not a compromise. The two tement, not a compromise. The two parties agreed upon a basis of com-promise, and the court allowed it on that ground, not on any re-presentations that were made as to the value of property in question. That is the usual course, when both parties agree; the court generally approves such a compromise upon being made aware of the agree-ment. The gentlemen engaged for the government, say that today they the government, say that today they consider the settlement a fair one. It would be a gross injustice to charge the receiver with having

misled the court, when he had nothing whatever to do with the matter placed before the court. If the court was misled, it was by itself, and by no one else. But even that does not appear. Judge Zane says now that it is a bad compromise. But he did not say so then, and there have been no reasons for a change in his opinion. Certainly change in his opinion. Certainly no one would now say Judge Zane would be in an impartial frame of mind, considering the feeling that has grown up. The compromise was not the work of Mr. Dyer—it was not his business but that of the with misconduct. Mr. Dyer could not be held responsible for the errors of an attorney, even if it was an error. Right here in this case, leading counsel disagree, and shall Mr. Dyer say which is right? Even if he could, he had no right to interfere in the compromise. He had no interest therein. His business was to receive and care for the property. He followed the advice of his attorduct it was on them. Now the effort is being made to place that misconduct on Mr. Dyer. How much justice is there in that, when Mr. Williams and Mr. Peters are al-lowed to go free? Nothing is said of them but the consequences of of them but the consequences of their mistakes, if such they were, are to be saddled upon him. Is there any fairness in that? If he had got only 25 per cent of the prop-erty on the advice of his attorneys, they and not he were respon-sible.

Judge McBride then took up the sheep question, sustaining Mr. Dyer in the good rental he secured for a lot of scrubby sheep, such as the testimony showed these to be, and at a time when the sheep prospects were discouraging.

Mr. Dyer was not a sheepman, but he obtained all the information he could, and took the best terms he could find. It was known for two months that he would have sheep, yet none of these men who were anxious to pay 40 or 50 cents per head were heard of when the sheep were to be rented. The contract was fair and reasonable. Even if a mistake had been made, it is no evi-dence of bad faith, misconduct, or wilful negligence. It might be an excuse for censuring the Supreme Court because it had not appointed the shrewdest trader on the street to this office. But there is no evidence that a mistake had been made in this regard. In the whole matter of the receivership Mr. Dyer followed the advice of his attorneys, and it seems strange to me that he alone is to be censured for all the mistakes, instead of putting it on his advisers. It is absurd to censure Mr. Dyer for contracts pronounced legal by his advisers, simply because some attorney thinks there is a flaw in them. Whether or not the attorneys were mistaken is not Mr. Dyer's responsibility.

As to the \$268,000 worth of prop-erty, what did it consist of? Every-thing from a broken-down cradle in

Zion received for tithing, a lot of trash, and everything of that kind, a lot of was included in those lists. These lists were used for the transfer to lists were used for the transfer to the Stakes. Outside of the current tithes, the whole thing would not have brought fifteen cents on the dollar. The testimony of the men who knew exactly what the prop-erty was, is that the government got \$25,000 more than the whole thing was worth. The Church gave \$25,000 more than they had, not to conceal property, but to get the case forward for a decree. If this whole property had been put at aucwhole property had been put at auc-tion in March, 1887, it would not have brought 20 cents on the dollar. Eight months later it had been ex-pended; yet this was just at the time of his appointment, and it was be-yond possibility for him to get it.

Suppose he had brought suits, who was he to sue for a pound of butter or a can of honey? And would he not have been assailed for wasting money? Such a course would have been foolish, and no sane man would suggest it. Could he have identified a single sheep? It was well known that he could not. He had to look to adversaries for his whole information, and they would not give any. He gathered his information little by little. Everybody would have condemned any other course on his part.

The point of the whole thing is this—that there was a suspicion that the defendants were trying to save their property. An insinuation that the receiver was aiding in that caused this investigation, which has shown that there is not a suggestion snown that there is not a suggestion to form a basis for that insinuation. There is no ground for the shadow of a suspicion, yet that is the whole point of the case. Mr. Richards de-clares emphatically that the sole object of the surrender was to for-ward the case. The Church surward the case. The Church sur-rendered more property than it had. The government, instead of being defrauded, have got every dollar, and more too, than it should have. As to the Stake properties, these are still in dispute. The attorney of the government made arrange-ments for the settlement of the constitutionality of the here. ments for the settlement of the constitutionality of the law. The government is holding back, and these men are hounding Mr. Dyer to go ahead. What is he to do? Just what his counsel says: Let the test now being made be determined, that he can see his way clear.

If you had told men who knew the situation here that for the money he has expended, a little over \$7000, he could have got \$750,000 be-fore the suit, they would have fore the suit, they would have said you were a madman. It was a matter of great surprise that he got it with so little expense. We know that he and his attorneys were re-sisted at every step. The returns are beyond the most sanguine ex-pectations. For keen, close, suc-cessful management, considering the circumstances, such an amount of property was never wrung from of property was never wrung from any people, and it is grossly unjust to impute wrong to him.

I agree with Mr. Richards that it which children were rocked 25 years was no compromise to give \$75,000 ago to the finest blooded horse that for \$50,000. The receiver had the

Church by the throat, and he pressed them to the wall with all his strength. The government offiche ials at Washington agreed to for-ward the case, and with this induceward the case, and with this induce-ment the Church paid over \$25,000 more than it had to get the decree. Mr. Dyer succeeded in getting what he demanded; the Church got the case forwarded by sacrificing \$25,-000. Let those who criticise Mr. Dyer turn and criticise the govern-ment, whose the responsibility is. The issue was between the govern-ment and the Church, and Mr. Dyer cannot be held responsible. Why is there no criticism for the government counsel, and Mr. Dyer why is there no crucism for the government counsel, and Mr. Dyer made the scapegoat? It is an effort to enforce vicarious punishment, making Mr. Dyer answerable be-cause the attorneys for the government permitted a final decree?

The question of compensation seems to cut a much bigger figure than whether the government will or will not get any money from the Church. I think Mr. Dyer's course was as energetic as it possibly could be under the circumstances. If he had pursued the course these parties wanted him to he would have been wanted him to he would have been wanted him to he would have been ten times more open to criticism. There is nothing against Mr. Dyer in this matter, and whatever failure there is is with his attorneys whose advice he followed. Whether any advice he followed. Whether any more property can be followed, is a question between the government and the Church. As to why Mr. Dyer did not report the details of how he got the property, it was not his duty. He was to report the property he got, not how he got it, unless the court requested it. There is not a line of testimony to show that Mr. Dyer kept any-thing secret. It all got into the newspapers, and much more than should have been. The court or-dinarily trusts its officer, and I think it ought to, for attorneys are usually

it ought to, for attorneys are usually honest. There is nothing to show that a word was said to mislead any-body. I agree with Mr. Richards, that it Mr. Dyer had endeavored to get the property in the way the petitioners suggest, they would have got nothing out of it. There would have been no property to quarrel over. Every man connected with the taking of the property has worked energetically, and if any one should grumble it should be the defendants.

There are many here who believe, with Judge Powers, that the escheat of the property was illegal. It was disapproved everywhere. Whatever the government got it took by force. The Church, in endeavoring to re-tain its property, not only had the sympathy of its own members, but of a great many others who did not approve the confiscation. The re-ceiver worked stealthily, and em-ployed an attorney evidently quali-fied for that purpose. Their success is one of the marvelous events of the century. They absolutely forced the members of the Church to put their hands into their pockets and pay \$25,000 which they said the Church did not own. Then Mr. Dyer asked for compen-There are many here who believe,

when Mr. Dyer wrung property from the "Mormon" Church he received the "odium" of 150,000 people.

Then the hounds began to bay at Mr. Dyer because he was getting something they were not. The hullabaloo is raised because some body thinks Frank Dyer, Mr. Peters and Mr. Williams were going to get paid. I want money, but I would not go through the mill F. Dyer has gone through for \$25,000. Somebody is envious that he is going to get some money: that is all there Somebody is envious that he is going to get some money; that is all there is of it, and that is the basis of this prosecution. Because Mr. Dyer tried to agree with both parties so there would be no contest, he is to be classed as a great rascal! I think this racket has cured him of any desire to be a receiver for a Church corporation. This being hounded by men whom he supposed were just and true is such that he were just and true is such that he would not go through again for the whole amount he said he thought his services were worth. In cases where men are mere figure-heads, railway receivers, they get much larger sums for the responsibility alone.

During the time of the alleged delay in the receiver's work, he and his attorneys were laying their plans for future work, which was devel-oped. There is nothing of blame connected with them in this matter, but they are worthy of commenda tion.

E. B. CRITCHELOW

followed, making the closing argu-ment for the petitioners. He said the petition of the school trustees charged one set of facts and the court changed the basis upon which the investigation was held from them. The first allegation, as to the sheep being rented at 20 cents when the customary price was from 40 to 50 cents, had been proven; the next allegation of the petition was as to the compromise of the suits, and he asked for a finding upon this to the effect that the petition and represen-tations made to the court were misleading. A great deal of stress had been laid on the perishable charac-ter of the goods, but he was of the opinion that at the time of the compromise the property was worth \$200,000, and any persons who took it after that time were responsible for it. Their contention was that

for it. Their contention was that no effort was made to find it. Mr. Critchelow contended that the testimony fully showed that there was in existence property which the receiver had made no effort to obtain. Judge McBride affected to be surprised at the mag-nitude of the property recovered. In nitude of the property recovered. In his view, it was more surprising that he didn't get the three millions which the Church was said to have. Judge Powers' apology that because an officer thought a law was harsh he should be lax in enforcing it was a very poor one. He asked for find-ings as to all the specific charges in the petition and also that the Receiver had made claim for \$25,000 compensation. In so far as a man pay \$25,000 which they said the Church did not own. Then Mr. Dyer asked for compen-sation. The word "odium," used by Mr. Auerbach, has a meaning, and

made to witnesses, and upon which they based their estimate, was not a fair statement, and was therefore an intentional suppression of the truth. Mr. Richards, evidence was to be taken with a great deal of allowance. He closed by stating that he would draw up the findings which they asked for and present them on Mon-

day. An adjournment was taken till 2 p. m. Feb. 18.

The article introduced in evidence by Judge Powers, Feb. 16, from the *Tribune* of July 11, 1888, reads as follows, with figures in the original article left out:

"A Large Sum Escheated. Re-ceiver Dyer has Recovered a Vast Aggregate. All Sorts of Property Reclaimed. Demands made yesterday and agreements to turn over a total of \$790,666.15. Fraudulent transfers.

a total of proposolo. Fracturene transfers. "Last Saturday when the *Tribusce* published that the Church Farm, valued at \$150,000, had been turned over to Receiver Dyer, that bit of exclusive information was the talk of every one on the streets, and the fact that the good Mormon papers did not contain the news caused many of the good Saints to doubt the truth of the surrender, especial-ly as the Bishops had been untiring in their efforts to convince the peo-ple that the farm had been sold in good faith to Francis Armstrong. However, when again yesterday morning \$157,666.15 was paid in to the receiver for property fraudulent-ly transferred March 2, 1887, the public seemed to catch its breath as

build seemed to catch its breath as if to say, "That settles it, the re-ceiver has it all now." But not so, as the result of yesterday's search shows that Receiver Dyer's big day was reserved for the last. In fact, yesterday was a red letter day in the receiver's office. During the During the morning hours a demand was made for the 30,000 head of sheep alleged to have been transferred March 2, 1887, but not delivered until May. A strong kick was made, or rather as strong a kick as could be expected from a dying monster, but availed the monster not. The sheep the monster not. The sheep answered the call and agreed to report at the receiver's fold on a certain date.

Then came a demand for \$75,000 worth of cattle transferred in a simworth of cathle transferred in a sim-ilar manner. Another flounder was made by the expiring monster, a struggle, a kick and a surrender of the cattle followed, and hence-forth the cowboys will answer to Marshal Dyer for the mavericks they hered

they brand. "Owing to the rush of the business "Owing to the rush of the business and the crowding of the various properties and interests upon the receiver at this time, and further owing to the necessity for him (the receiver) to report at Washington immediately, he took a contract for the delivery of the sheep and cattle on Sept. 1st. The agreement is stored by responsible parties is signed by responsible parties.

"Still wanting more: Not satis-fied with these mortal grips upon the vitals of the monster, Receiver

tion of the only remaining pins which sustained it. One of these which sustained it. One of these pins were notes aggregating about \$27,000 for stock in the Salt Lake Theatre, alleged to have been sold March 2, 1887, the day before the disincorporating act went into ef-fect. The receipt for these notes was given to Le Grand Young, the party who turned them over to Re-ceiver Dver. ceiver Dyer.

"Not satisfied with a theatre with ballet dancers and orchestra thrown in, the next dive was for the tele-graph stock. It will be remem-bered that Mr. Jack testified before the examiner that this stock was all divided up and transferred to the various stakes of Zion over the Ter-The Church owned all the ritory. stock except a very few shares distributed so as to form the corporation. The distribution was made as claimed Feb. 28, or March, 1887. A bold front secured this also, and as the stock is so scattered as to require several days to call it in, an agreement was handed to the receiver.

"In addition to these properties, ocal beds covering many acres at Grass Creek or Coalville, belonging to the Church, was surrendered. These lands are valuable, having been estimated to be worth over \$100,000. This was obtained in the suit against Angus M. Cannon, as Trustee-in-Trust.

"The property which has passed into the hands of the receiver re-cently makes an enormous aggregate. In view of the fact that when ap-pointed the receiver had offers from prominent attorneys, bankers and citizens to bet he would not get hold of \$50,000 worth of property, he is to be congratulated as is his co-worker, Mr. Peters, in the excellence of the work done.

W. L. PICKARD

was in attendance at 2 o'clock Feb. 18, and was called as a wit-ness. He testified—I leased about 5000 (humbh store) of the store of t 25,000 Church sheep from Mr. Dyer, as receiver; my agreement is fully set out in the lease; Mr. Dyer is not to receive any benefit, directly or indirectly, not set out in the lease; I released the sheep to a number of parties. (He then gave a list of the parties to whom he had leased the sheep, on terms ranging from one and a half pounds of wool per head and 15 lambs per 100, to two and a half pounds of wool and 10 lambs.) I have not received the full number from him; he was to receive no benefit personally from the transac-tion; I have been in the sheep businees 12 or 15 years; in 1887 the wool business was not good; I did not buy business was not good; I did not buy much wool that year, and thus avoided disastrous results; I was prosperous in 1888.
Judge Marshall—What was your loss, Mr. Pickard, in 1887 ?
Objected to by Judge McBride;
objection overruled.
Mr. Pickard, I lost about \$12,000

Mr. Pickard-I lost about \$12,000. Judge Marshall—Did your losses appear to be much larger than than they actually were? Objected to; objection sustained.

Mr. Pickard, continuing — My tient business was quite prosperous in 1888; my contracts were made on leases obtained from Mr. Dyer; I erty.

changed them to suit my terms with those who received sheep from me; the sheep let to George Farnsworth were rounded up near Richfield.

To Judge Powers—I cannot state my profits in 1888; I know they ex-ceeded \$25,000; I actually got the blanks from Mr. Moffatt, Mr. Dyer's clerk; the sheep I leased would not exceed in value \$1.40 per head; the market was depressed at that time, through the tariff agitation; wool advanced three cents per pound and sheep 50 cents per head after the election; a lease for one year is worth less than one for three year is worth less than one for three years; there were no rams among the sheep I leased; I first offered Mr. Dyer 18 cents, and he asked 25; I am good for the whole num-ber of sheep I obtained; the fact that I was on his bond was not thought of; it was a straight busi-ness transaction; my friendship for Mr. Dyer cut no figure in the ar-rangement; the whole lot of sheep I obtained bring to the receiver about obtained bring to the receiver about 14 per cent of their actual value for the year; I think I was paying all they were worth under the circumstances; I expect to make about \$8 per hundred; I don't think that too much for my risk; I think it was a close bargain.

To Judge Marshall—I get back the original stock and 10 or 12 lambs of the increase, as the contract may go.

To Judge Powers-There is no secret understanding by which Mr. Dyer is to gain in the future from the transaction, or to receive any profit; there is no collusion between us; I expect to make about \$2000 by my contract. Fo Judge Marshall—In most cases

the sheep I received were picked out from the flocks; I sublet the sheep from the 27th of September to the of October; I to the collection; 10th sublet prior had a few applications afterwards, my lease from Mr. Dyer runs for my lease from Mr. Dyer runs for one year from Oct. 1st; the rental is payable on July 1st; I received but 23,087 head, though my lease calls 25,550 head; I was to receive the balance from Mr. Winder, but the Church had not sufficient sheep, and they have not yot hown furned and they have not yet been turned over; that is, however, between me and Mr. Winder; in no instance did I find men with more Church sheep than the lists called for; I stated so

to Mr. Bolivar Roberts. To Judge Powers—Mr. Dyer in-sisted that the rental be paid on July 1, before the contract expired; he first wanted it in June.

To Judge McBride – A reason given by Mr. Dyer to get the money was that he wanted time to handle them in case the matter was not settled by that time.

Judge Powers—That is all. Judge Marshall—That is all.

The investigation was ended, after thirteen days' delving on the part of thirteen days' delving on the part of able attorneys, among witnesses from all parts of the country. The public will be glad that this phase of the question is past, and will pa-tiently await the opening of a new chapter in this important suit for the confiscation of the Church prop-arty

RELEASED FROM PRISON.

AT AN early hour on Feb. 21 Apostle George Q. Cannon was released from the penitentiary, having served the full two terms of sentence -less the deduction under the copper act-imposed upon him for unlawful cohabitation. His incarceration has covered a period of over five months. He has borne his imprisonment without a murmur and, according to his own testimony, has really enjoyed him-self. He looks the picture of health and feels accordingly. He appreciates beyond expression the privilege of being once more at liberty, not having had, as our readers are aware, his freedom for the last four years. When this fact is considered some idea may be formed as to how sweet it is to him now.

It is learned from Brother Cannon that the brethren at the penitentiary are all in fair health and getting along as well as could be expected, considering their circumstances and surroundings.

We understand that President, Cleveland pardoned Brother Cannon, the action in that regard having been taken on Monday, Feb. 18. Of course this act on the part of the President was too late to be of any service to the gentleman to whom it was tendered, so far as lessening his imprisonment is concerned, as the papers have not yet arrived. While Brother Cannon fully appreciates the kindness and consideration of the President, he is, we believe, perfectly content in completely satisfying the judgment imposed upon him by the court.

The whole body of the Latterday Saints in this land and throughout the nations, and many other friends, will rejoice when they learn of the llberation from imprisonment of Apostle George Q. Cannon, whose life, from early boyhood, has been prominently and ably devoted to the advancement of the cause of truth. We join with them in congratulating him upon the auspicious event of the day, Feb. 21st, 1889, a most important one to him and many others.

Seek to bring forth and establish my Zion. Keep my commandments in all things; and, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

-Doc. and Cov.

Deseret Weekly. The PURLISHED BY

286

THE DESERET NEWS COMPANY. BALT LAKE CITT. UTAH.

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IN ADVANCE.			
CHARLES W. PENROSE HDITOR.			

Saturday,	-	February 23, 1889.

A CONSISTENT STAND.

THE argument made Feb. 12 by United States District Attorney Hobson, of Colorado, in behalf of the Government, before the Supreme Court of the Territory, in the Church case, created a profound sensation. To those who are in favor of consistency and fair dealing it must have afforded much satisfac-Perhaps this gratification tion. would be derived more from the prevailing sentiment than the matter of the speech, although both were decidedly good.

The idea which permeated his ennunciations indicated that the government did not view with favor the taking, by doubtful legislative process, "a large amount of property from a church." This is made perfectly clear when it is considered that Mr. Hobson not only represented the department of justice of the government, but set forth its views, his statement on the subject being to that effect. Expressed in so many words, the government says, through Mr. Hobson, "We do not propose to allow, so far as we are concerned, any pronounced or ultra proceedings against the defendant until we know we are right. This government has not gone into the business of robbery, and does not propose to permit it so far as it can be prevented."

This is in harmony with the genius of the compromise that was made, that the whole subject might be brought at the earliest practicable date before the Supreme Court of the United States-that it might be decided by that tribunal whether any part of the operation against the property of the defendant is legal. The spirit indicated by the department is beyond question. As we have before stated, there should be, pending the final adjudication of the matter, practically a cersation of hostilities against those whose property has been taken under a law which invades a natural and consequently constitutional righta right that never was conferred, neither can it be, because it is in- evinced a disposition which indi- bethe church of the devil.-Doc.a.Cov.

herent. That right is that no citizen, or class of people, shall be deprived of property except by due process of law, by the operation of legal enactments which bear equally upon all classes of citizens, without distinction.

Judging from the whole tenor of Mr. Hobson's argument, it would appear to be seriously doubted that the Supreme Court of the United States will sustain a law of the nature of the one which is directly aimed at one class of citizens, and therefore belongs to the department of class legislation. Enactments of that kind cannot be permitted to remain upon the statute books of our nation without endangering the very existence of our institutions. When the rights of one portion of the citizens are ruthlessly threatened by one-sided legislation, the rights of the whole are thereby jeopardized, the general safety of the people being imperilled.

There is one point that should be specially remembered by those who are clamoring for the seizure of every scrap and particle of property alleged to belong to the defendant. While they are laying "the flattering unction to their souls" that they are simply robbing the "Mormon" people because they appear to be helpless, it may transpire before this affair is done with that they have placed themselves in the role of despoilers of the national treasury. While they may anticipate perpetrating a wrong of that kind against an unpopular people, they may discover that they have reckoned without their host if they fall into the hands of the government.

This point is plainly set forth by the injunction pronounced by Mr. Hobson regarding the care that should be exhibited in holding sacred the body of the fund in the hands of the receiver, and meeting contingent expenses with the proceeds arising from its being in his possession.

We have already shown the necessity for this, and manifested the fact beyond the possibility of successful contradiction that encroachments upon the property are without the authority of law or of right. Hence we have taken exceptions to the action of the Supreme Court of this Territory in setting apart or appropriating from that fund \$500 for the payment of witnesses called together to give testimony in the unseemly side-show scramble that has been inaugurated in connection with this case by those who have

cates that if they had the opportunity of doing so they would make the spoliation of this people complete, even if it should reduce them to penury.

We repeat what we have heretofore stated in this particular, that such a disposition to grab and despoil has never been associated with or displayed in any legal proceedings in any civilized country under heaven in modern times, and all those who have taken part in it as against those whom they esteemed defenseless, will in consequence carry upon them the brand of everlasting shame and disgrace. It is a species of dishonesty and tyranny that is, utterly without excuse. It evinces this fact-that if these characters should obtain the consummation of their desires, by having the reins of local government fully in their grasp, they would bring about a condition of things in this Territory that no people having a spark of independence of character in them would endure for any length of time. They would be-come the victims of wrong, of tyranny, and of oppression the like of which would have no parallel in the history of this country; and nothing that even the colonists had to undergo under the reign of a British monarch, and against which the fathers of our nation arose in revolution, would equal it. This people, it will yet be discovered, are too independent, and deterbrave. mined ever to submit to such a condition of things. Those who would inaugurate it imagine probably that as they have done in the past so they could in the future, to a more aggravated extent, carry on their villainy with impunity under an incubus of falsehood, with which they have covered the country, against an innocent people, and caused them to be unpopular.

As sure as the principle of justice is eternal and finally claims its own, although at times slow in its operations, it will overtake tyrants, oppressors and thieves, and they will be relegated to the sphere to which by their groveling and detestable instincts they properly be-These are the individuals long. against whom the majority of the people of Utah have strong reasons to complain; and, in their behalf, we propose to vindicate truth and justice, and to protest against wrong, oppression and dishonesty, so long as we can lift a voice or wield a pen.

Contend against no church, save it

THE CONCESSION.

THE clear and unequivocal testimony which was given yesterday by Hon. F. S. Richards, before Examiner Harkness, let considerable light into the character of the arrangement that has been denominated "a compromise." The statements made by that gentleman harmonized exactly with those of Mr. Le Grande Young in his evidence.

It is placed beyond loubt by what has been enunciated that the socalled compromise was, in reality, no compromise at all, being a one-sided affair. It has brought conspicuously forward a point which we have all along been making, to the effect that the sole aim of the parties pursued has been to obtain a final decree, which was repeatedly asked for and as repeatedly, on various technicalities, refused. What has been termed "a compromise" was entered into by the defendant, because that was the only method by which the other side could be brought to an agreement to allow a final decree to be entered to enable the case to be carried to the Supreme Court, where the object in view might be reached. It has been called "a compromise" all round, because it had to take some name; but that was a misnomer.

Suppose a gentleman known in this region of country as a road agent sets out on a business venture in pursuance of his profession. He meets a stage coach and presents at the head of the driver a doublebarrelled shotgun and says, "Hand out that treasure box or you will lose the top of your head!" The driver rejoins, "I would prefer to go on to the next station and see whether we cannot have this difficulty between you and me arranged." The gentlemanly agent answers, "No; the treasure box, or you cannot go any further." Seeing that there is no alternative, the hapless driver hands out the valuables.

Surely such a transaction would hardly be designated "a compro-mise." It was "fish or cut bait."

The Receiver and his attorneys made a demand of the defendant to hand over to Mr. Dyer certain property, amounting to about \$25,-000 more than the Church posseased. To accede to this "unconscionable" demand was the only means by which the defendant could reach the next station. It

ing liable to censure from the cormorants who have instituted the proceedings against them, those "active politicians" should, to be consistent, call a meeting and pass in relation to them a hearty and unanimous vote of thanks. They have been guilty, according to the evidence, of the very opposite of what the "active politicians" They have charged them with. been in the same business as they themselves have been desirous of engaging in.

The understanding of the counsel of the defendant has been and is that the consummation of the arrangement which has been called a compromise meant a cessation of efforts to seize other property. It is understood, as enunciated by Mr. Richards, that such was the view of the acting Attorney General. That high official has not manifested the unreasonable and grasping genius that has been displayed in such a glaring way locally.

It appears that the matter of the Washakie farm was brought up in conference on the subject with the Solicitor General. When it was explained to him that that tract of and was used for the purpose of 'humanizing Indians,'' he expressed himself to the effect that the property named should stand as it is for the present. The ground for this position was that it could not be utilized for a better purpose.

In view of the proceedings of the "active politicians" who have evinced such deep anxiety to take away from an "intensely religious" people their property, would it not be well to establish a farm or some public institution whose express object shall be the "humanizing" of that class? They need "humanizing" very much. Those who undertook such a gigantic labor would find the task more difficult than the reformation of the simple savage of the desert. The civilized anti-"Mormon" savage is less susceptible to "humanizing" influences than he.

POLITICAL JUGGLERY.

IN THE incipient stage of the sideshow scramble after "a large amount of property taken from a Church," we expressed our views in relation to its true inwardness. The opinion of the NEWS on this matter was enunciated in an article that appeared in the issue of November In consequence of what B0th. will be seen then that instead of transpired Feb. 14 in the investi- tition for intervention were simply the Receiver and his attorneys be- gation before Examiner Harkness, catspaws manipulated by certain

a part of what was stated at that time will bear repeating.

The following is an excerpt from the article in question:

"Mr. Hobson struck a keynote in that respect, when he broadly inti-mated that political ax-grinding had more to do with the matter than a love for the interests of education. Weight is given to this idea when it is considered that although excesis considered that although exces-sive fees had been asked for, the granting of these demands was in the hands of the court, in whom the would-be intervenors do not appear to exhibit much confidence.

"The political phase of this proceeding is also borne out by the fact that the filing of Judge Zane is in the nature of an assault upon the honesty of the Receiver and his attorneys, and necessarily of the At-torney-General of the United States. In view of recent political events, is it too much to expect that there should be a disposition in certain quarters to both produce and hasten desired official changes? Is it out of the way also to have an idea of the possibility that when it rains official porridge certain parties should be standing ready with their dishes top-side up? Why the Republican organ which has gone neck and heels in support of this latest phase of the robbery of a Church has al-ready nominated Judge Zane and others for certain federal offices in this Territory. Is it otherwise than to be expected that efforts should be made to float the candidates into the seats for which they have been named?

"Men who have occupied positions of trust and emolument find it exceedingly inconvenient to be dropped out. Judge Zane has dis-covered this. He said as much during his presentation of his side of the question in court now considered. He has been hurt, and doubt-less feels some degree of resentment.'

The truth of the foregoing is being gradually but slowly exhibited. If Judge Powers had been permitted to interrogate Mr. Whittemore, who as an attorney has been in the employ of the trustees, and Captain Bailey, one of the trustees adjudged in contempt, he doubtless would have proved what he stated was his intention to show had he not been prevented by adverse rulings of Examiner Harkness. We direct the attention of our readers on this department of the subject to what transpired in the investigation Feb. 14.

Judge Powers asserted that if allowed he would demonstrate that the whole movement was entirely of a political character, and that the pretended solicitude for the protection of the school fund was the veriest hypocrisy; that the trustees whose names appeared upon the pe-

THE DESERET WEEKLY.

"active politicians" to draw official chestnuts out of the fire.

By consenting to be used in this second-hand way these magnanimous trustees have been rewarded by the burning of their fingers. So far as present appearances go, the scorching has been so severe that the chestnuts had to be dropped; and they, together with these who inspired the proceedings-which could scarcely be characterized by any other name than an infamous public scandal-are a disappointed lot.

What took place Feb. 14 was a striking offset to the intention indicated by the conduct of Mr. Baskin, to proclaim that a close investigation had been smothered by his being ejected from the proceedings. Who is it that has smothered the investigation now, in view of the rulings of Examiner Harkness, to the effect that the inspiring motive of those who have instituted this side-show shall not be exhibited by convincing evidence? What is the reason that he declines to allow the lid of the political pot to be lifted that the seething mass of hypocrisy and corruption bubbling under it may be - shown, and its true character estimated?

Certain parties and a certain paper have been clamoring for the making of this examination as complete as it is possible to render it, but this demand has been made that it might merely relate to the alleged misconduct of the Receiver and his attorneys. It is a poor rule that does not work both ways, and why should the people and the court not be treated to a manifestation of the true line of business the former are freinwardness of a nest of political conspirators who are a disgrace to human kind? It is the old, story-"Patriotism on the lip and sinister" and selfish motives in the heart." The pretension was that the protection of the public schools was the sole object. When it is proposed to show, however, that the subservience of certain political ends was the object in view, an estoppel is put on the effort made in that direction.

Let there be no more exclamations regarding alleged attempts to smother facts in relation to this scheme of robbery and political jugglery in which a particular class of "active politicians" are steeped to the neck.

The anti-"Mormon" organ of this city would now do well to withdraw

for the chief justiceship of this Territory, otherwise let it come out flatly and state that the consummation of the selection of that gentleman for that office was one of the fundamental causes of the trustees making application to let them into the Church case.

ANOTHER EPISODE.

ANOTHER fantastic episode occurred on Feb. 13 in connection with the examination into the conduct of the Receiver and his attornevs, in the Church case, before Examiner Harkness. It consisted of the elimination of R. N. Baskin. He presented himself, as usual, in the capacity of attorney for the petitioners "by courtesy" of counsel for the court.

His first appearance in that role was decidedly interesting on account of his presumptuous manner and insolent bearing, which were complained of by the other side as "unprofessional, ungentlemanly and We stated at the discourteous." time that his peculiar antics were done for a purpose, and these are the words which were used in reference to it: "The extraproceedof ordinary manner ing of Mr. Baskin ought to be coupled with the fact that he is, in the most pronounced sense, what has been aptly designated 'an active politician.' Consequently, it is more than likely that his ferocity, passionate explosions and spluttering interruptions were the green fire introduced into the tragedy for the purpose of producing a ghastly effect. Men of his class deal more in effects than in facts. In their quently of more use than the latter."

The ulterior motive of Mr. Baskin was that he should be thrown out of the case, and thus be placed in a position to assert that the Court was afraid of a scrutinizing investigation. The reason for his wishing to be placed in this situation was that he had discovered, so far as the examination had progressed, that he could make no point, the testimony as elucidated being, as a whole, a hetrogeneous mass of unintelligible statements forming a combination out of which nothing could be evolved likely to be of any material service to the parties who had inaugurated the scramble.

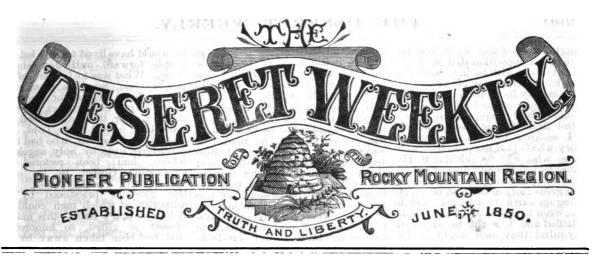
The point taken, however, by Judge Powers and Mr. McBride as to the reason why Mr. Baskin should its nomination of Judge C. S. Zane not be permitted to appear was well public.

chosen. The petitioners, or, in other words, the school trustees, had been adjudged in contempt. He had appeared at a previous stage of this farcical business as their counsel. The Court had appointed counsel to conduct the inquiry, so that the doings of the Receiver and his counsel might be laid bare before it. After the alleged contemptuous trustees had been shut out of the proceedings, to admit them in the shape of legal counsel would be an insult to the Court itself. Mr. McBride scored a kick against his former colleague which ought to have made the latter feel as if on this occasion at least his legal feet were not metaphorically encased in moccasins, but in Number 13 brogans! It was in the shape of an insinuation to the effect that Mr. Baskin, legal counsel for the trustees, was attempting to creep into the examination surreptitiously in another guise.

The irrepressible Baskin **W88** granted the privilege of descending from the character of the chief muck-a-muck in this matter to that of prompter to the court attorneysa species of Mephistopheles to Messrs. Marshall and Critchelow. This aroused his indignation, to accept the offer being, according to his statement, beneath his dignity-Save the mark! There are not a few who consider that element in his case to be what mathematicians term "an unknown quantity."

It may be deemed a questionable proceeding, so far as the wisdom of it is concerned, to throw Mr. Baskin out of this investigation, for the reason that that step was exactly what he desired. If the dignity of the Court must be preserved in that way, why not take the action solely on the ground of his overbearing and insolent manner, his alleged ignorance of correct deportment, presumed to exist among people of almost every grade of society? Surely that, coupled with the protection of the witnesses and the attorneys on the other side from needless, perpetual, and petulant interruptions, should constitute sufficient ground for his not being allowed to continue to appear.

These proceedings remind the spectator of the variegated forms, shapes, and colors observed by looking into a revolving kaleidoscope. It is a sort of "Now you see it, and now you don't" arrangement. It is one of the most ridiculous and incongruous mixtures ever presented in any country, under any circumstances, for the perusal of a disgusted



SALT LAKE CITY, UTAH, SATURDAY, MARCH 2, 1889.

ONE LESS AT HOME-ONE MORE IN HEAVEN.

One less at home!

The charmed circle broken-a dear face Missed day by day from its accustomed place.

But cleansed, and saved and perfected by

grace! One more in Heavem)

One less at home!

One voice of welcome hushed and evermore One farewell word spoken; on the shore Where parting comes not, one soul landed more

One more in Heaven!

One less at home!

Chill as the earth-horn mist the thought would rise.

And wrap our footsteps round, and dim our 6768

But the bright sunbeam darted from the skies-

One more in Heaven!

One more at home!

This is not home, where, cramped in earthly mold.

Our sight of Christ is dim-our love is cold, But there, where face to face we shall behold.

Is home in Heaven!

One less on earth!

Its pain, its sorrow and its toil to share;

One less the pilgrim's dail, cross to bear; One more the crown of ranson ed souls to wear.

At home in Heaven!

One more in Heaven Another thought to brighten cloudy days, Another theme of thankfulness and praise Another link on high our souls to raise To home and Heaven!

One more at Home!

That home where separation can not be, That home where none are missed eternally Lord Jesus, grant us all a place with Thee At home in Heaven!

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Feb. 24, 1889, commencing at 2 p.m., President Angus M. Cannon, pre-siding. Some time previous to the hour for opening meeting the lower part of the edifice was filled to its utmost capacity. The galleries were opened for the convenience of the people, and in a short time every available seat there was taken.

A few minutes before 2 o'clock which He has bestowed upon us as a President Wilford Woodruff and Apostle George Q. Cannon entered the building and as they were recognized by the vast congregation a murmur of welcome arose from every part. There were also present on the stand, Apostles Frank-lin D. Richards, John Henry Smith, Heber J. Grant and John W. Taylor.

At 2 o'clock the meeting was called to order by President Angus M. Cannon, and the choir sang the hymn commencing-

We'll sing all hail to Jesus' name!

Honor and praise we give To Him who died on Calvary's hill.

And died that we might live.

Prayer was offered by Elder Lorin Farr.

The choir and congregation sang: Mid scenes of confusion and creature complaints.

Но w sweet to my soul is communion with Saints

To find at the banquet of mercy there's

room And feel, in the presence of Jesus, at home.

The Priesthood of the Twentyfirst Ward officiated in the administration of the Sacrament.

APOSTLE GEORGE Q. CANNON

was the first speaker. He said: In standing up to address you my brethren and sisters, this afternoon, I feel to appeal to you that you will give me the benefit of your faith and prayers. Four years and upwards have passed since I had the priv-ilege of addressing a congregation in this Tabernacle. The thought of speaking to you today has caused me to tremble; I have feared for myself. I have known how difficult it is to control emotions under such circumstances. I have come here hoping and trusting that I would have the presence and assistance of the spirit of the Lord to give to me such thoughts and words as to express to you the mind and will of the Lord.

I shall not attempt to describe the feelings that I have upon this occasion. I have been an exceedingly happy man during the past few days. I feel today that this is one of the happiest days of my life; I feel to rejoice exceedingly in the good-ness of our God, in the blessings

people. I feel full of hope and good cheer. No despondent feeling, no feeling of depression, no feeling of sorrow has crossed my heart or my mind.

I do not know how the body of the Saints feel, not having had the op-portunity of mingling with them of late as I have done in former times. I am therefore left to judge of your feelings by the reports which I have heard from my brethren who have had greater liberty than I, and from the testimony of the Spirit of the Lord to me. But so far as my own feelings are concerned I regard this as one of the happiest days for Zion that has been witnessed in the last fifty-eight years: not because I am here; not because President Woodruff is in your midst, but because of the great work itself—the progress that it has made, and the attitude that it assumes today in the midst of the earth.

Now upon this point, perhaps there may be some who differ from me. I know that there is a general feeling in some quarters outside of the Latter-day Saints that "Mor-monism," as it is called, is about to monism," as it is cancel, is about to be overthrown; and there may be some inside the Church whose faith has become weakened by recent events, and by the prospect there is before us, looking at matters from a natural standpoint. But in my re-floations in my seeking to know flections, in my seeking to know as far as possible the mind and will of God, I have not been oppressed by any feeling of despon-dency or fear. I have besought the Lord that if that were the right feeling to have when we are in deep and apparently inextricable trouble, and when disaster was portended, that I might have that feeling within me. But up to this present moment I have not had such a feeling given to me.

No thought of this character has oppressed me. I expect trials, I expect difficulties. I expect afflictions, I expect persecutions—persecutions which may result in serious consequences, so far as this life is con-cerned, to some of us. It has cost blood; it may again cost the lives of some of the people of God. These are consequences which we have been taught to anticipate from the very beginning. When I became old enough to comprehend

the character of this work, the na-ture of the opposition that it would have to meet with in the earth, the murderous character of Satan's efforts as they have been manifested in past ages, and as I believed they would be in this age, I made up my mind that if I got through safely, if I secured the crown and the glory which God has promised unto those who will be faithful to His cause and to His Son Jesus Christthat if I got through and attained to this great glory at the cost of every-thing on earth that I held dear to me, even to life itself, I ought to be satisfied and I ought to make up my mind that such might be the result.

It has been much better with me thus far in the progress of this work and my connection with it than I ever expected it would be. I have had more happiness, that is of a near more nappiness, that is of a worldly character, I have had more means, I have had more substance, I have had more quietude, I have had more rest, and less affliction, less trouble and less evil to contend with, and less persecution—that is, as for as I am personally concerned. as far as I am personally concerned —than I expected might be the case in my life.

This great work which God our Eternal Father has founded is destined—hear it, all ye Latter-day Saints, hear it, all ye ends of the earth—to fill the whole world. It is the power that the prophets spoke about; it is the power that they de-scribed in the most glorious lan-guage. The predictions of the holy prophets upon this subject are the most glorious to be found with-in the volume of Scripture. We refer to the work of in the We the last days. Small as it is in its beginnings, insignificant, destitute of influence, destitute of worldly advantages, it is a power, neverthe-less, that will continue to grow; it will continue to increase, it will continue to spread until from pole to pole, from the centre to the circum-ference of our globe, in every land, the power and the influence of this great work which our Father in heaven has laid the foundation of, will be felt.

Will it be accomplished by us as mortal men, by the human agencies that we have at our disposal? No; no. We have proved by experience no. We have proved by experience that we of ourselves can do but very little. Why, there are events oc-curring every little while that put our human wisdom to shame, that cause us to fall back and wonder what next shall be done, what move what next shall be done, what move shall next be made, what step we shall take to counteract this afflic-tion or this evil; how shall we es-cape this threatening danger; how shall we penetrate this seemingly impenetrable wall that is before us and impedes our progress? Is not this the feeling experienced very frequently? I confess to having it. I confess that time and time again I have been at a loss, looking at it as a man, to tell how we shall escape the evils that menace us, by which we have been surrounded, escape the evils that menace us, by miscory of our Church. which we have been surrounded, and from which it seemed there was no possible outlet or means of escape. It is at such times that men who look upon this work and who do not hope had fied. We imagined that (God, to teach us as a people, to labor

understand it, who do not recog-nize in it the work of God, raise the cry that "Mormonism" has received its death-blow and will most assuredly perish.

It is easy enough to understand why this is the case. This work, to be understood, must be viewed with the eye of faith. The man who looks at it to comprehend it must have some knowledge of the power that founded it. the power that ac have some knowledge of the power that founded it—the power that ac-companies it, the power that sus-tains it. In the absence of this knowledge of course men judge of it as they would of any other sys-tem, looking at it as they would at something else that has its origin in man's device. But there has never been a moment since the Lord laid the foundation of this Church until the foundation of this Church until this present time that God has left His servants in the hour of extremtiv, in the hour of trial, in the hour of peril, without knowledge from Him, without the voice of His Spirit directing the path to take, to show them the next step forward, when seemingly confronted by ob-stacles that could not be overcome —but that would arrest the progress of the work. As these obstacles have been approached they have vanished. They have been removed out of the way, and the path has been made as clear as this aisle before me for the progress of the work and for the action of the people of God.

Praise be to God for this; to Him be the glory. It is not the effort of man, it is not the wisdom of man, it is not the ingenuity of man, it is not the power of man that has carried this work forward to its present condition. If it had been, our position would be a most woeful one; we would have been in the most deplorwould have been in the most deplor-able circumstances. What could we have done, what could we do today, if this were the case? If this were our position, if God were not with us and did not sustain us, and He did not guide us in every step of this work, what would become of us? Why, there are thousands and thousands in this land who would be ready to lie down and die—hope-less host to all feelings of cheerful less, lost to all feelings of cheerful-ness as to the future, and expecting nothing else than overwhelming ruin.

Now my brethren and sisters-for you are the ones to whom I address myself today—I desire that my testimony shall be encouraging so far as I have the Spirit to encourage, to inspire hope, to lift up those who are cast down, those who mourn, those who feel despondent, those who ask themselves, "Has God for-saken or forgotten us?" I wish to address myself to all those, and address myself to all those, and to say and bear testimony to them that God reigns today in the heavens; that He is as near to us today, that His revela-tions are poured out upon us today, that He gives us knowledge today, that He fills us with His Hely Spirit today as much as ever He did in the history of our (burch

history of our Church. This work did not depend upon

he would have lived to have led this people forward until Jesus should come. What was to become of the come. What was to become of the people then, was the inquiry; to whom should we look for the word or the Lord? The Prophet, the Seer, the Revelator, the man of God, he who had beheld the Lord, the Father, and the Son, who had been ministered unto by holy angels, to whom had been restored the everlasting Gospel in its origi-nal purity and power, and the glorious priesthood by the authority of which men could ofnal purity and power, and the glorious priesthood by the authority of which men could of-ficiate in God's name—this man so blessed, so gifted, so honored of God, had been taken away by the cruel hand of assassins, and to whom should we look for guidance? Who was there among all the Eli-ers of Israel who could step forward and lead the people of God? I re-member in the printing office where I was then a boy discussions among the Elders, who labored there, con-cerning this. There was no man, apparently, amongst the Saints, amongst the Elders, so pre-eminent that all minds could settle upon him.

But when the time came that the congregation met, when the Twelve A postles returned and met with the people, then it was plainly manifest in the face of all Israel that there in the face of an israel that there was a man whom God had chosen; there was a man who was fully em-powered with the authority of the Priesthood to lead the people. The voice of God was heard spoken by human lips, and the Spirit of God bore powerful testimony to every one present that he was the man. It was necessary in that hour of trial, in that hour for which the people had been so unprepared, in that hour when there was such a diversity of views as to the Priesthood and as to the rights of the Priesthood, that there should be a signal manifestation of God's providence and power to designate the man, so that there could be no cavil nor dispute in the minds of the Saints.

He led Israel with the same power, with the same authority, with the same gifts, and with the same wisdom that had characterized the Prophet Joseph. He led the people through hours of trial and people through hours of trial and difficulty, scenes that were perplex-ing—led them across the plains and brought them to this land, pointed out the spot, and prophesied con-cerning the future of this country to encourage them. So it has been from that day to this.

When President Young passed away in the full measure of his days, having led the people of God with such signal advantage and accompanied by such marks of Divine favor, God raised up another. And when he died He raised up another. President Woodruff is here now; he lives today—a man of ripened experience, having been famil-iar with this work from the com-mencement till the present time, understanding it thoroughly; that is as much as man can do, and he among his fellow-servants-to give unto them the Word of God and the counsel that he has from time to time to impart. And so it will be no matter who passes away, or what-ever may befail the work of God. He will preserve it, He will overrule sin and disasters, and difficul-ties and defeats; He will overrule them all for the good of His people and for the glory of His name

and for the glory of His name. This is a great consolation. By night and by day, in the midst of the severest trials and troubles, it is a great consolation to us to know that this is the case. I bear testi-mony to you in the most solemn manner today that God is with His people, that God is with this work, that God will bring forth great glory and triumph to Zion; but we shall have to pass through trials, sorrows and afflictions of various kinds. We shall have to be tested and tried and proved; the dross of and tried and proved; the dross of our nature must necessarily be cleansed and purified by affliction. If Jesus had to be made perfect through suffering, what shall we expect? Shall we expect that our pathway will be free from diffi-culties when He, the King of kings, the God of heaven and of earth, had to endure affliction and sorrow, and had to be made perfect through suffering? Why, it would be a most extraordinary expectation for any follower of His to indulge in to suppose that he or she should escape trials and difficulties in view of all that the Savior of mankind had to endure.

My brethren and sisters, God will cause everything there is connected with this work to be so shaped as to I have been asked, I suppose, hundreds of times by brethren, some of dreds of times by brethren, some of whom are in the penitentiary today, "Brother George Q., when do you think this will cease? How long will this continue? Are we going to be ground out by this persecu-tion? Are we going to be des-troyed?" My reply has been "No." When we emerge from this trial, as we will: when these clouds that we will; when these clouds that now darken our horizon, and that make things occasionally look so joy a peace, we shall enjoy a pros-perity, we shall enjoy an influence such as has never been felt by us before. Just as sure as we live this will be the case

The Latter-day Saints are exhibit ing qualities now in the midst of these persecutions which will yet win the admiration of thinking men all the world over. Do not imagine for one moment that these sufferings and trials of yours are in yein. No great cause over personal vain. No great cause ever prospered or gained influence in the earth without sacrifice on the part of those who were its advocates.

This has ever been the case; it ever will be. We are exhibiting qualities in these trying circumstan-ces which will extort admiration yet from the world. The injustice and oppression and violence that we are enduring to-day are heard but little of outside our own borders. We are conscious of it; all never been exhibited in this gen-this is familiar to us, and many a tender woman, many a deli-

cate child has been made to feel these things in a manuer and with an anguish that are indescribable. No pen can describe what the Latter-day Baints have undergone during the last four years; no tongue can re-veal it. But it is recorded on high, and the time will come when a knowledge of it will be made manifest to mankind. At the present time it is confined to ourselves, and very little of it leaks out. But it will come to light. It will be pro-claimed upon the housetops; it will tend to remove the prejudice against tend to remove the prejudice against the Latter-day Saints and to excite sympathy for a people who can so patiently and so uncomplainingly submit to outrages of this character in the spirit in which they have been received and endured by us as a people. I have

a people. I have not pitled our breth-ren under these circumstances so much as I have their families. Going to prison is a pleasure com-paratively speaking. Why, when a man goes into prison he eats and drinks and lives. There is nothing particularly painful about it if particularly painful about it if he only reconciles himself to it. I speak now from experience. I went there, I think, the happiest man who ever went to prison; I was glad to get into prison. Strange thing to say; but this is due to circumstances in which I have been placed. I had been ar-rested. I had been told that I nust not surrender; my brethren pleaded with me not to do it. But though I complied, I felt it was due to the people, to God, to my brethren and sisters, and due also to the work as a whole that I should sooner or later face the charges which had been brought against me; and therefore when I had the opportunity of doing so, and going to prison, I can say to you now that I was glad to have that privilege. I felt that it would be easier for the brethren afterwards be easier for the brethren afterwards —I felt that it would be easier in the penitentiary for those who should go there or were there al-ready; and I can testify to you this day that this has been the case. I am glad of it; but so far as imprison-ment is concerned the only feeling that made it irksome to me at all was the desire for the day to come was the desire for the day to come when I should have such a privilege as I now have, of minister-ing in my calling among the Latterday Saints.

I had not a moment's unhappiness in prison. I think it is an easy life for men who make up their minds to endure it. But not so the women and children; not so with them. They are the ones who are suffering in this persecuwho are suffering in this persecu-tion—not the men. The women and children are the ones for whom my sympathies have gone out. I have overflowed with sympathy and with feelings, I might say, of admiration, for my sisters in these trials. They have borne themselves heroically; they have gone through this ordeal and have vindicated the character of their sex in such a way as it has

but to the praise of the women of the Latter-day Baints be it said there is not an instance that I know of, that I can recall to memory, of their failing to meet the issue boldly, con-fidently, with entire trust in God and with unflinching faith in the principles which they have pro-fessed. There may be some who have not done this, but I have not learned of their names. I have heard of hundreds of cases, how-ever,-where it has been otherwise, where they have borne their difficulties, where they have stood up and maintained their integrity in the hours of trial and affliction in a the nours of that and amiction in a manner calculated to almost put the stronger sex, as we are called, to shame. I am thankful for this, very thankful; and they, as I have re-marked, are the ones who have suf-fered chieffy in these persecutions.

But the effect has been marked so far as my observation has gone. Men never loved their families with the intensity of devotion before these persecutions commenced that they have since; women never loved each other so much before; women never loved their husbands, and children never loved their fathers and their mothers, according to my ex-perience and observation, as they have done since this persecution commenced. It has had the effect of cementing us more closely together; it has had the effect of mak-ing us feel more one in ourselvesmore united than anything that I have ever witnessed among us as a people.

I have spoken about the afflici have spoken about the amic-tions, trials, and persecutions that we have had to contend with; but in the midst of all these scenes there is one truth that should be stated conone truth that should be stated con-cerning the Latter-day Saints, and that is, that they are the happiest people, with all these difficulties, that ever lived upon the face of the earth. I do not believe that such a people can be found anywhere. I do not believe that there is an much do not believe that there is so much do not believe that there is so much happiness enjoyed by any commu-nity, however favorably consti-tuted, however many the ad-vantages which it may possess, as by these Latter-day Saints. The reason of this is that when they go to the Lord, if they are in trouble, if they are perplexed, if they do if they are perplexed, if they do not know what to do, He hears and answers their prayers, and gives unto them glad hearts. They ought always to have cheerful counten-ances; they ought to be an ex-ceedingly happy people; and I be-lieve they are. We have every reason to be thankful. Where can you travel on the face of the earth

you travel on the face of the earth and see such union and such love exhibited and enjoyed as you find amongst this people? Have we faults? Yes, very many, but even those who are opposed to us bear testimony to our union. Why; it is only a few days ago that I read of a testimony borne down the stread of a testimony borne down the street, that this was the greatest and best organization, and that we were the best organized people on the face of the earth. Well, now, I have had that testimony borne to me many were of

Congress saying to me-a man who was very much opposed to us, but who had paid some attention to our organization—"Mr. Cannon, you have the most magnificent organization there is to be found on the earth. Where did you get it?" He wanted to know who its originator and its author was. He would not believe, of course, what I said about it—what I thought and what I knew. I asked him why if this were not of God, and God had nothing to do with it, some of the astute, smart and educated men in the world did not go to work and get up an organization that would equal it in strength and in magnificent results. Now this organization, as we know, came from the Lord, and He will maintain it; He will perpetuate it.

It is a remarkable fact—and I wish you all to pay attention to it if you have not already done so; but I ex-pect you all know about it—that no man prospers who fights against this work. You let your minds reflect upon the days of the past in this Territory, and if you have read the history of this people, and are fa-miliar with it—let your minds go back to the early days of the Church—and ask yourselves, Where are the men who were distinguished at one time among their fellow-It is a remarkable fact-and I wish at one time among their fellowprospered in life, who have left a name and a fame behind a name and a fame behind them, who have fought against this work? I mean a name and a fame that are not beclouded. If their sun was bright it their If sun was bright it has gone down in gloom, includ-ing presidents of the United States, including judges, senators, congressmen, and others whom we have had by the score in our own Territory. Where are they? Where is the man to whom we can point and say "Look at that man and his success; follow his example, and get the re-sults that he achieved by taking the sults that he achieved by taking the course which he pursued in fighting the Latter-day Saints and the work which you call the work of God?" Is there such a man amongst us? Take it from the beginning—from Brocchus, Day and Brandenbury, who came to this land, the first men here who assumed the role of opponents to this work. I have watched them closely. I have been familiar with them. Men in Con-gress, men out of Congress, men in gress, men out of Congress, men in position in the Territory, men out of position in the Territory, and there is not one that I know of whose example I would like to follow, or whose fate I would like to have. If it were held up as an in-ducement to me and I were told, "Here, you follow in this man's footsteps and get the reward which he has obtained for the course he has taken," there would be nothing inviting about it.

So will it be to the end, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judg-ment thou shalt condemn." This is the word of the Lord uttered thousands of years ago concerning His work in the last days; it has been fulfilled and it will be ful-filled.

These are advantages which we have; these are blessings that God has given to us—to be prospered, to be delivered, to be strengthened, to be united, to have the love of one another. I will tell you that in looking on your faces this afternoon I can scarcely control my feelings. What is imprisonment, what are trials and difficulties and troubles? What are they? How are they to be treated when you are they to be treated when you have the love and confidence of a people like this? What man is there who would shrink from trials or even death itself, if he knew that he had the love of his fellow-men, if he had their affection and their confidence? And this is what we have. We are banded together by indissoluble ties. They cannot be severed; they are stronger than steel. severed; they are stronger than steel. Yes, they are stronger than death. These people are solidified by the power of God, by the outpouring of the Holy Ghost, by the blessing of heaven, and if they do not live so as to have love for each other in their hearts, it is their fault. God has poured out this great love from heaven upon us.Go where we will in every land where the Elders go and every land where the Elders go and baptize the children of men there is a spirit of love descends from God upon those who are baptized. The Elders have friends who would die for them. An Elder going to a strange land, a land he has never seen before and knows nothing about, and speaking a strange language—when he bapnothing and tizes those people into the Church and the Spirit of God rests upon them, they gather around him and uphold him, and feel as though they would lay down their lives for him, so great and so overpowering is their love for the man who brings them the Gospel.

Who of the Elders that have traveled that do not know this to be true? Who of the Saints that have true? Who of the Saints that have been baptized abroad that cannot bear testimony to this throughout these mountains? From north to south, from Canada to Mexico, are found a people of this kind who have been gathered from the nations of the earth by the power of Almighty God. The outpouring of His Holy Spirit upon the people has filled their hearts with love for the men who have carried the Gospel to them; and though they may arried though the st the they ma, antipothem; and lived have des — the remotest portion of the earth—when they have re-ceived the Gospel they have been impelled by an overpowering desire to leave their native land, to leave the associations of life and their apcestral ties to go to the place which God has appointed as a place of gathering—to go to their fellow-be-lievers to be numbered with the Latter-day Saints in the midst of

to be afflicted, to be tormented, as the Latter-day Saints have been, would-be enough to deter the most courageous. But is this the effect? No. Wherever the Elders go today in distant lands there is this burn-In distant lands there is this burn-ing desire, this unquenchable de-sire to go to Zion, to gather with the Saints of God and to rejoice with them. This is the case the wide world over. It is not confined to the Southern States, nor to the Northern States; it is not confined to Canada, to Great. Brite nor nor to to Canada, to Great Britain, nor to any one land, but this spirit is uni-versal as the light of heaven everywhere throughout earth's wide domain. This spirit goes with the This spirit goes with the Elders who carry the Gospel of sal-vation to the inhabitants of the earth, and they bring in the sons of Adam rejoicing in the Gospel of the Son of God, and praising God in their hearts that they have lived in a day when He is doing such a work as this—when God has spoken from the heavens, when He has raised up Prophets, when He has ordained A postles, when He has poured out His Holy Spirit and His gifts upon those who will obey His commandments. This is the spirit wherever the Gospel is found; and if you do not have it, brethren and if you do not have it, brethren and sisters, in this city, if you do not have it in this valley, it is because you have failed to live up to the privileges which God has given you. You have lost the Spirit of God, you have lost the love of the Gospel that He gave you in the beginning. You have not cherished it.

I am reminded in talking thus of what the ancient Prophet said con-cerning these days. Bays he, in decerning these days. Says he, in de-scribing all that we should have to pass through, "The righteous need not fear." Nephi repeated this several times—"The righteous need not fear." We need not fear; I tell you there is no cause or room for fear. (bdd is with us: the appelle you there is no cause or room for fear. God is with us; the angelic hosts are with us, the glorious army of martyrs who have died for the truth in the past ages of the world are looking down upon us, interested in this great work and in its success. They sympathize with us in our afflictions; they know the trials that as human beings we have to hear: and they are round about to bear; and they are round about us. The angels are with us and laboring with us for the progress and eventual triumph of this work of our God. Those who are with us are far more numerous than those who are against us, and, as I have already said unto you, no power on earth can arrest the progress of this work. This is my own testimony to you in the name of Jesus.

I see I am trespassing on time. Brother Woodruff is here and I know that you want to hear his voice; but his lungs not being very lievers to be numbered with the Latter-day Saints in the midst of their persecutions. Where is there anything on the earth like it? What shall we say? Is this delusion? If so, what a great delusion: what a wonderful delusion—a delusion that produces such results, such fruits as these! You would imagine that when men and women are baptized into the Church the mere thought of going to the mountains to be persecuted,

292

children. This I humbly ask in the they name of Jesus Christ. Amen.

PRESIDENT WILFORD WOODRUFF was the next speaker. He said: I feel that I want to say to you, my brethren and sisters, God bless you. And I feel to bless you. I am thankful that I have the privilege of spending a few moments here and bearing my testimony to the Church and Kingdom of God here on earth, backing up the testimony of Brother Cannon. of Brother Cannon.

The God of heaven has set His hand to carry out one of His pur-poses concerning the history of this world and its inhabitants. In the formation and creation of the world the Lord had before Him the whole history of the children of God, of the inhabitants of the earth. All men who have been readers and are acquainted with the revelations of God in those records that have been handed down to us, can clearly see that if God has had a people on the earth, He has given unto that peo-ple the Holy Priesthood, the revela-tions of heaven, and the Gospel of Jesus Christ. We read in the Rev-elations of St. John and other portions of the Scriptures, that in the last days the God of heaven would set His hand to establish His kinglom to be thrown down no more for-You and I have lived to see ay. The Lord has set His ever. that day. hand to call forth the children of men to receive His Gospel and His Priesthood. There is this one peculiar principles connected with the King-dom of God in every age of the world, and that is, every man and woman is dependent upon God Himself for all the blessings and all the power that they possess to carry out His purposes. There is no change of the Priesthood from eternity unto eternity. It has dwelt with the God of Israel from eternity unto eternity, and will remain unchangeable. There is no change in the ordinances of the Gospel of life and salvation. There never has been; there never will be to the endless ages of eternity. And whenever that Gospel has been offered to the sons of men, the Holy Priesthood has had to be Sent down to aid in carrying out God's work. There is no man who ever breathed the breath of life since God made the world who has had power to go forth and adminis-ter in the orlinances of the Gos-pel of Christ without that Priesthood.

Another thing I wish to say: Al-most sixty years have passed since the Church was organized here on the earth, and the Lord has carried out one peculiar principle, and that is this-He has chosen the that is this—He has chosen the weak things of the world to con-found the wise, and things which are not to bring to pass things which are. You may begin with the creation of the world. You may take all the servants of the Almighty that the God of Israel has ever made use of in any age of the world to carry out His work, and they have been the weak sous

they have been in a posi-tion that they were obliged to acknowledge the hand of God in all the power they possessed. Take our own day. Brother Cannon has referred to this people, to this Church and Kingdom. He has told you the truth. When the time came, in fulfillment of the revelations of St. John and the ancient naturarche St. John and the ancient patriarchs and prophets, for Him to establish His Kingdom on the earth, He raised up a class of men suitable for the pur-pose. I will here say, the Lord has never undertaken to perform any work, in any dispensation or generation, without preparing a people for it. The Lord raised up a young man it. The Lord raised up a young man —Joseph Smith. His spirit was kept in the eternal world for six thousand years, to come forth by appointment, through the loins of ancient Joseph and Ephraim, to stand in the flesh and to establish this Church and Kingdom. And he only lived long enough to perform it. He only lived long enough to bring forth the record of the Book of Mormon.—the stick of Joseph in the it. Mormon, —the stick of Joseph in the hands of Ephraim, and put it with the stick of Judah, in fulfillment of the revelations of God; and then go forth and organize the Church, with all the instruments, all the knowl-edge, that all the divines through-out the world did not have power to do, neither did they know how to perform that work. He was the first man in the last days that ever organzed a church upon the foundation of Apostles and Prophets, Christ Jesus being the chief corner stone, according to the order as it was in the days of the Savior. And in the days of the Savior. And when He established this work, he established it with prophets, with apostles, with pastors, with teachers, with gifts, with helps, with graces, with the Holy Priest-hood, with the power of God, and with the ordinances thereof. It is true, he waded in deep water. It is true that he was sacrificed. When he had got the foundation of this work laid, he himself laid down his life. He was martyred in a Christian life. He was martyred in a Christian country for the work of God and the testimony of Jesus Christ. He was martyred for his religion. He sealed his testimony with his blood, as Jesus and other patriarchs and prophets sealed the dispensations in which they lived.

From that day until now, this Church and Kingdom has continued to grow and Kingdom has continued to grow and increase. It mattered not what amount of persecution, what amount of affliction, what amount of opposi-tion we had to meet with. That God who created the heavens and the earth holds this Church and Kingdom in His hands. And I here say to my brethen and sisters, the Church and Kingdom of God is here. It has come to stay. It has been or-ganized to stay; and that God who has organized it will sustain it until the scene is wound up.

I have been reflecting since sitting

other Apostles who have passed away? They are in the spirit world, mingling with the Gods, con-nected with all the patriarchs and prophets who have ever lived on the earth. You may ask the ques-tion: Why is it, then, that God, with the Savior, with Father Adam, with Noah, with Enoch, with the ancient natriarchs and prophets and with Near, with Enoch, with the ancient patriarchs and prophets, and with all the Apostles who have lived in this day and generation, counsel-ing together on the other side of the vail, do not have power to turn away this persecution that Brother Cannon has been speaking of? Jesus told His disciples that if he were to pray to the Father, He would give Him a legion of angels who would come to defend Him; but, He said, the will of the Father would not in that way be fulfilled. So I say to you. If many things that we might desire in our hearts should be fulfilled, the work of the Lord would fail in being consummated. We should remember that this generation, like all other generations, have their own agency. The nation in the midst of which we dwell today has its agency. The nations of the earth all have their agency. All earth all have their agency. All sects and parties have; in fact, all the human family. And the God of heaven will hold them responsi-ble. He will hold us responsible, according to the course we pursue. If we work and fight against God and the Kingdom of God, we have got to meet that in days to come.

Brother Cannon has referred to the situation of men who have fought against this work. Yes. brethren and sisters, we have seen this from the organization of the Church; we shall see it until the scene is wound up. But I want to tell you one thing, and that is, the God of heaven has not gone to sleep; or neaven has not gone to sleep; neither has He gone on a long journey; nor has He forgotten His people. Does He intend to with-draw His hand? "Leave judg-ment with me; it is mine, saith the Lord; I will repay." It is our busi-people to leave indement with the ness to leave judgment with the Lord in all these matters. Let us do our duty.

Joseph Smith said fifty years ago last June, in speaking of the Priesthood—you can read it in the history of the Church—"Men profess to prophesy. I will also prophesy. I say, in the name of the Lord, that the signs of the coming of the Son of Man have already commenced in the earth, and from this time hence-forth will the judgments of God forth will the judgments of God be manifest among the nations of the earth. Wars, blood-shed, earthquakes, storms, thun-der, lightning, pestilence, fam-ine and the judgments of God will follow in their turn; and when these things go forth upon the earth, they will never be returned or withheld until the work of God is wound up." Let Israel read, let the inhabitants of the earth read, with regard to the Aninghty that the God of Israel has ever made use of in any age of the world to carry out His work, and they have been the weak sous of Adam; they have been the weak instruments, from a worldly standpoint, in the hands of Al-mighty God. Why has the Lord chosen that class of men? Because

293

should have faith in the revelations of heaven and in those records that have been left for us and our guid-ance. Remember your brethren be-fore the Lord. Be true and faithful unto this Church and King-dom of God. It has been organized and established by the mover of God and not of man How power of God, and not of man. How did Joseph Smith have power, as I have before said, to organize the Church as it has been organized the best organization on the face of the earth? It is because it was It is because it was organized by revelation. How did these hundreds and thousands of Elders of Israel, many of whom are here to-day, have power to go abroad, without purse and scrip, and of the sons and daughters of Adam? It has been done by the power of God. No Elder in this Church has had power to go forth and do the will of God only by the power of God. If we have any power, it is of God, and we should trust Him with regard to all things.

Brethren and sisters, do not be discouraged. The Kingdom of God is established here in these valleys of the everlasting hills. These are of the eventues in these are the moun-tains given by our father Jacob to his son Joseph—the utmost bounds of the everlasting hills, promised unto Joseph, who was separated from his brethren, and whose sons and daughters ye are. Let us be faithful. Let us try to do our duty. Let us endeavor to honor God. We We have a long eternity before us. have a great future before us. Zion will arise and shine, and the glory of Gol will rest upon her. Israel will be gathered, Jerusalem will be re-built, Zion be established and thrown down no more forever. These things are in the record of divine truth. Not one of them will ever fail of fulfillment. They were given by revelation. No matter what the feelings of our enemies may be. No matter what the feeling may be of those who differ in prin-ciple from us. They have the right to their own religion, and we have no right to disturb them. But if they war against God, against His down no more forever. These they war against God, against His Zion, against His people, they have got to pay the bill, the same as we have for the deeds done in the body. This nation will be held responsible towards the Zion of God. It has always been to me one of the strongest evidences and it should be to all Latter-day Saints, if not to the world—the fact that all earth and hell, if I may be allowed to use such an expression, have been combined against this Church from the day that Joseph Smith brought forth the Book of Mormon and organized this Church with six members. Why is this? Would this opposition have been if it were not the Kingdom of this? God? It would not. For that rea-son the powers of darkness are stirred up. Darkness covers the of the people. The judgments of God are in the land, and the day will come when the nations will learn and understand that there is a God in Israel.

I bear my record and my testi-

mony that this is the work of God. The Lord has called us here; and we should not forget Him. We should not forget our prayers. Go before the Lord and make our wants known, and He will hear our pray-ers and sustain us in carrying out this work until the scene is wound up

up. I pray God to bless you and clothe you with the Spirit of God. What a responsibility it is to hold this heavenly, this eternal, this everlasting Priest-hood? And we shall have to give an account of it. Apostles, Seventics, High Priests, Elders, and all men who bear any portion of this Priesthood that has been given unto Priesthood that has been given unto us, will be held responsible for it until our spirits return unto God who gave them.

I marvel sometimes, when I re-flect, why I am alive. I was going to say that there is not a man liv ing, scarcely, that I was acquainted with in Kirtland. A whole quorum of Apostles has been taken into the spirit world. But for some reason the Lord has preserved my life un-til the present day. And I sincerely desire, in the remaining days I have to spend here, that I may do what little good I can. I wish to magnify my calling. I wish to do my duty. I wish to know the mind and will of God, and try to do it. I pray not only that there blowings may be only that these blessings may be given to me, but to all the Elders of Israel and the Latter-day Sainte, which may God grant, for Christ's sake. Amen.

The choir sang the hymn commencing:

How will the Saints rejoice to tell.

And count their sufferings o'er. When they upon Mount Zion dwell,

And view the landscape o'er.

Benediction was offered by Bishop O. F. Whitney.

WASHINGTON LETTER.

The counting of the electoral vote today was witnessed by an immense throng, who filled the galleries and swarmed in and around the doorways. Ladies of the families of members were, by special resolu-tion, admitted to the floor of the House and served to give tone and variety to the scene. At 1 p.m. Senator Ingalls, arm-in-arm with Secretary McCook, and preceded by Capt. Bassett who carried the boxes with the returns, entered the chamwith the returns, entered the cham-ber followed by the senators in couples, who took their seats near the Speaker's desk to the right. Mr. Ingails took a seat by the side of Speaker Carlisle and, arising, an-nounced the opening of the joint session and called for the reading of the certificate from Alabama if session and called for the certificate from Alabama, if there was no objection. This proved to be a very tedious affair. All the formalities relating to the meeting of the electors and the castmeeting of the votes, with numerous certificates and attestations, were read over by Senator Manderson, officiating as teller, and the pros-pect of listening to such a rhodom-ontade for every State in the Union was appalling to spectators who had in the procession. Applications for

been steaming in the close air of the House for a couple of hours, the galleries having been occupied since about 11 o'clock. Senator Edmunds came to the rescue and asked that all these formalities be disdeclared with and only the result-be declared by the tellers if found in due form. There being no objection due form. There being no objection this sensible proposition prevailed. Mr. S. S. Cox endeavored, after three States had passed, to call the attention of the presiding officer to a point of law, but Mr. Ingalls did not seem to relish this and informed the gentle-man that debate was not in order. Mr. Cox replied he didn't want to debate, but he did want to show something the law required, and if necessary he would ask unanimous consent to read it. He then went on to read from the statute a provision requiring the presiding officer to call for objections, if any, to the re-turns of a State after they were an-nounced. Mr. Ingalls had called for objections before the returns were read, and though he made no re-ply he changed his action, but did not have the grace or courtesy to acknowledge his error or thank Mr. Cox for his correction. When Florida was reached Mr. Ermentront created some amusement by an-nouncing four votes for Levi nouncing four votes for Levi P. Morton for Vice-President, in-stead of Allen G. Thurman. Senator Harris tripped in a similar manner by accrediting the Indiana vote to Grover Cleveland, and another teller mixed up his announcement by declaring three votes for "Levi P. Allen Thurman." There was such a burst of merriment over this that the presiding officer, in a very stern manner, expressed the hope that manifestations of approbation or disapprobation would not again be made in disturbance of the dignity and decorum of so grave an oc-casion. The ceremony concluded about 2:15 p.m., and Harrison and Morton were declared elected President and Vice-President of the United States, by 238 electoral votes against 168 for Cleveland and Thurman.

The President was not present but was engaged in vetoing some ill-advised pension bills, after which he held a public reception which was numerously at-tended. No one can tell from his manner that he cares a jot for the change that is to take place so soon, except that he will experience great relief from the load of responsibilities that he has carried for four years.

Preparations for the inauguration are being made on an extensive scale. Every balcony along the scale. Every balcony along use route of the procession is being ex-amined and many have to be propped up to ensure safety. All will be utilized by spectators. Big prices are held to for windows on the route. From \$2 to \$3 a seat is demanded on the scaffolding erected in Lafayette Park immediately facing the White House. Platforms are building and scantling frames are going up rapidly, lumber being in great de-mand. There will be 50,000 persons

rooms to rent during the festive period are made and turned away daily already. There will be such a crowd and a crush as Washington has never seen before. Place hunters are swarming into town and work-ing up"in-floo-ence" among Republican senators and others supposed to be "solid" with the incoming ad-ministration. Such hob-nobbing, ministration. Such hob-nobbing, wire-pulling, scandal-bearing, ego-tism, whining, dining and other means of getting on the soft side of a man in power may be seen here almost every day as to disgust any one not accustomed to the manners and morals of the office-seeker and the office-procurer. the office-procurer.

Territories stand a poor for admission at this The for admission It is barely show session. It is barely possible that some arrangement in the nature of a compromise may be effected so as to let in South Dako-ta and pave the way for Montana, Washington and New Mexico, the latter very doubtful. The bill looking to the admission of Idaho, Arizona and Wyoming does not amount to much anyhow. It is simply an Enabling Act, which either Territory could do without if it wanted, as every territorial legis-lature has the right to provide for a constitutional convention without a constitutional convention without any special authorization by Con-gress. By the bye, during the dis-cussion of the territorial question, a speech was made by Mr. Dougherty, of Florida, which has not been given the prominence in Utah papers that it deserves. It was on the claims of Utah to admission. Following is the speech, occupying five minutes by courtesy of Mr. Springer: Springer:

Springer: Mr. Dougherty—I move to amend by striking out the last word. My purpose in offering the amendment which was read was to secure the admission of Utah and Arizona as States of the Union. I am unable to understand why a bill which is characterized as an "omnibus bill," coming from the democratic side of characterized as an "omnibus bill," coming from the democratic side of the House, should undertake to bring in all the republican terri-tories of the United States and ex-clude the democratic territories. [Laughter and applause.] If I were in charge of this measure the plan I would surge a would be to evolude would pursue would be to exclude the republican territories till after the next Presidential election and admit all the democratic territories. This ought to have been done long since, and all naturally inclined that way would now be democratic States. [Laughter and applause.] Mr. Reed. The democratic party

has done one-half of what you want. Mr. Dougherty-If I had my way I would do the whole thing, because

I believe it to be right in principle and good policy also. Mr. Reed-You are a more sin

cere democrat than the rest of them. Mr. Dougherty—I hope I am as

Mr. Dougherty—I hope I am as any. Mr.Speaker, why are the people of Utah excluded? It is my judg-ment because of their religious be-lief. They are among the most re-liable democrats in this country. They have been persecuted into that political faith. [Laughter and ap-plause.] Mr. Speaker, does this in-etruption come out of my time? A

gentleman suggests that I should always be willing to yield for ap-plause; but, sir, applause from the republican side of the House is not usually pleasant to me. I do not often get it and when it converges often get it, and when it comes from the republican side it frightens me; I fear I may be going wrong.

Without passing any opinion as to the religious belief of the people of Utah, for it is none of my business, I know they are right in their polit-ical belief when they belong to the Democratic party. [Renewed laugh-ter and applause.] These other Ter-ritories had they been promptly adritories, had they been promptly ad-mitted by the democratic party while in the majority here, would now, in all probability, have been re-liably Democratic States.

A great deal has been said as to the constitutions under which these Territories are to be admitted. A great deal of talk has been indulged in on that subject; and I am ready to believe that it has changed just as few votes as what I am saying will change, because on a question like this no speech ever delivered on this floor ever changed, in my experience and observation, a single vote. Gentlemen who are here as representatives of the American people are competent to make up their minds upon a subject without information from other members, and usually do so.

But, recurring to these constitu-tions, every gentleman here knows well that, once admitted to the Union, those territories, having become sovereign states, can do as the other states of this Union are at liberty to do-alter, revise, or amend their constitutions at pleasure. Still, while I believe it is not competent for the Congress of the United States or the whole government to interfere with a man in his religious belief, it is competent for Congress in the to competent for Congress in the organic law for the admission of Utah to put restrictions which will prevent the practice of a religion in such a way as to be with the such a way as to be violative of the law of the land. It is a wise pro-vision in the Constitution which prohibits any interference with the re-ligious opinions of any person, but there is nothing in it to prevent the inhibition of the practice of any religion which is shock-ing to the moral sense of civi-lized mankind and contrary to the law of this country. I believe that all these Territories should be admit-ted. Certainly Utah has all the qualifications which have been urged in favor of the admission of these other Territories. She has hibits any interference with the reurged in rayor of the admission of these other Territories. She has population, she has industries, she has resources. Her people are hon-est, thrifty and industrious. Why should she be kept out? She has offered a constitution forever doing

away with her curse of polygamy. I believe that it is bad politics for I believe that it is bad politics for any party to admit Territories in such a way as to increase the strength of their opponents and keep out Territories which would add to their own strength. [Applause and laughter.] It is bad politics, and in my judgment it is bad leadership, or, worse, it is none at all. Just such alleged leadership as this, that of alleged statesmen upon this floor. ap-such alleged leadership as this, that in-of alleged statesmen upon this floor, A has put the Democratic party in the God upon him.—Doc. and Cov.

position it now occupies. The lead-ers of a party should do all that is honest and fair to strengthen their party. While it is right to control by law the action of men, it is not just or right to deprive them under democratic institutions of any privilege because of religious opin-ions entertained by them. Let them believe as they see fit, but control by law their actions. Let in Arizona and Utah; they will both be democratic states. New Maxiao will also be democratic but Mexico will also be democratic. Put into the hands of every resident of that Territory who can read, and into the heads of those who can not, the substance of the views of the republican minority of the com-mittee on Territories, and if they have one particle of self-respect that document will make them, or a majority of them, reliable democrats.

But a disregard of such a policy

But a disregard of such a policy and the leadership of such states-men as have been described are what have brought about, in the language of the gentleman from Mississippi [Mr. Allen], in a speech of his the other day, "the condition and not the theory which confronts us." [Applause.] The change of sentiment in regard to Utah here is truly wonderful. If the "Liberals" do not send any one here on future oc-casious to attack the "Mormons;" and thus give a good opportunity for reply and to set forth facts and figures against dead issues, transpar-ent sophisms and ridiculous buga-boos, it will pay the majority to proboos, it will pay the majority to provoke their maligners enough to insure another such delegation West, Baskin and McBride. I 88 It is West, Baskin and McBride. 1t is very frequently remarked that they damaged their own cause materi-ally, and the plain, logical and manly refutations set forth by Richards, Caine and Wilson are subjects of frequent comment. Peo-le how are getting to undertand ple here are getting to understand that the "Mormons" are altogether that the "Mormons" are altogether different to what has been supposed, and the sentiment is general that they have been terribly maligned and that the object of their traducers is to steal the Territory which they have nonled and subdued

have peopled and subdued. It is probable that there will be something interesting in re-lation to this subject to chronicle before the session closes. Mean-while the people of Utah may rest assured that though Statehood is not to be had at present the truth is assured that though Statehood is not to be had at present, the truth is gradually working its way through the dusts of falsehood kicked up by their enemies, and the result cannot fail to be for the future benefit and triumph of the honest, industrious and netient models the benefit as and patient people who have en-dured so much of misrepresentation dured so much or music production and abuse. "Let patience have its X. perfect work."

WASHINGTON, D.C., Feb. 13, 1889.

For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the distance of the follows after the dictates of his own

The	Deseret	Weekly.
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	SUBSCRIPTION Fr of Fifty-two Numb- ne, of Twenty-six Nu- IN ADVANCE	RICH: ers, \$2.50. imbers, 1.50-
CHARLES	W. PENROSE, •	- IDITOR.
Saturd		larch 2, 1889.

IT IS "UN-AMERICAN!"

ON WEDNESDAY evening Feb. 13 a meeting of the Liberals was held at Ogden for the purpose of jubilating over the result of the election which took place in that city on the previous Monday. Judge O. W. Powers was one of the speakers on that occasion. The Standard published what purported to be a synopsis of his remarks.

In the course of his speech he was credited by that paper with making the following allusion to an address delivered at a Fourth of July celebration at Ogden, by Apostle Moses Thatcher. We give the statement as it appeared in the columns of the paper named:

"On the day, years ago, when I had the privilege of speaking to the Ogden people upon the gran-deur and glory of our situation, in this very place, a man named as one of the Twelve Apostles of the Church, [Moses Thatcher] yes, Moses Thatcher, a man whose name should only be whispered by American citizens, stepped to this platform and declared that the Declaration of Independence was false, and he repudiated it. Now I stand in an American city, notwithstanding the traitorous language he hurled into the teeth of American citizens on that day."

The speech of Apostle Thatcher was published in this journal shortly after its delivery, and we give herewith the only part of it to which the observations of Judge Powers could possibly relate:

"Our revolutionary sires digged deeply and laid solidly the foundation of the greatest Government on earth, making religious toleration the chief corner stone. But some of their sons are fast drifting from the old moorings, while expedients and popular clamor override constitu-tional principles. These few in Utah are able to accurately calculate how long they may be able to maintain even a remnant of those sacred rights of conscience and freedom of action for which our fathers saerificed property and blood, and to maintain which they pledged all they had. How can our bosoms swell with

patriotic enthusiasm, under that system of perverted Republican rule, Kimball had referred to Mr. beyond question that the impression that differs in no sense—save in Thatcher's speech. I said I remem- Judge Powers wished to convey

ame-from the colonial bondage nder which the British tyrant made r ancestors suffer?

In what respect is the administraon of political affairs in Utah a le by and with the consent of the overned? Having no voice in the ection of the President who oppoints, nor in the Senate that conrms those sent to rule over and dge us, wherein, then, consists to

Popular opinion is a tyrant and percion is his twin brother. We ay kiss the hand of each, while praying for those who despitefully use us; but how shall we forget, while doing so, that American liberty is thus made to us but a farce?

In the midst of oppression, patiently borne, it has been hoped that President Cleveland, having been elected on the pledge of a return to Jeffersonian doctrines might afford citizens of Utah some relief and that a Democratic administra-tion would reaffirm the principles enunciated in the Declaration of Independence, under the inspiration of which the nation carved its way to glory and led to the adoption of the greatest charter of human liber-ty this world has ever known. It has been hoped, I say, that a Demo-cratic administration would again announce that citizens of this nation, and all others within its juris-diction, shall be governed by princi-ple and not prejudice, and judged with equity and justice. If President Cleveland and those sent to rule and judge us, have the moral courage to announce these principles, saying to the waves of popular clamor and religious prejudice, 'thus far, but no further can ye come'-all men being equal before the law-our children for generations to come will make garlands with which to Jecorate their tombs, and keep their memory fresh and green in their hearts. But if they choose not to do these things, we will still trust in our God while kissing the chastening rod, until the sons of Utah, faithful, true and loyal, shall stand on the backbone of this American Continent, and beneath the stars and stripes, save and main-tain inviolate for all, the divinely inspired Constitution of this glorious land!

Not wishing to do Mr. Powers the slightest injustice, we sent a reporter of the NEWS to him recently to ask him whether or not the utterances contained in the Standard represented him correctly. The following is what was said at the interview:

Judge, I see by the published re-port of your speech at Ogden, that you are credited with having said that Apostle Moses Thatcher had "declared that the Declaration of Independence was false, and that he repudiated it." What have you to say in regard to that assertion?

I did not use the language attributed to me. I have a distinct rec-ollection of what I did say. Gen. ollection of what I did say.

bered the historic Tŧ event. was a Fourth of July cele-bration. I had spoken, and had avokied any reference to politics or religion. On that occa-sion one of the Twelve A postles of the Church at this point come one the Church—at this point some one in the crowd shouted "Moses Thatcher!" I said "Yes"-I then said that this Apostle had declared that the Declaration of Independence was a failure, and I repudiated that idea. I did not think it a failure.

In what way did you understand Mr. Thatcher to say it was a failure? Why, in this—That the principles therein laid down had not been carried out; that they had been departed from by the government.

In what manner did he intimate that they were departed from?

In regard to the "Mormon" people and their rights under the gov-ernment. The failure was that the principles of the Declaration were ple and their rights under the not carried out so that your people received the rights they were entitled to under them, and I do not think Brother Thatcher would differ with me in my interpretation of his remarks. I only differ with him in my belief that they have been carried out.

Then you say the report that was published did not fairly state your position?

It certainly did not; for that has never been my position. What I have said to you is the full substance and almost the exact language of what I stated in Ogden. It is the view I take of it—that the Declara-tion of Independence has not been made a failure by a departure from its principles in the treatment of the "Mormons." I know you take the opposite view, but that is mine. I gave you Mr. Thatcher's as I have said. It was very noisy at the meeting, and the reporter may not have understood what I did say, but of that I know nothing. I know I did not say he either renounced or repudiated the Declaration, but that he declared it a failure, as I have suggested.

It will be observed that the explanation made by Judge Powers places the matter in a somewhat different light; but it is not any more favorable, as we look at it, for him than if it had stood as originally. Judge Powers had in his mind a correct understanding of Apostle Thatcher's meaning, and he was quite explicit in his delineation of it to the reporter. It is more unfortunate Lowever, for him than for the gentleman upon whom he cast such an unjust reflection that he did not make his understanding clear to the audience to whom he spoke in Ogden. It was evident that he withheld this explanation purposely, and was thus guilty of an act which indicates that he is a political demagogue.

An analysis of the affair shows beyond question that the impression was that Hon. Moses Thatcher had pronounced the Declaration of Independence to be a failure. If he had said that it was simply a failure of the application of the principles it embodied in the treatment of the community of which Mr. Thatcher is a member, the statement would have been correct.

But now comes Judge Powers and asserts that he does not agree with the gentleman to whose speech he referred, regarding the failure of the application to this community of the genius and letter of the declaration of freedom glorious made by the fathers of this nation. We here state unequivocally that either Judge Powers is untruthful, speaking with a forked and dcuble tongue, or he and Mr. Thatcher are one upon that point. In effect he stated no longer ago than last Saturday (February 16th), that the principles adverted to had not been applied to the majority of the people of Utah by the Government. Brother Thatcher has said no more nor less.

As proof positive of the position now taken by us, we quote from the argument made by Judge Powers before Examiner Harkness in the investigation into the conduct of Receiver Dyer and his attorneys, in the course of which he spoke as follows:

"It was a harsh proceeding to make this confiscation act. I desire to say right here, it never met with my approval, and, I think, not with the approval of the majority of the Gentile community here. It is un-American. A man has a right to that which he earns, or to give it to a charity, a hospital, a church, and no one has the right to say him nay. To say that this government can take his money and use it for a purpose for which he did not intend it, is tyranny. It is an unjust law, and has done more to injure the Gentile cause than the Mormon Church ever has done. It has given a chance for that people to say that our chief object is plunder and robbery. I don't care whether the incorporation is legal or not, the government has no right to take this property. They wrested it out of the soil, and it is their's, and no one else's."

The report immediately foregoing of what he said has been accepted by himself as representing correctly his views and sentiments. He so stated to our reporter.

This leaves Judge i'owers in a dilemma. He must take either horn: that it is in accord with the spirit and principle of the Declaration of Independence for the Government of the United States to act in a way toward this people that is "un-American" and rob them of the property they have

"wrested from the soil;" or that, so far as the application of the sentiment and letter of the Declaration of Independence to this community is concerned, there has been a failure.

That sacred document enunciates no "un-American" methods for the treatment of any class of citizens. In making a statement of this matter we have nothing extenuated nor aught set down in malice. We leave it to the judgment of the reading public as to whether Judge Powers has exhibited himself as an example of perverted humanity with a moral nature reduced to a point of attenuation by the practice of obliquity. Is not the manner in which he coins conspicuous inexactitudes only paralleled by his effrontery? The gentleman he assails is as far above him in his conceptions of American liberty as is the highest peak of Mount Nebo compared to the lowest level of the Ontario mine.

EXPRESSIONS OF REGARD

THERE has been some racy byplay connected with the investigation into the conduct of the Receiver and his attorneys before Examiner Harkness. Our readers will remember the unique scene that ensued immediately upon the appearance of R. N. Baskin, as attorney by "courtesy of counsel for the court." In addition to the report of the proceedings, an editorial wordpicture of the affair appeared in these columns. Since then the principals connected with the scramble after "a large amount of money taken from a Church" have been hurling, through the medium of a reporter of the anti-"Mormon" organ of this city, lefthanded compliments at each other. This is what the quill-driver drew out of Mr. R. N. Baskin, whose impetuosity invariably submerges his discretion:

Judge Baskin takes decided exception to the strictures placed upon him by Judge Powers, and says that any man who will make such statements about him as appeared in yesterday's *Prioune*, is mean and cowardly. Judge Powers had been flinging mud at Judge Zane right along, and the latter had not resented it, but he (Judge Baskin) wanted Judge Powers to understand that he could not do this with him. Judge Baskin believed it was Judge Powers who had been inspiring the mean sayings about him in the DES-ERET NEWS, and he said in very plain language that he would have didn't propose to be accused of con-

duct unbecoming a gentleman. Michigan lawyer named Howard had treated him in a similar fashion some years ago, and he (Judge Baskin) taught him better manners in a way Mr. Howard had occasion to The speaker held his remember. manner of questioning Mr. Williams correct enough under the cir-cumstances. Mr. Williams' answers wandered off from the drift of the questioning, and those interjections were simply to bring him back to the points the questioner was try-ing to bring out. If he had heard Judge Powers accuse him in the examination of being ungentlemanly he would have reached across the table after him. The table after him. * * * The attorney concluded by expressing himself forcibly and clearly in criticism of the way in which Judge Powers hal insulted Judge Zane and conducted the case generally."

Judge Powers had nothing whatever to do with the inspiration of the articles referred to. They were the result simply and solely of what transpired, coupled with the quality of the actors engaged in the farce. He has, however, on more than one occasion, inspired us-with disgust. When he or any other man takes a proper stand, however, we are willing to make a statement to that effect. If any individual belonging to the crowd to which Baskin, Powers et al. belong-they are component parts of the same class-imagines that he can inspire articles of this journal, he has but to try in order to discover how egregiously he is mistaken. The articles referred to have touched the truth, and consequently reached a sore spot in Mr. Baskin. We have weighed each of the "active politicians" of Utah and taken his measure, and need no external inspiration to enable us to delineate him as he is.

The threats of personal violence made against a man who has all the appearance of being physically weaker than-although intellectually superior to-Mr. Baskin, coupled with the boast of the latter's prowess in punishing Sumner Howard, speaks volumes regarding the quality of the source. While on the subject of raking up the embers of past gladiatorial conquests, the gentleman's memory failed to bring up the ghost of a personal encounter with the late Judge Hawley. The physical appearance of the latter was grimly suggestive of one of those ancient worthies exhumed from the catacombs of the Egyptian pyramid by scientists in pursuit of knowledge, and his vitality was not much superior to that of one of those remnants of past greatness.

Judge Harkness, being interrogated by the scribe in relation to what

occurred at the scramble, among other things said:

"He couldn't see as there was any animus or angry feeling in the pas-sage at arms, although for a few minutes the scene was a little live-But the entire affair was of litly. But the one-

Here is what is attributed to Mr. Parley L. Williams:

"Everything was friendly be-tween him and Judge Baskin, but the latter had no occasion at all to break in on him the way he did. It nettled him finally into intimating that the questioning was Baskin's but to the witness belonged the answer. Baskin was not thoroughly posted on the case, having been away so long, and his questions away so long, and his questions strayed away from the matter im-mediately in hand. As to Judge Powers' outburst, Mr. Williams was not at the time paying much atten-tion, but he felt certain that the word 'discourteous,'and—after thinking a moment—he was confident 'ungentlemanly' was used as de-'ungentlemanly' was used scriptive of the way counsel was interrupting witness. But then Mr. Williams laid no great the affair. When Judge Baskin's remark about Judge Powers insulting Judge Zane was mentioned, Mr. Williams woke up, as it were, and said Judge Zane had been guilty of pettifoggeries that would have been a disgrace to the meanest lawyer in town. He had misstated and perverted facts, and been stupid and footish. Were he to be guilty of such conduct, he might expect to be disbarred. Mr. Williams was surprised at Judge Zane's acting so, and right after an honorable career on the bench. He entered the case because of his enmity toward Dyer, and it was not the trustees but him who was responsible for the reprehensible manner in which their side of the case had been conducted."

Mr. Williams' explosion brought this outburst from the ex-Chief Justice:

"I have seen the interview with Mr. Williams, and I am so accustomed to attacks from the Mormons that I am not surprised at this attack of their attorney; it is prob-ably not his own fault that he is not a gentleman, but it is his own fault that he is untruthful. When a man becomes entangled in a disreputable business, he is likely to become reckless in order to shield himself, and allowance should he made for him be made for him. I hope, how-ever, he is not responsible for all the grammar in his interview. A charitable construction to put upon Mr. Williams' action is that of a weak man, impotently angry. But it is not in the power of such men as Mr. Williams to insult me, and strive as he may, he can never rise to the height of my contempt."

If there had been any further proof needed of Judge Zane's ability to act stupidly and foolishly, it is furnished in what is attributed to him by the interviewer. It has been said by him that the Edmunds-Tucker law, the present session of Congress has ington is just about the substance of

which takes "a large amount of property from a Church, borders on a subject upon which legislators have no right to legislate." So it may be said with regard to Mr. Williams' anti-"Mormon" bias: it borders on what might not inconsistently be called insanity. This is so well understood on all sides that to intimate that he has a leaning the other way shows that the intimator leaps the border which separates discretion from foolishness and clearness from stupidity.

It-is no wonder that the anti-"Mormon" organ disclaims at this late date that there was any political end sought by the inauguration of these investigatory proceedings, and practically adopts a suggestion made by this journal a few days ago, to the effect that it withdraw its nomination of Judge Zane for the chief justiceship.

There is something in the good old book to the effect that it is beautiful "to see brethren dwelling together in unity." But, alas! what a pitiful sight it is to see the spectacle we now behold! Those who were wont to fall upon each other's necks and weep are snapping and snarling at each other over a huge bone of contention-"a large amount of property taken from a church."

A "CAPABLE" LOBBYIST.

GOVERNOR CALEB W. WEST returned from Washington on Saturday. He had not been in town more than a few hours before he indulged his penchant for being interviewed. That is the way some men have of gaining notoriety and displaying their asininity. If the Governor had sufficient judgment to introduce into his career a number of brilliant and prolonged fiashes of silence, some people might be led to suppose that he was the possessor of a certain degree of wisdom. With him, however, this seems to be impracticable. He must speak or burst.

The first portion of the interview in question was devoted to showing the necessity for a non-"Mormon" lobby, to become a permanent institution at Washington, that the representations of "Mormons" might be offsett by their influence and assertions. In the past there has been neglect in this matter, and thus an egregious blunder, according to Mr. West, has been committed by the Gentiles of Utah. He expresses the opinion, however, that

been a notable exception-a bright oasis in the desert of Gentile negligence.

This is what he says on that point:

"But at this session, fortunately, a capable non-Mormon delegation was present, and they were able by pre-arranged and systematic work to set aright the many false impres-sions made by the assiduous misrepresentations of the Church party.

The innate modesty of the Governor in thus declaring himself will be apparent when it is considered that he constituted a third part of that highly capable delegation. His capability was mostly exhibited while in the East in doing what he lid so soon after reaching this city -getting himself interviewed by newspaper men and making to them glaring misstatements and subsequently having them disproved. He also accomplished the remarkable feat of having himself called to order on account of his indecorous conduct before the committee on Territories.

It appears as if more than one of the "capable delegation" are given to brusque and discourteous interruptions, judging from what occurred when another third of that delegation presented himself in the matter of the investigation before Judge Harkness as an attorney "by courtesy" of counsel for the Court.

We here present a conspicuous evidence of Mr. West's capacity as one of the "end men" of the peculiar trio comprising the non-"Mormon" lobby which recently operated at the Capitol. The interviewer with whom he met on Saturday evening credits him with saying this:

'In the confiscation-receivership matter, for instance, the clerical lobhyiste made Congressmen believe that the Government could, with equal propriety and justice, confis-cate Methodist, Baptist or Catholic properties. They would say: 'These denominations exercise an influence in politics the same as we do, and yet they are not interfered with by the Government. The United Government. States officers have seized our Tabernacle, our Assembly Hall, the par-sonages of our clergymen, and our Church Historian's office, so that even our simple acts of worship have been interfered with. Is this right? And so the statesmen appeal . to have come to believe the right of religious worship has been infringed upon, and that outrages have been committed, the true difference be-tween the Mormon Church and the Christian denominations having been lost sight of.'

Now, what Mr. West attributes to the "Mormon" delegation at Wash-

what Mr. McBrides.ud on Saturday. The latter is another third of the "capable" anti-"Mormon" delegation which evidently did not see eye to eye on the subject of robbing the Latter-day Saints. The Governor thought when he was advocating through the anti-"Mormon" interviewer the taking of the property of the "Mormon" people that he was in line with those whom he represented then in Washington. He doubtless is in spirit, but not in pretension. He reminds one of the man in the story who was the possessor of a capacious facial orifice, into which he put his foot every time he opened it. He now announces himself squarely as in favor of robbing the "Mormon" people of their property.

This position is precisely what those whom he assumed to represent as a lobbyist are endeavoring with all their cunning and sophistry at their command to deny.

From what the Governor says subsequently he evidently realizes the probability of his being soon out of a job. He is consequently casting about for an easy berth, being willing to spend the Galance of his time as a "capable" non-"Mormon" delegate at the Capitol.

This is the way he puts in his plea:

"The non-Mormons of Utah should never let another session pass without one or more capable delegates stationed in Washington, watching every Mormon manœuvre and ready with a checkmate."

As he is so verdant as to be outspoken as an advocate for the robbery of the "Mormon" people, those who have the hiring of a "capable" delegation and do not want their true inwardness to appear, will doubtless exercise their prerogative "to reject any and all bids," and "drop him as they would a hot potato.

When Governor West made fis advent to this city in his official capacity he was given a cordial, and, it might be almost said, a royal reception. The people of Utah did him honor by believing in advance that he would do his duty and be the Governor of the whole people, and not the tool of a contemptible clique of "active politicians," much less to become one of them.

He, at that time, rose to the sentiment of the occasion, and so expressed himself. He said the fame of the people of this Territory had reached him. He had heard of their hospitality, their industry and numerous other virtues. "If"

said he, "I could be untrue to such a people, I would be unfit to live;" and again, "If I know my duty I believe I have the courage to perform it."

How much fidelity is manifested towards a people by a person appointed to be the Governor of the whole population who will leave his official post and go to the Capitol as a self styled "capable" Gentile lobbyist, and there advocate the rightfulness of the wholesale robbery of the great majority?

If this desertion of his post and perversion of his official functions was an act of treachery on his part, has he not been untrue to a people who never harmed him, but have treated him, because of his position, with a courtesy, hospitality and kindness far beyond his personal merits? If this be the case has he not pronounced upon himself a terrible judgment?

If in acting in this way he has been performing what he considers his duty, his theory in that regard is warped indeed, and the degree of courage necessary to enable a man to fall in with a designing clique whose chief aim is the perversion of the institutions of the country by robbing a worthy people of their political rights and their property, might be injected into the Governor's eye without invoking an involuntary tear.

Consider the initial pretension, as to his future conduct, of the Governor on his advent to Utah, and make note of his present position— "Look on this picture and on that" —and "What a fall is there, my countrymen."

HOW MUCH FOR ODIUM?

THERE are some grotesque phases connected with the claim set up to the effect that the compensation asked by the Receiver and his attorneys in the Church suit is "unconscionable." As to its having an abnormally swollen appearance there is no room for question. To set up, however, a point of conscience in relation to any phase of this robbery of a Church would be amusing if the subject were not so serious a one. No people who appreciate justice and esteem it will be able to discover any of the elements of that principle associated with the pursuing parties. What an absurdity it is for a man to talk of any act as "unconscionable" who has stated in effect before a court of justice that he had doubts regarding the con-

which the suit was brought; and yet he, with his "brethren on the bench," decided it to be constitutional. • His decision in that regard was unmitigatedly "unconscionable."

In considering this anomalous position assumed by the late Chief Justice of Utah, one is led to exclaim with the poet: .

"O, wad some power the giftle gie us, To see oursels as ithers see us, It wad frae mony a blunder free us, And foolish notion."

We take the ground, as will be seen, that even the incipient symptoms of the presence of conscience in this process of taking "a large amount of property" from its owners have never been apparent from the beginning till now. The estimate placed upon the labors of the Receiver by himself, judging from the price asked as compensation for them has been declared, as already stated, by the "active politicians" who have inaugrated and conducted the examination into his conduct and that of his attorney, to be "unconscionable." Let this be granted for the sake of the present argument, and in what light does it place Col. Merritt, Mr. Fred. Auerbach, Mr. George Y. Wallace Mr. W. S. Mc-Cornick, Mr. J. E. Dooley, et al.?

If in this matter Receiver Dyer has acted without conscience, are not those who have aided and abetted in the performance of the act upon which this charge is based guilty of the same offense? If on the ground of unconscienable claims denunciation should be hurled at him, why not give those who have assisted him, as exhibited in their certificates of opinion regarding what he should be paid for his services, their due share of the consequent blame?

Of course what Marshal Dyer did was in an official capacity. What the others did was presumably from a business standpoint. If he is guilty in relation to making an exorbitant claim in an official capacity, the other named gentlemen are in one of two positions—either that the business capacity attributed to them is thin as air, or that they wilfully aided and assisted in an attempt to consummate an "unconscionable" act.

any of the elements of that principle associated with the pursuing parties. What an absurdity it is for a man to talk of any act as "unconscionable" who has stated in effect before a court of justice that he had doubts regarding the constitutionality of the law under

basis upon which to form a conclu- ness. sion.

Speaking of the communication of Mr. Fred. Auerbach in this regard, it contains an unique element. When it is critically perused it will be observed that the writer of the letter is of opinion that Receiver Dyer should be accorded some compensation for the odium that would necessarily come to him in consequence of his taking property from a people "intensely religious." What the quality and quantity of the odium would have been had the people robbed of their property been a community of atheists must necessarily be left to conjecture.

Mr. Auerbach does not in his communication favoring Mr. Dyer state the proportion of the \$25,000 or \$80,000 that should be accorded to him, on the ground of the element of odium attaching to his position. The value of having to carry a load of that kind is not defined in dollars and cents. It is to be presumed that this might reasonably be left to the discretion of the court.

This odium business is too farreaching, for Receiver Dyer is getting a double dose of it, having been denounced and placed under a ban by certain parties because he did not seize as much property belonging to an "intensely religious" people as his pursuers think he ought to have seized. Should not this odium from that quarter also be taken into consideration and considered from a financial basis?

Then, how much should be allowed for the odium cast upon Mr. Dyer in consequence of every honest man on the face of the earth who is familiar, to any extent, with the facts of this unparalleled case looking upon it as one of the most inexcusable and "unconscionable" robberies ever perpetrated in civilized country? There are many who can set up claims for compensation for having to bear odium of this sort. All who participate in this steal are entitled to it. But how much they should be paid for having to endure it must, we presume, be left to the discretion of the court.

"Active politicians" of Utah who have brought about this robbery might on this basis send in their bills for allowance, asking that a portion of the fund be set aside for their benefit.

There is plenty of odium associated with this case on the part of the ruthless pursuers. It will increase in volume as it rolls. But

all the facts, as the only intelligent | tioned in connection with this busi-

THE SCIPIO RAID.

A few days ago we had information obtained through the medium of a correspondent, of a raid made by deputy United States Marshals upon the quiet little village of Scipio, Millard County. According to the statement of facts presented to us, the affair occurred the night while the in inhabitants of the town were peacefully slumbering. The officers located at the house of one friendly to them and their cause, and an announcement was sent out to the effect that they were Presbyterian priests. It seems that ministers of that denomination were in the habit of paying visits to the village. From this it would appear that these minions of the law made their debut in Scipio on the occasion in question as "wolves in sheep's clothing." The hour selected was midnight, while the moon shone gloriously over the silent scene, the appearance of which was the opposite of the mission of investigate his matter impartially, the raiders.

People who are not familiar with such circumstances by actual contact can form but a faint conception of the consternation created among women and children. Little communities are thus thrown into conditions of intense excitement, in not a few instances to the permanent detriment and injury of many innocent people. Some of them never survive the nervous shocks to which they are thus subjected.

It transpired that one young man friendly to the parties of whom it was presumed the officers were in pursuit aroused the wrath of the latter by undertaking to warn some of the proposed victims of their approach. Another man who was suspected without proof of being engaged in the same thing was shot at by the deputies. That action on their part was a breach of the law, being an assault upon a citizen. It has been largely the case, however, in reference to the officers of the class in question, that they have been in the position ascribed to the king, concerning whom it was said, "He can do no wrong!" This is all wrong, the offense of the officer who fired the shot being in the nature of an assault with a deadly weapon.

same complexion was the arrest of a be placed before the public is, to say conscience should never be men-peaceable citizen on the street and the least, in questionable taste, and

his detention in order that he might act as the officers' guide in ferreting out the parties wanted, we presume, on a charge of unlawful cohabitation. This man's heart was evidently not in the business, and he did not come up to the desires of his captors in the capacity of a coerced informer. This man was detained during the whole of the night. Such a proceeding is lawless. Those who perpetrated this infraction of the right of the citizen are guilty, if the case is as represented, of false infprisonment, for which they should be properly punished. If it is the intention to repeat such bloody outrages as the Dalton affair, in which the victim of a deputy was shot down in cold blood, the actor may not get off with as great facility as he did, there being now a better prospect of obtaining justice than formerly. The conditions since that tragic and lamentable event have somewhat changed for the better. Every peace-loving citizen will hope that the condition in that regard will continue to improve.

It is the duty of Marshal Dyer to not by an examination of one class of witnesses, but by taking statements from both sides. If the facts are as they now appear, he should act in relation to those who represent him in the district or county where these incidents occurred according to their deserts.

No one can find fault with officers for properly and humanely enforcing the laws, but in that enforcement they are not justified in breaking the law, and where they do they should be as amenable to it as those of whom they are in pursuit.

AN OLD DODGE.

GOVERNOR WEST has placed .in the hands of an anti-"Mormon" journal of this city two valentines which he alleges he has received since his return from Washington. They are specimens of literary filth. The language in which they are couched is such that a respectable newspaper would not admit them into its columns. But there is an object in view in their publication. They purport to come from two "Mormons." One purpose of Mr. West is evidently to create sympathy for himself "under the circumstances."

The giving of the letters to a pub-Another act of the raiders of the lic journal in order that they may the consideration that will be attracted towards him in consequence will not be of an appreciable character or quantity.

This additional evidence of the lack of wisdom on the part of this gentleman leads one to wonder if he can do anything now with which the element of dignity is associated. It is certainly not an ingredient of this latest public transaction.

We do not believe that Mr. West has got so low down as to be capable of manufacturing those valentines with his own hand. It is a matter beyond question with us, however, that some of his friends belonging to the clique of "active politicians" with which he has seen fit to connect himself are the authors of these disgusting productions. The reasons for this opinion are plain. No Latter-day Saint would, in the first place, be guilty of so indecent and censurable an act as to pen and send such communications to the Governor or anyone else. -Any sensible person identified with that class understands also that to do such a thing would be an injury to his own people.

alleged valentines smell The strongly of the source from which the notorious "Bishop West's" redhot address emanated, and which indirectly led to a bloody massacre in the State of Tennessee, where that fabricated discourse, embodying threats against Federal officials, was widely circulated, and, as might naturally be expected, aroused the antipathy of the people of that section against the "Mormons." This intensity of feeling created in that way led up to one of the foulest murders of innocent people on the records of that State.

That "red-hot address" was proved to be a falsehood manufactured out of whole cloth. There was no Bishop by the name of West in the Church at the time the address was said to have been delivered; there was no meeting held at the place named on the day when the speech was asserted to have been made; no such sermon was ever enunciated. With these trifling exceptions it was, of course, true.

The manufacture of belligerent, threatening and filthy letters, purporting to emanate from Latter-day Saints, is an old and stale game of the opposition. It has been too often exposed to be received with credence by any class, in this community at least, no matter how any pertion of the people may pretend to the contrary.

These two missives addressed to Governor West form a pedestal of such slender mould that their summit affords not the slightest particle of a base upon which a martyr can place his feet.

Try something else !

We have received at different times letters couched in blasphemous and blackguardly language, threatening our life. When they have come to hand we have simply torn them up, thrown them in the waste basket, and given the matter no further attention.

We would have been ashamed to give them publicity through these columns, and much more ashamed still to flaunt them as expressions of the Gentile sentiment. They were valued at their worth, as emanating from cowardly cranks who simply represented their own depraved and craven natures.

To have sought personal notoriety or cheap martyrdom by placing them before the public in the columns of a newspaper would have exhibited a species of babyism of which no manly person will be guilty. To have used them as a means of creating public sentiment against any class of the community would have been simply perfidious.

From this explanation of our own experience a fair estimate may be formed of the way we look at the use to which Mr. West's valentine incident has been put.

THE EXAMINER'S REPORT.

THE publication, in full, of the report of Judge Harkness in the matter of the investigation into the conduct of Receiver Dyer and his attorneys precludes the necessity of extended comment on the subject. All who have paid any attention to the proceedings, and are unprejudiced, will pronounce it an excellent locument—a compendious statement of the 'case with conclusions in precise harmony with the evidence.

The standing of Judge Harkness in the profession adds weight to anything of a legal character that emanates from him. He is the peer of any practising attorney—we could also consistently say jurist—in the Far West. But the report he has just made to the Supreme Court of Utah, upon a subject that has created a great deal of interest in this section, needs no such auxiliary as personal influence to give it force. Being truthful and appropriate in spirit and essence it is intrinsically potential.

Having watched the proceedings of the investigation somewhat closely, we were enabled to observe what appeared to be a leaning of the Examiner, towards the close of the investigation, to the side of the accusers, as against the respondents. The former were practically denied nothing, being given all the scope they could ask and quite as much as could reasonably be accorded, while the latter were in some particulars curtailed. If we are not mistaken the Examiner could already see, from the bulk of the testimony adduced, that if the accusers were unable to furnish anything stronger they would utterly fail to make their allegations good. His course in giving them all the field they asked for, while restricting the other side, appeared to be that in the probable event of his finding in favor of the respondents the pursuers would have no shadow of ground for stating that they had been unfairly dealt with.

While Judge Harkness probably acted wisely in declining to allow the respondents to offer proof to the effect that their opponents were inspired by political motives in instituting the proceedings in the first place and making the wholesale and damaging charges of fraud, corruption and professional misconduct, yet it would have given a good deal of satisfaction to fairminded people to have seen the conspiracy un-True, everybody underearthed. stands that politics was a leading ingredient of the howl that was raised around the ears of the Receiver and his attorneys, but the production of competent testimony in a legal proceeding would have made the exposure of the hypocrisy of the instigators of the matter more complete and overwhelming. As it is, however, in that respect the result is highly satisfactory.

That the Receiver and his attorneys are not deserving of some censure we do not pretend to say. It is not, however, upon the ground of their accusers, but its opposite. While they were charged with not proceeding more harshly and graspingly in seizing Church property, the evidence proved a fact of which we were previously cognizant —that in pursuing the Church they had been inexcusably harsh and exacting, in that line exceeding both the spirit and letter of their duty.

An analysis of the proceedings brings three conspicuous motives of the instigators of the whole affair to the surface, and we here enumerate

them in accord with the degree of their intensity: (1) A desire to rob grind, crush ani the Church. (2) The subservience to certain political ends heretofore described in these columns. (3) Hatred of U.S. Marshal Frank H.Dyer.

The commander of the very light brigade who made the charge was ex-Chief Justice C. S. Zane, who placed the hapless trustees in front to receive the fire of the enemy. The defeat of the assaulting party has been so complete and overwhelming as to be in the nature of a rout. One might presume that the leader would now plunge into the profitable industry of hunting for a hole small enough to hold him, that he might craw] into it and pull in the orifice after him.

ANOTHER COURT SCENE.

YESTERDAY another "court scene" was enacted in the play precipitated upon the public by Judge Zane and the school trustees. The case of the latter being held in contempt was called. Mr. Baskin appeared in behalf of the trustees.

That gentleman was not quite so brash as on the occasion when he attended before the Examiner as attorney for his clients "by courtesy of counsel for the court." Still, his manner was, as usual, peculiar to himself. He assumed an air of innocent ignorance regarding the matter of the contempt adjudged against his clients. He designated the direct and pungent statements in that negard contained in the opinion of the Court heretofore published as "general allegations."

This brought upon him the incisive method of Judge Judd, who took Mr. Baskin, methaphorically speaking, by the ear, as Senator Blackburn did, physically, with Senator Chandler. He did not, however, fling him against the wall, but pulled him down in uncomfortable proximity to a figurative grindstone, the handle of which His Honor deftly turned, playing havoc, so to speak, with the most prominent feature of the handsome countenance of Judge Baskin.

The associate justice ordered him to read from the opinion of the court. He did read. The language of the document is so inequivecal and direct that a half-demented person need not fail to understand its purport. The allegations are not general; on the contrary, the charges embodied in the opinion are clear and specific.

reader had perused, for the benefit of his auditors, a portion of the opinion, he gaspingly asked, "Is that all?" "Proceed," was the unrelenting rejoinder!

This interruption occurred more than once with the same result, Judge Judd being determined that Mr. Baskin should + wallow the soup whether he wanted it or not. It was nauseating to the stomach of the attorney, and when he had consumed the entire quantity prescribed for him he seemed considerably exhausted.

There was a little by-play besides this general incidental current. Judge Zane was also there in behalf of the trustees, and ventured a few remarks addressed to the Court. This tribunal, however, seemed to have its deaf ear turned in the direction of Judge Zane, and when he broke in upon the proceedings it evidently assumed a far-away look, as if interested in something which occupied a somewhat distant position in space. Of course the Court could not entirely ignore the fact that it was being addressed by an attorney. and gave him, therefore, the smallest possible degree of recognition "under the circumstances." The Court used Mr. Baskin as a species of vicar. In reply to Judge Zane it directed its answer to Judge Baskin. By their manner their honors seemed to say: "Judge Zane, we understand all about the political plot to get you re-instated upon the bench. We have no more to say to you, in consequence, than we can possibly help. We think we know that we have been insulted and We are treated contemptuously. not looking through a glass darkly. The trustees are a four-paned window through which we can gaze, and see in the beyond a familiar figure."

Thus the proceeding wound up, further steps in the question of contempt being delayed until Friday morning next at ten o'clock, when there will doubtless be produced another scene in one of the most peculiar melo-dramas of modern times.

PREMATURE PETITIONS.

In the early stages of the assault made upon Receiver Dyer and his attorneys, which resulted in the investigation before an examiner and made the matter so notorious, we intimated strongly that there was a political plot at the bottom of the whole affair. The attack was fol-When the lowed by the thrusting into prom- generally on hand on occasions of

inence of the names of such gentlemen as Ex-Chief Justice Zane, W. H. Dickson, and others, as suggested candidates for Federal offices in this Territory. It was necessary, in the estimation of certain "active politicians," that some steps should be taken before the 4th of March to secure radical changes in the complexion of officials in Utah. Hence the attack upon the Marshal-rather than the Receiver-as it was probably anticipated that the raising of a furore against him might also detrimentally affect the judiciary officers.

By this means it was in all probability hoped that the President with his executive broom would make a clean sweep of all incumbents of Federal offices. During the course of the examination, counsel for the respondents offered to introduce evidence to the effect that the pretense on the part of the school trustees to protect the fund derived from taking "a large amount of property from a Church" was a mere surface affair-that it was not the motive which inspired them, but the whole business was the result of a political conspiracy; that certain interested parties had raised a fund for the purpose of conducting operations for the attainment of the object in view. Judge Harkness declined to allow the introduction of testimony of that kind. If he had it is more than likely the whole plot would have been unearthed and brought to light.

It is next to impossible, however, to keep the real motives of the "active politicians" under cover. The "true inwardness" of their aims will bubble up so that they become alear to the gaze of the observant onlooker. We ventured to remark this much some time since. This prediction has been verified somewhat sooner than was anticipated. It comes in the shape of the circulation of petitions for the instalment of certain citizens into Federal offices in this Territory. Among the names are those of the gentlemen suggested in the same connection before the inauguration of the attack of the trustees, led on by ex-Chief Justice Zane upon the Marshal--rather than the Receiver-and his attornevs.

Those petitions, it appears, were widely circulated yesterday. A high tone was given to the proceedings on account of the notorious Sam Gilson taking a conspicuous and active part in forwarding the interests of the candidates. Sam is

that sort; he is looking out for changes, and is holding his dish right side up in the hope of catching political scraps as they fall from the tables of the higher prospective functionaries.

There is a somewhat striking feature regarding this movement. It would seem, from scanning the names seeing that they are almost exclusively those of former incumbents of official positions-that the "active politicians" who are seeking to rule or ruin the Territory are rather short of timber. Otherwise why should there be such deep anxiety to reinstate ex-officials? Is the Liberal party short of brains, or what is the matter? Have these gentlemen who have been thus prominently brought forward, in the estimation of their friends, a life lease upon Federal offices in this Territory, or at least one that will last while the National party to which they profess to be attached is in power?

There appears to be a superficial anxiety to put Judge Zane and E. A. Ireland back into positions which they formerly occupied.

The anti-"Mormon" journal of this city makes a strong objection to the latter, forcibly expressed, on the ground of his general smallness. It pays him a peculiar compliment by stating that he was a good "officer," but that he was altogether too penurious. This reminds one of a remark made by a person who was commenting upon the quality of an acquaintance. He said he would be a very good fellow were he not such an infernal rascal! The remark of our contemporary with reference to Mr. Ireland is ungenerous because disingenuous. It has a double meaning, each the opposite of the other. It should not be forgotten by that journal that if these two gentlemen are placed back in office it might possibly result in a trust in a small way, in potatoes and split wood-a reciprocity of executive and judicial courtesies, as it were. So it might be presumed, we should imagine, from certain observations which were made by Judge Powers on the tuber question at the opening of the examination into the conduct of the Marshal-rather than the Receiver -and his attorneys, when the ex-Chief Justice made certain allusions to the alleged manipulation of vegetable products by Mr. Dyer.

The office seekers' petition business is at fever heat; the political

office are numerous. It is not improbable that as the work goes bravely on the "active politicians" will be getting their hands into each other's hair. In the meantime let them not have their hopes exalted too high. It is an old saying, "There's many a slip 'twixt the cup and the lip."

PARNELL'S TRIUMPH.

THE sensational developments in the Times-Parnell proceeding before the Commission in London of late, are very important. They place the matter in such a light as at once dismisses the case against the Irish leader before the world's jury, and we have do doubt a similar finding will be had by the Court having the proceedings in charge. One thing is well assured-Parnell has won and the Times lost morally, whatever the outcome otherwise may be.

The confession of the witness Pigott was not wholly unexpected. He says that the principal letters which he sold to the Times as Parnell's were forgeries of his own, and admits in addition that his evidence in relation to them on the stand was perjured. When to this is added the fact that Pigott cannot be found and that the Attorney General and Solicitor Soames, both representing the Times, are apparently bewildered and know not what course to take, the break-down would seem to be complete.

It is more than a victory for Parnell; it is a vindication, a promotion. It takes him from the ranks of the plodding politician and makes him a patriot in the estimation of the world. The dignified and patient demeanor with which he has borne all the proceedings whose object was to make him infamous for ever, and the manner in which he has met and overcome all the obstacles arrayed against him and his cause, would seem to place him upon a metaphorical pedestal in the estimation of those who concur in the outcome.

The Times has placed itself in a peculiar position. It has used its power and prestige as the foremost journal of the world to crush a man to whom it was opposed politically and bring the cause he represents into the contempt and subject it to the scorn of the world. It has signally failed. Money has been lavished to that end, while the man who was pursued was comparatively penniless and but for the assistance of friends could have made no fight pot is boiling; the scramblers for against his pursuer. The cause and others is reflected back.

the man surely stand high above the pursuer now.

A CHANGE OF BASE.

BISMARCK has either made a complete revolution in his diplomatic methods regarding the United States, or been grossly and greatly misunderstood all along. The majority of readers and observers will be disposed, we think, to accept the former as the more correct status. At a recent state dinner the Prince announced in substance that it was folly to think of rupturing the friendly relations which had subsisted between the two countries for so long a time; and then he went on to explain how it was that the Samoan unpleasantness a stage. reached such The geographical location of the islands and the imperfect telegraphic communication made it impossible for him to immediately control affairs, and he could not even proceed in the task of restitution when uncertain as to the extent of the injury inflicted by his agents, who had greatly exceeded their instructions and whose acts to that extent would not be recognized. A German paper-the Wesser Zeitung, talks in the same strain, holding that no matter if Mataafa's forces were led by an American, this government is not responsible for individual acts, while Germany, in its position, is so responsible.

We know not what agencies have been at work to bring on this rightabout-face policy, but it seems to be an accomplished fact and is very much more of a back-down on the part of Germany, considering the outrageous conduct of its agents in Samoa and the subsequent bluster and braggadocio of some of its high officials and papers, than anything the United States has yet done or consented to. It is now made to appear that Germany is not so anxious to fight this country as she was, and that, too, in the face of the fact that there was no considerable degree of martial ardor exhibited by us. If Secretary Bayard has been the means of bringing about such a changed and gratifying condition of things through his peace policy, we will all have to confess that "peace hath her triumphs no less renowned than war."

Perform a good deed, speak a kind word, bestow a pleasant smile, and you will receive the same in return. The happiness you bestow upon

CURRENT EVENTS.

Edmunds Law Prosecutions

On Feb. 15 at Ogden Winthrop Farley of Ogden was sentenced to pay a fine of \$300 and costs amount-ing to \$50.50 on a plea of guilty of unlawful cohabitation. Imprisonment was omitted on account of his poor health.

On Feb. 16 Henry Rampton of Bountiful was sentenced by Judge Sandford to ninety days' imprisonment and a fine of \$100, on a play of guilty of unlawful cohabitation.

On Feb. 17 Jens Mortensen of Brigham City was sentenced to four months' imprisonment and the payment of costs, on the same charge.

In the First District Court Feb. 14. Wm. Rounds was sentenced to four months in the penitentiary and to pay costs of prosecution. H offense was living with his wives. His

Wm. C. Brown pleaded guilty to polygamy, and is to be sentenced on May 8.

On Feb. 19 Martin Garn was sentenced by Judge Sandford to four months' imprisonment and to pay a fine of \$200, on a charge of unlawful cohabitation.

At Provo, Feb.18, P.C.Christensen was arraigned on a charge of unlaw-ful cohabitation, to which he pleaded guilty. He was sentenced to the penitentiary for ninety days and to pay costs. He was also arraigned on a charge of adultery, and pleaded not guilty. This case was continued for the term.

In the Third District Court, on Feb. 20, P. F. Goss, who pleaded guilty to a charge of unlawful co-habitation, was sentenced to pay a fine of \$75, and be imprisoned 85 days.

In the Third District Court Feb. 23, the following business was transacted:

George Manwaring was arraigned on a charge of unlawful cohabitaon a charge of unawful consolu-tion. A correction was made in the names of his wives, and he entered a plea of guilty. Sentence was set for Friday, March 1. Soren Jacobsen, of East Bountiful, was called next. He had pleaded

guilty to an indictment charging him with unlawful cohabitation, and came forward for sentence. To Judge Sandford's inquiry, "What have you to say why sentence should not now be pronounced against you?" Mr. Jacobsen replied, "Noth-ing at all, sir." He was then sentenced to be imprisoned for 85 days, and to pay a fine of \$75, no costs being imposed. Warren F. Reynolds, of South

Cotton, received sentence on the first count of a "segregated" indictment, for unlawful cohabitation. He was 66 years of age, and was born in New York; when he imparted this information in reply to a question by Judge Sandford, the latter looked intently at him for a moment, and then proceeded. Mr. Reynolds presented a physician's certificate that he was suffering from neuralgia of the heart. He was sentenced to pay a fine of \$50 and be imprisoned for 50 days.

David Saunders, of Farmington, Davis County, was called for sen-tence on a charge of unlawful cohabitation. Mr. Peters stated to the court that Mr. Saunders had escaped from the marshal while the latter was bringing him from Montana, thus entailing \$50 extra costs for his arrest. In reply to questions by the court, Mr. Saunders stated that he had a family of fifteen children to provide for; his mother was a wid-ow; his father had been a soldier in the rebellion, and had fought four years in the Union army, receiving an honorable discharge at the close of the war. The court remarked, an honorable discharge at the close of the war. The court remarked, "If I could know you would go and live as other men do, within the law—that you would turn over a new leaf—the punishment would be very light." Mr. Saunders could meho a promise and was fined #150 make no promise, and was fined \$150 and sentenced to imprisonment for 100 days.

Preston Lewis, of Big Cottonwood, also received sentence on a conviction of unlawful cohabitation. He was ordered to be confined in the penitentiary 100 days, and to pay \$100 fine.

On Feb. 18 Paul Cardon of Logan was before Commissioner Good win on the charge of unlawful cohabitation. Mrs. Susannah Cardon, and John and Lucy Cardon, were examined as witnesses, and there being no evidence to hold Mr. Cardon, the case was dismissed.

On the evening of Feb. 20 Deputy Whetetone arrested Jens P. Jensen, of Logan, on the charge of un-lawful cohabitation. The examination took place next morning, when Mr. Jensen pleaded guilty and was bound over in the sum of \$1000 to await the action of the grand jury.

Bishop Daynes of Hyde Park, learning that there was a com-plaint filed against him in the commissioner's court on the charge of unlawful cohabitation, surrendered himself to the officers on Feb. 20. Next day his examination was held in Commissioner Goodwin's court and there being no evidence against him he was acquitted.

At Ogden, on Feb. 26, the follow-

ing business was transacted: Matthews F. Bell was arraigned on a charge of unlawful cohabita-tion to which he pleaded guilty. Sentence was set for Feb. 27th.

Thomas Palmer was arraigned on a charge of unlawful cohabitation. on an indictment found Jan. 23d, 1889, to which he pleaded guilty. It was represented to the court that defendant's first wife had died a few weeks ago and he had since then remarried the second. Upon this showing the court suspended sentence.

At Provo on Feb. 26 the following was done:

United States vs. H. W. Sander-son; plea, guilty of unlawful cohabitation; sentence set for March 4.

United States vs. Axel Tulgreen; arraigned for unlawful cohabitation; plea, not guilty.

United States vs. Mads Jensen; unlawful cohabitation; plea, guilty; sentence set for March 4.

United States vs. Joseph Reynolds; blea, guilty to unlawful cohabita-tion, and sentence set for March 4.

United States vs. Henry Mower, unlawful cohabitation; plea, not guilty.

United States vs. Sarah J. Sanderson; fornication; plea, not guilty. United States vs. Emma Sanders;

fornication; plea not guilty. United States vs. Aug. Swenson;

postponed until March 4.

Grand jury came into court and presented forty-three indictments in United States cases and four in Territorial cases, ignoring accusations against Benj. Dana et al., John Miller, George Östler and L. L. Brown.

At Ogden on February 27th. Peter Anderson, of Morgan County, convicted by his plea of guilty of unlawful cohabitation, was called for sentence. He stated he was 53 years of age; had two wives; married the second four years ago; had one child by her; was a farmer; owned about thirty or forty acres of land.

The court sentenced him to six months' imprisonment and the payment of costs.

M. F. Bell, of Richmond, Cache County, who, on Tuesday, pleaded guilty to the charge of unlawful coguilty to the charge of unlawful co-habitation, was arraigned for sen-tence. He stated that he was 60 years of age; had two wives; mar-ried the first 37 years ago and the second 14 years ago; had five chil-dren by the latter; the youngest child by her was two years old; he was a farmer in a small way; had but little property.

but little property. He was sentenced to six months' imprisonment and to pay the cests of the court.

Mr. Bell's family are in destitute circumstances. His children are all girls but the youngest, and there is no one to care for them while he is gone. The care of a crippled daugh-ter, 34 years of age, falls heavily on the family during his absence.

Thomas Jessop, of Millville, was before the commissioner on Feb. 19 on the charge of unlawful cohabitation, but he has been busy railroading for several years past and evi-dence went to show that he had kept the law.

A Number of Acquittals.

In the Third District Court on February 13, Francis Cundick, of West Jordan, was placed on trial on an indictment for unlawful cohabitation. The witnesses were Sarah A. Cundick, Emily J. Barnes Cundick and John H. Barnes. The evidence was that in September, 1885, the defendant and his plural wife separated. Mr. Peters en-deavored to obtain a conviction, but failed, the jury returning a verdict of not guilty after being out but a few minutes.

Joseph C. Perry, of Brighton, came next, on a similar charge. Mr. Peters concluded that he did not have evidence enough to con-vict, and on his motion the indict-Mr. Perry ment was dismissed. has already served one term for liv-

ing with two wives. Rasmus Nielson was called for trial for unlawful cohabitation. He



has been imprisoned once on this charge. The evidence all went to show that he has not even spoken to his plural wife since his release from prison.

Tom present. Deputy Franks was the last wit-ness called for the prosecution and testified to having taken Mr. Niel-son into custody. He had gone into the house-where his plural wife happened to be calling, to get his hat to come to town and answer the charge made against him.

Court—You say you arrested this man, Mr. Franks? Franks—Yes, sir. Court—When?

Franks - Last summer, some time.

Court-Who sent you?

Franks-I went out on a com-plaint issued from the Commissioner's office. Court—Have you any information

as to his mode of life?

Franks-The complaint was issued upon information received from some of his neighbors, I believe.

Court—Hearsay? Franks—Yes, sir. Court—That is all.

Mr. Moyle—Have you any interest in the prosecution of this case, Mr. Franks?

Franks-None.

Franks—None. Deputy Franks left the stand, and the judge asked: "Have you any suggestions to make, Mr. Peters?" Peters—I have none, your honor. Court—Have you any motion to make, Mr. Moyle? Mr. Moyle—Only this, that I think the jury should be instructed to return a verdict of not guilty. The jury was so instructed and

The jury was so instructed and Mr. Nielson was acquitted.

On Feb. 14 Harvey L. Perkins, of West Bountiful, Davis County, was tried on a charge of unlawful cohab-itation. Mrs. Perkins was called as a witness, and Mr. Peters asked her a witness, and Mr. Peters asked her if her husband had a second wife. The defense objected because she was the legal wife. Judge Sand-ford said that had not appeared, so the lady was interrogated, and it be-ing developed that she was the legal wife, the court remarked that the law exempted her and she could not be compelled to testify. Other witnesses were called, among them the plural wife, who testified that Mr. Perkins had not been in the com-pany of the second wife during the time mentioned in the indictment. By direction of the court, a verdict of not guilty was returned by the jury.

In the afternoon the charge of unlawful cohabitation against Jens Hansen, of Mill Creek, was called. Mr. Peters said the evidence against him was insufficient to convict, and on his motion the indictment was dismissed.

Judge Sandford suggested that the cases must have been improperly presented before the grand jury, to induce them to find indictments on Peters thought the presentation had been all right.

On Feb. 15 the case of the U.S. vs. Wm. Bennett was tried before Judge Sandford. Betsy

daughter of the plural wife, by a former husband, was first examined, but knew nothing at all of the case. Anna Dowden, the plural wife, was examined. She had been divorced from the defendant several years, and had not livel with him at all during the period covered by the indictment. The prosecuting at-torney, Mr. Hiles, admitted that he had failed to make a case, and the court, after severely censuring the practice of finding indictments on such flimsy evidence instructed the jury to acquit, which they did.

Released From Prison.

Brother JacobFuhrmann, of Providence, was released from the Penitentiary Feb. 23, having served a sentence of three months and paid a fine of \$50, and costs amounting to \$30, in all \$80. He was convicted of unlawful cohabitation on his own plea of guilty.

On Feb. 26 Brother Jeppe Jeppe son, of Brigham City, was released from the penitentiary. He has served a three months' sentence for living with his wives. He paid \$49 costs imposed on him.

On the same day Lars Frantzen, of Piute County, was also released from the penitentiary, having paid the fine imposed upon him in addition to a six months' sentence for living with his wives.

The same evening the official announcement of the pardon of Jos. H. Thurber, of Piute County, was received by Marshal Dyer. Next morning Brother Thurber was liber-ated. He was sentenced by Judge Boreman to four years for polygamy and six months for unlawful cohabitation, with a fine added in each case.

Loren Harmer, of Springville, was also numbered among those released, his sentence having been four months for unlawful cohab-itation. He paid a fine of \$100 and \$42 costs in addition to the imprisonment.

Samuel C. Cluff, of Provo, was another. His term was one of four months, the fine imposed in his case being \$50 and \$38 costs

William J. Lewis likewise returned from the Penitentiary Feb.27. His sentence was for five months, and the fine \$100, besides costs. Having served a period of 30 days, he attended before Commissioner Norrell and was set at liberty.

Bishop John Spencer, of Indianola, Thistle Valley, emerged from the Penitentiary Feb. 27, after the Penitentiary Feb. 27, after serving a four months' sentence and paying a fine of \$50 for the offense of living with his wives.

Fatally Injured.

• Our correspondent S. V. C., of Star Valley, informs us that Eras-tus D. Meecham, while hunting on the 15th inst., slid down the moun-tain and magnetic line injured. tain and was mortally injured. He was three miles from home and alone when the accident occurred. Although he was badly hurt he walked home by going a short dis-tance at a time and then resting. He died on the 18th. The deceased before was 35 years of age, a faithful Latt of a very h Hall, ter-day Saint, holding the office of a They heard one

Seventy. He was liked by all who knew him. A wife and six chil-dren mourn his loss. The funeral services were held in Aften meeting house on the 20th, and many friends attended.

Ninteenth Ward Bishopric.

Brother A. W. Carlson was set apart as First Counselor to Bishop James Watson, of the Ninteenth Ward,on Sunday evening February 10th, in place of Brother Henry Arnold, the deceased, and Brother Joseph Derbridge was addited Arnold, the deceased, and Brother Joseph Derbridge was ordained a High Priest and set apart as Second Counselor. The brethren were sustained to act in the positions named by unanimous vote of the assembled Saints.

At the same meeting it was re-solved, owing to the large area covered by the ward as it now stands, to divide it into two or more, and have a Bishopric for each.

Stake Library.

At a meeting of persons interested in the Salt Lake Stake Library, held Feb. 21st, the proposition to turn the Library over to the Salt Lake Stake Academy was discussed and agreed to unanimously. Brother Willer'd Done was given authority Willard Done was given authority with Prof. Talmage, principal of the Academy. It is understood that the Library will remain in its present quarters, and be open to the public as heretofore; but that the Academy will have charge of it.

Suicide.

On the evening of February 20th, Mary, wife of Enoch Sayer, of Samaria, Idaho, took strychnine with suicidal intent, and died early next morning. It is thought that she had become mentally deranged on account of the conduct and condition of a near relative. She is well spoken of.

Escapes From Mobs.

A missionary now laboring in Mississippi writes us an account of the escape of himself and his traveling companion from being mobbed on two occasions. They have two fields about twenty miles apart, between which lies a large town. In passing from one field to the other the missionaries generally passed through this town, but having occasion lately to make the journey, they were moved upon to take a different route, not realiz-ing at the time why they ing at the time why they should be so impressed. But they soon after learned that it had become known in the town that they were on the road, and that a mob had made preparations to give them a reception on their arrival there. The taking of a new route caused the Elders to escape failing into the hand a of their arrival hands of their enemies.

They had occasion about three weeks later to re-traverse the jourweeks later to re-traverse the jour-ney and this time, in order to pur-chase some necessaries, they decided to go through town. In doing so they noticed three or four men standing upon the veranda of a very black upon the building. of the men



say: "Hurry and we will head his polygamous wife at all, as such; them on the next street!" The if he do, he is guilty, whether he Elders took the hint, but not the street indicated. Instead of the lat-or not. The law further ter, they chose a well tramped hog trail, and were soon buried in the depths of a cane brake, where the mud and briers were so abundant that a blood hound could hardly have followed. The Elder writes that the mob

had an opportunity to use their saplings on a fellow who had kicked his little child, aged two and a half years, into the fire because it cried for bread, the little one being fatally burned. The Elder concludes with the remark that, in his opinion, it would have been better, even in such a case, for the law to have taken its course.

Judge Judd's Charge.

Judge Judd (says the Provo Amer-Judge Judd (says the *Provo Amer-*ican of February 21) in charging the First District grand jury em-paneled at Provo, after enumerating the general duties and obligations of grand jurors, spoke as follows: He gave to the grand jury in the charge the whole penal code of the Territory, without undertaking to define the different crimes, it being perhaps sufficient to say that it is a

define the different crimes, it being perhaps sufficient to say that it is a rule, admitting of few exceptions, that whenever the jury may find that a person has been guilty of conduct which strikes them as be-ing morally wrong, it is a violation of the law, and ought to be inquired into. "There is a species of of-fenses that were created by certain acts of Congress, the first of acts of Congress, the first of which was passed in 1862, and the next in 1887, concerning what is designated in these acts as the crimes of bigamy, polygamy, unlawful co-habitation, incest, fornication, and adultery, and it is more than prob-able that cases arising under those laws will come before you for investigation. Of course you all under-stand what bigamy and polygamy mean. It means that a man has more than one wife living and un-divorced. Unlawful cohabitation, as I understand the law. is this: Where a man is married to a lawful wife, and that wife is living within the jurisdiction of the court here, and he has a plural wife and goes and lives with her. A different con-struction, as I am informed, had probably been put upon that statute at a former time, but I charge you the law to be this: That when the law says, 'that whoever co-habits with more than one woman shall be deemed guilty of a misdemeanor,' it means of a misdemeanor, it in this this That where a man has a lawful wife, whether he cohabit with her or not, if he go and live and cohabit with a plural wife, he is guilty of the offense of unlawful cohabitation; in other words, if a man has a lawful wife to whom he is lawfully married, it is his duty to live with her and nobody else, and the law will not allow him to come into court and say: 'I have aban-doned my lawful wife, and therefore I am not living with more than one wife.' What the law means to strangle is this polygamous relation. a bar where the waters of the lake So I charge you the law to be that a enter their natural outlet, the Jordan Rench, deputy marshal interfered, man must not live and cohabit with River. In the fall of 1879 the water and Stokes took part in the melee.

or not. The law further says: That whoever commits adultery shall be punished with imprisonment in the penitentiary not exceeding three years, and when the act is committed between a married woman and a man who is unmarried, both parties to the act shall be deemed guilty of adultery, and when the act is committed between a married man and a woman who is unmarried, the man shall be deemed unmarried, the man shall be deemed guilty of adultery. Gentlemen, the law does not recognize these plural marriages as lawful for any purpose, and if a man have sexual intercourse with his plural wife, it is, so far as the law is concerned, as if shed never been married to if she had never been married to bim by any form or ceremony. He is guilty of adultery, as I re-marked a while ago. That is another strike at this polygamous rela-tion. The Congress of the United States and the President have put their heads together and passed and approved these bills, and the Supreme Court of the United States has said that they are Constitutional, and it is the duty of the people to obey them. If they do not do it they will have to take the consequences,

that is all there is to it. The time has come for Utah to place itself in line with the public sentiment of the people of the United States. We are all citizens of the United States. This is our covernment: this is our Territory: government; this is our Territory; this is our country. There is not a man, woman or child, old or young, white or black, rich or poor, high or low, living in the Territory of Utah, that has not got as much interest in the government of the United States as you or I have. If they don't feel that way they ought to leave the country and not stay here and put themselves in dogged opposition to the laws of this government."

The Jordan River.

There has been some discussion of late about the planks in the dam at the head of the city canal out of Jordan River, owing to a desire on the part of some of the Utah County people to have the planks removed. Those on the Salt Lake County side of the line could not see the propriety of the line could not see the propriety of such a step; in fact they realized that a move of that kind would be very injurious. A ccordingly Mayor Francis Armstrong, who is one of the commission to regulate the mat-ter, went to Spanish Fork on Feb. 21, to attend a meeting there of the result is that the result is that parties interested. The result is that all parties agreed that the planks should remain.

The amount of water in the lake at the present time causes serious apprehensions for the coming season. A brief statement of the level of the water at different periods will make it clear that the matter is a serious one. "Compromise point" is a term that may not be under-stood by some of our readers who have not followed the discussion of the water question. It is located at

was at its lowest point in the known history of this region, since away back in the fifties. On the bar the stream was 16 inches deep. The high water mark of other seasons was a little more than seven feet above this, so in the settlement of the dispute so in the settlement of the dispute between those who were taking water out on this side, for Salt Lake County, and those who claimed they were injured by the backing up of the waters of the lake, a point 3 feet 3 1-2 inches above the low water mark was agreed upon, and called "compromise point;" it is 4 feet below high water mark. A feet below high water mark. A monument was erected there, so as to have a permanent guide for reference.

Last year will be remembered as one when the scarcity of water was one when the scarcity of water was quite a hardship to many. On De-cember 23, 1887, the level of Utah Lake was 1 foot 1 inch below "com-promise point." On February 16th, March 16, March 20, and May 1, 1888, it was 8 inches below. By May 28 it had receded to 1 foot 2 inches below; by July 5, 1 foot 8¼ inches, and by October 11, 2 feet 9 inches below.

The rise during this winter has amounted to but little, and on the 14th of the present month the lake was 2 feet 5 inches below "com-promise point"—21 inches lower than at the same time last year, and as low as it was on the 15th of last September. Experience has shown that the lake does not rise after the middle of February, to any appreci-able extent, so we find that the supacce extent, so we find that the sup-ply of water from the lake will be cut off just to the extent, as compared with last year, that a 21 inches difference will naturally cause. There will be a alight advantage owing to a part of the bar being cut away, but this is not at all commen-surate with the loss that has been sustained. Thus it will be seen that sustained. Thus it will be seen that the people of Salt Lake County have before them a very serious dif-ficulty in the way of obtaining a fair supply of the aqueous fluid.

The Stokes Murder Case.

On Feb. 26th, the trial of Ross McManamy for the murder of Chas. Gilman, or Stokes, as he was better Gliman, or Stokes, as he was better known, was commenced before Judge Sandford. Two of the ablest lawyers at the bar, W. H. Dickson and Judge Powers, defended the accused. McManamy sat near his counsel, and alongside of him was his father, an aged gentleman, who had come on from the east. There was a large attendance in the court room, owing to the general interest in the case.

The homici is occurred on Sep-tember 1, 1888. McManamy was employed as a bailiff in the Third District Court. Stokes was a young man about 25 years of age. His real name is Gilman, but his mother being left a widow married again, and he was generally known by the family name, Stokes. On the date named, there was

quartel in the Wasatch saloon and in the hall leading to the Federal court room, in which sev-

He was arrested by Rench, who took him over to Smith's drug store, to telephone for the police. Mc-Manamy aided Rench in making the arrest, but the latter told him to go away as Stokes had an aversion towards him. He did not go, how-ever, but continued with the two, his object being to assist the deputy. On going into the drug store, the police were telephoned for. Stokes endeavored to shake McManamy off, when the latter, for some reason off, when the latter, for some reason yet unexplaind, drew his revolver and fired three shots at Stokes, placing the weapon close to his breast. Stokes fell forward, dying almost instantly. McManamy was arrested, and at the preliminary examination was held without bunds to answer to the charge of mundar murder.

The prosecution were represented by District Attorney Peters and his assistant Ogden Hiles.

After some difficulty a jury was empaneled as follows:

J. B. Phicaett,	Henry Hirscoman,
A. U. Boyle,	John Judge,
J. L. Bel,	John Judge, C. H. Whithey,
L. F. Kullock.	A. L. Williams,
L. F. Kullock, George O Kudder,	Frank Shelly,
Arthur Van Meter,	M. H. Sutliff.

The indictment was then read, and the opening stament of the case and the opening stament of the case made by Mr. Hiles, who gave a comprehensivo summary of the facts which the prosecution expected to prove. Judge Powers reserved the statement of the case for the defense until the close of the testimony for the prosecution. Mr. Hiles offered the depositions of

James and Amos Marsden, wit-nesses whom the officer had been unable to find, but who were sup-posed to be in Wyoming. Mr. Dickson objected to them on legal grounds, and they were withdrawn.

Robert M. Fryer and Alexander Watson testified to the particulars of the trouble in the saloon, just prior to the shooting, when court aljourned.

On the morning of the 27th the case was proceeded with. William Marsh gave a detailed account of the row in the saloon, and Daniel W. Rench testified as follows:

W. Rench testified as follows: I am a little hard of hearing; on the 1st of last September I was a deputy marshal; know Ross McManamy; knew him about two months before the shooting; saw the difficulty in the Wasatch hallway on the night of September 1st; I heard a noise when I was on the street, and went into the saloon; McManamy was the only one I knew; he was apparently trying to settle a quarrel with the Marsdens; I went into the hall; in a little while McManamy came out, followed by McManamy came out, followed by someone with whom he was quarrel-ing; McManamy said "I am no coward," or something like that, and put his hand behind him; he then went back into the hall; a fight commenced, and I went in caught one of the Stokes took me by parand ties; by the back of my neck and pulled me back; he choked me down; he put his knee into my back, and forced

helped me to get him to the door, and started up the street; he asked me if I was an officer, and I told him I was; he asked me why I arrested him; I said for resisting me as an officer; McManamy was one of those who assisted me to get Stokes out of the door; did not see any one catch hold of the door; there was quite a struggle; after we got out to the street Stokes submitted quietly; I next saw McManquietly; amy at quiewy, 1 next saw McMan-amy at the corner, as we were going up the street; I had Stokes by the lappel of his coat; he pulled back a little; he was probably "tight? anough to make him cation. "tight" enough to make him active; he was not drunk, but was a little under the influence of liquor; Mc-Manamy went up the street on the opposite side of Stokes from me; I don't know whether he had hold of Stokes or not; Stokes asked McMan-amy to go away, and I told McManamy to go; he may not have heard me; I told him to go back because I saw, his presence was objectionable to Stokes, who was going on quietly; when we got across the street Stokes asked me where I was going; I said to the City Hall; he said he did not want his mother disgraced; then I we went in, and I spoke to Mr. Smith; I spoke the second time, when a shot was fired; I let go of Stokes and turned around; then saw McManamy fire two more shots into Stokes' left breast; he was closer to Stokes, who reeled and fell; then deputies Franks and Sprague came and took McManamy away; Stokes fell on his face, then turned partly over, made two or three gasps, and was dead; I afterwards examined stokes' body; there were two wounds about 1½ inches apart, at his heart, and one on his right wrist; there was also blood above his eye, but I could not say whether or not there was a wound there; before the first shot I knew of nostruggle; I felt Stokes pull back a little, but not much; I was looking at and talking to Mr. Smith; heard no

words spoken by either party. To the Court—The pistol shots were close together; I just had time to turn after the first shot, and then the others came pretty close.

Rench's statement of the shooting was not materially affected by the cross-examination to which he was subjected.

Montgomery Bird saw two of the shots fired, and heard three. Did not recognize defendant as the man who fired them.

Mr. Dickson here admitted that the defendant fired the fatal shots.

Several other witnesses testified to facts of the shooting, confirming Rench's version of it.

Notes and queries.

"W." of Cedar City asks:

1. Is the law in relation to abandonment of rights to the use of water, Compiled Laws of Utah, 1888, page 135, Sec. 9, according to the decisions of courts, and such a

is filed with the justice, and the defendant in the case arrested and brought to trial? 3. Is a complaint which does not specify the amount of property taken, in charging petit larceny, but which simply states that it (the property) was of a less value than fifty dollars, a legal complaint? 4. Can a precinct officer resign his office, and if so, to whom shall he tender his resignation? 5. Does section 87, page 631, Vov. I, Compiled Laws of Utah, 1888, in speaking of the removal of officers, refer to elective as well as appointive officers? 6. Has a city council the right to accept or refuse the resignation of an officer who has been elected by the people? 7. If an officer of the city offers his resignation to the council, and they refuse to accept it, is he still in duty bound to continue to act; and if he refuses, what will be the result? 8. Was the founder of the New York *Her*aid, or its present proprietor, ever connected with the Church of Jesus Christ of Latter-day Saints?

1. Other sections of this law have been judicially declared unconstitutional, but in our opinion section 9, is valid. 2. If a demurrer to the complaint is sustained on account of complaint is sustained on account of some flaw in it, a new complaint must be prepared, sworn to, and filed within such time as the justice may fix, not exceeding twenty-four hours, and the defendant will in the meantime be held. If a new com-plaint be not filed within the time fixed by the justice, the defendant must be discharged. See Compiled Laws, 1888, Vol. II, p. 774, section 12. This is the mode of amending a criminal complaint in justices? 12. This is the mode of amending a criminal complaint in justices' courts. 3. The complaint should describe the property alleged to have been stolen, with sufficient fulness and detail to fully apprise the defendant of what he is accused of having stolen. The value, actual or estimated, should be stated in the complaint. 4. The law contains no specific provision poverning resignaspecific provision governing resigna-tions of precinct officers; but on general principles we are of opinion that the resignation should be presented to the county court, and that if accepted by that body the officer would be relieved from furofficer would be relieved from fur-ther duty, and his bondsmen would be exonerated. 5. Yes. 6. The law is not specific, but upon general principles we think the city council has the right to accept or reject the resignation of any city officer. 7 Ordinarily he would be obliged, in our opinion, to continue to act; his bondsmen being responsible for his doing so. 8. No; but James Gordon Bennett, senior, was disposed to accord fair play to the Mormons, and admitted to his columns articles in their defense. in their defense.

A READING LESSON.

It was past 40'clock on the afternoon of Feb.25 when the contempt proceed-ings in the Zane-Dyer controversy were called up. Messrs. Zane & Zane and R. N. Baskin had been me down; I caught him after Judge Norrell released me; Stokes com-law as the courts would be likely to menced throwing me around, as he was much stronger; two or three plaint be legally amended after it port of Examiner Harkness were

ended, Judge Sandford stated that the contempt proceedings would receive the attention of the court.

Judge Zane said Mr. Baskin de-sired to appear for the trustees. Mr. Baskin then said that but two

of the trustees were present, Messrs. J. F. Millspaugh and L. U. Colbath. Mr. R. Alff was absent in New York on business, but would return in a few days, and Capt. T. C. Baily was sick. Mr. Baskin said C. Baily was sick. that when his attention was called to this proceeding he was at a loss to know what their position was. He was still unenlightened on the subject.

Judge Judd said the trustees, in withdrawing from the examination that had been ordered, had presented to the court a paper of a con-temptuous nature. When they had been adjudged in contempt they had filed a paper endeavoring to purge themselves of the contempt. It was to this latter document that counsel for the trustees should address themselves.

Mr. Baskin-We are still in the dark as to the specific act or lan-guage for which they were in con-tempt.

Judge Judd—The paper they filed is the basis of the contempt, of which they have been adjudged guilty.

Mr. Baskin-Then they are here for sentence?

Judge Judd-No, sir; they are here to be heard on the paper in which they endeavor to purge themselves of the contempt.

Mr. Baskin-Then I am not ready to proceed today. I have been groping in the dark in the matter. They were summoned to show cause why they should not be punished for contempt, but were not advised as to what the contempt was. They should have been ad-vised. Our statute is quite clear on that point.

Mr. Baskin then read from the Territorial statute on the subject, and remarke i that the alleged contempt had not been pointed out.

Judge Judd-It is plainly set forth

in the opinion of the court. Mr. Baskin—It is not set forth here. This is the paper served on the trustees (reading from the no-tice for the trustees to appear and show cause)

Judge Judd-It is in the opinion of the court on which that order was issued. Mr. Clerk, get that opinion, please, and Mr. Baskin will read it. Mr. Baskin—I have the opinion here as it was published in the

papers. Judge Judd—Then please read the last part of it—that part after the statement of what the trustees had said.

Mr. Baskin hesitated. It was apparent that he was loth to read the portion referred to; but Judge Judd was more determined that it should be read. After a brief space Mr. Baskin remarked—"I have read the opinion, but no specific mention is made of what the contempt consists of."

Judge Judd-Read the last por-tion of the opinion, from where I have indicated.

Mr. Baskin (commencing to read slowly)—"It is impossible for this court to maintain its integrity and pass without notice—"

Judge Judd-Not there; farther back.

Mr. Baskin (reading)— "They undertake in the last—"

Judge Judd-Farther back; from where the summary of the trustees' statement ends.

By this time Mr. Baskin had been brought back to the point where the judge wanted him, and he started out, reading from the opinion—"It is difficult to conceive of a more deliberate and bare-faced attempt to trifle with the court than has been attempted by the conduct of these petitioners. They assume the repetitioners. They assume the re-sponsibility of making charges against officers and attorneys of this court which were of such a char-acter as no court could overlook." Mr. Bashin stopped. "Proceed,"

said Judge Judd.

Mr. Baskin went on-"Every op portunity has been given to them to have a full and ample hearing to substantiate the charges; and after that they come into this court with a paper whose statements are untrue and of a most scurrilous nature, and couched in the most disrespectful language, and by inuendo, and almost by direct charge, attempt to put the court in the position of undertaking by itself to shield an officer and its attorneys against an investigation of charges un-der which no man can stand up and face an honest community. The paper is full of false assumption from end to end, as can easily be seen by reference to the facts heretofore recited. They undertake in the paper last quoted to say: 'We can offer proof under this order only to the charge for compensation that it is both fraudulent and unconscion-able. We have no allegation of such a charge in our petition, therefore we can offer no proof whatever on the subject of compensation,' when the fact is their original petition, in so many words, charged 'That the amount of compensation—\$25,000 claimed by the receiver for his individual services is grossly exhorb-itant, excessive and uncenscion-able.' And it will be seen in the order made by the court and complained of by the petitioners the exact words 'fraudulent and unconscionable' are used with reference to the charges for compensation by the receiver.

Again Mr. Baskin stopped, looked at the court and inquired "Is that all?" "Proceed!" said Juige Judd, sternly.

And Mr. Baskin proceeded-"The paper has no place whatever in the proceedings; nothing is asked by it. It is wholly voluntary and gratuit-ous, and was evidently only for the purpose of putting in studied phrases and in writing contemptuous and insolent language. It is impossible for this court to maintain its integrity and pass by without notice and without action such a contemptuous proceeding as these petitioners have been guilty of, and we are of opinion that this court should issue a writ-ten notice to each of the perof the persons, Rudolph Alff, F. J.

Millspaugh, L. U. Colbath, and T. C. Bailey, requiring them to appear before this court ou to appear before this court on tomorrow morning, January 39th, at 10 o'clock a.m., to show cause why they should not be punished for contempt; and in case they fail to appear, the clerk shall issue writs of other the fail to appear the fail of attachments for their arrest, and to bring them forthwith before this court.

When the reading was ended Judge Judd said, "They were ad-judged guilty of contempt for filing that paper in the face of the court." Mr. Baskin—That is a general statement of the contempt, but there is no specific charge— Indee Judd (intermeting)—The

Judge Judd (interrupting)-The court has stated in no doubtful lan--The guage what the contempt is, and that you should address yourself to the trustees' answer.

Mr. Baskin—I am asking that a specific act be-

specific act be----Judge Judd (interrupting)--The court will go no farther. It has in-formed you what you will be heard on, and you will confine yourself to that. This matter has been before the court already a long time-too long

Mr. Baskin-We would like to be given a little more time. We have not understood this, or we would

have been prepared. Judge Zane—Could the court give us till March 1st? This is a matter of great importance to the defendanta.

Judge Judd—The court can't be at that trouble. We have our courts to attend to, and Judge Boreman must go to Beaver-

Judge Boreman-Oh, I will wait over a day for their convenience. intended to go on Friday, but will wait till Saturday. Mr. Baskin—If I had known this

feature was to be argued, I would have been ready, and I think I could vindicate our clients. I would like them to be present.

Judge Judd-Why would you like them to be present? Can you not go on without them?

Judge Zane-We would like to consult with them.

consult with them. Judge Judd-Mr. Baskin, will Friday, March 1st, do for you? Judge Zane-Yes, sir. Judge Judd (still ignoring Judge Zane)-Mr. Baskin, we will hear you on Friday next, at 10 o'clock in the morning. That will give you two hours-till 12 o'clock-to make your argument.

This ended the proceedings in the case, and the court adjourned till March 1 at 10 a.m.

UNDER ADVISEMENT.

Elsewhere in this issue of the WEEKLY appears the argument of Judge Powers before the Territorial Supreme Court, Feb. 25, in the Zane-Receiver case. Judge Powers was followed by Judge McBride, who spoke in behalf of the receiver and his attorneys. He pointed out that the charges made in the trustees' petition insinuated bad faith, but the coursel for the court admitted that there was no bad faith in any of the transactions. He argued that



the report of Examiner Harkness covered the whole ground, was in strict harmony with the evidence, and should be adopted by the court as a complete vindication of the accused.

Judge Marshall closed the argu-ments. He claimed that the re-ceiver had been derelict in not gathering in more of the personal property of the Church than he had done. There was also some real estate to which the same assertion was applicable.

Judge Henderson-Do you think the final decree estops the government from pursuing property here-

Judge Marshall—Yes, sir; as to all property not specifically mentioned in the decree.

There was some further colloquy on this point and Judge Henderson asked, "Suppose the government is estopped as to all other property and it is lost, who do you charge that loss to ?"

Judge Marshall-I charge the receiver with being negligent in not informing the court of this outside property, so that it could be warned not to become a party to the final decree without full knowle ige on the subject. We say we have evidence to show bad faith on the part of the receiver, in not detailing accurately his services as receiver, when the question of his compensation was under consideration.

The court took the matter under advisement.

SUPREME COURT.

At the session of the Territorial Supreme Court February 19 Judge Henderson read the following opin-States vs. Byron W. Brown: The defendant was convicted in the First District Court at i rovo of

perjury committed in violation of Section 5329 of the Revised Statutes of the United States. The perjury is alleged to have been committed while the defendant was being ex-amined on his voir dire to determine his competency to serve as a grand juror in the First District Court at Provo. He was examined as to such competency under Sec. 5 of the Act of Congress of March 22, 1882, (Ch. 47, 22, Statute 31,) being Sec. 5 of what is known as the Edmunds law, and that while being so exam-ined, he testified that he did not believe it right for a man to have more than one living and undivorced wife at the same time, and that he did not believe it right for a man to live in the practice of cohabiting with more than one woman, and that he did not believe in polygamy or a plurality of wives. This testi-mony is alleged to be false, and the giving of it perjury. After the ver-dict the defendant moved for a new trial on the ground that the evi-dence is insufficient to support the verdict. The order was denie i and the defendant appeals from the or-

where the same question was presented, this court stated the prin-ciple which should govern as fol-

lows: The jury are the judges of the facts, and in order to justify the court in reversing an order refusing a new trial, it must appear that there was an entire absence of evi-dence, or that the evidence so clearly preponderates in favor of the prisoner as to suggest the possibility that the verdict was the result of misapprehension or partiality. It is not enough that the court might have arrived at a different result.

We are satisfied with the rule just stated, and it only remains to test the case at the bar by it. It is not contended but that the evidence was sufficient to establish the fact that the defendant testified as charged in the indictment, but the claim is made that the evidence failed to show that it was false. The evidence that the defendant testifled as charged in the indictment, consisted among other things, of the testimony of the stenographic reporter who attended and took the evidence when the defendant was examined and his transcribed min-utes are in full in the record, from which it appears that the defendant was called as a grand juror and was challenged by the government counsel upon the ground that he believed it right for a man to have living and undivorced, more than one woman at the same time, and to live in the practice of cohabiting with more than one woman; whereupon he was sworn and examined, and in an examination which covers several pages and in which the court and counsel for the government both participated, he repeatedly testified that he did not believe it to be right; that he believed it to be wrong, both legally and morally, and that he did not believe in polygamy. The ques-tions were repeated to him many times over and in various forms, and the same answer repeated.

To show the falsity of the testimony, evidence was given that the defendant a short time before his examination had advocated the doctrine of polygamy and averred his belief that it was right; also that he was and for many years had been a member of the Mormon Church, being "a Seventy;" that the duty of "a Seventy" was to teach and preach the doctrines of the Church; preach the doctrines of the Church; that he had lately returned from a mission; that polygamy and its practice is one of the acknowledged "doctrines" of the Church, and a number of witnesses testified that after he had given the testimony, complained of and it had become known and he was questioned as to why he so testified, he explained that he "knew it was right;" it was not a matter of mere *bedief*, but it was absolute *knowledge* with him was absolute knowledge with him that it was right.

[Then followed the testimony of witnesses who testified as to statements made to them by the defendant to that effect.] It will be seen by this statement

trines of the organization of which he was an active member a short time before his testimony was given, and that when he was approached reprovingly by members of his Church and others for giving the testimony as he did, he asserted a belief contrary to his testimony, and undertook to explain that it was past belief and was actual knowledge. It is unnecessary for us to consider this claim, for he testified that he "believed it was wrong," and the jury was justified in finding that this claim was made in bad faith.

It is claimed by counsel that the testimony only shows that two inconsistent statements were made by the defendant, one under the sanction of an oath and the other without it, and that the presumption is that the statement under oath is true, and must prevail. We think there were strong circumstan-ces shown to corroborate the statements made out of court and before he thas examined, and that the statements made by him afterwards were in the nature of confessions. If this claim of the defendant is correct then it would be impossible to show that the testi-mony is untrue unless he had actually been guilty of polygamy or un-lawful cohabitation, and such per-sons are disqualified from acting as jurors by other provisions of the statute than those above quoted, but the statute goes beyond this and disqualifies persons having a certain belief, and authorizes the court to make inquiries, under oath, of persons presented or proposed as jurors -as to their belief.

If the testimony given in this case does not fairly tend to show that the testimony given is false, it is hard to conceive how it could be shown, and the statute would have no force whatever.

The case was fairly and carefully given to the jury by the learned judge who presided at the trial; indeed, no complaint is made of any misconstruction or ruling, and the order appealed from should be affirmed, and the cause remanded.

We concur:

SANDFORD, Ch. J., BOREMAN, Justice.

In the case of John Watson, appellant, vs. George L.Corey, respon-dent, on petition for rehearing, Judge Boreman delivered the opin-ion of the court, which is as follows:

This case was decided at the present term of this court, and the appellant has applied for a re-hearing. The plaintiff states in his mutition for a rephenium that this hearing. The plaintum success in the petition for a rehearing that this court, in the decision rendered, the main queefailed to pass upon the main ques-tion submitted, but based the decision upon a question which was not involved in the controversy except incidentally. If this be true, the counsel were derelict in their duty, and are to blame for any sup-posed oversight on the part of the court. The oversight, if any exist-ed, was on the part of counsel and not of the court. The case preder denying the motion. The only question presented is does the evidence warrant the ver-dict? In the case of the United States vs. Harris (19 Pac. Rep. 197), the only duestion presented is does the evidence warrant the ver-dict? In the case of the United States vs. Harris (19 Pac. Rep. 197), the only duestion presented is given showing that defendant as-serted a belief contrary to his testi-mony, and in accord with the doc-land the due to
tions of the territorial statute of 1888. in regard to the incorporation of cities, gave the city council of Ogden City the power to provide by ordinance for the registering and voting in wards. The court held that those sections did not apply to Ogden City. In the petition for a rehearing it is now claimed that the power to pass such an ordinance by the City Council was obtained from the old charter of the city, and from the general election law of the Territory, and not from the Territorial statute of 1888, referred to. Had counsel made this statement to the court when the case was called for argument it would have saved hours of argument; it would have saved much trouble and time to the court, and it would have enabled the counsel to have omitted twentyeight pages of the plaintiff's brief. It does not appear that the question now sought to be raised was referred to in the lower court. In the oral argument in this court no stress whatever was laid upon it, and ac-cording to our recollection no reference to the point was made. In the ence to the point was made. In the plaintiff's brief, a document of thirty pages, the point was not noticed until near the close, within two pages of the end. The whole brief, except those two pages, was devoted to the question decided by the court, and that was treated by course all the that was treated by counsel all the way through the case as the main, if not the only point in it. When a case is presented to the court wholly upon one theory, and every other point is omitted from the argument of counsel, the court is never dis-posed to notice a reference by the printed brief to some other point. The rule is that if counsel omit to notice a point, the court will like-wise omit to notice it. A party must have his case presented as he de-sires it to be heard. It cannot be presented upon one theory, and when that fails then be presented upon a different theory, and one to which the court's attention was not called. If a party have what he deems on important point he should deems an important point, he should resent it at the appropriate time. This court will not hear a case by piece-meal, nor consider any point not presented in the argument. The plaintiff in his petition has shown no grounds for a rehearing, and the prayer is therefore denied. We concur:

SANDFORD, Ch. J.,

JUDD, Justice.

THE TERRITORIAL SCRIP CASES.

In the case of the People ex rel. Lewis P. Kelsey, respondent, vs. George D. Pyper, court commission-er, appellant, Judge Henderson de-livered the opinion of the court. The plaintiff commenced proceed-ings in the Third District Court for

a mandamus against the defendant to obtain payment of \$4.50 due from the Territory for fees as a witness on the part of the people in a criminal case. An alternative writ was is-sued averring that on the 27th day of February, 1888, the clerk of the District Court issued and delivered to J. D. Stevenson a certificate showing that he had served as a witness for the people in a criminal

case, and that he watch ntitled to \$4.50. Stevenson assigned the cerant, which was refused. The cause came on for trial on

December 10th, 1888, and the issues were found by the court in favor of the plaintiff, and a final judgment entered awarding a peremptory writ, with costs. From this judgment the defendant appealed, and raised the question that there is no alle-gation in the writ that the defendant has funds in his hands with which to make payment, and that the certificate is defective in form, and that therefore no cause of ac-tion is alleged. These questions are discussed at great length in the opinion, which says in conclusion: It is a matter of which this court will take judicial knowledge, and it is apparent from past legislation that prior to the acts in question there has never been any provision for paying witnesses and jurors as the services were rendered, but that each legislature has made appropriations to pay the amount of out-standing certificates as ascertained by a committee of the legis-lature. We think it is ap-parent from this legislation that the legislature, having provided for the payment of all outstanding obligations of this kind up to January 1, 1888, intended to provide for the payment of all these certificates for which the Territory was liable after that date, and commit their payment to these commissioners who should be located near the several courts and could make proper inquiry concerning them; but ser vices rendered after January 1, 1888, and before the passage of these acts, should be paid according to the law then in force, and that the judgment of the court below in this respect was right. The court below gave judgment against the defendant for judgment against the defendant for costs. This we think was wrong. There was no finding that the de-fendant was acting in bad faith, and resisting the payment, and it is contrary to section 3693, Compiled Laws of 1888, which is but an af-firmation of the common law prin-ciple applicable to officers acting in ciple, applicable to officers acting in good faith and for the preservation of a fund in their hands. A judg-ment should be entered in this court remanding the case to the court below, with instructions to modify the judgment appealed from so as to provide for payment and costs out of the fund in the defendant's hands as commissioner. Neither party should recover costs in this court.

Justices Judd and Boreman concur.

THE BREDEMEYER APPEAL.

In the case of the United States vs. William Bredemeyer, who was tried before Judge Zane in the Third District Court, and convicted of adultery, Judge Sandford delivered the opinion.

After outlining the facts in the case, the decision states that a re-quest by the prisoner's counsel to the court to instruct the jury to acquit on the ground that the testimony of the accomplice was not corroborated. was refused and an exception taken. The refusal was taken on the ground

that the Territorial statute relating to the testimony of an accomplice was inapplicable in this case, in which the United States was the plaintiff. It is provided in the penal code of the Territory that conviction cannot be had on the testimony of an accomplice unless he is corroborated by other evidence which in itself, and without the aid of the testimony of the accomplice, tends to connect the defendant with the commission of the offense. The refusal of the learned judge was therefore error, if this statute be found applicable to a criminal case in which the United States is a party. We are of the opin-ion that the Territorial enact-ment just cited is applicable to this case. It has been many times decided that the statutes passed by decided that the statutes passed by the Territorial Legislature regulat-ing the trial of offenses against the United States are not invalid. While the Territorial laws may not While the Territorial laws may not override any act of Congress cover-ing the subject matter, Territorial laws control. It was also an error to refuse to allow the defendant to show the bad charactor of the girl who testified against him. This who testified against him. This evidence would, if received, have necessarily affected her credibility. The evidence of the defendant's

insufficient to sustain the verdict. On account of the errors above referred to, without considering the other points raised on the appeal, we are of the opinion that there should be a new trial. The judg-ment of the court below is reversed and the case remanded for a new trial.

Justices Judd and Boreman concur.

When the Territorial Supreme Court opened Feb. 21, there was a large attendance of members of the bar and spectators, many of whom were doubtless drawn there to see the outcome of the report of Examiner Harkness on the Zane-Dyer controversy. The Chief Justice and the three associate justices were present, the district court having been ad-journed till Saturday.

J. N. Kimbell asked an order of court in the case of the McCord & Nave Mercantile Company vs. Glen, in regard to costs. Taken under advisement.

In the suit of Augustus N. Eddy vs. Elwin A. Ireland, Judge Bore-man rendered the opinion of the court, sustaining the action of the Third District Court.

Judge Judd gave an oral opinion as the decision of the court in the suit of Matilda Openshaw et al. vs. the Utah & Nevada Railway Company. In this case the jury gave Mrs. Openshaw and her child \$5000 damages for the killing of her hus-band on the railway. The decision band on the railway. The decision of the lower court in refusing a new trial was sustained, Judge Judd re-marking that it was doubtful whether or not the verdict should have been for double the amount awarded.

Mr. Williams, as attorney for the railway, asked that the bond be fixed for an appeal to the United States Supreme Court. Mr. Rawlins, on behalf of Mrs.

Openshaw, offered to remit the the Judgment made for \$5000. It was On Feb. 21 the following occurred necessary that the amount should be over that figure for an appeal to lie to the higher court, and they wanted

to avoid that tedious process. Mr. Williams protested against the acceptance by the court of the offer.

The matter was taken under advisement.

THE LAND JUMPING CASE.

The suit of John H. Linck vs. Salt Lake City was the next to re-ceive attention. This case is still quite fresh in the minds of our citizens as the notorious land jumping scheme of February, 1888, when John H. Linck, then of Colorado, and several others attempted to take possession of Capitol Hill, Agricultural Square and other public grounds belonging to the city. They were warned to leave, as the cor-poration was in possession of those properties, and on their persistent re-fusal they were ejected by the mayor and a posse, though without violence or a show of arms. The scheme of the land jumpers was then and is today regarded as an outrage upon the inhabitants of the outrage upon the inhabitants of the city. The matter was brought be-fore Judge Zane, and in the suit of Linck vs the city, the legal points were fully argued. The Juige made a ruling which was received with approval by all classes of the community. holding that, as the corporation was shown to be in ac-tual and legal possign and that tual and legal possession, and the sultation w jumpers were making a forcible en-try upon the land, the complaint filed did not set forth a cause of it desires. action.

This decision was appealed from and held in abeyance until the present term of court, when it was argued and submitted. Today Judge Judd delivered the opinion of the court, beginning by a recital of the facts connected with the securing of the patent; then followed a summary of the statements of the complaint regarding the holding of the land by the city, and the efforts of Linck and his employes to gain possession of the property. The court then said, upon what ground the court below rendered a decision we are not informed by the record, but the demurrer to the complaint alleges that sufficient cause of action is not shown, and this demurrer is sustained by the court. The pro-visions of the law relating to the case were then quoted, and the court said that the statements in the court said that the statements in the complaint were barely sufficient, yet they set forth a state of things that entitled Linck to an execution of the trust in his favor. The court would not pass upon the right of Linck to the land, but thought that the demurrer did not meet the allegations and that the court below erred in sustaining it. The decision of Judge Zane in this regard was accordingly reversed. The case will therefore come up before Judge Sandford for hearing,

and a full representation of the true facts and inwardness of the case should be made for the city, that the corporation rights may be protected.

in the Territorial Supreme Court:

Judge Sandford-The matter of Referee Sprague's report, under our consideration at the last court, was left unfinished until the coming in of the report of Examiner Harkness. That report, I understand, has been filed, and the court will now hear a motion on the subject.

Judge Powers-I desire on behalf of the respondents in the case that has been before Examiner Harkness, to move the confirmation of the report which was filed on yesterday. I am not aware that any exceptions have been filed. There have been none served upon us.

Judge Marshall-I do not know what duty exactly rests upon us in this matter. The facts established in our view are set forth in certain findings attached to the report. If the court is of opinion that any further duty rests upon us we ask for time to file exceptions. I am not, however, aware myself that such duties do rest upon us under the former order of the court. Judge Judd—We cannot decide

that question, but must leave it for you attorneys to settle yourselves. We will consider your request. The finding is in the nature of a challenger and you can take such a course as you think best. We will either hear you now or give you ad-ditional time to prepare such excep-

Judge Marshall, after a short con-sultation with Mr. Critchelow, said We will ask the Court to grant us until tomorrow morning, or any time We have access to the report.

Judge Sandford—Will Saturday

morning be soon enough? Judge Marshall replied in the affirmative.

Judge Judd-I would suggest to you, Brother Marshall, that you may save yourself much labor if you were to file an exception in the action of the referee in not finding as you asked.

Judge Powers—Under the action taken by the Court, the attorneys are somewhat in doubt as to what course the matter now takes. The matter of compensation having been deferred until the coming in of this deferred until the coming in of this report, and the two questions being somewhat intimately connected, the discussion of the one, as we look upon it, involving the consideration somewhat of the other, from our side. However, if the Court thinks

Judge Sandford-We will hear your argument upon it before we decide.

Judge Powers-Will you'hear'us this morning, then? Judge Sandford—Yes, on the

Sprague matter.

Judge Powers -The suggestion I made was that the two matters were so intimately connected, and as they give notice to except to the con-clusions of Examiner Harkness, we could discuss them both at the same

made by the government. We can hear you on that phase of the feature of it today.

THE COMPENSATION QUESTION.

Judge Powers then began his reply to the argument of Mr. Hobson, at the court session last week, against the compensation suggested for the receiver and his attorneys. He said that, after the entry of the final de-He said that, after the entry of the final de-cree, which he considered gave to the receiver power to continue to pursue property, it had been sug-gested that compensation be fixed for the receiver and his attorneys. This was referred to an examiner, who had reported in favor of a cer-tain amount. This report they tain amount. This report they asked to be approved. Judge i'owers then paid a high tribute to Judge Sprague's character, which he declared was never tarnished by a breath of suspicion.

It is contended that the court has not power at this time to grant com-pensation; that the constitutionality of the law is now being considered, and if decided adversely to the government, the property would all have to go back to the defendant. It has been admitted, however, that necessary expenses could be paid. And why not the compensation of the receiver and his attorneys, which is a part of the necessary expense of the suit? This court had already said the act is constitutional, and it is simply on appeal. Every presumption is in favor of the court The court below might have helow. said, this law takes a large amount of property from a church; that movement is of doubtful constitu-tionality and we will not act fully until that point is determined.

Judge Judd inquired whether the ground of the appointment of the receiver was not the danger that the government thought the Church would get rid of the property.

Judge Powers replied that the ground of the appointment of a re-ceiver was that the corporation was dissolved, and there was no one to take charge of its property. He then continued his argument for the adoption of the report.

Judge Judd asked whether it was desired that the compensation be fixed and ordered paid, or that it be only fixed.

Judge Powers said that it was desirable to have it fixed and paid. He thought that Mr. Hobson's argument was based upon something that had no existence. It was on a fear that the act might be declared unconstitutional. If that question was entitled to considera-tion it shoud have been thought of when the court held the law to be valid, and not be made the matter of that the matter of compensation was fully within the jurisdiction of the court, and it should be fixed. The testimony upon which Judge Sprague reported was that of leading business men, and the full amount suggested should be paid. It had been alleged

that the amount was unconscionable, but he time, and within about the same length of time, I believe. Judge Sandford—You have to answer the objections to that report the United States whose duties were

more delicate and responsible than in this case. He entered upon duin this case. He entered upon du-ties which, to say the least, were distasteful to the great majority of the people of this Territory. When he assumed the responsibilities of the office and filed bonds of \$250,000, guaranteeing the just performance of his duties, as he looked about him he faced a solid about him he faced a solid wall of 200,000 people who were op-posed to him in the prosecution of these durties. I say here in this court that there is no more perfect organization upon the face of the earth than that of the Church of Jesus Christ of Latter-day Saints an organization which was antagon-istic to the receiver. When it moves It moves as one man; when the heart of the centre beats the pulsa-tion is felt in Arizona, in Idaho, tion is fell in Arizona, in Austro, and in Colorado. It is an army in civil life, governed by 28,000 office holders. It is an organization that this receiver and his attorneys were compelled to face, and whatever they got, they had to wrench little by little from it by strategy and by force; and therefore to say that the responsibility placed u on that man was nothing, and that it might be compared with the responsibility which rests upon the shoulders of the manager of a railroad company is to say something that we should not beleave here; and which those who know and who have felt the power of this organization know not to be true.

Why, the man who acts as receiver for a railroad company takes his position in the office and finds at his disposal all the various sub-officials of that great system. He issues his general directions, signs his cheques and his orders, and at his beck and nod are a thousand, or two thous-and, or five thousand men who perform their duties as perfectly as the intricate wheels of the clock. The receiver who entered upon his du-ties in this case had nothing to guide him; his duties were anomalous; he him; his duties were anomalous; he was to search out and secure prop-erty which was to bring upon his head more or less condemna-tion; it was to expose him-self, by the one side or the other, to the shafts of slander and calumny that were as certain to fall upon him as the sun is certain to rise over the mountain tops tomorrow; for in this country where the feeling is so intense, where each side believes they are right, no man can stand between and fail to receive the darts that will be hurled at him by those who desire to carp and criticise. Does the receiver of a railway company place himself in such a position as that? And if he does not, is not the responsibility upon Dyer far greater than it Mr. would be would be upon a receiver of the Union Pacific Railway? I inme of non racine Kallway? I in-sist that it is; I insist that this is a matter of common knowledge. These matters which I have sug-gested are matters of history, which have come up here before the court now and then. Can it be said that the dutter surrend be the the the duties assumed by the receiver in this case did not place him in a responsible position?

go through a certain scarifying process to make his skin like the hide of a rhinoceros before he can sleep well at nights, if he has been imported in here from the east, where people talk and act differently, and treat people differently. It may be a good thing that people are watch-ed and criticised in that way; and when a men teal this projection which when a man took this position which Mr. Dyer did he was placed upon a pedestal where the whole Territory could see him, and where his every act was bound to be criti-cised. I can tell you, that with all these things to meet it was no perfunctory position. A man to de this work work be a guarant to no pertunctory position. A man to do this work must be a general; he must lay his plans, and carry on a warfare for the property that must come into his hands. Congress had passed a law, and after a delay in order to give this people, who never betray each other, an on orthunity to betray each other, an opportunity to take means to protect their property, which they had not gathered for the purpose of turning over to the receiver. They did not hasten to turn their property over to him. The receiver proceeded with his attorneys to unearth property, and dis-covered that it had been distributed.

Judge Powers then went over the same ground as he did before Examiner Harkness, in regard to the variety of property. Judge Judd—Any butter and

Judge Powers-Butter and eggs? Yes; and pork, and molasses, and honey, and a hundred other things, which this court, if it had been in the auction business, wouldn't have given 30 cents on the dollar for. The receiver began musuing given 30 cents on the total star. The receiver began pursuing it but found it was disbursed. There was property discovered, however, in the way of stocks, etc.; but this proceeding was so doubtful that the Chief Justice gave an opinion that the receiver was not justi-fied in the seizure of that property. Finally a compromise was agreed upon, by which the receiver got \$25,000 more property than the Church had at the time the property was seized upon. There is no doubt but the enforcement of the law and the receiver's energy brought about the compromise.

The property was turned over to the receiver and the case appealed. The receiver had not filled the courts with law suits, but he had secured property that would have been lost by the suits. You might as well go out duck hunting with a brass band as for the receiver to have announced to these people that if they didn't bring in their property he would sue them, as has been sug-gested! Why, his suits would have amounted to nothing, because the property would have been got out of the way. He was not placed in of-fice to flay and torture this people, but to be fair between the two parties to the litigation. We are not seeking to grab from the fund; we only want fair pay for what has been done, and will be satisfied with the order of the court. If we can only be paid up to the present we will be satisfied. "Sufficient un-to the day is the evil thereof." The It is impossible for a man to sat-isfy both sides in Utah. He has to Church has been defeated at every fused to do. A reason to be assigned

point by the receiver and his attorneys, and it was not represented by cheap lawyers, either, but by able men

Judge Powers then turned his attention to the objections made by Mr. Hobson to certain expenses of the receiver's office, and after show-" ing the necessities of such expenses, closed his argument.

JUDGE M'BBIDE

then followed in an argument on the legal points raised by Mr. Hobson against allowing compensation, taking the opposite position.

Considerable interest was awak-ened in the session of the Territorial Supreme Court on Feb. 25 in auticipation of the contempt proceedings against the school trustees who signed the charges against Receiver Dyer and his attorneys. All of the parties interested, and their attorneys, were present, with the exception of Captain T. C. Bailey, who is laid up with inflam-matory rheumatism. The session was taken up, however, with argu-ments, the groundwork of which has been gone over so frequently of late as to deprive them of any particular interest. The matter of the report of Examiner Harkness was called up immediately after the opening of the court, and Judge Sandford said—In the matter of the receivership, the court will now hear counsel on either side.

MR. CRITCHELOW

took up the findings requested by the counsel for the court, in the trustees-receiver controversy, and commenced his argument against the action of Examiner Harkness in declining to accept those findings. He reviewed the appointment of the examiner, and the progress of the investigation. He complimented investigation. He complimented the course of Judge Harkness in the case, saying it was such as could have been expected from an honest, upright and able lawyer. The counsel for the court took exceptions to the conclusions of the examiner in some respects. One of these was in regard to the finding that the court was misled. The examiner had found that but one member of the court, Judge Zane, had been misled, and that unintentionally. Judge Judd inquired whether the

facts showed that the compromise was or was not fair and just.

Mr. Critchelow said that from his standpoint the compromise was a fair and reasonable one from the circumstances as they existed—that is, as related to the real estate. As to the personal property, they would have more to say. Mr. Critchelow said there had been some difference of opinion as to the scope of the order. In the view of the ex-aminer the investigation was limited to fraudulent and unconscionable claims and charges; in this re-spect the counsel for the court had differed from him, and asked findings accordingly.

As to the matter of leasing of the sheep, it was the view of the coun-sel of the court that the examiner should have found that the receiver for the receiver's negligence was that he had given no public notice of having the sheep to lease; there was no claim that he acted in bad faith. He had, however, let 25,000 in one lot at figures much lower than could have been obtained had he placed them in smaller lots.

The failure of the receiver to take into possession certain personal property was an allegation of the complaint. The counsel for the court thought this allegation had been sustained, notwithstanding the finding of the course of this finding of the examiner on this point. The cattle that had belonged point. The cattle that had belonged to the Church had not been sought by the receiver, and their turning over by the Church was a voluntary act. Mr. Critchelow reviewed at length the character of the personal property, and urged that the re-ceiver made insufficient efforts to obtain it.

Judge Judd asked when the right whether it was at the time of the passage of the act, or when the judgment of the court was rendered?

Mr. Critchelow replied that he could not say as to that, but the re-ceiver claimed a right to the whole \$268,000.

Judge Boreman asked whether it was agreed that this property was held by the Church at the time of the passage of the law, or had been transferred.

Mr. Critchelow answered that it had been transferred, and continued his argument to show that the receiver had been negligent.

ceiver had been negligent. There was a further claim that there was real property in various parts of the Territory, held on a secret trust for the Church, which the receiver had negligently failed to make efforts to secure. The counsel for the court thought this had been proven, and that by the final decree the United States was stopped from pursuing this property stopped from pursuing this property. This he alleged was due to neglect on the part of the receiver, in per-mitting the compromise to be made without first having endeavored to

secure this property. In reference to the alleged fraudulent and unconscionable claim of the receiver for compensation, Mr. Critchelow said that while there was no evidence of fraud as to his expenditures, yet there was fraud in one sense, in that he insisted upon com-pensation to an amount that he should not have named. This was more in reference to the manner of the claim than to the amount; that the receiver had magnified and unfairly stated his services, with the view of obtaining large remuneration.

Judge Judd-Mr. Critchelow, so far as the question of amount is concorned, you may save yourself furth-er trouble, as that matter is reserved by the court.

Mr. Critchelow said they had deemed it to be within their duty, en far as the excessive and unconscionable claim was concerned. They regarded that the receiver had suppressed certain facts to such an ex-

tent as to mislead witnesses. The argument occupied nearly two hours, and Mr.Critchelow closed

by saying that the counsel appointed by the court had spared no time nor means to make the examination thorough in all respects. The principal matter at issue was the com-pensation. If that was not involved in the investigation, then the re-ceiver was right; if it was, then he was wrong in their view of the case.

JUDGE POWERS

followed, saying that he was thank-ful that the receiver and his attor-neys at last had their day in court, and that their case could be fairly presented. The whole matter connected with this business is of a most extraordinary character; the law contemplated the taking of the Church property and converting it into other chaunels, because the legislators considered it was being used as a menace to the govern-ment. There was a delay before the suit was instituted, but finally a re-ceiver was appointed to take charge of the property of the Church. He proceeded with those duties till a final decree was entered, with-out adverse criticism. Then for the first time the storm broke, and the insinuation was made that the officers of the court were corrupt, and the court itself incompetent to deal with the case. These charges were brought in by a man eminent in civil life—at one time an eminent member of this court. The charges were referred for investigation, but the reference became abortive. An-other effort was made, but those who had made the charges retired from the prosecution. The court, then, for its own honor, appointed counsel, who conducted the investigation with honesty, energy and ability. The result was that the examiner had decided in favor of the receiver and his attorneys. Judge Powers then reviewed each of the allegations in the petition, and showed how they had been disproved by the evidence. He said that if the charges were true the receiver should be in the penitentiary and his attorneys be forever debarred from practice in the courts of the Territory. But the charges had been investigated in detail, and shown to be untrue.

Pending the conclusion of Judge Powers' argument, court took a recess till 2 p. m. This afternoon Judge Powers continued his argu-ment in the line above indicated, pointing out that the evidence was plain that there was no negligence on the part of Receiver Dyer, and that the attack upon him was an effort to injure him personally, even to holding him responsible for alleged errors of his attorneys, while no credit was given to him for any work he had performed.

BOUND FOR THE ORIENT.

The writer of this left Salt Lake City four days in advance of the company of Elders he should have started with, on November 14, 1888, thus allowing time to visit relatives in New York and New Jersey. At i'aris four of us parted; three

of us started for Switzerland, one of

Turkey. The other (myself) was allowed by courtesy of President Geo. Teasdale to stop over at Nice, France, to call on other relatives not seen in eight or nine years, among whom, and friends, I spent one month; so much time, partly on ac-count of interrupted steamship movement.

In Paris and Nice I spent many long and late hours-long winded ones they were — explaining and demonstrating some of the princi-ples of our religion.

I found here, ready for a little more truth, a few persons of various beliefs, especially Spiritualists, Re-incarnationists and those that follow incarnationists and those that follow somewhat theosophy, psychology, astrology, etc., among whom I had been educated four or five years, and to which persons, since my fel-lowship with the Church of Jesus Christ of Latter-day Saints, I had repeatedly imparted of my faint but, compared to theirs, great know-ledge of the Gospel, by way of let-ters, books, pamphlets, periodicals both for and against "Mormonism." These I either gave them or merely both for and against "Mormonism." These I either gave them or merely loaned for circulation. Of Brother C. W. Penrose's "Mormon Doc-trine," being very short, I made a translation a year ago, and also al-lowed it to go around. But a preju-diced person, calling it a pious im-position, has destroyed it, or holds it, so I can't recover it, as yet at least. The "rough" or first trans-lation baye however lation I have, however.

I had hoped, too fondly perhaps, to see it in print through the assist-ance of a publisher at Paris, a friend of my father, a very free man, but not enough so for "Mormonism."

France in general is, I think, a sterile field for Gospel harvesters, but personally I felt repaid many-fold for my slight endeavors, as I suppose I relieved many dark preju-diars and over coursed a little dices, and even caused a little healthy curiosity, though perhaps a very little.

I have been asked if strangers could pass in or out of the gates of Utah alive, without the consent of the chief of the Church, or the Danites; or if apostates were allowed to depart alive, etc.; and if the walls around Utah are so many feet high? Other. ideas such as these sometimes other lucas such as these sometimes arise: "Why do the "Mormons" live all together in one great build-ing or barracks? Why don't they have cities, houses and farms like other nations? Why do they keep their wives imprisoned in big sertheir wives imprisoned in big ser-aglios or convents? Why don't they use horses, oxen, railroads, and ma-chinery to work instead of using their wives for that purpose? Why do they fortify their towns unless to keep out Gentiles, and to keep the apostates or other entrapped strang-ers from getting out and "giving it all awa?" all away?"

Sometimes it is hard to dispel these ideas all at once. Some would be-lieve the contrary, and perhaps be disposed for more candid investiga-tion if only some prompt denial be given satisfactory to their notions.

Brother C. R. Savage was original and gracious enough to present me at my departure with a large nicely assorted set of his notoriously whom was bound for Palestine and well made, extra size photagraphs of

buildings, the whole valley, can-yons, etc., all of Utah. These pho-tographs, in countries like Europe and the Orient, where photography has not advanced as in America, command attention for their beauty and lustre alone. But for disabus ing the minds of people, holding such notions of Utah as I have related, these views speak volumes, more in ten minutes than hours of talk. To To me, as a missionary, they probably will be worth more than many times the money they would have cost had I bought them.

The customs of France and Italy The customs of France and Italy the greater part of your readers are acquainted with. Italy advances very much in cleanliness, and bigo-try is on the decrease. The climate of Italy is nice enough. I will give a slight description of Athens. Pireas is its port or harbor; ten cents railread for from there

ten cents railroad fare from there brings one to Athens, the famed city of old Greek history.

The present city, clean but small, is scattered among seven or eight hills or hillocks; the population is said to be 100,000. The country folks and patriots dress in that style which in America is generally though erroneously called Turkish. It is really the middle age of Greece, and the modern Armenian dress: A red cap and tassel, a shirt with wide sleeves, vest with embroidery and many buttons, a heavy bundle-shape belt filled with knives, tobac-co, match-box or filnt and steel for lighting the disputted a bandhos co, match-tox or init and scen for lighting the cigarette, a handker-chief, a fist full of corroded copper coins, some charms and odd bits of paper, comb, etc. The pants are of that well known but not easily described sort, with three to five yards of extra cloth gathered in a loose mass, just behind the knees, a sort mass, just behind the knees, a sert of upside down leg-of-mutton, or rather, crushed balloon arrange-ment. The legs are sometimes partly bare and bronzed, sometimes in tights. The shoes are made to curl up in a long pugnose or horn, at the end of each of which is a red tassel or ball of word. The women tassel or ball of wool. The women dress in just about the same style. The European dress is worn by

the king, queen, and the better and even middle class. At the churches the people kiss and bump their heads about dreadfully on all the various images, which are of silver, gold plate, wood, etc., making also between each particular act of devotion or kiss three signs of the cross. Some, even, if they are to smoke a cigarette, before lighting it make three crosses by sign.

Religious tolerance seems to gain ground. Protestant, Roman Catho-lic, Greek and Russian Catholic churches, Freemasons, and Jewish Oithe are revenued here faiths are represented here. The king is a Protestant, and I am also told his wife is; but he is under obligation to the national will, or his constituency, to baptize his children into the Greek creed, that the Hel-lenics or Greeks may in the future have a truly Greek monarch of one of his princes. Ancient Greek ruins abound here.

the ancient high place of Athens, tona lofty rock full of the runs of the antique temples and palaces of lottery-men and gamblers to your

the Hellenic republic and empire, destroyed fearfully by the Turks at the capture of Greece, when the Greeks, though dying of hunger in this inaccessible fortress, to discourage the Turks from continuing the warfare, and to come to terms with them, made loaves of cheese from the milk of their women and sent to the Turks to prove, as it were, that they had yet plenty of food to withstand the siege.

Then there is the place where the A postle l'aul preached to the phil-osophers, on Mar's Hill, in open air, called Areopagus, where he spoke to them and the idlers of their superstition in worshipping even at the altar of the "unknown God," etc. (See Acts xvi, 16]; the prison cell where Socrates pined forty days, be-fore he drank' the poison (hemlock) rather than say there was not a God greater than the Greek images of silver and gold. Besides these there are many immense ruins of grand temples, tribunals, aqueducts, mar-kets, dwellings, etc., scattered over the whole district, which time will not allow me to describe.

The next steamer for Alexandria (Egypt) leaves here in five days; there I intend to go. I will probably visit the Pyramid of Djeezeh (Gizeh) or Cheops. If I notice anything of much interest I may drop an account of it to you, to be disposed of as you see fit.

e fit. Respectfully, etc., . C. U. L.

ATHENS, Greece, January 21, 1889.

OUR CHICAGO LETTER.

Municipal politics begin to assume a business form, and Carter H. Har-rison is talked of for mayor by lemocratic politicians. No doubt the great rajah is very popular in Chica-go, but the more sagacious of the politicians do not favor him for their party's nominee. Mr. New-herry the present notimater is berry, the present postmaster, is looked upon as the safest choice for the democratic party. John A. Roche is likely to get the

nomination from the republicans, although the machine is a little mixed on account of the police muddle. Bonfield has severed his connection entirely with the police force. In his letter of resignation he states that Roche wanted to use (Bonfield) as a kind of to catch socialist and lahim tool bor votes. What Bonfield states only confirms what was al-ready an open secret, that Roche and the machine wanted to gull both the preachers and the prosti-tutes. Bonfield was asked to con-sent to a suspension from the force until after the election. Then if Roche was reelected Bonfield would be reinstated without loss of pay or prestige. To Bonfield's credit he kicked at this kind of statesman-ship, and sent in his resignation, at the same time exposing the schemes of the Roche machine. Here is what

"You and your political advisers have assure' me that my continu-ance in position would incur the op-

reelection, but if I would voluntarily ask to be relieved from duty I would be reinstated immediately after the election. It became evident to me that the outlining of such a pro-gramme meant deception of some one, whether myself on the one hand or my natural enemies on the other I was and still am unable to determine."

The republicans have treated Bon-field shamefully. They unged him on to war against socialism and anarchism, and got themselves into power through him. Now in his day of trouble they shrink from support ing or sustaining him until the Times suits come off. But as between Carsuits come off. But as between Car-ter Harrison and John Roche it would be an interesting struggle. Both are equally popular with the criminal classes, and both are equally disliked by the moral, law abiding part of the community. Car-ter formerly sustained Bonfield so as to hold the capitalists, but lost the laborites. Roche now suspends Bon-field to gain the laborites and cajole capitalists.

capitalists. The great event of the week next to the prize fight was the celebration of the eightieth anniversary of Abraham Lincoln's birth. The La Salle Club, a political organization as well as a social one, took upon itself the duty of preserving the memory of the great abolutionist green in the minds of his countrymen. The club has gone further; it has asked the Illinois legislature to make Abra-ham Lincoln's birthday a State holi-day. This is probably attempting too much at one stroke. The club did everything possible to make the Lincoln celebration a success. It brought hither Hannibal Hamlin all brought hither Hannica Hamina if the way from Maine to tell us some-thing of old times. Hannibal was Vice-president during Lincoln's first term. He is now a lively, garrulous old gentleman, fond of his glass and cigar. He related the circumstances under which he received the news of his nomination in 1860 for Vice-Desident He said: President. He said:

"I was playing a pleasant game of euchre in my room. [Laughter and applause.] My colleague, Senator Fressenden, Senator Grimes, of the State of loway and a member of the House from Maine constituted the party, and we were smoking our cigars as I was just now when you deprived me of smoking mine quietly when there was a tramping of feet in the corridors of the Washington Hotel, where I was tarrying, a loud rap at the door, and the abrupt entrance of Schuyler Colfax at the head of the procession which ap-proached and addressed me is the Vice-President of the United States. Well, now, my friends, I held in my hand at that instant the most magnificent lone hand that you ever saw. [Applause.] I held the best cards—both bowers and an acc and carus--ootn powers and an ace and another ace. [Great laughter.] And don't you think that barbarous crowd burst in upon me and I lost my lone hand. [Laughter.] Well, I seized upon my chair in an up-lifted position and said to Schuyler Color: (Clore out of the mer')

Though this little speech was received with laughter and cheers by an auditory largely composed of clergymen and church members, yet it is not quite clear to the average understanding where the humor, wit or morality of the relation comes in. Smoking and gambling are reprehenable practices even in a bagnio, but among Senators of the United States they are positively disgraceful. It was mappropriate enough for Mr. Lowell to lecture on Shakespeare to the Union Club, and its pork traders, but for Hannibal Hamlin the colleage and confident of Lincoln to avow himself a sport and a dude before the religio-political La Salle Club, is something so astonishing that we are undecided whether to accept the matter as a loke or as a symptom of senility.

whether to accept the matter as a joke or as a symptom of senility. The Chicago *Times* not wishing that the speech be construed in the light of ridiculing the memory of a great man, disputes the statement of Mr. Hamlin. It says:

"The very statement of the case shows Mr. Hamlin's unfamiliarity with the game of euchre. Any young miss acquainted with progressive suchre would inform Uncle Hannibal that he did not possess an unimpeachable lone hand. Four trumps held by Grimes, that good old soul, would have defeated his purpose, with the holding he describes, to make a lone hand. Washington statesmen of that period did not waste their time on suchre, and had it not been out of regard for the well-known austere practices and opinions of his hosts of the La Salle Club Hamlin would have presented the cold, unadulterated truth of history. He stood ready at the interesting moment of Schuyler Colfax's interruption to open a jack pot with aces up.''

It is plain that Mr.Hamlin wanted to pay a compliment to Chicago, and to show us that he was worthy of the freedom of a city which reekons among its foremost citizens Mike MacDonald, "Parson" Davies, "Appetite". Bill, and many others of equal celebrity. Anyhow the old gentleman's blunt candor is worthy of commendation, even if his morals were a trifle "Chicagoish."

or commendation, even if his morals were a trifle "Chicagoish." The Myer-McAuliffe fight was a big thing. The newspapers gave it more prominence than they did the Lincoln birthslay banquet of the La Salle Chub. The charge for admittance to see the fight cost only a twenty dollar piece for each male adult. With regard to women and boys, the rules of a Presbyterian festival were in force—"women and boys, the rules of a Presbyterian festival were in force—"women and boys not admitted." The match was terrible but not sanginary. Myers brushed a fly off Mc's forehead, while Mac dishevelled the Conkling curl on the brow of

Myens with a terrific left-hander. The gate proceeds amounted to some \$10,000, to be divided between the "heroes," that is, what is left after bribing Indiana constables and mayors. These champions succeeded in advertising themselves; in a few weeks again there will be another gory struggle, and the money of fools and dudes will find its way into the pockets of gamblers and "confidence" men.

The week was characterized by several little incidents of a melodramatic nature. One happened in the jail last Wedneaday. A woman handed a basket of edibles to a bailiff to be given to Mr. Corbett, a wealthy prisoner. The awkwardness of the bailiff caused a loaf of bread to drop out of the basket upon the floor. To the surprise of the sheriff and others the interior of the loaf contained a quart bottle of whiskey. This caused the sheriff to examine the contents of the basket. In a plate of pork and beans another bottle was found scientifically concealed with beans, while the pork rested peacefully on top. This is the sheriff from whom McGarigle eecaped through the waste hole of a bath-tub.

Police officer D. W. Smiddy was standing at the corner of 24th and Butterfield streets in the early morning. He espied an ancient-looking barrel in the street. He gave it a kick, then a whack with his big club. It showed evidence of fulness. The officer pried open the head of the barrel, when out dropped a human foot, next a hand, then a pair of shoulders without a head. The barrel and contents were taken to the morgue. There it was found that the mortal remains of two human beings were chopped up and stowed away. Hospital tags were found attached to the big toes of each. One read "Lena Bucha," and the other "Frank Miceynaske." The bodies had been used for surgical purposes, but the college would not pay for decent burial.

JUNIUS. CHICAGO, Feb. 18, 1889.

ON THE MEDITERRANEAN.

Having nearly completed a fair day's voyage on the Mediterranean Sea, from Jenoa in Italy, to port Said in Egypt, I thought I would send your readers a few items as I find them in my journal.

I find them in my journal. About 11 o'clock a.m l went on board the *Hohenstaufen*, a vessel belodging to the "Norddeutsche Lloyd." I was met at the gangway by a host of waiters, all of whom competed in displaying their courtesy. One took my luggage, another showed me the way to my berth, one asked me if I preferred English to German, and so on. Thus, the first impression I received was a very favorable one, and it increased on a nearer acquaintance with the crew, from the captain to the steward.

The Hohenstaufen is not exactly a large vessel as compared with the transatlantic lines; but strange to say, it has much better accommodation for passengers. The second cabin is very elegant. A room, which on board the Alaska, for instance, is considered large enough for six persons is here calculated to hold only three, and the spare room is filled out with an elegant sofa and two washstands. It is very seldom that three persons are berthed together; for so long as there is room enough, each passenger gets his own little apartment. Having established myself com-

Having established myself com- has rendered Christianity at present fortably on board, I commenced to almost powerless in the struggle

study my fellow passengers. In the second cabin there were, besides myself, an English gentleman going to Ceylon, where he has an estate, and three German gentlemen bound for Australia. The steerage passengers were about two hundred, all bound for Australia. Of these the majority were English. Between twenty and thirty were Italians, and the Germans were about the same number. There were also a few Jews, two Danes, two Russians, one Norwegian and some Irishmen. I have never before realized that a large current of emigration is drawing this way every year from Europe to Australia, and I wondered if the various countries of Europe will not some day find themselves depopulated, considering how many millions of people and money every year go out to other continents.

Among the passengers were not a few religious people. Some Methodists made themselves prominent by singing hymns, although I am afraid their musical talents were very little appreciated by the greater portion of the passengers. One evening in particular this was apparent. They had formed a little group and were singing lustily, "Hold the Fort, for I am coming," when all of a sudden in another part of the vessel the solemn sounds of a bass drum, a snare drum, an accordeon and a flute were heard. It was the sailors' band. No sooner had this sounded than half a dozen young couples started to jump about like overgrown babies. A ragged Italian in another part of the deck, encouraged by the example, fetched his old accordeon, and to `its miserable shrikes, some more jumping was done. Above the sounds of the ill-taned instruments, and the rap-rap-rap of the iron-heeled boots of the dancers, the Methodist singers were still exhorting to "Hold the Fort." This was a scene worthy of the pen of a Charles Dickens, a sight to be witnessed nowhere but among two hundred emigrants or, perhaps, in a lunatic asylum.

Innatic assylum. A Jew whom'I conversed with a few times positively declared that he did not believe anything of what the ancient prophets had written, and that he would not give a snap of the finger for the Holy Land. Civilization, he said, was the only Messiah that would redeem his people from the hatred to which they were subject. Now, these sentiments are not uncommon, I am sorry to say, among the Jews. May God soon have mercy upon His ancient people, and lift the veil that still hides their faces and darkens their sight!

I also became acquainted with a family from Liverpool, of the Baptist persuasion. The gentleman was very well informed, and of liberal views. We had several interesting conversations. I tried to show him that no one ought to preach unless he could prove that he had authority from heaven to do so; that the reason why there are so many divisions in the Christian world today is to be found in the fact that this authority is lacking, and this also has rendered Christianity at present almost powerless in the struggle

against infidelity. I pointed out boli, very close by. This is the that it might be very interesting to most northern of the Liparian ishear the opinions of this learned minister and that, but that after all, this is not what we really require. We need a true and powerful declar-ation: "Thus saith the Lord!" not an "I think," or, "I believe." I further lead him to meditate upon the existence of man before the foundations of the world were laid, foundations of the world were laid, our mission on this globe, and the promise of eternal salvation in worlds to come. In these subjects he exhibited much interest, and when we parted, he promised to write to me as soon as possible. I have no doubt he was an honest Christian, and I hope he will be-come more enlightened in the truths as they are in Christ Jesus. as they are in Christ Jesus.

The whole passage from Italy to Egypt was, as far as the weather was concerned, one fine pleasure trip. The sea was as calm as a good conscience all the way; the sun shone brightly every day, so that the canvas had to be spread on deck in order to give shade. The moon and the stars threw their silver rays all around us during the night, and methinks I never saw so clear a moon or such bright stars before as on this azure sky. My heart swelled with joy as I stood on the deck and admired God's vast and beautiful creation. I thought I could understand a little the feelings of the royal poet of old who, charmed by the beauty of God's creation, burst out, admonishing everything that had existence to "Sing praise anto the Lord." To his musical ear the weak harmony from the strings of his harp must have grown insignificant, and he wanted to hear a volume of sounds from this immense workmanship of God, which in its har-mouy of motion and beauty is so un-fathomable and so perfect. The fathomable and so perfect. The lovely weather just referred to was the more remarkable as the ship had had a rough time of it two days before reaching Genoa. But it seems it is always my good fortune to have fine weather on the sea. I have crossed the North Sea seven times; I have sailed many a voyage over the Baltic; I have passed through Cattegat and Skagerack, sailing along the Norwegian coast to many degrees north of the Arctic circle, where the midnight sun plays with the large whales and the seals; I have crossed the Atlantic twice and now the Mediterranean, but I have never seen what may be termed really bad weather at sea. I think I have experienced far worse on land. I have therefore been so well accustomed to pleasant weather when on the water that any other kind would almost be a surprise to me.

We left Genoa at ten o'clock p. m. on January 7th. Next morning, at eight o'clock, I was on deck and found that we could still see land on both sides. On our right hand were the rocky shores of Corsica, and on our left the little Island of Elba. Once in a while other islands came in sight and again vanished. About seven o'clock a. m. on January 9th we passed Vesuvius, near enough to we passed Vesuvius, near enough to see a vast column of smoke hovering over it. In the afternoon of the same day we passed the volcano Strom-and the passengers were treated as the Mediterranean, Jan. 12, 1889.

This is the lands, and has a height of 920 me-Its crater is always throwing tres. out smoke and, with few intervals, streams of lava were seen running down its sides into the sea. Yet the island is inhabited. I counted about fifty houses grouped around an old church on its west coast, and on the opposite coast appeared to be a con-siderable city. The vegetation siderable city. The vegetation as seen from the ship seemed scanty. Another volcano was visi-ble on the right hand, but far off. An old Lishman, after having looked at the volcano for some time, came up to me and said: "Now, sor, oi've never heard it explained, but if this is not the entrance to hell, of should loike to know whare it is? Jist fancy a great, big fire in the middle of the wather, and no wood nor no coal to feed it. Who could do that but the 'Ould' un' hiscould do that but the 'Ould' un' his-self?'' I could not help smiling at this short but novel expression of opinion; yet, the gentleman might not have been so very far from the truth after all. Who knows? In a little while, having passed the Liparian Islands, the coast of Calabria on the left and of Cicilia on the right came in view; and in

on the right came in view; and in the evening we passed through the strait of Messina, which on its nar-rowest passage is not more than four rowest passage is not more than four kilometres wide. The sun had al-ready set when we passed through this strait, but in the magical light of the moon a wonderful panorama was unfolded to our sight. To the left we could distinguish the little town of Scylla, the Scylleum of old, built on the slopes of the rock with the same name which the phantasy of ancient mar-iners thought to be the dwelling-place of that fearful sea-monster, Scylla, the destroyer of all ships that came within its reach. Behind Scylla, Aspromonte, a mountain Scylla, Aspromonte, a mountain 1964 meters high and known from the attack of the Italians on that noble hero Garibaldi August 27th, 1862, lifts its head towards the sky. To the right the beautiful coast landscape of Cicilia presented itself, il-luminated with the hundreds of gaslights of Messina and other towns, which seen from the ship were truly "wunderschon," as my Ger-man friends declare. From the strait of Messina our course lay more eastward, and during the night we came out into the open sea.

A comparison between the German steamers on these waters and the Guion Line of the Atlantic will fall very much in favor of the former. On the German boats everybod # is kind and polite to the passengers, from the first officer to the waiter. The captain did not think it below his dignity to wish his passen-gers on board a "good morning," nor to converse with them and give them every reasonable information. Everything was done for the comfort of the passengers. On the English steamer the officers looked as dignified as Chinese Mandarins, and I do not believe they exchanged a

a necessary evil hardly to be en-dured. On the English steamer everything was done for the con-venience of the crew, not for the passengers who paid their money. The fare in the second cabin of the German steamer was as good as that in the first cabin of the Alaska. If any of my fellow-sufferers should happen to see these lines, they will agree with me in lauding the Ger-man arrangements. Our bill of fare was varied. One day's dinner conwas varied: One day's dinner con-sisted of soup, fish, roast beef, chicken, pudding, fruit, besides vegetables, butter, cheese, sausages, anchovies, etc., which were always on the table; and everything was well done and served to us in a way that whet were mod in itself more that what was good in itself was made to taste still better. I wish I could have said the same of the Alaska. But I cannot. What was given us in the second cabin there was not good, nor was there enough was not good, nor was there enough of it, unless one kept on applying for "more"—a request which was very reluctantly complied with. I re-member one day I asked a gentle-man on the *Alaska* what was the bill of fare for the day, and he said: "A dobe, sole leather and complombill of fare for the day, and he said: "Adobes, sole leather and conglom-erated pastel" In common English this is translated: "Bread, roast beef and pudding;" but I confess that I hardly know which of these two versions of the bill of fare was the more appropriate. To substan-tiate what I here say against the *Alaska*, I will mention only one item out of many that have not left my memory. We were served with liver several times. Now, the liver is my memory. We were served with liver several times. Now, the liver is a very useful member of the body, but its functions when alive ought to entitle it to a quiet rest when dead. entitle it to a quiet rest when dead. It is not very fit for food under any condition; but this particular liver, so I was informed, had been bought in Liverpool, carried across the Atlantic once, and was still served to us, on nearing Liverpool again! From this may be judged the kind of food in general on the *Marka* and besides when the work Alaska, and, besides, when thrown at the passengers as if they were a set of hungry dogs instead of a com-pany of tourists, I think it is too much for human patience to endure. The *Guion* line would do well to send some of their officers and stewards (particularly the latter) abroad in order to learn *mores*, and abroad in order to learn mores; and Germany may be recommended as a splendid place to go to for that purpose. The trip on the *Alaska* was quite "a job," and we were glad when it was over. The trip in the *Hohenstaufen* was in every sense a pleasure, and one felt sorry when the time to leave it had ar-rived. It was a parting with friends. It may be necessary to state that

rived. It was a parang with menus. It may be necessary to state that the writer is neither an Englishman nor a German, and therefore has no prejudice in favor of the Germans. On the contrary, if he has any prejudice at all it would be in favor of the English But he is simply of the English. But he is simply recording facts; and I know that anyone who has to go this way will agree with me when he has made a comparison of the two lines of steamers. Auf Wiederschen.



HISTORY OF ST. DAVID.

We were a small band of pioneers, consisting of eleven familles with twenty-two wagons, to start to settle in a then unsettled and Indian country. We left St. George, Utah, where we had previously agreed to meet and organize in com-pany, with Elder D. W. Jones as president, on the 17th day of January, 1877. Arriving at Santa Clara, we disposed of most of our household wares in order to better facilitate travel. Traveling down the Virgin wares in order to occur factman travel. Traveling down the Virgin River through sagebrush and sand, we reached the Colorado February 2d, and had our wagons transferred to the opposite bank, which cost us \$110, we swimming the horses across by the aid of our Indian guide.

Leaving the Colorado, we traveled until we reached People's Valley, situated in the northeastern part of Arizona. Here we made a short stay to rest the teams and buy some grain and provisions. After leaving here we made no further delay until we reached a point on the Salt River about 22 miles above The Salt Fiver about 22 miles above Phoenix, that city being where we had our first view of the "Salt River Valley." We pitched our tents on the 5th of March and began work on a water ditch on the 6th.

There were some corn, sugar cane, and garden vegetables raised during the spring and summer.

A few months after our arrival Brothers D. W. Jones and P. C. Merrill received a letter from the President of the Church, saying he wished the company to separate, part going farther south and part remaining on the river. Brother Jones was to take charge of one company and Brother Merrill of the other. It was decided that Brother Merrill should continue south and Brother Jones remain. All families had the right of choice as to what they would do

they would do. Brother Merrill left Salt River August 27th followed by five fami-lies. Arriving at Tucson we re-ceived the sad intelligence of the

death of President Brigham Young. We pitched our tents and re-mained here a few days not knowmained here a few days not know-ing whither to go, for we were des-titute of both food and clothing. At this critical juncture a friend was raised up by the hand of God in the person of a Mr. Thomas Gardner. He-said if we would go to the Santa Rita Mountains, dis-tant about 35 miles, he would give us all work for man and best, at us all work, for man and beast, at lumbering. Thither we went. After lumbering. working some time here we started for the San Pedro River, and arrived there Nov. 29th.

The next year early nine head of horses were stolen from our then limited band. At one time our colony was in such distress, through sickness, that not enough well ones remained to wait upon the sick. Such was our condition

only a few have passed behind the veiľ.

The San Pedro, once the hunting ground of the roving and merciless savage, bids fair to become a desirable place. Your brother in the Gospel,

J. A. MCRAE. ST. DAVID, Arizona, Jan 28, 1889.

TO THE YOUNG FOLKS.

My dear Young Friends-Life, with all its hopes, anticipations, joys, and sorrows, its fears and doubts, and all its stern realities, lies before you. You are just entering upon its race—just upon the threshold of manhood and womanhood, with all the obligations therehood, with all the obligations there-to necessarily attached. Do you comprehend its requirements? Have you seriously reflected upon the conditions necessary to enable you to battle advantageously with the difficulties to be met with; or are you like logs turned adrift on a stream or on the ocean, to be carried along by the current or blown hith-er and thither by the winds, and to er and thither by the winds, and to be knocked about indefinitely like a ship without its rudder? Let each one answer for himself or her-eaff and theorem for himself that self, and thereby find their true bearing. How forcibly the lines of the poet Longfellow occur to us-

Life is real, life is earnest,

And the grave is not its goal, Dust thou art, to dust returnest,

Was not spoken of the soul.

To the young, then, we say pause, reflect upon your status, and find out, if possible, whether you are preparing yourself to grapple with the realities of life as you know them to exist. What is your educa-tion? What are your qualifications necessary to obtain a livelihood for yourself, and those who may beyourself, and those who may become dependent upon you for their support? Serious questions these. They should be met and fairly an-swered with resolution and deter-mination Don't shirt there but mination. Don't shirk them, but meet them fairly and squarely, and meet them fairly and squarely, and answer them to your own satisfao-tion. If your education is not com-plete—and who can say it is?— are we not learning day by day throughout our lifetime? — try while youth is yours, and the cares and perplexities have not yet woven themselves around you like woven themselves around you like woven themselves around you like a garment, to cultivate your mind. Increase in knowledge and every good thing. Read! Read!!! Read!!! Work! Work!! Work!!! Do not expect to accomplish anything without an effort. If you do you will be mistaken; and should you perchance succeed, you would not appreciate it. Bemember al not appreciate it. Remember al ways "There is no excellence with-out labor." Taking this as a fundamental truth upon which to build, let us begin and endeavor to add truth upon truth and knowledge to knowledge, until we become the embodiment of learning. To achieve this result is no light task; but if we have only the disposition to try and when Apostle Erastus Snow made a tour through Arizona. The settle-ment was named and dedicated by Brother Alex. Macdonald in honor of the martyr, David Patten. We have had many reverses, but through all our sickness and trials

have the mortification of knowing how unwise we were, how thoughtless we were of the future, how foolish not to avail ourselves of those golden moments that we wasted ed in idleness and folly, and which are now beyond recall. How happily the words of the poet Burns here apply:

Oh, man, while in thy early years

How prodigal of time!

Misspending all thy precious hours, Thy glorious youthful prime!

Of course we realize the force of the saying, "We cannot put old heads on young shoulders." But let us try, at least, to stimulate the young to action; let us strengthen their de-termination and show them the folly of wasting the precious opportunities that only now they can claim and call their own. Begin at once. Buy a book, read it, and com-mence to form the nucleus of a library. Save your nickels and dimes, and from time to time add another and from time to time add another and yet another volume, and you will then begin to realize the pleas-ure to be derived from such good and quiet company: you will always be in good fellowship with those best of friends. How pleasing to the senses to see a goodly number of useful books in a house. And what shall we say of a nicely-furnished, comfortable home, without a single comfortable home, without a single volume to be seen? Does it not in-dicate the utter thoughtlessness of its inmates? Their minds must indeed under such circumstances be barren of every requisite information and knowledge, and their time must surely be passed in gossip and in perusing the cheap love novels that find an entrance into too many homes of the Latter-day Saints. Have our youths got ambition enough to forge ahead and hew out a course for themselves? Or are they contenting themselves' by re-lying on the father doing something for them; or, still worse, depending upon something to turn up by chance? They should certainly avoid this. Let us learn to depend upon ourselves, let us develop indi-viduality, and endeavor to outstrip our associates in the school, at play, at work, and in the race of life. To at work, and in the race of life. To the boys, then, we say: Cease your idling, nonsense, and hoodlumism and get to work; keep at it till you accomplish something, and so fit yourselves that your services will be in demand, and val-uable to yourself and to those who wish to engage you. "But," says one, "there is nothing to do. This is winter time, and there is no work going on; all is in abeyance just now." Well, what of it? Can-not you educate yourself? Cannot you read and store up learning and you read and store up learning and information? Cannot you school yourself in some branch of education, or in the mechanism of something you do not now understand? Is there nothing to make or repair around home? Why cannot you make furniture of some kind that

use; do something for yourself. The avenues to occupation and labor are not few with us; but what is wanted is educated help. Almost every day there are openings for bookkeepers, clerks, salesmen, etc., etc., in dif-ferent lines, and this will of necessity continue as our population in-creases. But what are the boys doing to prepare themselves? Almost nothing, we fear. There is a disposition amongst our

youth to jump right into "a good place" without any previous train-ing or knowledge whatever of the business. This can no more be done than a boy can presume to become principal of the Deceret University. It requires years of training, disci-pline and experience, with small beginnings and a determination to overcome obstacles. Read the lives of Lincoln, Grant, Garfield, and many others. Think of the poverty many others. Think of the poverty and obscurity of their boyish days, and remember, also, the fame they achieved and the service they rend-ered our country. Read the life of Joseph the Prophet, the greatness of the man and his mission. Read of the man and his mission. Read the lives of Brigham Young, Heber C. Kimball, Parley P. Pratt, Heber C. Kimoal, Farley F. Frau, Orson Pratt, and others. Read all good books—read. ponder, and reflect, and your mind will become a perfect storehouse of information from which you and others can draw as may be required. It has been revealed to us through the been revealed to us through the Prophet Joseph Smith that they who, through their diligence, acquire more knowledge than others in this life will have so much the advan-tage in the next. This should stimulate us to action. We know that those who apply themselves assiduously at any work or occupation gain an advantage in this life. In-dustry brings its own reward. Again we are reminded that

Lives of great men all remind us

We can make our lives sublime;

And, departing, leave behind us, Footprints on the sands of time.

To the girls we say, "What are you doing to qualify yourselves to be-come our future wives? Are you educating yourselves in the duties of the household and acquiring a knowledge of domestic economy? Are you adding to those necessary qualifications which every good wifeshould possess, an acquaintance with dressmaking, and also with the milliner's art?" These are things that every daughter of Zion should be posted in. A good face and figure, without any of the necessary qualifications for a useful housewife, will be poor comfort indeed to a workingman. The revelations thus advise us: "Let the beauty of thy garments be the workmanship of thine own hands." This is true economy, and such garments afford infinitely more satisfaction and pleasure to the wearer than if made and embellished by Woerth, of Paris.

Thus would our boys and girls become meet and fit companions for each other. Thus would their union be agreeable and pleasurable; and the union of two such hearts would bring joy and peace around the freside, and give a foretaste of heaven. D. L. M.

NEWS FROM EGYPT.

Situated on the western shore of the Suez canal where this opens its mouth into the Mediterranean, and on a narrow strip of land which separates the Menzale lake from the sea, is Port Said. It owes its existence entirely to the canal, and has already grown to a city of 22,000 inhabitants, of which 8,500 are foreigners of various nationalities. These carry on an immense business, second probably to no place in Egypt, ex-cept Alexandria. The German, cept Alexandria. The German, Austrian, Russian, Italian and other Austrian, russian, runan and other steamboat companies have here es-tablishments of their own, and numerous new buildings show that the city has what we at home would call a "boom." A traveler going this way for the first time will naturally take a deep interest in this first. Oriental place he touches on his road on his road.

As soon as the steamer has dropped anchor, the runners from the hotels are on board, and a traveler unac-quainted with the place can do no better than trust himself and his belongings into the hands of one of them. An Arab will then bring your luggage into a boat, you fol-low, and in five minutes you are on shore. You are first conveyed to the passport office. The rule here is to take your passport and send it to the consul at the place of your destination, but the officers are very courteous, and you can generally pass them by simply giving them your name and place of destination. This is, however, only at the option of the officers, and a traveler in these parts of the world must always some with a personal as the option come with a passport, is otherwise very unpleasant consequences may follow. From the passport office the way goes to the so-called *Douane* or custom house. The gentlemen here are generally very particular, at least when a traveler appears with large tronks, and the larger these are the greater the suspicion. Tobacco, guns, pistols, etc., are always sought after. But if your luggage is not very bulky, haif a franc, by way of *brahachiach*, will often pass it without examination at all.

Having settled this business you are at liberty to stroll about town and enjoy the ludicrous scenes that everywhere present themselves to your wondering eye. The city is not large. The streets, being very narrow as compared to those of the western cities of America, 20,-000 people are crowded together within a very small compass. The principal street runs from the har-bor by the "Hotel Continental." On both sides this street has European stores, where articles can be

ing complied with this modest request you may enter and view the interior, which, however, at this place, is hardly worth the removal of the shoes. More interest have the of the shoes. More interest have the human dwelling-places. In dirty hovels on lairs of straw you will find men, women and children sleeping, eating, smoking, playing, chatting, or whatever else happens to be their particular business at the time. The men are dressed in long, loose dresses, in shape resembling night-gowns more than anything else. These long dresses are made of different colors; some are blue, others white, or red, or yellow, or black, but all have one common ground-color it seems, viz., dirt. Over this those that are better off throw a piece of clothing, answering to the European coat. This can also consist of almost anything. An old jacket thrown off by a sailor, a horse blanket, a piece of calico, a gunnysack with holes in for the head and the arms all answer Callco, a gunlyseck what notes in for the head and the arms, all answer the purpose of a coat. On their heads they wear the well known turban, consisting of a piece of cloth several feet long, wrapped round their heads. On their feet they have generally nothing, except dirt. But this is often thick enough to answer all purposes of a common sized American leather boot.

The women are dressed very much The women are dressed very much like the men, including the foot covering, but they veil themselves very closely, leaving only the eyes and a small part of the nose exposed to view. They are very fond of or-maments, it seems in the shape of rings which cover their fingers and toes. Their children, of course, are all but naked.

Beggars meet you at every step you take; naked little children hold out their hands and ask for back-sorison. Boys take hold of your feet and want to "shine" your shoes, no matter how clean they are. Old men, crumpled up in a little straw, ask you for backechiec, and even the European store keep-ers seemed to have been seized with the general spirit of begging, for they run out of their stores on both sides and ask you to come in and buy this and that of them. It has been recommended by travelers to kick all this host of beggas away like dogs. But I have found that no unkindness is necessary. I can chat with them, or go as if I heard them not, or give a penny, just as I feel, out their hands and ask for bachnot, or give a penny, just as I feel, and everybody seems to be pleased. They smile when they meet me, and call me "landsman," as if they had known me for a long time.

A few hours walk .among the na tives will suffice for any ordinary traveler, and he will no doubt, with traveler, and he will no doubt, what a feeling of gratitude, think of his own home. A Latter-day Saint at least will feel grateful for the privi-leges he enjoys, and he will glorify his heavenly Father for the mercy that has cast his lot in the beautiful values of the merutains. For even e ean stores, where articles can be had at high prices. Fifteen min-utes' walk will take you to the Arabian part of the city, where a number of huts are irregularly thrown about round a Mosque—a Turkish temple. If you evince any desire to enter this build-ing, you will in an astonishingly short space of time find yourself surrounded by half-a-dozen brown skiuned fellows, who explain to you that you must take your shoes off your feet before entering. Hav-

that God has been merciful towards him.

The European population of Port Said, consisting of some 8,000 souls, is a true mixtum compositum of nationalities. The French seem to be preponderating. But England, Italy, Germany, Austria, Turkey, Greece, and Sweden all are here represented. Business, and nothing else, has thrown them together. This gathering place is, therefore, altogether different from Utah. The Saints gather because they are of one faith and because they wish to enjoy the fellowship of brethren. Here people gather carrying each his own religion with him, or, per-haps more correctly said, having no religion at all. The only doctrine religion at all. The only doctrine people here seem to have in com-mon is the Mammon religion. The consequence is that drinking, gam-bling and swearing are the order of the day. Here is no such thing as Sunday. Stores and places of amuse-ment are more frequented on that day than on any other. And I fear that the civilization which the Europeans here carry to the natives that the civilization which the Europeans here carry to the natives is of a very low kind. It has cer-tainly taught the natives to swear horribly, if nothing else. And they swear in English and in French and in Italian, their own language being almost destitute of any terms fit for that purpose. It seems to me that the "Christians" here ought to blush like crimson when they hear their like crimson when they hear their respective languages used by the natives for that purpose. But they do not. All the more pity!

A traveler, having "taken in" the A traveler, having "taken in" the city, will probably bend his way to the harbor and take a walk along the shore, perhaps also pick up some shells, which are very numerous in the sand. Two massive piers here attract his attention, both erected in order to perfort the harbor arguing attract his attention, but erected in order to protect the harbor against the masses of mud which are carried by the river Nile into the sea and by the tide and currents driven towards east. One of these plens is 1600 the other 2250 metres long. 1000 the other 2200 metres long. They are built of what may be called artificial rock, consisting of hydraulic lime and desert sand; 25,000 blocks, each ten cubic metres in size, were used in these structures.

The temperature here at this time of the year is best termed a very pleasant summer temperature. The days are a little hot and the nights cool. Flies and mosquitoes are as lively as they need to be in a well-regulated community. At the time of writing no less than five mosquito bites have left their rosy flowers on my face and hands! I was never a great admirer of flies or mosquitoes, and I am probably guilty of having killed more mosquitoes in my days than any other insect, flying or otherwise, moving. But these mosquitoes here in Egypt have such an infernal way about them. You do not see them unless you do nothing else than sit and watch for them, a business that is very thresome even if it were a prac-ticable one. Nor do they announce their presence by that well-known musical concert which our better educated American mosquitoes seem to delight in. Nor do you feel them when they light on you in

order to help themselves to a lunch! You are not aware of the honor before the repast is over, and then you will remember it for days. I think will remember 15 for days. I think I may say that these mosquitoes, which do not even give you a fair chance to kill them, are abominable. What a plague they must be in the real summer time! And what an awful time old Pharaoh must have had of it when the dust of Egypt was made to yield flies and mosquitoes in superabundance!

I may also note as something very remarkable that oranges, water mel-ons, bananas and other kinds of fruit are sold here at this time of the year, as in the summer time in Salt Lake City. And the oranges are the best I ever tasted. And cheap.

the best 1 ever tasted. And cheap. You can buy 50 oranges for 25 cents. It occurs to me that Port Said would be a splendid missionary sta-tion, and that a young man who would spend some years here and had some means at his disposal could do a good work. The place is, as already stated, a meet-ing place for a multitude of patience ing place for a multitude of nations, who have very much need of some religious influence brought to bear upon their daily life. Besides those who live here permanently, numer-ous travelers pass by every day. The statistics for 1887 show that 3137 ships passed through the canal. Of these 2331 were English, 185 French, 159 German, 138 Italian, 123 Dutch, 82 Austrian, and the rest of other nationalities. These carried not less than 178,791 passengers. And these passengers always spend some hours on shore, so that a missionary would always have a chance by conversations and by dischance by conversations and by dis-tributing tracts to do a work which would in time yield good fruits. But he would probably have to have some means at his disposal to com-mence with. He might also erect a school for native children, where education, of course, would have to be given free. Thus much good could be accomplished. That the native element would prove no barren soil to sow good

That the native element would prove no barren soil to sow good seed into, I think, is proved by the fact that they all seem to have a wonderful ability for learning lan-guages. It is no uncommon thing to hear little dark skinned, bare-footed, dirty urchins in the streets address you in French, English and Italian. Without any school-ing, with no knowledge of the com-plicated rules of grammar, which it Ing, with no knowledge of the com-plicated rules of grammar, which it takes you years to learn and years to forget before you can speak a foreign tongue properly, they have picked up a word here and a word there in the streets, until they are able to communicate many of their able to communicate many of their ideas to individuals of three or four different nations. Surely where such abilities exist much good could be done by proper training. And should not the Latter-day Saints hurry with their means and their abilities to hasten on the great work of bringing the world under work of bringing the world under submission to Christ?

Before leaving Port Said I must Its sub-

scription price is twenty-eight francs a year. Its political color (if it can be so expressed) is hatred towards the Germans in general and Bis-marck in particular. How it can live I do not understand, considering its high price and poor appear-ance. And now—Au revoir. J. M. S.

PORT SAID, Egypt, January 16, 1889.

ELDERS IN KENTUCKY.

Standing upon the threshold of futurity, with great and mighty events at our doors that will shake the earth from centre to circumference, reflecting upon the memories of the buried past in sad and silent contemplation, un-checked, my mind reverts back to the ushering in of the present dispenthe ushering in of the present dispen-sation, when the boy Prophet of the nineteenth century, enwrapt in heavenly vision, saw the wonders of unborn time presented in rapid succession to his astonished gaze, and was told that his name should be had for good and evil throughout the world, and his followers would be mobbed, murdered, pillaged, persecuted and driven from city to city.

To what extent the enunciated truths of this glorious vision have been demonstrated is only imper-fectly told in the wonderful history of the remarkable people known as "Mormons." But in the archives of heaven a more minute record has been kept. Angels have been and are taking silent notes of every action whether for or against. A of reckoning is inevitable. day Frail and feeble man cannot stay its com-ing. Then every trial that has been successfully overcome, every scheme of the evil one that has been thwarted, and every injustice that has been suffered will add to the

has been suffered will add to the dominion, glory and exaltation of God's people. But, alas! when the book of ac-counts is opened and its pages close-ly scanned for the part played by the wicked, unscrupulous and designing perpetrators of the diabolical deeds of infamy and evil committed against an innocent, unoffending, virtuous and God-fearing people, the record of their blasted lives will be read to them by an A cocuntant that read to them by an Accountant that makes no mistakes. They will be "weighed in the balance and found wanting" and be compelled to suf-fer the torments of the condemned. A midst the clatter and din of the

religious and political strike and contention of the day, the "Mor-mons" receive their due share of attention. Mobocracy legislation and exterminations are suggested as the only satisfactory solution of a prob-lem so deep and difficult of divination.

tion. Such action as this has been adviced by despisers of the truth in this section, as in most places where the Gospel is preached with authority from on high. Not-withstanding the fact that the mission of those who preach it is "Peace on earth, goodwill to men," it detracts from rather than en-hances their comfort and conven-ience in discensing its saving truths. ience in dispensing its saving truths. Their own lives are in constant

jeopardy from angry, infuriated and prejudiced mobs, while humbly proprejudiced mobs, while humbly pro-claiming the restoration of the ever-lasting Gospel, and the divine truths connected with it. The cry goes forth they are fanatics, knaves and impostors, "Wolves in sheep's cloth-ing," practicing their wily arts on the innocent and unoffending.

The story once in circulation loses nothing in passing from one person to another. Sensational and blood curding articles appear in the col-umns of newspapers, void of the least shadow or sprinkling of truth; concocted and composed with malicious and evil intent, and calculated to mislead and deceive. Such accounts are generally read with a relish, and accepted as truth without hesitancy or investigation.

The following article appeared recently in a county paper, and is up-held and sanctioned by the clergy:

"MORMON EMISSARIES AT WORK IN HARDIN.—HOWES VALLEY THE FIELD OF OPERATION.—A COAT OF TAR AND FEATHERS SUGGESTED UNLESS THEY 'GLP.'

BIG SPRING, Jan. 21.--While the Congress of the United States have been wrestling with the Mormon problem for years, the emissaries of that foul blot upon the otherwise fair escutchon of our country have been permitted, and are still permitted, to trail through our country proselytiz-ing our ignorant people to their accursed doctrine of wholesale prostitution and debauchery. Even now, in our own fair Kentucky, these human hyænas are plying their hellish vo-cation, yes, in Hardin County, at Howes Valley, there are two of these treacherous villains to lure the young and ignorant unsophisticated girls of our county to shame, sorrow and destruction. And this they do in the name of religion, and, they claim, according to the teachings of Holy Writ. These hu-man hell-hounds, styling themselves Filders of the Latter day Saint accord Elders of the Latter-day Saints, are commissioned, they claim, by God himself to go about prostituting the young, ignorant, yet virtuous girls of our country. You never hear of their going to large cities, or even towns of any importance, for they well know that there is always too much intelligence in places of any eige to head with the neule of any size to hoodwink the people into be-lieving their hellish doctrines. No, they hunt for obscure, out of the way places where they think the people are ignorant and uninformed on all subjects, more especially religious But if we are not awfully subjects. mistaken in the virtue, intelligence, honesty and true religion of the good people of Howes Valley, these long-faced, hypocritical sons of the devil will have a hard time making converts to the lewd, lascivious doctrine of Mormonism.

"As a rule, we are opposed to "White-Cape' or any other mode of mob-law, but we do think that the "Mountain Meadow? wolves in 'Mountain Meadow' wolves in sheep's clothing ought to have a sult of clothing put on them that they coulin't take off and put on as they do their priestly robes. We

them off at their leisure. Make 'em 'git up and git,' boys, and your children will rise up and call you blessed. They know just how to treat these oily tongued vipers down in Georgia. A lot of saintly devils went down there to recruit victims for their damnable lust; and were handled in a way that made them glad to get away, at least those that were able to move when the outraged citizens of the State got through with them. Fire them out at once, and don't let them stand upon the order of going, but go at once, and, when gone, stay gone."

In attempting to execute the above advice on myself and Elder Jas. L. Wrathall, our enemies were ignominiously defeated, and we. through the interposition of Divine Providence, were protected from in-jury and harm by many warm-hearted friends, some of whom cared nothing for the doctrines we advocated, but believed in law, equity and order.

According to appointment, on the night of Jan. 23 we repaired to a schoolhouse some four miles distant, in company with a number of friends, to continue a series of meetings we had commenced the night before. On our arrival at the schoolhouse we discovered a line of schoolhouse we discovered a line of men drawn up in battle array near the end of the house, each armed with a heavy club about three feet in length. The captain, or spokesman, occupied a central position among his men, sitting on the doorstep, but as we ap-proached he arose and informed us in a demon-like yet trembling voice, with blanched and pallid cheeks as livid as death: "You're 'Mormons' and have preached your last sermon in our midst." "So," he continued, addressing the gentlehe continued, addressing the gentleman who had driven us to the scene of action, "Squire Harned, you know me and I know you. Put those men in your wagon and take them off as speedily as you can."

I then said: "I suppose you will I then said: "I suppose you will grant us the privilege of walking if we choose, will you not?" No definite reply was made to this. We then enquired by what authority they had taken this unccremonious and defiant action. The response "We have assumed the right, W88: so 'git.' ' We endeavored to explain that it would be a very unjust judge or jury that would sentence or condemn a man for any criminal offense he had been alleged to have

offense he had been alleged to have committed without hearing the de-fense as well as the prosecution. "It makes no difference, so shut up an 1 be off." "Our country grants "free speech," we replied. "Not here it doesn't," was the rejoinder.

After bearing our testimony to the truth we took our departure, thanking them very kindly for their gentlemanly deportment toward us.

At the time we left, enough of our friends had gathered to overpower the mob and effect an entrance into the building. and they would have done so at the slightest hint, but, deeming discretion the better part of would suggest a suit composed of tar valor, we retreated, not wishing to and feathers with permission to see a bloody contest that might have wear them to Salt Lake and take cost several lives.

Our condition was similar to that of Paul and Silas when arraigned before the Roman magistrates, and who were charged: "These men being Jews do exceedingly trouble our rity, and teach customs which are not lawful for us to re-ceive, neither to observe, being Romans." Of us it was said: "These men, being 'Mormons,' do exceed-ingly trouble our community, and teach customs which are not lawful for us to receive, neither to observe. being Americans.'

On the day after the mobbing oocurred the more intelligent and lawabiding citizens, and not the "igno-rant and uninformed," held a consultation, which resulted in a messenger being dispatched to where we were, at a Brother Casto's, soliciting us to return and preach under the plighted protection of one hundred men. We somewhat reluctantly consented, and on the night of the contented, and on the night of the 26th we were marched to the "bat-tle ground," under protection, ac-cording to promise, without any in-terference from the mob element who had been apprised of the earn-estness of the citizens.

Strange to say, almost the same identical language as was used on Paul's visit to Rome was used on this occasion to us. Unto Paul they said: "We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest as concerning this sect; we know that everywhere it is spoken against." To us they said: "Gentlemen, we are in pos-session of no evidence that is derogatory to your individual character or reputation, but we desire to hear of you what you think; for as concerning this sect which you represent it is everywhere evilly spoken of."

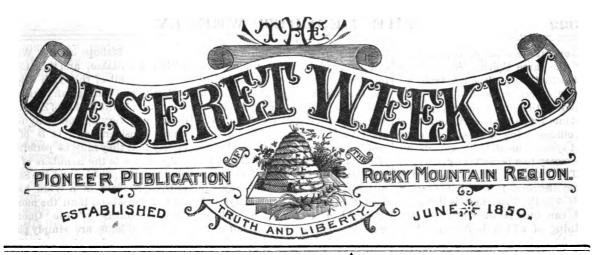
During our meeting the strictest attention possible was given us, and many expressed their regret that we were not going to preach longer. But public excitement was now at fever heat and we thought it best to conclude.

The mob expected a reinforce-ment of 200 men from the county, but they failed to connect. It was announced that there was a scheme on foot to waylay us, but if such was the case they missed their game owing to the inky darkness of the night and our taking another course.

We have been here three weeks, have held one meeting in a church, seven in one schoolhouse, and two in another. As a result of our labors two souls have received baptism, that sacred-stepping stone to salvation. We return shortly to our field of labor in Southern Indiana. Ever praying for the triumph of truth and the suppression of error, I remain your brother, JOHN E. HANSEN. your brother,

P. S.-There are four members of the Church here, and in justice to them and the cause I will state that they are among the most highly re-spected citizens here, and for intelligence are far above the average. J. E. H.

HOWES VALLEY, Hardin County, Ky., Jan. 28, 1889.



NA 11	GATE TAVE OTEN	UTAH, SATURDAY, MARCH 9, 1889	. VOL. XXXVIII.
NO. 11.	SALL MARD ULLI	UIAH, SAIULDAI, MARCH V, 1860	

TOMORROW.

Tomorrow is an island far away.

Whose looming splendors in perspective rise To lure as with their mirror views by day

And beacon lights adown the sunset skies-

It takes unto itself such mystic shapes And has so many fair disguises worn,

No wonder that suspicious nature drapes Its haughty presence as "The Dread Unknown."

- There are who so delight in wiles of chance.
- They madly throw away all present good The glow of their ambition to enhance

In the rade contest with vicissitude; The mad illusion goads them on apace,

To wrest the sweetness out of each to day,

And venture all--in some herculean race Where life is in reprisal thrown away.

Tomorrow is the offspring of today And cheats us grandly in its proffered iov.

As with our treasures it recedes away Aud leaves us but the ashes of alloy.

Who lives upon its promises, shall find That sure betrayal is the boon for trust; That hopes committed to the fickle wind

Leave their crown jewels buried in the dust.

There is a doubtful purpose in delay;

Love brooks it not—it is the curse of time. That soul which can not meet its reeds today—

Though heaven commissioned — better souls resign:

Tomorrow never comes! 'Tis but a cheat Upon the fair and open face of day,

- A sweet delusion to entice our feet,
- And to involve and complicate our way.
- Now is the keynote of life's blessed psalm, Which few can render with artistic skill, In whose immortal cadence dwells the
- charm
- Of noble effort, blending with God's will!
- All things are possible of which we dream— Faith works her problems out to find them real—
- Trust heaven for that which must remain unseen,

And bend the soul unto its own ideal.

Tomorrow is—perchance, the sternal day, On which no sun shall rise or twilight fall,

Its presence to surprise, and to portray The miracle of death unto us all!

Postpone no proffered good the present brings :

It is the foretaste of divine repast, The vestibule of heaven, whose chimes shall ring In glad tomorrow, when today is past!

-Saturday World.

On "Priesthood and Government," delivered by Elder S. W. Richards before the High Priests' Quorum of the Salt Lake Stake of Zion, Jan. 26, 1889.

THE task assigned me of addressing this assembly of High Priests is one of unusual embarrassment, conscious, as I am, that the age and experience of many, in all that pertains to their office and calling, render them more fitted to instruct, than by me to be instructed.

A principle that has no change, a truth that is eternal, that has been critically examined, and thoroughly tested by the ablest minds for more than half a century, affords me but little hope of being able to say anything that can add to the wisdom and knowledge of such minds. I do however, with reverential thought, and earnest solicitude for that inspiration which giveth to the mind understanding, desire to perform this duty to the edification of those who hear; and to so express a few thoughts, that their appearance, at least, may be attractive, if not especially instructive.

If I may be able to comprehend, and find language to explain that which relates to the calling of an High Priest, define the duties of that office, and make fit more easily the garment of Priesthood with which he is clothed, then I shall have accomplished something towards the object I have in view.

We are here to-day as a Quorum of High Priests, and in this capacity, we are representatives of God's authority; entrusted with the keeping of His law and the souls of those who obey it; holding keys with which to open the Heavens, with

power to solve all mysteries, to command all spiritual blessings, to hold communion with spirits made perfect, and aught else that man may need, or that the authority of Priesthood can impart.

Before we can consider intelligently the rights, duties and responsibilities of Priesthood, or of any particular office or calling belonging to it, we must have a definite understanding of what Priesthood is; and as a foundation for some remarks, I shall recognize and define Priesthood as God's authority committed unto man, or in other words, the right to both *make* and *administer* law. Wherever this right exists there are always duties co-existent and co-equal with the right.

That Priesthood which is after the order of the Son of God is one Priesthood. The classification of duties which gives rise to, and creates various offices, does not make it a hydra-headed monster, with as many conflicting duties as there are offices. It is no Cobra, diffusing the poison of discord, nor the venom of hate, so destructive to Priesthood power; but duties performed under the rights of Priesthood are all harmonious, they all belong to one system, to one order, which is the order of God, after that of His only begotten Son.

The classification and arrangement of the labors incident to the plan of salvation and their assignment to different administrators. as designated by the name of the office to which they are called, is for the purpose of maintaining order and harmony in the exercise of powers among men, that would correspond with the order of God in Heaven. In this Priesthood there is no one office that can say to another "I have no need of you." It is in the likeness of the physical body, to which it is compared. As also there are diversities of gifts in



the operations of the Spirit, yet all are by the same Spirit. Such also is this Priesthood; although there are many offices, to each of which different duties are assigned, yet it is but one Priesthood, each and all of its offices being necessary to a perfect system, as all the members are necessary to a perfect body.

The question which has been so often discussed as to which of certain offices in the Priesthood is the greatest, can only be answered by determining of which is demanded the greatest amount of labor; the most responsible duties to be performed.

If there is no unnecessary office, ordination, calling or duty, belonging to Priesthood, then who shall say that the office and duties of a Teacher are not as important as those of an Elder; or those of a Seventy equally as necessary as those of an High Priest, and each of these in his respective calling as important as those of an Apostle? The one is not without the other in God's great saving plan.

A careful consideration of the duties assigned to the soveral offices in the Church of Christ, would show how wisely they have been appropriated. In the Church was placed first Apostles. And why? Because it was made the duty of that office to be a witness of the Lord Jesus Christ, and open the door of the Kingdom by proclamation of the Gospel to all nations; to demand of all people everywhere, repentance and baptism for the remission of sins; to become members of the Church and Kingdom of God. This preaching of the Gospel, this calling to repentance, is the first labor to be performed in any and every dispensation of God to man, and it was infinitely proper that those who were commissioned to do this first work, should be placed officially, first in the Church; such is the office of an Apostle, and such, in part, the duties of his calling. The mere fact of an office being first in the performance of official duty, does not necessarily imply that it is the greatest. Its labor may precede the fullness of the Church organization, and prepare the way. Thus did John, the forerunner of Jesus; the one coming after being greater than the one that went before. The entire body is greater than any one member, and each member must answer to the body. There is no office in the Priesthood that is not accountable to others; even though it be that of the president of the High Priesthood.

Quorums in the Church whose decisions are equal when unanimous, implies a similarity of authority, and the possibility of like calling as existing with each; but the acts and authority of each can only be exercised in the absence of the higher, and in their order. In the absence of the first presidency of three, the next Quorum increased four-fold in number, being equal to,-may succeed the first. They always hold the right of presidency abroad as a traveling High Council, but never at home when there is a presidency of the High Priesthood there. It would next require seventy of their assistants to constitute a presidency, competent to decide in all matters that relate to the organization and spiritual welfare of the Church.

No one of these offices is alone in its authority; each of the others is coordinate with it. The standing High Councils at the Stakes of Zion, are quorums with like authority, in Church affairs of the Stake as the quorum of the First Presidency or the traveling High Council; subject to revision by the First Presidency with a council of twelve High Priests. This however, only in affairs that relate to the Church in its organized condition-not as relates to the preaching of the Gospel to the nations of the earth, which special ministry belongs to the Apostles, and the Seventies as their aids.

When those converted to the truth are organized, their organization constitutes government,-the Church and Kingdom of God. As it is written, "they who are faithful to the obtaining of these two Priesthoods become the Church, the Kingdom and the Elect of God." This government must be faithfully administered to effectuate the salvation of the people. This duty and labor in the economy of God has been laid upon High Priests, whose calling differs very essentially from those of the traveling High Council and Seventies. The child having been born again by the administrations of those authorized to open the door and admit it into the family circle, must now be committed to parental care-to presidential protection and guardianship, such as the presiding genius of the High Priesthood imparts to all its recipients.

These great and important duties belong to the High Priests,-such men as are here assembled this day. Their office and calling is to preside. Presidents of Stakes and their hardness of feeling; no back-biting, The fact that there are three Counselors, the High Council of a no unrighteousness of any kind to

Stake; the Bishops of the Wards within the Stakes, and their Counselors, are all of the High Priest's authority and calling; and as a body or quorum in the Stakes of Zion their duties may very appropriately come under consideration. It is of necessity that they must be performed.

As relates to the members of this quorum, the president of the Stake, or the president of a Ward has no higher Priesthood than the more retired members of the Quorum. Such presidents are simply placed in a position, by virtue of calling, where they can exercise the powers of Priesthood for those under their care. The humblest member of the Quorum is eligible to like high calling, and to the performance of like high duties, if occasion requires.

The question now arises, what are the duties to be performed by the presiding authority ? The answer is, that it is no less than the complete salvation, temporally and spiritually, of the members of the family, Ward or Stake to which a president is assigned. The president of the Stake, by and with the aid of his assistants, must see that every Ward and every family under his jurisdiction is secured in its rights and liberties under the law of God and to this end the law must be enforced; must not be violated; neither must there be any neglect or failure to comply with its conditions. The duties of father to the family are to a great extent, the duties of president to the people. He must see that their spiritual wants are provided for, and if necessary open the heavens and obtain the knowledge essential to the people's welfare; and in the absence of law applicable to any condition that may arise, he must by application to the proper authority, provide for every possible emergency.

Every office or calling of Priesthood under his administration, of necessity, also has a president, who is held alike responsible to those over whom he presides; in which position he becomes an aid to the Priesthood of the Stake, as well as a guardian of the rights and interests of the people. This distribution of authority is necessary, that its virtue and power may reach every individual member of the Church, and the burden of labor be not required of only a few.

The legitimate results of the efficient exercise of this authority are such that there can be no iniquity in the Church; no evil speaking; no go unreproved, that can be an offence to God or man; every man doing his duty to God and his fellow man.

If this condition does not exist under the administration of organized Priesthood, it is because there is lack of efficiency in that administration, and there is urgent demand for greater vigilance on the part of those who preside; whose duty it is to see the law faithfully administered; which when well done will sanctify the people and make them Godly in Christ Jesus.

The law of God is perfect, making perfect those who keep it. All such become the Church, the Kingdom and the Elect of God; even to the sanctification and renewing of their bodies. A perfect law, however, in the hands of an imbecile and corrupt,,-or even an indifferent and slothful administration, is in its effect upon the people like salt that has lost its savor, it is without virtue. Without official integrity the people perish.

Of the Son it is written, that all power both in Heaven and on earth is given unto Him, and in and through His Apostles, as his representatives, this power is exercised which relates to the redemption of man upon the earth. Of all the list of officers named in His form of Government, He placed first Apostles, to whom he delegated His Almighty power to bind on earth that it may be bound-in Heaven.

These Apostles, twelve of whom form a Quorum, must have aids,helpers to fill their world-wide mission and ministry, which is to every creature in all the world. These aids are the Seventies who are to help in the conversion of the race, and thereby create the family, recognized as the household of Seventies; the Supreme Court as faith. This is comparatively the limit of their official duty, and the High Priests are now charged with the responsibility of assuming the fatherhood of the family, and of answering to that of the several presiding over it.

As to the limits of duty required of these two Quorums, one does not in anywise trespass upon the other. The duties of both are necessary, and neither can say to the other, "You are not needed." The crea. tions of the one, can only be saved by the exertions of the other. The Apostles in the exercise of their right to set in order the affairs of the Church, have decided that a Seventy, though he be the president of a Quorum by ordination, cannot preside where an High their excellence and power. Priest is located and present. This one branch of the many, which

tion, and limits of the two callings, which in connection with the Apostleship, hold all the keys of power and Priesthood that have ever been conferred upon man. All other offices and authority are but appendages to the High Priesthood, by virtue of which men may become Kings and Priests unto God.

It has been truthfully said that the constitution of our country was given to our fathers by inspiration of God-that it is an inspired document. It is therefore not unreasonable to infer that the form of government which it creates, is in likeness of, and in accord with some higher form of government in keeping with that inspiration. A comparison of the earthly with the heavenly, may better enable us to understand the relation of some of the offices of the Priesthood, about which there have been questionable opinions.

The voice of the Lord to Joseph the Apostle and first Elder in the Church, together with six others, declared them to be His Apostles, and God's High Priests; affirming the fact, that an Apostle is also an High Priest, and consequently has the right of presidency whenever and wherever occasion requires, making this office the Head to all intents and purposes, with general supervision over the High Priests and Seventies, as well as all other offices which are appended to those already named.

Thus, while the President as the Executive of the nation answers to the presiding power vested in the Apostles; the two co-ordinate branches of the law making department of the Government to the two Quorums of High Priests and adjudicators of the law to the High Council of the High Priesthood; the organization of the several States of the Union in their sovereignty Stakes of Zion; and the District Courts of the United States in the several States, to the High Council in each of the organized Stakes of Zion, which has its president, as every State has its Governor; it is quite discernable that the inspiration of the temporal provided for the Nation, partakes largely of the divinity of the spiritual, which is the government of Priesthood.

Organizations must be considered in their totality, not in their individuality, in order to determine No determines definitely the jurisdic- constitute the greatness of our na- authority to act in all the lesser

tional organization and government, can be dispensed with without undermining the entire structure. It is the many organized in harmony with each other that constitute a perfect system. So in the organization of the government of Priesthood, the many offices and callings must all be in active operation and in harmony with each other, to be recognized as a perfect system. All may be equally meritorious in their respective positions, while faithfully discharging the functions of their offices. This is especially applicable to the Quorums of High Priests and Seventies, who in the discharge of their duties, are as necessary to the Church, as the two branches of the law making department of government are to the nation, in which there is a similitude; while both, in their official acts, are subject to the executive power vested in the Apostleship or the presidency of the High Priesthood. These two quorums like the strong arms of the body, are mighty workers in the responsible labor of man's redemption, and of bringing to him a knowledge of his God.

Revelation, reason, analogy and experience, all teach us the adaptability of Priesthood government to the wants of man. It not only deals with all conditions, but with all things applicable to those conditions, whether they be temporal or spiritual; earthly or heavenly. It takes man from his low estate and places him on high, making him companionable with those of that estate where the glory is celestial.

When Joseph the Prophet called for a company of volunteers to go to the mountains and find a hiding and resting place for the Saints, he said he wanted them all to be Kings and Priests, so that when they were in the mountain heights they could talk with God; even as Moses did, upon all matters necessary to lead Israel to a land of rest and peace. Such is the power and domain of Priesthood, whether in heaven or on earth; it circumscribes all things, is in all things, and through all things, wheresoever the works and order of God are made manifest. While that which constitutes the head commands our admiration and reverence in the organization and distribution of Priesthood's power, we must not forget that lesser officers are also necessary, and being necessary are as important in their sphere of action, to a complete and perfect system.

The fact that a High Priest has

offices when necessary, implies the necessity on his part of being well instructed in the duties of those offices, to be an efficient member of Priesthood at all times and in any of the places named. He should comprehend fully the duties assigned to every office which is made an appendage to his; several of which are standing ministers to the Church, and on whom the Church depends for its freedom from sin and iniquity. The duties of Elder, Priest, Teacher and Deacon, are duly defined by revelation, and no High Priest should be ignorant of what they are; he should use his influence to have them so efficiently performed as to produce their legitimate results among and upon the people.

Those who hold the right of Presidency must be held responsible for any official delinquency, or failure

f duty, that shall, under their administration, serve to make the law of none effect; and they are they who belong to this Priesthood, and are recognized as God's High Priests, such as I am now addressing. Well will it be if the sins of the people are not found on their skirts, when called to give an account of their stewardship by Him who has declared that where much is given much will be required.

I would not pass entirely unnoticed the right to make law as vested in presiding authorities. This is an important feature in the government of God. The living oracles, necessary for the salvation or condemnation of any generation are lawmakers.

As in the history of every nation or government, conditions arise demanding frequent legislation; so the conditions of God's people today may be changed tomorrow. Every dispensation has a distinct leading feature by which it is recognized from every other. Rules and regulations must be adopted suited to the character of the work to be performed. These come through those who hold the keys, and to whom the work is committed. Those rules and regulations must be observed by those to whom they come, or they are without virtue; are of none effect.

We have an illustration of this principle before us to-day. This Quorum of High Priests has a presidency. It is the right of that presidency to dictate, direct, advise and require to be done what in their wisdom is deemed necessary to promote the life, increase the faith, knowledge and power of the Quorum. To accomplish this, the me.-Doc. and Cov.

members must be instructed in the duties of the many callings to which they have been set apart.

To this end a law has been enacted and published; the decree has gone forth to all the High Priests within this Stake of Zion that they shall meet together once in every month to receive the word of the Lord, by counsel or otherwise, as the presiding Council of the quorum shall dictate; and there learn of all matters pertaining to the administrations of the High Priesthood within the Stake.

This demand upon the members of the Quorum is legitimate; is authoritative; it comes from the head, which has the right to dictate every member of the body. That member that does not respond is in rebellion against the law, is in violation of his own acknowledged faith, and thereby inherits a curse which always follows a disregard and defying of the authority of Priesthood. How well this fact is appreciated by the High Priests of this Stake may be determined by their punctual attendance at time and place of Quorum meetings.

Young men of little experience, and little responsibility are often admonished and even reproved for neglect of duty in not attending their Quorum meetings; but what shall be said of those who have both age and experience; greater Priesthood and responsibilities, whose example they but follow. That member who has become so absorbed in worldly affairs that he has no time to attend his Quorum, Ward or Fast-day meetings, and neglects his duties generally, has little claim on the rights and powers of Priesthood.

Now in conclusion, I would appeal to those present to-day; Do you comprehend the importance of the law of God,-of its faithful administration among the people ? Are the keys and powers of Priesthood in your possession ? Are you in the enjoyment of its rights, and in the strict performance of its duties? Are its powers at your command? Are you so thoroughly grounded in the knowledge of God and of His ways, that nothing can separate you from His love which was manifest in His Son? If so, the pledge of eternal life is yours; a pledge that will surely be redeemed by Him who is the Father of us all.

Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in

RELIGIOUS.

Salt Lake Stake Conference.

The Salt Lake Stake Conference commenced at 10 a. m., Sunday, March, 3, 1889, President Angus marcn, 3, 1889, President Angus M. Cannon presiding. On the stand were Apostles Moses Thatcher, J. H. Smith, H. J. Grant and John W. Taylor; also Presiding Bishop Wm. B. Preston, and his Counselor, Bishop John R. Winder.

The choir sang:

Praise ye the Lord! 'tis good to raise Your hearts and voices in His praise.

Prayer was offered by Bishop Wm. B. Preston.

The choir sang:

Earth is the place where Christ will re ign With all His Saints, a thousand years.

BISHOP WM. B. PRESTON

addressed the congregation. If the Latter day Saints will give me their faith and prayers I will endeavor to occupy a few moments. "Mormon-ism," as it is termed, is true. It is the power of God unto salvation to all who will believe and obey its principles. The Gospel we teach is from God, revealed through His Son Jesus Christ. We should study well the lessons taught in it, and learn its principles that we may put them into practice. We do not read and study closely enough, our les-sons. We are all children in the Gospel. If we will study by the light of the Holy Spirit we will see that we are but children in the school of the prophets. I may not be able to speak for the people, but I can for myself. We so occupied with the cares are we can of Jesus life that cannot live of Christ. religion the The adversary tries to make us believe that we have not time to be a Teacher, Priest, or Bishop, and per-form the duties of the offices to which we may be called. It is the business of the adversary to make us so occupied with the affairs of life, that we have not time to live the religion of Jesus Christ. Yet we say and believe it will pay to live that religion. Those who have lived it testify that it gives them a joy and satisfaction in life that noth-ing else will. They can bear testimony that Jesus is the Son of God, and that salvation can be secured by obedience to the principles of the Gospel. Those have this testimony who are diligent in the performance of all their duties as Saints; such as ministering to the poor, and labor-

ing in the ministry. We should strive to be helps in es-tablishing the government of God in the earth, and if we will do this the poor will be made to rejoice in the Hely One of Ismel and God will Holy One on Loans, We have bless and preserve us. We have Holy One of Israel, and God will bless and preserve us. We have much to encourage us. All things in the earth God will bestow upon His righteous people in His own due time, but His wrath will be kindled against the wicked. Those who fight against His work will be wasted away and destroyed. wasted away and destroyed.

This continent more than once has been swept clean of its inhabitants on account of their wickedness. The Nephites were as much the children of God as we are, but they were

destroyed. Can we claim any greater blessings than they had? Verily no, unless we are more right-cous than they. We have much to encourage us to faithfulness and to warn us against seeking the things of the earth which perish with the using. We should stand shoulder to using. We should stand shoulder to shoulder, as one, in building up Zion.

APOSTLE J. W. TAYLOR.

was the next speaker. I am thankful for the privilege of meeting with the Saints of Salt Lake Stake in their conference. I notice there is a difference between the turnout today and last Sunday. The large attendance then was on account of the presence of President Woodruff and Apostle George Q. Cannon. As a rule you will find in all com-munities, that about one-half attend worship because of curiosity, or popularity. In the days of the apostles some were for Paul and some for Apollos, but when some of the leswas small. A suitable percentage who should be out to worship on the Sabbath, is not usually seen in the meeting houses in this Stake; at least such is the conclusion to which my experience and observation have led me.

I like to hear our prominent brethren talk, but I also like to see the Latter-day Saints come out to worship God. If they come to meeting only when prominent brethren are announced to speak, when the presiding authorities go to the penitentiary, the result will be a neglect of duty on the part of the Saints. I was glad to see those brethren here last Sunday, but I was correspondingly disappointed at the small attendance this morn-

I feel to say to the Latter-day Saints who are here that we must change our tactics or the Lord will another people to carry out His designs.

In the year 1847, I am told the Pioneers, our fathers, entered this valley. President Brigham Young called upon Apostle Orson Pratt to offer up a prayer dedicating this land, and making a covenant in be-half of the people that they would keep the commandments of God and pay one tenth of their increase as tithing. The covenant was also to the effect that the Saints would consider their inheritances as from the Lord, and the people were in-structed to dedicate their homes, for their families and their children, and their children's children after them.

them. It was a custom of ancient Israel for the Elders to dedicate their families, their tents and all that they had to the Lord; and when it was found that the law of God had been violated, the house in which the sin was committed was burned and its contents destroyed. Feau and his birthright for a

Esau sold his birthright for a mess of pottage, and it will yet ap-pear in the history of the Saints that many have sold their inheri-Esau sold his birthright for a mess of pottage, and it will yet appear in the history of the Saints that many have sold their inheri-that many have sold their inheri-tances for thirty pieces of silver. I do not believe in stealing, nor in teaching my children to steal. I do not consider that I have a right believe in being honest and in the South, and I can most prosperous and happy and have most reason to be thankful of any people upon this "promised land." But do you consider the believe in treating all honorable I believe in the Gospel, and that the grief of their families?" may

people with respect, but I do not believe that the Latter-day Saints can serve God while mixing up with the world. There is no particular secret about this. I am not divulging any secrets when I de-clare these things.

There was another law given unto Israel about which I wish to speak plainly. Solomon, the wisest man who ever lived, had not wisdom to keep this law, which was: "Thou shalt not marry without unto a a stranger." When he broke this law he was shorn of his wisdom.

After he married strange women, many of the people strayed away and married among strange nations. Afterwards the word of the Lord went forth commanding the chil-dren of Israel to separate themselves from the Gentile nations with whom they had intermarried. The result was that husbands were parted from wives, and parents from children. I believe there is no need to mince these matters, and that the time will come when this people will be separated from all others. When a Latter-day Saint marries a partner who does not believe in the Gospel, nor the resurrection of the dead what is the result? A house divided against itself. I admire a nation which separates itself from all others. For this reason I have always admired the Jews. They cannot unite with unbelievers without violating the rules of their faith. They also are willing to close their places of business on the days set apart for their worship, notwithstanding that they may lose a little trade, but it is only recently that Z. C. M. I. have been induced to do this, because it has been feared that by doing it trade would be lost. By our transgressions we give occasion for unbelievers to blaspheme the word of God.

I feel to say to those who are here today, act as leaven; visit among your neighbors, and act as a leaven does in the meal. Scores of young ladies of Latter day Saint parentage are marrying without the Church unto strangers, and many parents in the Church dress their daughters like dolls, and allow them to mingle with society in which they are led to marry strangers. Tell your to marry strangers. brethren not to do this. Fell your Tell them to separate themselves from the world; but first separate yourselves.

There were 55,000 Sunday school There were 55,000 Sunday school children in the Church, the last report I heard, and the num ber has probably increased. But there are many children of the Latter-day Saints attending sec-tarian schools. This means that the parents of these children have no faith in the Gospel. There is one thing I admire about the Catholic Church: They educate their chilchurch: They educate their chil-dren in the faith which the parents believe to be the truth. I call upon you to follow the example of the Catholic church, if you will not keep the commandments of God.

God reveals his secrets to His servants the prophets. I believe it has been the providence of God that has brought to pass the condition this people are now in. We are now so situated that the tithings of this peobe will have to go for the support of denominational schools, and I thank God for it. Is it neces-sary for the Latter-day Saints to be discourteous towards those who dif-far form them in reliving matters fer from them in religious matters, because the yeducate their children in the faith of the Gospel? No. Father Walsh, the first Catholic priest who ever labored in Utah, was given permission to use the Seventies'Hall for services for some months while he was trying to establish a church. He was treated courteously, al-though we did not believe in his religion.

I do not believe in whitewashing, and I think we ought to do away with everything of the kind. We are getting into such a condition that if we were to meet the Lord, we could not look Him in the face, we could not look Him in the face, and the way we are going it will soon be impossible to tell what we do believe. Teach your daughters to marry men with whom they can be united for eternity. The raid that has been made upon us has had a purifying effect, and it has brought to light scores of men who were hypocrites and who had married wives of whom they were not worthy.

I know that there will be a resurrection of the dead; I know it as well as I know I live. I pray God to bless you, and sanctify what has been said to your understanding. If you have made up your mind to sell your inheritances, sell them; if you have made up your minds to marry your daughters to strangers, do so; if you have made up your minds to educate your children in sectarian schools, do so. I believe in doing right, or else in having liberty to do wrong.

Woe, woe unto this people if they do not turn unto the commandments of God.

PRESIDENT ANGUS M. CANNON,

next addressed the conference. I am very gratified to see so large an attendance at the commencement of our conference. Brother Taylor has drawn a comparison between the day, but, considering that it is the opening meeting of the conference, the attendance is better than usual. We are being tested. Brother Joseph predicted that we would be. We have been called to leave the world and walk in the paths of God, realand walk in the paths of you, it is in the law shall go forth from Zion. We are the salt of the earth, but if the salt has lost its savor, wherewith shall it be savor, salted?

I journeyed east a little over a year ago, and visited on the Atlantic coast and in the South, and I can

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be asked. Yes I do, but I consider this one of the least causes of regret. I remember one brother who was in prison, but whom it was sought to indict again, who wrote in a letter: "They cannot dig dungeons so deep, nor build prison walls so high as to shut out the Spirit of God from the hearts of his servants imprisoned therein." He wrote other like sentiments; but they suppressed his let-ters as treasonable. He, however, brought them out of prison with him and read them to his family that they might remember the truths

they contained. If we prefer darkness rather than light it is because our deeds are evil; but if we have repented of our sins we have the Holy Spirit within us. Our hills teem with the precious metals, and our fields with flocks

and herds, making it necessary for us to have more room to dwell in. When Brother Taylor spoke of the vy nen Brotner Taylor spoke of the increased tithing, I reflected that the richest do not pay the most tithing according to their means. Often the poor man and the widow observe this law more faithfully than does the rich man than does the rich man.

The test that the Prophet Joseph ine test that the Frophet Joseph spoke of was, that after we should become a great and wealthy people in the Rocky Mountains, we should be tried with wealth. We see this fulfilled. One man will apostatize on getting a title to a piece of land; another will apostatize after he gets a horse and carriage, and others lose their faith when prosperity comes to their faith when prosperity comes to them.

them. Let us keep ourselves pure from the corrupt influences of the world, and render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Let us hold our houses, lands and all that we have subject to his divine direc-tion, that we may obtain an inherit-ance which shall be incorruptible. The choir sang an anthem. Con-

The choir sang an anthem. Con-ference was adjourned until 2 p. m. Benediction by Apostle Heber J. Grant.

Sunday Afternoon.

Services began at 2 o'clock. The choir and congregation sang the hymn commencing:

Where the voice of friendship's heard, Sounding like a sweet-toned bird. Prayer by Elder Abram H. Cannon.

The choir sang:

Farewell, all earthly honors, I bid you all adieu.

The Priesthood of the First Ward officiated in the administration of the Sacrament.

President Angus M. Cannon stat-ed that it had been the habit to sustain, at these conferences, the ward and quorum authorities, but it had been deemed advisable not to do this, on the present occasion, as it could be attended to in the proper wards and quorums.

President Cannon then read the statistical report of the Salt Lake Statistical report of the Sait Lake Stake for the six months ending February 28,1889, showing as follow-ing: Seven Apostles, 12 Patriarchs, 1,264 Seventies, 403 High Priests, 2012 Elders, 407 Priests, 366 Teach-ers, 1320 Deacons, 4577 members; total officers and members, 20,368; children under eight years of age children under eight years of age,

6,819; total, 27,187; number of fam-ilies, 5,179. He also read the re-port of the Young Men's Mutual Improvement Associations, of which there were forty-four in the Stake; the report of the Young Ladies' As-sociations, forty-four in number, with 766 members; the Relief Socie-tion which have a membership in with 766 members; the rener Socie-ties, which have a membership in the Stake of 2783; the number of So-cieties is 44; the financial reports of the organizations were also read, as well as reports of the Second, Eighth Teath, Twelfth and Fourteenth quorums of Elders.

THE GENERAL AUTHORITIES

of the Church were then unani-mously sustained as presented at the last General Conference.

THE STAKE AUTHORITIES

were also unanimously sustained as follows:

follows: Angus M. Cannon, President; Joseph E. Taylor and Charles W. Penrose, Counselors. High Councilors — Wm. Edding-ton, Theodore McKean, George J. Taylor, Henry Dinwoodey, Joseph Horne, Anders W. Winberg, John T. Caine, Jesse W. Fox, John T. Caine, Jesse W. Fox, Elias Morris, James P. Freeze, Milando Pratt, Elias A. Smith. Alternates— Jesse W. Fox, Jr., Alonzo H. Raleigh, Joseph D. C. Young, John Nicholson, John Clark, David L. Davis, James Moyle, Orson A. Woolley, William W. Riter, Edward Snelgrove. President of the High Priests' Quorum—Elias Morris, with Wm.C. Dunbar as Second Counselor.

Dunbar as Second Counselor. Clerk of the Stake and of the High Council—James D. Stirling. Stake Reporter—John M. Whitaker.

ker. Patriarchs — Charles W. Hyde, John Lyon, Lorenzo D. Young, William J. Smith, George W. Hill, William Draper, Joseph C. Kings-bury, Alonzo H. Raleigh, Wash-ington Lemon, Thomas E. Jeremy and Henry Norman.

APOSTLE MOSES FHATCHER

was called to address the congrega-tion. He said that what was wit-nessed this afternoon as an evidence of the doctrine of common consent was one of the chief corner stones of God's Kingdom. It was the giving of a sign of the free choice of the people of those called to gov-ern them. Whether it is exercised with due consideration is a matter with due consideration is a matter for each to determine for himself or herself. Without the exercise of this God-given power no officer could operate in the Church. We should not exercise it as a mere matter of form, but as a matter of conscience and choice. We are di-rected to select righteous men, for when these rule, the people rejoice. We read of this doctrine of the rule of the righteous in orcenizations of the righteous in organizations outside of the Church of God, for wise men have recognized the principle in past ages. I have desired to say this that the people may realize the responsibility of the exercise of the franchise which God has given them. Under His command the officers of the Church are placed before the people and He has conferred upon

man in whom they have no confi-dence; and unless he has it, he has probably violated that which God has given him. And yet we are called a priest-ridden people, bound down by the edicts of the few, but that is not true. It has never been true true.

I did not desire to speak upon this subject, but upon another, and will read from the Doctrine and Cove-nants, section 29, commencing at verse 33:

"33. Speaking unto you that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and

34. Wherefore, verily I say unto you, that all things unto me are you, that an things thus me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created. 35. Behold, I gave unto him that he should be an orner unto himself

he should be an agent unto himself; and I gave unto him command-ment, but no temporal command-ment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

carnal nor sensual." I desire to speak briefly upon this by reason of remarks which I have heard among the people. Tracing history back through the Prophets, we see that God has given various commandments. To Adam, to Moses, to Solomon, to Joshua, to Christ Jesus, to Joseph Smith, He gave commands to perform great works. All these things we refer to as spiritual matters. While the as spiritual matters. While the commands were given spiritually, actions were performed temporally. Man and woman were created spiritually in the image of God before they were temporarily. It is absolutely impossible to unite peo-ple spiritually when they are di-vided in temporal matters. You cannot unite spiritually an honest man with a dishonest man. You can no more unite men who have no confidence in each other than you can unite the heavens and the

you can unite the heavens and the regions of darkness. When I hear men say that the authorities of the Church should spend all their time theorizing, I say to them, Nay. They must labor for the temporal as well as the spiritual benefit of the Church. In President Brigham Young, it was the combination of these elements that made him great. He grasped that made him great. He grasped the richer things of heaven, and the small details that would better the earthly condition of the people. He taught those who had not the in-formation, how to sow and reap, and to build their habitations. There are none in our midst who are without food and clothing, which are provided for the poor and the needy. This is largely the fruit of the labor of the great leader and Prophet, Brigham Young.

I recently met a brother who had been for eight months without work. He had not been able to obtain employment, though he was willing to labor. He had been supported from people, and He has conferred upon labor. He had been supported from them the power to disapprove any the storehouse of the Lori. But he

wanted to earn his own living; finally he had been offered work in China, at good wages. I was startled when he told me this, and thought, Has it come to pass that men can walk the streets of Salt Lake for eight months and not find employeight months and not find employ-ment? Do we send Elders to the ends of the earth to preach the Gos-pel and gather the good and then have such scenes as these? O Israel, where is thy wisdom? You can preach the theoretical things of the kingdom of God; you can describe the glories of the seven heavens, but here is a men who hat a wife and the glories of the seven heavens, but here is a man who hath a wife and eight children, who is talking of going to China to earn them a liv-ing. My mind wandered back to the labors of President Young, and I said in my heart, I would that we had again a Brigham Young. While we preach the Gospel, we should practice it.

I say, God bless the man who will take of the means he has and use it so the people can have employment. I approve of the labors of Brother Grant in this regard. No people who import more than they export can be prosperous. We see export can be prosperous. We see this exemplified in the history of this exemplified in the history of the nations. We want to introduce into the midst of this people a better condition in this regard. We are anxiously looking not only for one man that is like unto Moses, mighty and grange but for many who will and strong, but for many who will rise up to unite the people in their habor, who will give to every one the employment that is so necessary. But if those who have means hoard it up for their pride, Israel will rise up and in justice will reject them. We cannot follow the wild ideas of every man who presents himself as a reformer in these matters. We must investigate and be wise in our actions.

We are, however, gaining ground rapidly. Industries are springing up in the various parts of the Terri-tory, and there is a prospect of a brighter day. There should be organizations for still further improvement in this regard. If we invite our fellow citizens here, and if they gain by the fair not fraudulent use of the ballot control over us, we shall gracefully acquiesce in the result. But we ask them, in beholding the fruits of our industry, which we have gone through suffering to bring forth, in this country which we have redeemed, to give to us a government such as we have heretofore provided for them. But that pros-pect causes me no anxiety. That which gives me concern is that some which gives me concern is that some of our people are growing proud and haughty, and are raising themselves in vanity above the masses. We should show our love for the people by our kindness to them, instead of going abroad in pride. While the people may submit, still they do not like it. He who destroys has not the right to claim, but he that would bring salvation to the weak. Take the great soldier of this gen-eration, Ulysses S. Grant; in war he was great, but he was greater by his magnanimity of heart, exhibited toward Gen. Lee, at the surrender of Appomattox. In the lurid glare of Appomation. In the lurid glare of able to deliver to us the word of battle when shells shrieked, and the Lord as they are moved upon shot hissed around him like voices by the Holy Ghost.

from an infuriated hell he was great. But when he refused to take from Lee a "horse or mule because his people would need them for the spring plowing" he was greatest. The test of greatness is oft more clearly exhibited in its merciful use than in destroying.

He who coerces, who persecutes is not great. The story of the per-secutions of the Saints has not been written on earth. Our wives and innocent children have been browbeaten and caused to mourn, but not by those who possess the spirit of greatness. I have seen among those who were corrupt, tears of sympathy springing forth when they have witnessed women and children badgered, when it has been sought to bring forth the secrets of the fam-ily circle. A nation or a people can have all such honor as they can accumulate. When I read of what was said to be Mr. Blaine's scheme to annex four or five Mexican states, Canada, absorb Cuba and the Ha-waiian Islands, and settle the Samoan difficulty by a foreign war, I said he had proposed a great work, but in the tears, the pains and anguish of innocent women and children there has a greater debt accumulated in this Territory. That debt must be paid, and it will require a long run of high tariff to meet the obligation.

obligation. May God bless the upright in all the world. He will give the victory to the righteous. As He gave to Joseph in Egypt power and domin-ion after he was sold into bondage, so will Utah, the unloved, the hated, though sold into hondage, be lifted up by the arm of God. who will again place around her the golden chain of authority, and she will feed and clothe those who brought her into bondage. God has decreed it, and no power can change it. and no power can change it.

The choir sang an anthem, and benediction was pronounced by El-der Junius F. Wells.

Sunday Evening.

Meeting was called to order at 7 o'clock, by President Angus M. Cannon. The choir sang:

Praise ye the Lord! my heart shall join In work se pleasant, so divine.

Prayer was offered by Elder Joseph C. Kingsbury. The choir sang:

Ye Gentile nations, cease your strife, And listen to the words of life.

BISHOP O. F. WHITNEY

addressed the conference. I have been an interested and happy listener to the remarks that have been made during this conference; and if I can do nothing else I de-sire to testify to the truth of the things we have heard. I rejoice that we are living in a day when we can receive inspired instructions; that we have A postles and Prophets, and men whom God has chosen to bear His Priesthood, and that we are not left to depend upon the memories of the past, nor entirely upon the hopes of the future; but that we have men now who are able to deliver to us the word of

It is our duty to listen to the counsel of the living oracles in our midst. There are those who love to con the musty records of the past and defy the dead letter. I would not be found belittling what God has spoken in past ages, for "holy men of old spake as they were moved upon by the Hely Ghost." I moved upon by the Hely Ghost." I accept as true and divine, as do this people, the record known as the Holy Bible. We also accept the holy record known as the Book of Mormon; also other records which we have, with uplifted hand, sus-tained as the word of God; but I am one of those who value most the living prophets of God I beliava am one of those who value most the living prophets of God. I believe this work to be progressive. It has progressed from the beginning, when it was organized with only six members. From that hour it has steadily increased in numbers and in influence. It has added to its numbers and to its principles as it advanced. Like a tiny snowball started from the mountain top, it has gathered its congenial element as it rolled; and as the snowball becomes an avalanche, so will this work-the little stone cut from the mountain without hands-roll and increase till it fills the whole earth.

There have been men, not only outside, but in the Church, who have had a disposition to deny to the work of God the great possibili-ties inherent within it. Many men dislike change, and the moment any-thing new appears they seek to put it out of existence. Yet God has said that His course is "one eternal round," never ending, ever pro-gressing, ever climbing from height to height of perfection and glory. As the works of mortals, like their makers, must be perishable, so the There have been men, not only

makers, must be perishable, so the works of God are eternal as he is, works of God are even at as he is, and partake of His progressive na-ture. There is an evolution, a prog-ress constantly going on in all the works of God; yet in all ages some of His children have fought against him and His cause. Nevertheless the work of God goes on, asking no odds of men, retaining its nature, its truth, virtue, stamina and integrity.

urua, virue, stamina and integrity. President George A. Smith used to compare the growth of this Church to the growth of a hill of corn in its various stages of devel-opment, from the time when the tender blade of green shot up from the soil them increased to there or the soil, then increased to three or four larger leaves, then to a fully matured stalk, with silken tassels matured stalk, with silken tassels glittering in the sunlight and bear-ing its ripened ears, thirty, sixty or a hundred fold. How foolish for one who had seen the blade in its incipiency, to deny that the ma-tured and ripened stalk was a hill of corn, becase it had grown and in-creased in the meantime. And how foolish would a farmer be to cut off the extra blades as they grow. cut off the extra blades as they grew, determined to keep the hill of corn in its original state and prevent it from increasing!

At the time that Apostle John Henry Smith was presiding over the European mission, he appointed me in the spring of 1883 to tempo-rarily preside over the London Conference. The question came up in a Priesthood meeting there as to which held the higher authority,

President of a branch, or a eling Elder. Several of the the traveling Elder. Several of the branch Presidents, who were local Elders, held that they were superior in authority to the Elders from Zion, and claimed that some former President of the mission had so decided many years before. I an-swered that, while that might be swered that, while that might be the case—though they brought no record in proof of it—that I knew it to be a fact that Apostle John Henry Smith, who was then the presiding authority over the British mission, had said that the traveling Elders should be deferred to as higher in authority than the branch Presidents, and that to me the voice of the living oracle had precedence of the tradition of the past. Yesterday in our Stake Priesthood

meeting, President George Q. Can-non explained this principle very clearly and forcibly, declaring that while God is an unchangeable being, and the principles of truth eternal, that circumstances are continually changing, and that regu-lations must change to keep pace with the progress of the Lord's work and be applicable to the ever vary-ing condition of the people. Another incident. When the Temple at Kirtland was built no

font for baptisms was put in it. This was because the great principle of baptism for the dead had not then been revealed. But when the Tembeen revealed. But when the rem-ple at Nauvoo was projected the Prophet Joseph ordered that a font be put in the basement, and that it be made of wood. Later on, Presi-dent Young, after Joseph's death, ordered that font to be made of stone. The reason for the change was, I suppose, that stone had be-come cheaper, and the people were come cheaper, and the people were better able to afford it than when better able to afford it than when the Prophet Joseph had ordered the font made of wood. Yet this little incident, it is said, created quite a breeze, and President Young was accused by some of tampering with sacred things and changing an es-tablished principle, because a change in the circumstances of the people in the circumstances of the people had made it advisable to use stone instead of wood in the construction of a portion of the Temple.

Isaiah says, in relation to the building up of the kingdom of God in the last days: "For brass I will bring gold, and

for iron I will bring silver, and for wood brass, and for stones iron. * * A little one shall become a thousand and a small one a strong nation: I the Lord will hasten it in his time."

These words indicate change, pro-These words indicate change, pro-gress, growth, development, the go-ing on to perfection, and show that we are not to be bound down by the effete past, nor the imperfect pres-ent. Were this work to stop where it now is, it would be a failure of the fulness of God's design in rela-tion to it. It would be the dwarfing of the plant when only half detion to it. It would be the dwarfing of the plant when only half de-veloped; the abandonment of the building just as its foundation were beginning to peer above the ground. Truth is eternal. Truth goeth on-ward; it cannot come to nought; it can have no end. Says the poet: "Truth crushed to earth will rise again,

The eternal years of God are hers; While error, wounded, writhes with pain, And dies amid his worshippers."

But the works of God are gradual. He "tempers the wind to the shorn lamb," and the revelations of His mighty will to the comprehension and capacity of His children. Jos-eph Smith says: "If God offers a gift or knowledge to a man, and he refuses to receive it he will be refuses to receive it, he will be damned." Hence, in God's wisdom and mercy the revelation of truth is made gradual. The work of God builds up by degrees, and His word comes little by little "line upon line, precept upon precept;" like the work of the coral insect which through the stillness of ages builds up the reef which becomes an island, and then a continent, rearing its proud crest above the angry waves.

This work in which we are taking part is but the winding up of a work which God began ages and ages ago, and which He has sought every dispensation, so far as He safe-ly might do, according to the weak and brittle condition of mankind. Joseph Smith declares this to be the dispensation of the fulness of times into which will flow, like rills and rivers mingling with their ocean, all other dispensations; and that it is necessary that "a welding together of all dispensations and keys and powers and glories should take place, and be revealed from the days of Adam even to the present time." Moreover, that "those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensa-tion of the fulness of times." Does this sound as if there were to be no this sound as if there were to be no future for this people, and no pro-gress? The Apocalypse to-day is a sealed book to men, and yet its full meaning is some day to be made known. The opening of "the seven seals," descriptive of "the secret acts of men during the seven thousand years of the earth's temporal history," is yet to come. The Bible is only an abridgment. The known history of the world is but a fragment. Had not the Book of Mormon come forth what would we know today about the history of the Jaredites and the Nephites who this built up a civilization on ancient continent that would have caused the glory of the kingdoms of the East to pale away. Yet that book and the others that God has re-Yet that vealed to us, are but a beginning to the revelations God designs to give His Church and children in this dispensation. Joseph Smith declared that were he to tell the people what God had revealed to him, "one half they would reject through prejudice and ignorance." And doubtless he died with un-spoken secrets in his breast, treasures of truth of which the world was not then worthy. If this generation will accept what God has already will accept what God has already revealed, the greater things will be given which are "not had among men because of unbelief." But if they repudiate the simpler things, the greater things will be withheld to their condemnation. So saith Jesus Christ through the Prophet Moroni:

"And he that will contend against

the word of the Lord, let him be ac-cursed; and he that shall deny these things, let him be accursed; for un-to them will I show no greater things, saith Jesus Christ, for I am He who speaketh."

He who speaketh." Cannot we see the necessity for living oracles? Can we safely tie ourselves down to any book and say, I want no more than this? Will we ever see the day when we will not need prophets, seers and revelators in our midst, to declare unto us the things of God as fest as we are things of God as fast as we are able to receive them? No; we will never see the time when there will not stand at the head of this Church a man having power to communi-cate to its members the revelations of God for the guidance and govern-ment of His Church. Heber C. Kimball says that the Prophet Joseph told him that the first step to apostasy was losing confidence in the leaders of the Church, and that the man who is filled with fault-finding and murmuring could not at the same time have the Spirit of the Lord. The priesthood is an eternal chain reaching from heaven to earth, and when a man holding it speaks by the power of God and is acting in the spirit of his calling, the whole Priesthood on earth and in heaven are bound to back him up and make good his words. But he who rebels against rightful authority and fights against God, severs himself from the chain and becomes a detached or broken link until he repents and turns again in obedience unto righteousness.

There are some who think that matters now are going all wrong, that the Church is falling to pieces. But there are times, we must re-member, when victory wears the aspect of defeat and even success may look like failure. The death of our Savior was looked upon as a great calamity by His own disciples. They forgot that He had told them that His death and sufferings were the pathway to their redemption, and that he must drink of the bitter cup that His Father had prepared for Him. They thought that the work of God had come to nought, that He whom they "trusted would redeemIsrael"had failed, until in His resurrected body He appeared unto them, encouraged and in-structed them, and sent them into all the world with power to preach

the Gospel to every creature. So it is in this day. The work of God may seem to go backward, or stand still, but such a thing can never really happen. When we shoot an arrow from a bow we do not shoot an arrow from a bow we do not hold it still and expect it to fly for-ward to the target; but we draw back the arrow to its head and then, loosing it, we see it speed onward with force and celerity to the mark. When a man would clear a gulf with a mighty leap, he does not stand upon the brink and spring, but he moves back a little and then runs forward more swiftly in order to gain force and swiftly in order to gain force and momentum for the bound. I testify in the name of Jesus Christ that this work of our God, which, to the weak in faith, may seem to be breaking in pieces, or going back-ward, is preparing to take the

grandest leap of victory and success,

of triumph and glory, that this world has ever beheld. Bishop Whitney here took his seat, but in a few moments, resuming the stand, said:

I am requested to make a little further explanation in regard to the position which I have taken in my position which I have taken in my remarks, in order not to leave a wrong impression upon the minds of the congregation. I do not mean to be understood as saying that a law of God, applicable to all times and places, such as the principle of faith, of repentance, of baptism, or the laying on of hands for the giving of the Holy Ghost, will ever be done away, no matter how circumstances may change or different regulations may be called into play and application. be called into play and application. Many other principles might be enumerated, but I have no time to dwell upon them. The pillars of truth are eternal, the principles of the Gospel are endless; they never can be destroyed or done away with. Joseph Smith says that "God, find-ing himself in the midst of spirits and of glory, saw proper to institute laws whereby the rest might ad-vance like himself." These laws were and are the eternal principles were and are the eternal principles of the unchangeable and ever-lasting Gospel, the same in all ages and in all dispensations. They never change. They are "the same yesterday, today, and forever;" because they are the emanations of Him who is endless and eternal. The law of Moses may be called an eternal law to those to whom it is made applicable; and when Christ came He said. "I come not to destroy the law, but to fulfil it." The law of Moses had done its duty, had performed its mission. It was then laid away, but a supernet law of the inlike a kerosene lamp after the introduction of the gas-light; not that il might never be used again; not that it might not at some future time in the history of this world or of other worlds be needed and made applicable to the condition of the people to whom it might come. But when that which was perfect had come, that which was in part was set aside or was fulfilled. This is my meaning. All truth is coherent and harmonious. Principles never change, but regulations may; and the living oracles will always be found vindicating the law, as Christ did, whether it be written or spoken, and enunciating the law according to the condition and the stage of the advancement of God's people.

APOSTLE MOSES THATCHER

said: We desired Brother Whitney to speak a few words in addition to what he first said, not but what we saw that the Spirit of God was lead-ing him in the line of the revelaing him in the line of the revea-tions of the Almighty, as recorded in the revelations. But we were apprehensive that unless he made the explanation which he did by his further remarks, there might be some misunderstanding in regard to the written law of the Lord. This book (the Doctrine and Covenants) contains many things revealed to the Prophet Joseph, and so far as it was revealed as a law, or

in reference to the organization of the Holy Priesthood, there is no power in the living oracles to change it until it becomes obsolete, and is changed by God Himself through His inspired servants holding the keys. There is but one on the earth keys. There is but one on the earth at a time that holds the keys, and he is the President of the Church, or the President of the Twelve A pos-tles, acting in that capacity. Now, a man may be a living oracle to his family. A High Priestacting as the Bishop of a ward may be a living oracle for his ward; the President of State a living oracle for the peo-

a Stake a living oracle for the peo-ple of his Stake; and the Twelve Apostles as individuals, traveling throughout the world under the inthroughout the world under the in-struction of the Presidency under one form, each in his place, is a living oracle. The President of the Church holds the keys, and he alone can give revelations for the guidance of the Church, or change any laws of the Church through the keys and power which he exercises; and when God changes a law the first becomes obsolete, and there can be and is no conflict; but until that change is made we as individuals and as living oracles must not bring doctrines in conflict with the written word or law of the Lord, and it was upon this point that I desired Brother Whitney to more fully explain; as, for instance, a quorum of Elders has a certain number, and a quorum of Priests has a certain number; so have other organizations; and each have their specific powers.

It is in the written word of the Lord, which He has revealed, that a certain ceremony should be used in certain ceremony should be used in baptizing and in the Sacrament. Now the living oracles cannot change that, but God speaking through His servant holding the keys may. They may speak under the inspiration of the Holy Ghost, in harmony with the written word of the Lord, which is the constitu-tion that binds the Church just as the Constitution should limit the sets of our government. Brother acts of our government. Brother Whitney has explained this so as to leave no misapprehension. We are all governed, as I understand it, by the word of the Lord in these things; and, just as he remarked, the law of the Lord is a perfect law. He gave

more perfect law to do away with sacrifice, but Joseph the Prophet of modern times has revealed in the latter times that there will yet be an acceptable offering of sacrifice of-fered by the sons of Levi. But the Elders of Israel, while to a de-gree the living oracles of God, are governed by the revealed will of the Lord. I desired to make this explanation.

President Brigham Young brought forth many truths, and said he never looked into the Book of Mormon or Doctrine and Covenants for their explanation, but knew when he spoke by the power of God and the gift of the Holy Ghost, that he would speak in harmony with what was actually written; and we, as living oraclesshould speak in harmony with the revealed and written law of God.

The choir sang:

Up, awake, ye defenders of Zion! The foe's at the door of your homes. Benediction was pronounced by Elder W. C. Dunbar, and conference adjourned till 10 a.m. Monday.

Monday Morning.

The congregation was called to order a few minutes past ten o'clock. The choir sang:

Now let us rejoice in the day of salvation, No longer as strangers on earth need we roam.

Prayer by Elder Samuel W. Wool

ley. The choir sang:

O say what is truth? 'Tis the fairest gem That the riches of worlds can produce. ELDER ANDREW JENSON

addressed the conference. I have rejoiced exceedingly during this conference, in listening to the words of inspiration which have fallen from the lips of the speakers. In listening it has seemed as though a channel were opened between us channel were opened between us and the heavens. To feast in this manner upon the immortal bread of life has given many of the Saints the best testimonies they have of the truth of this work. There is only one thing which we can make our out that which we can mourn over, and that is the fact that we often allow ourselves to be drawn away from the things of God. It is right for us to attend to the duties of life, to take care of our families and to till the earth, as well as to feast upon the further of our religion. But one truths of our religion. But one thing we should learn: While en-gaged in our temporal labors, we should not be too much absorbed in them, nor be drawn out too much in a devotion to worldly things.

In reading the ancient as well as modern revelations we see that men have always had to labor against selfishness. This was in part the motive for the first murder. In the early revelations given to this Church the Lord warned it against this sin. The Saints were informed by revel-The Saints were informed by rever-ation that in Missouri was the place where the Garden of Eden had stood, and where the New Jerusa-lem should stand. They looked for-ward to an inheritance in that city, ward to an inheritance in that city, and they rejoiced at the promise that had been made that they might have the privilege of aiding to build it. But selfishness interfered, and seemingly prevented the fulfilment, at least for a time, of the revelations and promises. When the Saints were commanded to go to Jackson County, it was the intention that they should there build a sister city to the city of Enoch. But when to the city of Enoch. But when the Saints viewed the rich and beautiful lands of that region, they became covetous and desired to pos-sess the lands for themselves. The driving of the Saints from that county is not justified by the historians of either side. They kept the laws of the land, but they did not keep the law of consecration. Hence the Lord allowed them to be driven from that land, to remain away from it until they should learn to keep the law upon which Zion must be built up. But God has greatly blessed the wilderness into which the Saints fled, proving to them and to the world that He is able to take care of His people. So greatly has He blessed this region that His Saints here are



in a more prosperous condition than are the inhabitants of almost any other portion of our country.

Do we ever pray for the redemp-tion of Zion? Do we look to the raising up of a people in these mountains who will be worthy to or do we expect to be com-pelled to spiritualize the reve-lations upon this subject, and deny for them a literal fulfilment? When we wish to prove that Joseph Smith was a true Prophet, we point to the revelations and prophecies re-ceived through him, and to their accomplished or expected fulfillment in a literal sense.

There is at least one revelation in the Book of Doctrine and Covenants which must at some time be re-pealed. It is the one which relates to Zion's Camp, which had gone up to redeem Zion. In it the Lord deto redeem Zion. In it the Loru de-clares that the time had not come to redeem Zion, but that His Elders must wait for a time, as His people were not prepared for redemption. When the Saints shall be prepared, this revelation will be repealed, at least in part, and the word will go forth, commanding them to go back to Jackson County and redeem Zion. Zion will be redeemed, and the revelations and prophecies of the Prophet Joseph Smith upon this subject will be literally fulfilled, though it now looks, from a natural standpoint, very improbable. The return of the Israelites after seventy years of captivity, as had been pre-dicted by Jeremiah, seemed impos-sible; yet it was accomplished exactly as Jeremiah had predicted.

ELDER WM. M. PALMER

next spoke. There is no greater subject for us to reflect upon than the redemption of Zion. It was the the redemption of Zion. It was the topic of Prophets in ancient times, and we are fulfilling the programme for its accomplishment. We could not have built up the center Stake of Zion when the Saints lived in Missouri. Many things had to be accomplished first. We had to come to these mountains, as to a schoolto these mountains, as to a school-house, and here be taught to walk in God's paths. This people have made great progress in the direction of the redemption of Zion since they came here. They know how to came nere. They know how to exercise faith now, as they did not in the days of Missouri. When the Prophet Joseph was martyred, all was confusion, and hope seemed almost lost. The prophe has a set of the term The people had not the faith and understanding which they have today. When President Young passed away there was not a ripple on the sur-face of the sea of Saints. All knew to whom to look for leadership. mention this to show the increased faith and knowledge of the Saints.

acte of the sea of Saints. All knew Campbell, Kobert S. owhom to look for leadership. I nention this to show the increased aith and knowledge of the Saints. When the Priesthood of God is pon the earth there must be more r less revelation. We can rove from the Bible that pou the American continent a to be the Zion of God. The ncient prophets, to be established n the tops of the mountains, and eople of all nations were to flow nto it. Are not the Saints now being upon the earth there must be more or less revelation. We can or less revelation. We can prove from the Bible that upon the American continent is to be the Zion of God. The house of the Lord was forefold by ancient prophets, to be established in the tops of the mountains, and people of all nations were to flow ūnto it.

taught, by the unlawful oppression they are suffering, the necessity of a the administration of the law? We just administration of the law? can see that this people are here getting an education that is calcu-lated to fit them to rule among the nations of the earth.

The speaker quoted copiously from the prophecies of the Old Testament, foreshadowing the history of the Latter-day Saints; showed how some of them had been fulfilled, and ex-pounded others still to be fulfilled. The choir sang:

Come, come ye Saints, no toil nor labor fear,

But with joy wend your way.

Conference was adjourned till 2 o'clock. Benediction by Elder Robert Campbell.

Monday Afternoon.

The choir sang:

Arise, O glorious Zion, Thou joy of latter days.

Prayer by President T. E. Ricks, of Bannock Stake.

The choir sang:

I know that my Redeemer lives;

What comfort this sweet sentence gives.

President Angus M. Cannon then read the reports of the Third, Sixth and Seventh quorums of Elders. While doing so he explained that, while the proper number of members in a quorum of Elders is ninetysix, it has, in some instances, been deemed advisable to allow this number to be increased until there is a sufficient number to organize a new quorum.

He then read the report of the Sunday schools of the Stake.

A number of the Elders Quorums reported that lectures on doctrine had been inaugurate1 which were very entertaining and instructive as shown by the increased attendance at the quorum meetings by the members.

President Cannon then read the list of home missionaries, who were sustained by the conference, as follows:

Angus M. Cannon, Joseph E. Taylor, Charles W. Penrose,

Angus M. Cannon, Joseph E. Taylor, Charles W. Penrose, Anderson, James H. Livingston, Charles Angeil, Theodote J. Morgan, Jos. R. Armstrong, Francis Morris, Elias Anderson, Wm. N. McChie, James Beate, Walter J. Mitchell, F. A. Brighton, Wm. S. Moyle, James H. Burton, Willard C. Miner, Aureitus Brown, Henry W. McKay, Samuel Boll, Joseph McChary, Samuel Bull, Joseph, Jr. Nicholson, John Burrows, Josiah Naisbitt, Henry W. Rallautyne, RichardA. Priday, Samuel Canne, Alfred H. Panl, Jashua H. Charsion, Spencer Pratt, Milson R. Clawson, Spencer Pratt, Milson R. Campbell, Robert S. Parry, Henry E. Christopherson, M. Riter, Wm. W. Cowan, Wm. A. Richards, Sam'l W. Cope, Francis Siddoway, John Clawson Selden I. Summerhays, Jos. W. Clinton, Jeter Stewart, Joshua B. Dougall, Wm. B. Stayner, Arthur Davis, David L. Sharp, James W. Spencer, Sanuel G. Savage, Charles R. Eardley, James W. Spencer, Savage, Charles R. Eardley, James W. Spencer, Savage, Charles R. Eardley, James W. Spancer, Savage, Charles R. Eardley, James W. Moddard, Heber S. Thorup, Jo. Sungel, Wm. Eddington, Wm. Savage, Charles R. Eardley, James W. Spencer, Samuel G. Smell, John W. Eddington, Wm. Eddington, Wm. Savage, Charles R. Eardley, James W. Spencer, Samuel G. Smell, John W. Hardy, Leonard G. Woodruff, Wilford, Jr.

Harker, Jos. Harris, Thos. Hyde, Frank H. Hyde, Jos. S. Jenson, Andrew Johnson, Jas. H. Knox, Wm. Kimball, Andrew Lambert, Geo. C. Lambert, Bichard G.

Wells, Joseph S. Woolley, Orson A. Wood, Wm. Jr. Wright, Elias S. Wells, G. B. F. Wilcken, Chas. H. Young, Jos. D. C. Young, Harry A. Young, Richard W.

The officers of the choir, and Scandinavian, and Hawijan meetings, and of the Y. M. M. I. A., Re-lief Societies, Y. L. M. I. A., Sunday Schools, and Primaries, were also presented and sustained.

Elder Royal B. Young was sus-tained as First Counselor in the Presidency of the Y. M. M. I. As-sociations of the Stake in place of Elder George C. Lambert, who was released to attend to other business, and Elder James W. Eardly was sustained as Second Counselor.

APOSTLE HEBER J. GRANT

addressed the Conference and said: Ifrejoice in bearing my testimony from time to time, to the truths of the Gospel. No Latter-day Saint is justified in laboring in any direc-tion unless he or she is able to ask the blessing of God upon his or her labors. In looking over the list of the authorities of the Church, the alike in their dispositions; but all are engaged in the work of God. Those of us who have been blessed with ability to do good but who do not use the talent given unto us, will have that talent taken from us and given to another. We have been placed upon this earth not to labor to accomplish our natural desires, but the will of our Father in heaven. Unless we seek to accomplish His purposes we are not laboring in a manner pleasing in His sight. I remanner pleasing in His sight. I re-menuber hearing a man who was once prominent in this Church say that he believed the Elders were entitled to the Spirit of God while engaged in the ministry, but that he did not believe that God had any-thing 'to do with the temporal af-fairs of life. In noticing the trans-actions of men who believe this, I have been led to think that they were about right so far as their own actions were concerned; I was ready actions were concerned; I was ready to believe that God had nothing to do with some of their doings.

I once knew a good brother who went to a store and bought a bill of goods. He laid down \$110 to pay for them. Before the money could be put into the till, a man came into the store with a subscription to raise means to aid in ejecting from his seat in Congress, our Delegate, Hon. George Q. Cannon. Ten dollars of this good brother's money was taken from the counter and given for this purpose. In Tooele Stake where I then pre-

sided the Saints prayed that Brother Cannon might keep his seat in Con-gress. We accuse the ladies of algress. We accuse the ladies of al-ways forgetting something when they write a letter, and having to write a postscript. It seems to me that when this good brother prayed he ought to have added a postscript to his prayer, to the effect that the Lord would not notice the fact that \$10 of his money had gone to help put Brother Cannon out of his seat. I have known persons who were

very particular about keeping the Word of Wisdom, but who were neglectful of the law of tithing, and others who paid their tithes prompt-ly, but neglected the Word of Wisdom. Suppose one of the selectmen of this county, in repairing a bridge over the Jordan, the posts of which had decayed, should put in a few good posts on one side and leave the rotten ones on the other. Would we consider that a sensible course or that the bridge was safe? No: when the next election came we would want a new selectman.

I am constantly laboring to im-prove my spiritual nature, but my practical nature is fully developed at the present time. Some of those who keep the Word of Wisdom will find the law of tithing the weak mat under them. More heap the post under them. Men keep the commandments which are easy for them to keep. A man who is lib-eral or careless about money matters finds it easy to pay tithing. He don't care how the money comes or how it goes. But a man who is naturally penurious and selfash finds it hard to keep this law. I hate to say it, but I sometimes think that the reason some men keep the Word of Wisdom is because they can see that by keeping it they can save a great deal of money.

Brother Morgan has obtained statistics from many of the penitentia-ries in the country, and they show the great majority of the inmates to be educated men. It used to be said that to educate the rising generation would lead them to govern them-selves according to correct principles, but experience has shown this to be untrue. Neglect to educate the moral nature will cause it to be-come weak, withered, and ineffectual to control the conduct of the individual. The education of our children, without the principles of the Gospel, may be the very means of leading them into spiritual darkness

We should study all of the principles of the Gospel and seek to prac-tice all of them. A selfish man cannot keep the commandments of God. A selfish man cannot help the fam-A sellish man cannot map the ram-ilies of his brethren who are in prison, help to pay their fines, do-nate for the poor and to gather the scattered Saints, without losing his selfishness and becoming expanded in his spiritual nature.

Those of you who break the Word of Wisdom tremble in your hearts when there is sickness in your famwhen there is sickness in your fam-ilies. Why? Because you know you have not complied with the conditions upon which God has promised life and health to you and to your households. If we expect to return to and dwell with God we will have to prepare ourselves so to do by keeping His commandments, by living according to a celestial law. We must keep all the laws He has given us. If we would do this our enemies could not withstand us. If we would make up our minds to let our fellows alone and discipline ourselves, there would be a great reformation among the Latter-day Sainte.

For years we have been urged to sustain home manufactures, and yet

goods. They are not good enough for us, or we can buy imported goods cheaper. This is a wrong policy. I always admire the Bishop policy. I always admire the Bishop who teaches by example; who says, "Dress in home made goods as I do; pay your tithing as I do; keep the Word of Wisdom as I do." About fifty years ago the Lord gave a revelation in which He says

that Zion might have been redeemed then but for the transgressions of the people. No tongue can tell the sufferings of women and children among the Latter-day Saints today. Why is this? Be-Saints today. We cause we have done wrong. have built up our enemies in our We have not made our midst. works correspond with our prayers. works correspond with our prayers. We have invited the wicked to come among us and have helped to establish them here. We have not discerned between friends and en-emies, and many of us are under condemnation because we have sought our own welfare in prefer-ence to that of the work of God. We go to preach the Gospel abroad willingly. If we would be one-half as faithful at home as we are when abroad on our missions, no power on

abroad on our missions, no power on earth could withstand us. Suppose a man in England hears an Elder there preach that it is wrong to smoke. On being converted and on coming to Zion he sees that Elder smoking, what is the result? Can a man take out a subscription to build a school or a temple, and get the Saints to subscribe if he does not put his own name down? He will find it hard work to do so.

I pray that the blessing of God may be and abide with you all in the name of Jesus. Amen.

ELDER ELIAS MORRIS

addressed the conference. I can say "amen" to all I have heard this afternoon. I believe this work is the work of the living God. We have satisfactory evidence that God has been with us so far, and though some may tremble at the outloogh can see that we are living in the brightest days of the world, the dawn of the triumph of the work of God.

I do not object to seeing a man gather around himself the wealth of this world, if he has a heart that will lead him to use the same for the building up of the kingdom of God. I have traveled east and west of late, but there is no people who to me are like the people of Utah. Here I can breathe an air of freedom and rejoice in the principles of the Gospel. In regard to the great question of

home industry, I made some inves-tigation while away. In California they are establishing the manufacture of sugar successfully. Utah consumes \$1,000,000 worth of sugar annually, and I believe all this money might be kept at home and devoted to other purposes, and that all the sugar we need might be pro-duced by home labor. We gather the poor Saints to this land, but in many instances they fail to find employment or many friends when they arrive. In consequence their faith often becomes clouded. A change should be made in this re-

velop home industries and furnish employment for our people.

PRESIDENT ANGUS M. CANNON

spoke. The subject of home industry has occupied my mind a great deal. It is true that we consume a great amount of sugar which should be produced at home if possible. We should not have a country such as an apostate once said this was; one where the flowers were without fragrance, the birds without song and the people without sympathy. We should labor to make the country God has given us one of peace, joy and plenty.

I was pleased at the address at this conference in which it was shown that the prophecies of the Scriptures fulfilled. If we would secure the favor of God we must learn to do His will. We should place all we have upon the altar, and hold it in readiness to be devoted to the upbuilding of His Kingdom.

I feel glad that I live in this day to see our settlements increasing, and our families growing like flocks. When a man sees his family grow in godliness and a knowledge of the truth as it is in Christ, he can afford to rejoice though he might spend

half his time in prison. I glorify God that He is teaching us how to prize liberty. When I was in prison I said to a fellow pris-oner: We will hereafter know how to treat prisoners who may be confided to our care, and to sympathize with the unfortunate. When we with the unfortunate. When we come into positions of trust and power I hope we will never abuse them. Let us learn to exercise righteous dominion and control, and make a righteous use of the means God has given us. As surely as the sun rises in the east and sets in the west, Zion will grow, prosper and triumph.

The choir sang an anthem and the conference adjourned for six months.

Benediction by Apostle John Henry Smith.

Priesthood Meeting.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened in the As-sembly Hall at 11 a.m. today-Satsembly Hall at 11 a.m. today—Sat-urday, March 2nd, 1889, President Angus M. Cannon presiding. There were also present upon the stand Apostle George Q. Cannon, Presid-ing Bishop Wm. B. Preston, Bishop John R. Winder, President Thomas E. Ricks, of the Bannock Stake, and other Elders. The attendance was large. All the wards of the Stake were properly represented. President Cannon announced the

death of Elder Hosea Stout, exmember of the High Council, at his home, in Big Cottonwood, this morn-

ing. The following question was submitted by Bishop Alva Butler:

"If anyone is excommunicated from the Church, holding the Priesthood, and afterwards repents and is baptized again, does that give him the right to hold and officiate in the Priesthood he held before he very few of us dress in home made gard, and something done to de- was excommunicated, or will he

such a one could not rightly officiate in any office in the Priesthood until it had been re-conferred upon him by the proper authority.

ELDER WM. B. DOUGALL

was requested to speak upon the subject of the Sacrament, which, he said, had been discussed at a meeting of the Home Missionaries re-cently. He stated that there was a question in the minds of some as to the propriety of partaking of the Lord's Supper except in the kneeling posture, according to their inter-pretation of the word of the Lord on this subject. For himself, he thought it was a waste of time to discuss such details and to question the rightfulness of what the Priesthood had instituted. The living oracle, he thought, was independent of thought, was independent of the dead letter, and what-ever that oracle decreed should be done in this respect was the proper thing to do. The speaker also dwelt upon the solemnity of the Sacrament, and thought it was par-taken of by many, even in the Tab-ernacle, without due regard for its sacredness and at times it seemed sacredness, and at times it seemed to be administered to the congregato be administered to the congrega-tion without proper order and solemnity. He thought this subject might be properly touched upon by the missionaries in their travels and ministrations, and that there was room for improvement in this and other respects.

PRESIDENT ANGUS M. CANNON

approved the remarks of Brother Dougall in relation to the Sacra-ment, and touched upon other points where he thought correction was necessary. In baptizing, some Elders were in the habit of interpolating such phrases as "for the remission of sins" as a part of the form of the ceremony. This was unauthorthe ceremony. This was unauthor-ized. In correcting such things, however, proper order should be ob-served. It was not the prerogative of any Elder on the bank, for in-stance, to correct the one who was in the water performing the ordi-nance. It was the Bishop's place to be present and direct at such times, and give all necessary instructions. Home missionaries, he said, were not authorized to correct each other not authorized to correct each other in public, thus putting each other to shame before the people in order to glorify self. .

APOSTLE GEORGE Q. CANNON

was the next speaker. He warmly approved the remarks of the brethren who had spoken, and testified to their correctness. He had noticed that there was quite a disposition prevalent to get up petty discussions on technicalities and details of doc-

asked. Again the Lord command-ed Joseph to have the people kneel at such times. Both practices were correct according as they were commanded. It was owing to changes in circumstances that the commands thus varied, one way being more convenient at a certain time, and the other way convenient another moré at time. We should not be pharisaical, tithing the mint and the cummin and neglecting the weightier mat-ters of the law. The Pharisees of old were all the time finding fault with Jesus and His Apostles for ignoring the traditions of the fathers. Brother Dougall had hit the nail squarely on the head. We have the living oracles to direct us. Contentions had existed in the Church from the beginning over this very question of supposed differences between the dead letter and the living oracle. Joseph was denounced as a fallen Prophet, by some, because he would not be bound down by their interpretation of the written word, applicable to different and ever varying circumstances. God is an unchangeable being, truly, but circumstances are continually changing. Records might be piled up here as high as Ensign Peak and they would not govern the Church in preference to the living oracles. The speaker read from a revelation given through Joseph the Prophet to Orson Hyde, (Sec. 68, Book of Doc. & Cov.), wherein it was prom-ised that whatever the servants of the Lord should speak when moved upon by the Holy Ghost "shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, the voice of the Lord, and the power of God unto Salvation." Hence, a speaker should be careful to have the Holy Ghost, and if he does not have it, he should not speak at all. It does not follow from this that any man has the right to give revelations to the Church. There is but one man on earth at a time whose province it is to give revela-tions for the guidance and govern-ment of the Church; though others might hold the same priesthood as he. The speaker here read from Section 28 of the Doctrine and Cov-enants wherein it is stated by the Lord that no other man but Joseph the Prophet at that time could rightfully receive revelations and write them to the Church; though an apostle, Oliver Cowdery, could not rightfully do this, nor command his head, but could speak and write in wisdom for the benefit of the peoin wisdom for the benefit of the peo-In wisdom for the benefit of the peo-ple. Brigham Young, one of the greatest prophets, and one not half appreciated by this generation, wrote but one revelation to the Church during his entire term of Presidency. President Young said that Largeh hed written enter the on technicalities and details of doc-trine and practice, by persons who seemed to think they had made some wonderful discovery in the written word. In relation to the administration of the Sacrament, the speaker read from the Book of Mormon, where the Nephites were commanded by the Lord Je-

have to be ordained again by the proper authorities of the different offices in the Priesthood before he has the right to act in the Priest-hood?" President Cannon answered that such a one could not rightly officiate written. But this was a delu-sion. The greatest revelations might be given and yet not be written. The keys and authorities bestowed during the early history of this Church are within it today. God was never nearer to His people than now, and the word of the Lord could now, and the word of the Lord could be obtained today with as much certainty as ever. True all men were not as remarkably gifted as Joseph the Prophet; very lew men ever had been so gifted. Comparisons were not proper as to him. None rose in Israel, like unto Moses, after his day, until the coming of the Son of God. Yet Israel was led by inspired men after Moses had passed away. men after Moses had passed away. No man could get the author-ity to lead this Church, no matter how many revelations he might receive, except he obtained it from those upon whom Joseph had conferred that authority. When you hear men saying: "We have revel-ation from God, and the Twelve Apostles are all wrong," and setting themselves up to lead the Church, themselves up to lead the Church, you may know that they are vain pretenders. You can get this testi-mony, all of you, if you will draw near to God in prayer and correct-ness of life. This is my testimony, said the speaker. God bless you, and make you mighty in your ministrations among his people. How great a work is before us! How litgreat a work is before us! How lit-tle time we have to waste in petty quarrels and disputations among ourselves. Souls are perishing on all hands and upon us devolves the duty of saving them. We must all repent—Priesthood and people alike. We should be like living fire among this people, seeking their salvation, and not be diverted by lesser issues. The speaker hore a powerful testispeaker bore a powerful testi-mony, in conclusion, as to the necessity of general repentance and purification, and predicted the sure and certain triumph of the Kingdom of God.

The meeting was adjourned to the first Saturday in May.

EUROPEAN TOPICS.

A law has just been passed in Italy which provides that whenever a clergyman of any church shall speak against the King or the gov-ernment of Italy he shall be subject to removal. This seems to be a hardship for the Romish priests, who now dare not speak against the power that pays them their stipends. Two weeks ago Alexander Gavaz-

zi, better known in England and America as "Father Gavazzi," passed suddenly away, at the age of eighty. By the provision of his will the body was cremated and is one of the first instances of crema-

tion among those holding a high rank in society. It is said that the Pope, who is just one year younger than Gavazzi, hoped to the last that Gavazzi

would return to the bosom of the church. Never was there a greater illusion. Many of the so-called Protestants of Italy are only so in name, in order to court favor with the ruling powers. Not so with Gavazzi. He died true to the prin-ciples he had advocated. What a wonderful career was his! At the age of sixteen he was a Barnabite monk; in early manhood a professor of rhetoric at Naples, so eloquent that it was often remarked, so lib-eral that he made strong friends and would return to the bosom of the eral that he made strong friends and equally strong enemies. The then existing Bourbon government and the priests raised a hue and cry against him. Just at this crisis the death of Gregory XVI, and the elevation of his influential friend the liberal-minded Pius IX to the Pontificial throne brought Gavazzi into prominence. When it was known at Rome that the Lombard revolution had broken out, Gavazzi at-tracted the people to the Colosseum, and there within that historic arena pronounced the funeral ora-tion of the Italian patriots who had fallen in the strife. The unity of Italy was as strong in his mind as in that of Mauzini. Then for two months he preached in the ruins of that grand old amphitheatre eloquent and patriotic sermons. Next to the newly-elected liberal Pope, Gavazzi was the lion of the hour. Plus IX at length determined to send a legion of troops to aid the national cause.

From Rome Gavazzi went to Venice, and there, by his fervid eloquence, excited such a generous spirit that all made great sacrifices. Even ladies took off their rings and bracelets, and gave them for the good of the national cause. Plus IX was at last frightened by the Reac-tionaries and recalled both the Roman legion and Gavazzi. The latter, however, would not return, but went to Florence and stirred up the Tuscans with thoughts of free-dom. Here the Grand Duke and the clergy raised up against him, and he was obliged to retire to Genoa.

When the Republic was pro-claimed under Garibaldi, Gavazzi was appointed chaplain-general. He not only stirred up the people by his preaching but was also practical in his humane efforts. He organized a band of ladies under the leadership of the celebrated Margaret Fuller, to succor the wounded on the field of battle. He himself inspected the hospitals and even accompanied Garibaldi to the field of battle. In 1850 he went to England and the next year to Scotland, where he stirred up the people by his clo next year to Scotland, where he stirred up the people by his elo-quence in portraying the wrongs of Italy. Gladstone's letters to Lord Aberdeen had just then made their appearance. No wonder then that Gavazzi was glad to meet Gladstone in Italy during the lett for mode of in Italy during the last few weeks of his life. In politico-religious speaking few men surpassed Gavazzi. He was a Boanerges thundering against the despotism that had kept Jown Italy. In the latter days of his life

during the past week are deserving of more than a passing notice. The Germans are a good people, The Germans are a good people, full of honest, maniy, sterling qualities and homely virtues. But they have one great fault—that of never being willing to admit that they are in the wrong. They have a word to express this feeling, the only one to my knowledge that exists in any known language, to embody this idea. This word is *Rechtshacheri*: Only considering your own side of the question, never looking at the points made by an adyour own side of the question, never looking at the points made by an ad-versary, or going over to his stand-point for a moment to see how it looks from there; insisting on be-ing right, no matter at what cost to yourself or anybody else. This is yourself or anybody else. This is *Rechtshaberi*. It is this which makes the reading of editorials in German newspapers such a pleasing exercise to the mind! The greatest living German, Prince Bismarck, seems to have little of this defect, and herein lies the secret of his superiority.

The policy of Bismarck changes to suit the exigencies of the times. While the German editors have been denouncing France, Bismarck has shown himself the conservator of peace. While politicians on both sides of the Atlantic have been waxing warm over the Samoan question, Bismarck seems willing to act in a spirit of fairness and moderation.

The anniversary of the Emperor's birthday, Jan. 27th, was a red let-ter day in the calendar of Berlin. Column after column of the leading German newspapers are filled with the names of new knights of the various Prussian orders, while those already possessing the coveted hon-or have been "advanced a peg." The shower of stars fell on the army, the navy, the church and the civil service officials, with wonder-ful liberality. So it is when princes are young.

The decorations were presented to the recipients by General Von Rauch, the Emperor's adjutant, after which they were ushered into the Hall of Knights, where each in passing made obeisance before the young Emperor, who, surrounded by the members of his family and the visiting royalties, stood before the throne, in full general's gold embroidered uniform, holding in his hand the helmet surmounted by its beautiful taft of snow-white plumes. Across his breast was the black and white ribbon of the Prussian Order of the Black Eagle, and around his neck the golden chain of the older decoration of the Hohenzollerns.

On his right stood his young and handsome looking Empress, already so many times a mother. Her costume was a silver colored gown trimmed with ermine, while a dia-dem of diamonds glittered above her blond tresses. She, too, wore the ribbon of the Order of the Black Eagle, aslant her breast, while on her left shoulder shone the star of the despotism that had kept Jown Italy. In the latter days of his life he seems to have been more moder-ate. The events which have taken place in lands beyond the Rhine

press did not wear on this occasion the gorgeous purple scarf embroider-ed with golden eagles, but no Queen of Prussia has hitherto ever failed to wear it on great state occasions.

On the 8th of March next, Field Marshal Count von Moltke intends to celebrate the 70th anniversary of his active military service. This is his active military service. a jubilee of very rare occurrence in any army. During the present century the late Emperor William, it is said, was the only one who celerated it.

In France the Boulanger excitement for the present has died away. While it lasted it very much resembled an American Presi-dential campaign. Now that the Paris election is over, both victors and vanquished conclude it was not of so much importance after all. Beof so much importance alter all. De-fore this election, Boulanger was a deputy, now he is a deputy from Paris; "only this and nothing more." That the election of Boulanger is due to the influence of the royalist party combined with the mug-wumps of French republicanism, wumps of French republicanism, there can be but little doubt. Though Boulanger is not yet in active power, still his election on the 27th of January is regarded by leading European journals as a danger to the French Republic.

The world of art last week lost one of its best representatives. Alexander Cabouel died at Paris aged 65 years. He achieved his first success in 1844 by painting "Jesus in Geth-semane." The next year he studied semane." The next year he studied at Rome with Guillaume, Barrias, and Victor Masse, and took the first prize for "Jesus before Pilate." His 'Death of Moses'' brought him the second medal in 1852. Among his second medal in 1852. Among his celebrated portraits may be men-tioned those of Napoleon III, Em-press Eugenie and Victor Masse. He felt his end approaching and asked for his designs and sketches that he might sign them. His niece, Mme. Saint Pierre, prevailed upon him to put it off, and death came so quick that they remained unsigned. He was a good man as well as an artist. His remains will be interred in his native city. Montpeller. in his native city, Montpelier.

In his native city, Montpeller. The dispatch from Austria an-nouncing the death of the Crown Prince, Rudolf, may not bring great sorrow to many, for his was a worth-less, dissipated life. But aside from this, it will have important political results. Francis Joseph, the Em-peror of Austria, has indeed suffered much. Out of the revolution of 1848 he harely escaned with his crown. he barely escaped with his crown. As a result of the terrible battle of Koniggratz, Austria was driven out of the German Confederation and her power forever curtailed. With the growth of Italian unity, she lost the rich provinces of Lombardy and Venetia. Only a few months ago, Austria celebrated the jubilee of the A ustria celeorated the jubilee of the six hundredth anniversary of the reign of the Hapsburgs. Today the only male heir to the throne of Aus-tria is dead. When Francis Joseph shall pass away, the crown will des-cend to Princess Gisela and the house of Wittlesbach, the Royal House of Bavaria. J. H. WARD. LAUFEN CASTLE, February 4, 1889.

THE DESERET WEEKLY.

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GENERAL CONFERENCE.

THE Fifty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock on Saturday morning, April 6th, 1889, in the Tabernacle, in Salt Lake City.

The officers and members of the Church are cordially invited to attend.

WILFORD WOODRUFF, In behalf of the Twelve Apostles.

AN OUTRAGE.

A FEW days ago, as our readers will probably remember, an associatpress dispatch was published giving an account of a brutal outrage alleged to have been committed upon two "Mormon" Elders. The Laramie Boomerang of a late date purports to give a fuller account of the affair than appeared in the dispatches. These more recent details were probably gleaned from reports in other papers.

According to the latest statement the two men who were so ferociously attacked were proselyting in Indiana, and claimed to be able to perform miracles, such as heal-ing the sick. The mobocratic part of the populace demanded a sample of their power in that respect, and brought to them an old lady who was blind, clamoring that her sight be restored to her. The result was a failure on the part of the unfortunate victims of mobocratic hate. In consequence the men were seized by White Caps while holding a meeting, taken to an adjoining wood, and given fifty lashes each upon the bare back. Added to this barbarous treatment was the command for them to leave that part of the country within a certain number of hours, on pain of being put to death.

The effects of the whipping upon these poor fellows was terrible. They wandered away for the pur-

ey would be free from such inman attacks. One of them traved twenty miles before stopping, d his sufferings were so great at his mind had become affected. ne other was left by the wayside, d probably perished.

One would suppose that, without spect to who the victims of this trage might be, the story of their fferings would be sufficient to ove the sympathy of a rhinoceros. could hardly be expected that a man with sufficient intelligence to edit even a low-grade newspaper would condone such doings. Yet such is the case. The editor of the Boomerang thus claps his clammy hands over the exploit of his congenial spirits-the White Caps:

"This incident is simply one of the many indications that the Mor-mons use the most unfair and dishonest means to secure converts to their abomination. They make their abomination. their way upon false representation. They deceive, they utter falsehoods, they make extravagant pretentions; and then they wonder why a liberty loving people look upon them with such just hatred. These things they do in the name of religion and such treatment as they received in Indiana, although severe, was richly deserved."

All this indicates that the man who penned such an atrocious article might learn sense, sympathy and originality from a government mule. In the first place he accepts the story of the miracle business as strictly accurate, and even if it were true, it would afford no justification for the lawless out-rage perpetrated upon the White Caps' victims. It is not the first time that "a wicked and adulterous generation" have asked for a sign and no sign has been "given them." These sign seekers, like their counterparts in the days of Christ, were murderers in their hearts, and it is no stretch to imagine they were also capable of being adulterers. Sign-seeking is one of the indications of that status. He also accepts the statement that the unfortunate men subjected to horrible maltreatment were "Mormon" Elders. This is exceedingly improbable. The name of one of them is given as Williams, and there is no Elder of the Church by that name at present laboring either in the Northern or Southern States. This we have ascertained by reference to the list of those now in the field. This unlikelihood is strengthened by the fact that no official or direct information as to the outrage has reached this point. pose of finding some place where | It is not improbable that the men | without the aid of the gentlemen

who were abused were "Josephites." There is no special reason why we should look upon the members of that sect as friends, but be that as it may, and without regard to who or what the victims were, the attack upon them was a lawless, cruel and brutal outrage, the perpetrators of which were a lot of murderous mobocrats, and those who applaud the latter are of the same stripe.

It does not follow that those who are persecuted are always right, but it is an infallible fact that the persecutors are invariably wrong.

The Boomerang man headed his article "Mormon Monsters." In order to cap the climax of absurdity he should have introduced a sub-head characterizing the assailants of the victims of the assault as "White Cap Mobocratic Angels."

GILSON'S TICKET.

SAM GILSON'S Federal ticket is causing a good deal of comment in the community. That notorious individual is tramping about the streets and going from door to door presenting the office-seekers' appeals to the citizens. The selection or acceptance of such an engineer to propel the project is of itself somewhat ominous. He goes at his work, however, with a zeal and energy worthy of a better cause. He can be seen on the more frequented thoroughfares with his hat, after his usual custom, hung on his bump of philoprogenitiveness, in imminent danger of dropping on the sidewalk. Lately his eyesight must have become impaired, and as a consequence he has taken to wearing glasses, so that he might the more readily perceive the victims whose signatures he proposes to catch.

Sam's ticket seems to be somewhat in the nature of a reflection upon the judgment of the incoming President of the United States. The list is made up mostly of ex-Federal officials, who were appointed to the stations they formerly held by the late President Arthur. Now, why should there be any question with respect to the ability of General Harrison to nominate for himself those who are able and willing-there are many like Barkis - to fill vacancies that may occur? Why should he be under the necessity of relying upon a predecessor, now defunct, for nominations, when he might surely originate them for himself, even who have heretofore held offices and are anxious to attain to their old positions?

Perhaps the President will not fully appreciate the compliment that is now sought to be paid him by this request to warm up the official soup formerly prepared by President Arthur, and dole it out to the public. In our opinion he will prefer to supply the article fresh. The old stuff is too sour and stale.

There are a few obstacles in the way of the prospects of the office hunters whom Sam. Gilson is seeking to thrust into prominence. One is the manner in which they are going to work. The petition business in that connection is getting to be viewed as decidedly unsavory, and if a man wants to spoil his chances for office, all he has to do, as a rule, is to induce his friends to circulate a paper of that kind for presentation to the appointing power. It has generally come to be understood that a great many people will sign anything, no matter for what purpose. That class very rarely takes the trouble even to peruse the heading of the paper to which they affix their names. Some again are ever ready and willing to do it "to oblige Benson." Others are in mortal terror of giving offense should they fail to do as requested in that regard, notwithstanding that they often, in attaching their signatures to such appeals, offend their own good judgment-providing they have any, which is of course an open question. If they had they would most likely act upon it.

We were somewhat amused to read in a contemporary the following comment:

"The NEWS last evening devoted its first editorial column to an argument showing that the movements for appointments to Federal offices in Utah mean at bottom simply a war on the receiver and his attorneys."

This is an egregious error, being the opposite of the position taken by us, and to be correct it should have been stated as follows: "The movements for the war on the Receiver and his attorneys meant, at bottom, a scheme to get Federal offices." Evidence to that effect was offered during the investigation into the conduct of the Receiver and his attorneys, but Examiner Harkness declined to admit it. Therefore the explosion of the plot behind the war on the Receiver and his attorneys' had to be delayed until now, when it is made plain to the gaze of nutshell.

the whole public, the petitions being the smoke of the conspiracy. It has a rank political odor, and is suggestive of the *finale* of the present attempt on the part of certain "active politicians" to carry the Federal offices for the Territory of Utah by storm. The storming process was only resorted to on the failure of the conspirators to spring a mine under the present official incumbents.

We must give the contemporary referred to some credit for the following statement in a late issue associated with the same subject:

"While gentlemen here are making arrangements to ask for the various Federal appointments, we whink they would do well to keep in mind the fact that there is no probability of President Harrison dismissing any office-holder in disfinissing any office-holder Utah, except for direct cause. If it can be shown him that any officer has failed in his duty, or is inca-pacitated to perform well the duties of his office, the President will probably move promptly to correct the evil; otherwise, he will adhere strictly to the theory in practice of civil service reform, and that he will not dismiss any officer simply because he is a Democrat and for the sole purpose of putting a Repub-lican in his place. We suspect that President Harrison will be quite as strict on this point as was President Cleveland at the beginning of his term, and that officers who have been faithful to their trusts need have no apprehension of being removed during the term for which they were appointed."

This is in further confirmation of the theory-it is beyond a theory, being the actual fact-that a war upon the Receiver and his attorneys, in the hope of implicating the Supreme Court, had for its ulferior object the obtaining of the Federal offices in this Territory. True there is a conviction that General Harrison will not act rashly in the matter of removals and appointments, but with due consideration. It is improbable that men will be subjected to summary removal simply because they are Democrats. This would be opposed to the genius of legislation upon that subject.

This very conviction regarding the probable course of the incoming President, in the estimation of the "active politicians" or political disturbers of this Territory, made an assault upon the present office holders necessary, in the hope of, by hook or by crook, showing that those who are now in position had "failed" in their duty; or are "incapacitated to perform well the duties" of their offices.

That is the whole business in a nutshell.

GLADSTONE'S SPEECH.

THE press telegrams a few days ago contained the synopsis of a speech made in the House of Commons March 1 by Mr. Gladstone. It was upon the address in reply to the Queen's speech at the opening of the present session, and was quite lengthy. Of course the veteran statesman, while nominally attacking the government's position at all points, apostrophized the question nearest his heart-home rule for Ireland-and made it the burden of his theme. He doubtless realizes that in the natural order of things he cannot look for his lease of life to be greatly extended, and wants to crown his work with the consummation of the purpose which he has had in view for so many years past; and to permit other subjects to engross, or even occupy a considerable portion of his attention now, would be to diminish his labors and effectiveness in the desired direction.

It is not, perhaps, putting it too strongly to pronounce the effort a masterpiece. Any synopsis furnishes at best but an imperfect presentation of a prolonged oratorical and argumentative effort; but even the synopsis in this instance is fervid, earnest, systematic and analytical; between the lines we seem to read the words omitted and catch something of the orator's impetuosity and force. It must have been even greater than we conceive it to be by such methods when such a newspaper as the London Telegraph -notably conservative and independent in its utterances-says of it that it was historical; that Gladstone was on the war-path and his attack on the Liberal-Unionists was tremendous. It also says that "there was the great force of invective and sarcasm of the great master." During the speech Joseph Chamberlain, well known in and connected with this country by marriage, smiled nervously and glanced furiously at Gladstone. The peroration was spoken in the character of a prophecy, telling of the wrath to come, with resonance of voice and flashing eyes, and "it seemed," says the Telegraph, "like another Isaiah crying woe to the high places of Jerusalem. His last words gave signs of the coming dawn. He finished his speech amidst a tempest of cheers."

This, in a man past eighty years of age, can only be regarded as a most wonderful performance, physically, mentally and otherwise. Those of his opponents who have been counting strongly on the decrepitude which usually attends such advanced years keeping Gladstone practically out of the fight henceforth, must have experienced something like an awakening after a long and dreamy sleep. It doubtless seemed to them as though the Grand Old Man was undergoing rejuvenation, or that a special heritage of his early vigor had been bequeathed by Providence in order that the later statesmen might have some relish of what their predecessors had to undergo time and again. It was certainly an astonisher, and the differences in the astonishment was made manifest on one side by the prolonged and deafening cheers and on the other by blank dismay. It was undeniably the case that it was a complete triumph for Mr. Gladstone and his supporters, and no better evidence of this can be had than the fact that the only response made was brief, ineffectual and without demonstrations of approval.

The juncture, considering the turn affairs have taken before the Parnell Commission, was a most happy one for the Home Rulers, and was improved to the fullest extent.

THE CONTEMPT CASE.

AN OBSERVANT reader perusing the report of what occurred March 1 before the Supreme Court would find no difficulty in bringing the entire picture of this somewhat celebrated cace before his mind's eye, and analyzing its points. Mr. Baskin, who appeared in behalf of the trustees, seemed at a great disadvantage. His statements to the Court can scarcely be dignified by the title of "an argument," as they were pro-fusely diluted. He was "weary, stale, flat and unprofitable." He is nothing unless he is fiercely antagonistic. Yesterday he had the appearance of being imbued with the a mental cloud as well as his associidea that such a course would not be ate attorney; otherwise, he would prudent. Doubtless his "reading have accepted of the proffer of the lesson" of a few days before, imposed upon him by Judge Judd, was running through his mind. Mr. Baskin's mental obfuscation seemed to be so dense as to render him unable to perceive that Judge Judd yesterday offered him a way out of the difficulty in which his clients had become involved through being adjudged guilty of contempt. The associate minded one somewhat of an incident justice not only made a hole out of which happened in the British which the trustees and attorneys House of Parliament. One member speaks of American liberty. might conveniently creep, but al- called another a "great rascal."

most greased the plank along which they might readily slide. To a mind in a condition of ordinary clearness the Judge's intimation that the proper thing to do was to withdraw the paper which had the signatures of the trustees attached, and which embodied the contemptuous matter that had brought down upon them the wrath of the Court, amounted to this: "Now, the Court is disposed to be lenient and to let down your clients as easily as possible comporting with the dignity of this tribunal. Here is a way by which you can give the Court this opportunity. Why don't you accept of this offer, which almost amounts to a proposition?"

Mr. Baskin innocently remarked that such a thing had not "occurred" to him! This is fearful. It might have "occurred" to anybody in a condition of mental clearness, if he wished to purge the respondents of the contempt of which these people had been adjudged guilty. But the peculiar feature connected with this affair is, Why it did not "occur" to him at the moment when it was suggested by the Judge. It finally "occurred" to Mr. Baskin that he had nothing more to say, and he resumed his seat.

Judge Zane then proceeded to make a plea for the trustees. His observations presented an anomaly. He mixed himself up with his clients interminably, so as to render it almost impossible to untwine them. At one moment it would appear as if the trustees had been doing what had been offensive to the Court, and at another he would insist that "the language was not theirs," the implication being that it was his. Thus he kept shifting from one foot to the other until it became difficult to tell upon which he was standing.

Now, it is evident from the position taken by him, that he was under Court delivered to Mr. Baskin through associate justice Judd, and withdrawn the offensive paper. If he was not thus befogged, then he kept on making his singular remarks for the purpose of engaging in a game of what he himself designates as "snap and bite!" His effort to show cause why his clients should not be punished for contempt re-

The Speaker decided that he should withdraw the objectionable language and apologize; and the apology was to this effect: "I stated that the honorable gentleman was a great rascal, and I am sorry for it!"

Judge Zane was apparently anxious to get a few extra blows at Mr. Dyer, but it was evidently very difficult for him to accomplish this without giving the Court a sanguinary nose. He made a thrust at the Marshal-rather than the Receiver -on the tithing question. He stated that the "government did not believe in tithing," and yet Mr. Dyer had rented the old premises known as the General Tithing Store, giving the constructive and bona fide proprietors an opportunity to continue the business.

Judge Zane will not attempt to deny that although the government may not believe in the doctrine of tithe-paying, yet it has shown a powerful disposition to grab it after it is paid. But this feeling on the part of the Government bears no comparison with a similar genius exhibited by parties no farther away than Salt Lake City. Very likely the Government does not believe in paying tithing; it is even questionable whether it believes in repentance and baptism by immersion in water for the remission of sins. Yet these two principles, like tithing, are strictly scriptural. If the Government does not choose to accept of those doctrines, perhaps it will be admitted that it has no right to prevent others from accepting them as orthodox.

The silliness of this petty and contemptible idea uttered by Judge Zane is, in our opinion, wholly unworthy of a man of honor and intelligence. More than this, it is absolutely childish, and furnishes an evidence that the gentleman who spoke it has reached a condition of mental flabbiness that is deplorable. Does he presume that if the premises in question had not been rented to the owners of the property-for they are the constructive and only proprietors-that that high-handed and dishonest outrage would have prevented the people who desire to pay tithes, as a religious ordinance, from carrying out their views in that respect? Surely such consummate rubbish as this was never presented before a court of justice at any time in the annals of the jurisprudence of this country until this late date, when it is done by a man who, at the same time,

But this is not the part of Judge

Zane's alleged argument in which he threw an infinitesimal pebble at Marshal-rather than Receiver-Dyer, and struck the Court with a boulder. We will here show, beyond the possibility of successful contradiction, how this feat was accomplished, for the record shows it.

We now present to our readers the portion of the decree of the Court under which the trustees were adjudged guilty of contempt. Their honors thus spoke of the contemptuous document which led to the action:

"Every opportunity has been given to them to have a full and ample hearing to substantiate the charges; and after that they come into this court with a paper whose statements are untrue and of a most scurrilous nature, and couched in the most disnature, and couched in the most dis-respectful language, and by invendo, and almost by direct charge, attempt to put the court in the position of undertaking by itself to shield an officer and its attorneys against an investigation of charges under which no man can stand up and face an honest community. The paper is full of false assumption from end to end, as can easily be seen by reference as can easily be seen by reference to the facts heretofore recited. They undertake in the paper last quoted to say: 'We can offer proof under this order only to the charge of compensation that it is both fraudulent We have no and unconscionable. allegation of such a charge in our petition, therefore we can offer no proof whatever on the subject of compensation,' when the fact is their original petition, in so many words, charged 'That the amount of compensation—\$25,000—claimed by the receiver for his individual services is grossly exhorbitant, excessive and unconscionable." And it will be seen in the order made by the court and complained of by the petitioners the exact words 'fraudulent and unconscionable' are used with reference to the charges for compensation by the receiver.' The paper has no place whatever in the proceedings; nothing is asked by it. It is wholly voluntary and gratuitous, and was evidently only for the purpose of putting in studied phrases and in writing contemptuous and insolent language. It is impossible for this court to maintain its integrity and pass by without notice and without action such a contemptuous proceeding as these petitioners have been guilty of."

Let the reader compare the foregoing with the following remarks made yesterday by Judge Zane, in reference to the same paper filed by the trustees:

"The statements contained in that paper I understood to be true, every-one of them. I say here, and I expect to say it as long as I live, that I believe those state state*ments were true.* Of course the conclusion of the hearing the composition of their putting in a notinca-paining witness expressed a desire tion of withdrawal are taxed against to withdraw the charge. Judge to withdrawal are taxed against to nothing, and throws the burden to those functions and powers they able Hibernian, "Mr. S—, you are of an expensive investigation upon

represent the sovereignty and judgment of the greatest people on the face of the globe. But we are a free people, and these powers are to be administered and applied amongst American lawyers and American freemen, and they must be allowed some honest criticism even of courts. I believe (continued Judge Zane, wildly gesticulating, and with tremulous voice) that the integrity, the moral courthe integrity, the moral cour-age, the learning and the independence of the lawyers throughout the dence of the lawyers throughout the civilized world is the bulwark of human liberty today. They ever stand up in defence of the rights of men and human liberty, and they, in turn, must be permitted to have some latitude. They must not lay seide their menhood when they are aside their manhood when they appear at the bar. It is said that American citizen is a chareverv tered king; he is a freeman. and, in a respectful manner, he has a right to be heard. But he has, of course, no right to insult a court. no right to treat a court with disrespect, ngnt to treat a court with disrespect, no right intentionally to bring the court into disrespect. At the same time he has a right, on all proper occasions and under all proper cir-cumstances, to tell the truth, in court or out of 4t."

As will be seen, what the court said to the trustees amounts, in substance, to this: "You are guilty of falsehood." Judge Zane's remarks yesterday were tantamount to saying to the Court, "You're another !"

If the Court were not disposed to be magnanimous-and it evidently is-it might declare Judge Zane to have "put his foot into it" deeper than ever.

Judge Judd was under the necessity of reminding Judge Zane of the offer he had already made to Mr. Baskin, which the last-named was too obtuse to perceive and act upon-an opportunity to withdraw the contemptuous document. Then at last it seemed to dawn upon these two attorneys for the trustees that this might not be at all a bad thing to do. If it had been done before this stage was reached, a great deal of yesterday's circus might have been omitted.

The failure to take advantage of such a generous proposition in the first place reminds us of an amusing incident which occurred before the late Alexander C. Pyper, formerly police justice of this city, and father of the present incumbent of the position. A stalwart Irishman, who conducted a boiler maker's establishment in Salt Lake, was before him charged with assault. At the

discharged." The son of Erin instantly started to his feet and wildly gesticulating - after the manner of Judge Zane yester-day-he shouted, "I appeal!" After an elaborate explanation, however, from Judge Pyper the determination to appeal was withdrawn. So yesterday, after the repeated attempts on the part of Judge Judd to get Messrs. Baskin and Zane to see the point, they concluded to withdraw the objectionable document which had caused the judgment in contempt to be entered against their clients.

There was one point that should not be overlooked in this matter. It was in the shape of an enormous metaphorical blanket manufactured by Judge Zane. Its dimensions are sufficient to cover all offenses of an insulting and contemptuous character. It is denominated "style"! Now, when one man charges another with falsehood, with fraud, and a general absence of conscience, or if he asserts the Court is imposing on him, all the offender has invariably to say, in order to cover the entire ground of these insinuations when they are objected to, is, "Oh, no offense at all; you must put that down to style!"

We are pleased to see a disposition on the part of the Court to be magnanimous in this matter of contempt. It is to be hoped that if anything more is to be said to the Court in behalf of the trustees it will not be spoken by those who, unwittingly perhaps, offer obstacles in the way of letting the gentlemen against whom the decree was We have entered down easily. never considered these men as guilty of any intentional wrong-They stand well in the community. They have made an egregious mistake: We trust they have learned a lesson that will make them slow in the future to listen to dangerous advisers, and that they will avoid suffering themselves to be used as political catspaws under any kind of specious pretense.

The foregoing was in type when information reached us to the effect that the action of the court in the contempt case was as foreshadowed by Judge Judd's proffer in relation to the withdrawal of the contemptuous document. The costs of the proceedings up to the point of their putting in a notification of withdrawal are taxed against the trustees. This amounts to next to nothing, and throws the burden the fund derived from taking "a large amount of property from a church." Messrs. Zane & Zane and a few other active politicians joined with the trustees—were the sole cause of the investigation, which results in little more than a scandal and expenses to the tune of probably about \$4000. And this is the modus operandi by which these disinterested patriots protect the school fund from being depleted.

LAW AND LOGIC IN IDAHO.

IT is hardly fair to be continually pointing out a neighbor's eccentricities and irregularities, and it is for that reason, among others, that we refer to matters and things in Idaho only now and then. There is generally enough to talk about to make it an endless talk, but that would be useless. It is a very safe thing to say that the "Gem of the Mountains" is a political peculiarity, and that the evidences of it tread upon each other's heels, so fast they come; it is never safely off with the old absurdity before being fairly on with the new.

This paper took occasion to refer to the manner in which the late Legislative Assembly of that Territory recently got together after it had dissolvel and its members were private citizens, and in the latter capacity went to work making socalled laws again the same as though they were a bona fide legislative body. Perhaps this boy-play would have gone on without notice thereafter had it not been for the determination of some of the participants to not let their light go out in any such manner. After the President of the Council and Speaker of the House had declared their respective departments duly adjourned by limitation, they of course stepped down and out, and the persons who were chosen to these places by the "moot" legislature took their seats, got through with what work the bolies had on hand and then proceeded to sign the journals containing the records of the whole proceedings of the six weeks' sitting, denying to the officers who had presided during the whole of that time the right to affix their signatures in their official capacity! These latter did not "disperse" with the solons, they remained in Boise and applied to the Supreme Court for a writ of mandamus to compel the custodian of the books to let them get their autographs thereon. The case is now being heard on demurrer, the re- the hypocrites.

spondent setting up that mandamus will not lie and that the court has no jurisdiction. What the outcome will be no one can tell.

One of the points raised by the attorney for the respondent was the fact that the terms of members of Congress expire on the 3rd of March, but they generally sit on the 4th till about noon.

The aptness and force of this "point" will doubtless make it tell in Idaho, certainly nowhere else. If after the Speaker of the House at Washington has formally declared that body adjourned without day, the members were to get together, reorganize, pass a few acts, then order the functus officio clerk to permit their man-of-straw Speaker to sign the session's records and refuse to let the regularly chosen officer do so, and upon a test this had been held to be proper, there would be a precedent for the Idaho luminary that would win his case without whatever. further effort But none of these are present and he relies solely on an assumed correlative circumstance which does not figure even as an incident of the proceeding in chief, let alone fill the place of a parallel, and hands it up to the court with an assumed air of triumph, in blissful ignorance, no doubt, of the fact that he is all the time arguing another case-that the bird he wants to bring down is in one tree while he is firing away at another.

It is not to be wondered at, after all, that the learned advocate is so much at sea in the matter of authority for his case. No such things ever happened before, not even in Idaho, and therefore precedents are not to be had, so he has to rely upon cases in which the law-making power figures, albeit in an entirely different capacity. He must say something while upon his feet and do the best he can, perhaps as well as any one else would try to do under similar circumstances.

ATTEMPTED ROBBERY.

THE familiar adage that "patriotism is the refuge of scoundrels" receives many exemplifications in this Territory. The "active politicians" who have operated on the line of anti-"Mormonism" in Utah have persistently denied that their chief object was the spollation of the Latter-day Saints. Current events constantly arise, stretch up their hands, and tear the masks from the faces of the hypocrites.

Through the efforts of that class, aided by a popular sentiment which they created by the spread of falsehood, Congress was induced to pass the law which confiscates the property of the Church. They have attempted to deny that this was the result of their work. But the truth will not down. They have made it manifest by their own subsequent actions as well as their previous operations.

Since the beginning of the enforcement of the escheating clause of the Edmunds-Tucker law the political cormorants have been gathering around the carcase-represented by the property of the "Mormon" people-endeavoring to help themselves to portions of it, snapping and snarling at each other erstwhile, making a sorry spectacle of themselves. While claiming to protect it they have been making dashes at it in order to obtain the largest possible mouthfuls. All this and more has been manifested by the recent investigation before an Examiner.

The same class have resorted in the past to every conceivable device so as to obtain political control in this Territory, both as a whole and in part. By what we have good reason to believe to have been fraudulent means, the party to which they belong recently gained the ascendancy in the City of Ogden. This result was ratified with great characteristic rejoicing, in which whisky and boisterous uproariousness conspicuously figured. At the outset of their dominion in that municipality highly colored promises were made with respect to the great things which were about to be done in our unfortunate neighboring city on the north.

Of course a spirit of fairness was to pervade the doings of the new officers of the corporation. What this means will be apprehended when the action of the Mayor on the evening of March 1 is taken into consideration. At a meeting of the Council he left the chair, a member of the corporate body presiding in the interim. This eccentric functionary, acting on what appear to be his ideas of justice, moved for the framing of an ordinance so constructed as to enable the corporation to steal a certain block of land.

The property referred to is the piece of ground on which stands the Tabernacle in which the Latterday Saints of that section meet for divine service. That land was set apart for religious purposes by those who redeemed that part of Utah from being a wilderness forty years ago. So far as we can learn, it has been used for no other object.

We cannot but regard this action of Mayor Keisel as one of the most barefaced efforts to steal that can be imagined. We know of no mitigating circumstance that in the slightest degree justifies it. One might look with as much expectation of success for an element of justification in the act of the train robber who awaits the approach of his victims, and on their arrival dislodges the expressman from his car by exploding a dynamite bomb under him. So far as honesty is concerned there appears to us to be no difference. The distinction is only in the method applied in the endeavor to secure the booty. The object is, in our view, the same-robbery.

What does a circumstance of this character teach the majority of the people of Utah? If it teaches anything it is this: That if they supinely repose in a condition of political inactivity they are in danger of a similar condition of things in other quarters of this Territory.

We have stated repeatedly-we repeat it again-the evidence being invincible, that spoliation is the ulterior motive of those who are seeking to seize the reigns of local government and deprive the great mass of the people of all their rights. When anyone attempts to controvert this position, all that is necessary in the premises is to point to facts as they exist and as they are transpiring. "Facts are stubborn things." Tooele County, which, for a time, was under Liberal sway and subjected to processes of robbery, was not a sufficient warning to the people to be alive to their own interests and to cause them to combat the enemy step by step, let this late occurrence at Ogden make an impression that will be beneficial in its results.

We have no idea that the movement inaugurated by Mayor Keisel regarding the taking of the property devoted to religious purposes by the Latter-day Saints who reclaimed the region from the condition of a wilderness, will be successful. But if it does not result in success, the lesson should be none the less powerful on that account. "Eternal vigilance is the price of liberty."

Doubtless the attempt made to take the Ogden Tabernacle square will cause litigation which will

pose after all, as an opportunity will be given by this incident to further demonstrate the "true inwardness" of those who are continually claiming that their main object is to Americanize Utah, when they are seeking by all the power they possess to make it un-American, that being the character of their methods.

Spoliation is opposed to the whole genius of American institutions and American freedom.

THE ACOUITTAL.

The popular dissatisfaction with the result of the trial of the McManamy-Stokes murder case has not appreciably abated. The general judgment is that the verdict of acquittal was not justified by the evidencenot even by that of the defendant himself.

This case brings to mind that of John H. Burton, who was shot down and instantly killed over a year ago in this city. He was at the time unarmed. His slayer was acquitted. In that case the condemnation of the result was, as in the present instance, general.

At the time Stokes was killed he was under arrest for disturbance of the peace. Two men had him in charge, McManamy being one of them. The unfortunate victim of McManamy's anger was unarmed. While the case evidently lacked some of the elements of murder in its most aggravated form, there was undoubtedly, in our opinion, a flagrant breach of the law on the part of the man who has been discharged. A human being lost his life, yet his slayer is allowed to go forth unscathed to shoot down another victim at any time when caprice or passion may prompt him to do so.

We fail to see where the law has been vindicated in this matter or the public safety subserved. It is such laxity of legal administration that increases crime wherever it exists. There is nothing in the case of the killing of John H. Burton or the later one of the slaving of Charles Stokes to act as a warning to any viciously disposed person inclined to imbrue his hands in the blood of a fellow creature.

Are not these instances of immunity from punishment of persons who have been guilty of such grave deeds incitements to repetition? The query is, Who is to be the next vic-tim, and who the next slayer to go scot free? Such a laxity in the administration of the law is greatly to "drag its slow length along" through be regretted. It is not conducive to the courts and may serve a good pur- the welfare of the common wealth, Doc. and Cov.

but in our view is a fruitful means of propagating crime of a violent character.

In other parts of the country such instances lead to directly criminal acts on the part of an infuriated people, who, seeing that the law is not enforced against the takers of life, assume on their own account those responsibilities which are outside the duly appointed and acknow ledged channels, and thus become criminals themselves. Fortunately, here it is different. The great majority of the people are peace-loving and law-abiding, patient and long-suffering. Being of this disposition they prefer to see wrong done, to the detriment of the public welfare, rather than endeavor to prevent it by the adoption of improper or illegal methods.

THE INAUGURATION.

THE inauguration of President Harrison was a grand affair in all respects. It is claimed for it, and we have no doubt that the claim is correct, that it surpassed all previous occasions of the kind. The street pageant, notwithstanding the discouragement poured out upon it from the upper deep, seems to have been a kind of Mardi Gras in its attractiveness and ceremony, lacking only the fantastic characteristics. The decorations, both external and internal, seem to have been designed and executed upon a scale of magnificence not even attempted before, the long lines of banners and emblems of various designs constituting a bewildering arrav. The ceremonies attending the swearing-in of the new Executive appear to have more approached the repubnearly lican simplicity inaugurated by Thomas Jefferson as the true line of conduct for such occasions, but even this was attended with more of demonstration and display than is customary; while the grand State ball in the evening was a plunge at a tangent from the periphery of orthodoxy, and as nearly a "Vanity Fair" as such occasions ever are among the most worldly-minded. Of course President Harrison did not arrange this; it was done for him, and he merely accepted the work of others' hands. It may truthfully be said that his administration came in with a blaze of glory.

Take upon you the name of Christ, and speak in truth and soberness.--

THE CABINET.

ON ACCOUNT of the general interest naturally centering in the corp of advisers whom President Harrison has called to his aid, we herewith present brief biographical data regarding each of them.

It was easy to predict who would be Secretary of State under President Harrison, from the moment when it became known that Cleveland had met with defeat. In fact it was, from the opening of the canvass, a foregone conclusion that, should the Republicans win, James G. Blaine would be put at the head of the Cabinet. President Harrison's action in fulfilling this confident expectation will meet with general approval.

Blaine is the most famous of living Republicans. He is also the most brilliant of living Americans. The word "brilliant" describes him with peculiar aptness; for as it does not necessarily include profound wisdom nor lofty greatness, it may well be applied to a man whose career resembles the flashing splendor of the comet rather than the steady momentum of the planet.

James Gillespie Blaine was born in West Brownsville, Washington County, Pa., Jan. 31, 1830, and hence has lately entered his sixtieth year. His father was a Presbyterian of Scotch-Irish descent and his mother was a devout Catholic. The son adopted the religious views of his father, to which he has always adhered. The family were in comfortable circumstances, and the future statesman received in his youth a careful and thorough education. As a school boy he was remarkably precocious, and at the age of thirteen years he entered college, and graduated in 1847. He taught in a military school in Kentucky two years after graduating, and in 1854 removed to Augusta, Maine, which has ever since been his home. Here he engaged in journalism.quickly winning fame as a trenchant writer.

He engaged in the movement for organizing the Republican party, in 1856, and in 1858 was elected to the State Legislature. In 1862 he was first elected to Congress, and served seven consecutive terms in the House, of which he was Speaker for six years. On his career in Congress, and his repeated candidacy for the Presidential nomination of his party, space will not allow us here to dwell. On the election of Garfield in 1880 he was made Secretary or State, and imparted some of mont delegation solid, first, last and ing with excellent results. He has

his personal qualities to the foreign policy of that administration.

On his retirement from the State Department in December, 1881, Mr. Blaine found himself, for the first time in over twenty years, in private life, and entered upon the writing of his great historical work, "Twenty Years in Congress." In 1884 he was nominated for President, but the animosity existing against him in his own party aided in his defeat. He is an ardent advocate of protection, and his efforts in favor of that theory, put forth during the last campaign, were marked and effective. The career of no American is more familiar to the American people than is that of James G. Blaine.

William Windom, upon whom President Harrison has conferred the second portfolio, that of the Treasury, was born in Belmont, Ohio, May 10th, 1827. He became a lawyer, and in 1855 removed to Minnesota, which has been his home ever since. He was in the national House of Representatives from 1859 till 1869, and in 1870 was appointed Senator to fill an unexpired term. He was again chosen Senator for the term ending in 1877, and still again for the next term. He left the Senate in 1881 to enter Garfield's cabinet as Secretary of the Treasury, but retired the same year on the accession to the Presidency of Vice-President Arthur. The legislature of his State then returned him to the Senate to fill the term for which it had previously elected him.

The masses of the people are less familiar with Mr. Windom's career than with those of other prominent men in the country; but among those who know him well he ranks as a man of remarkably sound and comprehensive judgment, and a statesman who has made a specialty of financial questions and matters.

Redfield Proctor is perhaps the most influential citizen of Vermont, always, of course, excepting Senator Edmunds. His portrait conveys an impression of great firmness and solidity of character. He is an exgovernor of his state, is a man of wealth, is extensively engaged in agriculture, and is said to virtually control the output of the marble quarries of Vermont. It would seem that an element of personal rather than sectional recognition influenced President Harrison to offer the war portfolio to him, as he held the Ver-

all the time, for Harrison during the balloting in the national convention.

Benjamin F. Tracy, of New York, is Secretary of the Navy. This gentleman has not been conspicuous as a politician, but he ranks high as a lawyer in Gotham. He was a brigadier-general in the Union army, and after the conflict settled down in New York City and resumed his practice, which has all along been very large. He first came prominently before the nation by his connection with the tamous Beecher-Tilton controversy, he being one of the divine's principal counsel. His was a "compromise appointment;" the two Republican factions of the Empire State, headed respectively by Warner Miller and Thomas C. Platt, were incorrigible, and General Harrison gave them plainly to understand that they would have to agree upon some one or go without representation. As neither would consent to the other's appointment, they finally recommended General Tracy, and he was appointed accordingly. He must be past sixty years of age and is a stalwart Republican.

John Willock Noble, Secretary of the Interior, hails from that State which, in recent years, has been so prolific of statesmen-Ohio. He was born in Lancaster County, in that State, October 26, 1831. He was educated at Miami University and at Yale, graduating from the latter in 1851. He studied law and became city attorney of Keokuk, Iowa in 1859-60. He entered the army and became Judge-Advocate of the Army of the Southwest, and afterwards of the Department of Missouri. He was brevetted 8 brigadier-general in 1865. A fier the war he engaged in the practice of law in St. Louis, where he has since resided. He has been United States District-Attorney there, and has also taken part in a number of great civil suits.

John Wanamaker, Postmaster-General, was born in Philadelphia, Pa., in 1838, and has always resided there. He is the proprietor of one of the largest retail mercantile establishments in the United States, is a man of surpassing financial and organizing ability, and has a strong tendency in the direction of practical philanthropy. He has an army of employes, among whom he has introduced a system of profit sharalso founded a savings bank and library for their benefit. He has also aided in the establishment of religious institutions and varjous charities. In him exists a rare combination of financial skill, foresight and capacity, the genius of an organizer, and the milk of human kindness, all manifested in ways which are calculated to do good to others. John Wanamaker is held in high esteem and warm affection by Philadelphians.

. A clue to the age of William Henry Harrison Miller, the new Attorney-General, is conveyed in his name. He was born nearly forty.eight years ago, at a time when the fame of President Harrison's grandfather was at its height, and as a matter of course his father was a Whig. Augusta, Oneida County, New York, is his birth place. He graduated from Hamilton College at the age of twenty, after which he studied law and taught school at the same time. Later he studied law at Toledo, 0., under Morrison R. Waite, the late Chief Justice of the United States Supreme Court. While still a young man he settled at Fort Wayne, Ind., and rapidly rose in his profession. In 1874 he became the law partner of General Harrison, and removed to Indianapolis. To the intimacy and friendship resulting from this partnership is doubtless attributable, in a great degree at least, the action of President Harrison in choosing Mr. Miller as his legal adviser in his exalted position.

Governor Jeremiah McLain Rusk of Wisconsin has the honor of being the second Secretary of Agriculture. He also is a native of the Buckeye State, and was born June 17, 1830. At the age of twentythree years he removed to Wisconsin. Up to this time he had done farm work, spending occasional intervals in the common schools of the neighborhood. He entered the army in 1862, and became first a major, then lieutenant-colonel, and in 1865 was brevetted a brigadier-general of volunteers for meritorious service. He entered Congress in 1870 and served three terms in the House. In 1882 he was elected governor of Wisconsin, and has been twice reelected.

And if you have not faith, hope, and charity, you can do nothing. Doc. and Cov.

CURRENT EVENTS.

Edmunds Law Prosecutions

In the First District Court at Og-den, March 4, James Ritchie, of Marriots, Weber County, who plead-ed guilty to unlawful cohabitation, was sentenced to four months in the penitentiary and to pay a fine of \$200 and costs.

3200 and costs. Indictments were presented by the grand jury in thirty United States cases and one Territorial case, on March 4, at Provo. John Groves, of Sugar House Ward, Salt Lake County, was ar-

raigned in the Third District Court Mar. 4 on an indictment charging him with unlawful cohabitation. He was given till Thursday, March 7th, to plead.

In the First District Court at Provo, on March 4, the following matters were attended to before Judge Judd:

United States vs. Niels P. Niel-sen; defendant pleaded guilty to a charge of unlawful cohabitation; sentence was set for March 5.

United States vs. Carl Olsen; un lawful cohabitation; defendant arraigned and entered a plea of guilty. Sentence set for March 5. United States vs. John Oberg; un-

lawful cohabitation; defendant entered a plea of not guilty.

United States vs. Andrew Poul-sen; unlawful cohabitation; sentence set for March 5th.

United States vs. Andrew Nielsen; the defendant pleaded guilty to a charge of unlawful cohabitation; sentence set for March 5th.

United States vs. Gottlieb Ence; unlawful cohabitation; defendant pleaded guilty; March 5th set for sentence.

United States vs. Lars P. Chris-ensen; charged with unlawful co-habitation; defendant pleaded habitation; defendant pleaded guilty; sentence set for March 5th. United States vs. Martin Crandall and Harriet T. Crandall; adultery;

defendants both pleaded not guilty. Indictments in sixteen United

Indictments in sixteen States cases were presented by the grand jury. Cases against Charles House, John Anderson and Peter E. Westman, for the United States, and one against H.C. Ramlose for the People were ignored.

United States vs. Thos. R. Jackson; adultery; defendant pleaded

United States vs. John Jacobs; unlawful cohabitation; the defendant pleaded guilty. Sentence was set for March 23d.

United States vs. Silas Jackson; adultery; a plea of not guilty was entered.

United States vs. James Simmin, charged with unlawful cohabitation; the defendant plead not guilty.

United States vs. Martin Bush-man; unlawful cohabitation; a plea of guilty was entered and sentence was set for March 23d.

United States vs. Michael Vaughan; charged with adultery; a plea of guilty was entered. Sentence was set for March 23d.

United States vs. Wm. Ball; the defendant pleaded guilty to a charge of unlawful cohabitation; March 23d was set for sentence.

United States vs. John Hart; to a charge of adultery the defendant pleaded guilty; his sentence was set for March 23d.

Henry W. Sanderson came for-ward to receive sentence for unlawful cohabitation, to which he had pleaded guilty. He had no state-ment to make; was nearly sixty years old; married his second wife 28 years ago; the youngest child is one year and four months old; he had lived with neither of his wives since last July. He was sentenced to 85 days' imprisonment and fined \$100 and costs.

Joseph Reynolds was charged with unlawful cohabitation. John E. Booth stated for the defendant that after coming home from a mission, last November, he had given himself up, causing no trouble to the officers; had not lived with the second wife for the last two years. Could make no promises. He was given 75 days' imprisonment and fined \$50 and costs.

August Swenson was charged Nulawful cohabitation. Judge Dusenberry made a statement for defendant. Since returning from Europe, a month ago, he had not lived with his second wife. Sentenced to 75 days' imprisonment, and fined \$50 and costs.

Mads Jensen came forward for sentence on a charge of unlawful cohabitation; he was 67 years of age on Saturday next; had two wives; married the second six years ago; understood the law then; his physical condition was unhealthy; he was now trying to live the law. He was let off with a fine of \$50.

Wm. Prouse was charged with unlawful cohabitation; he was ar-ralgned and given till the 5th of

March to plead. Benj. H. Johnson, arraigned on a charge of adultery; he took till March 5th to plead.

Samuel Briggs was arraigned on a charge of adultery. He will plead March 5th.

Wm. Hutchings pleaded guilty to a charge of adultery. Sentence set

for March 23. John F. Allred changed his plea John F. Alired changed his plea to a charge of unlawful cohabitation to guilty. Judge Dusenbury stated that the defendant had ten living children, all under thirteen years of age, and had been trying to live within the law. The defendant said he was 38 years old, his young-est child was born in November, 1887. Had supported his second wife, but had not been a husband to her and was living with his first wife with a view of obeying the law. He was fined \$150 and costs. Jos. A. Stickney took till March 9th to plead to a charge of adultery.

Allce Hart, a young woman with a crying child in arms, came for-ward, charged with fornication. A plea of not guilty was entered for her.

Lauritz Larsen came forward and explained as to the charge of unlawful cohabitation that he had lived with his first wife for six years and meant to do so as long as he lived meant to do so as long as he lived and to leave the second alone. Sentence was suspended, and a charge of adultery against the defendant was dismissed on motion of Mr. Peters.

Wm. Gourney pleaded guilty to unlawful cohabitation. Sentence was set for March 23d.

U. S. vs. George Taylor; unlawful cohabitation; trial in progress.

Proceedings before Judge Judd March 5:

March 5: James P. Hansen; unlawful co-habitation; after a trial the jury found the defendant guilty as charged. He was sentenced to 60 days' imprisonment and to pay the costs of the prosecution. United States vs. Shadrach T. Driggs; defendant pleaded guilty to a charge of unlawful cohabitation and was fined \$10 and costs; the defendant not being able to pay the fine, the court sent him home to get the money within a week or ten the money within a week or ten days. United States vs. Carl Olsen; the

defendant pleaded guilty to a charge of unlawful cohabitation. He was sentenced to 75 days' imprisonment and \$50 fine and costs.

United States vs Andrew Poul sen; the defendant was charged with unlawful cohabitation and pleaded guilty. Sentence, \$110 fine and costs.

United States vs. Andrew Nielsen; charged with unlawful cohabitation; defendant pleaded guilty. Sentence, sixty days and costs. United States vs. Gotleib Ence:

unlawful cohabitation; 85 days, \$50 fine and costs.

United States vs. Lars P. Chris-United States Vs. Lars P. Chris-tensen; charged with unlawful co-habitation; pleaded guilty and was sentenced to 85 days, \$50 and costs. Mons. Anderson, charged with adultery, pleaded guilty. He is to be sentenced March 23d. John Oberg charged with unlaw

John Oberg, charged with unlaw-ful cohabitation, pleaded guilty, is 48 years of age; second wife was married in 1881; had not lived with her for three warst contance of her for three years; sentence, 85 days, \$50 and costs. Andrew Rasmussen; unlawful

cohabitation; plea not guilty. The grand jury presented indict-ments in one United States case and in three cases for the Territory and were dismissed till the 25th instant.

United States vs. Niels P. Niel-sen; unlawful cohabitation; pleaded guilty. Sentence, 90 days, \$50 and costs.

United States vs. Joseph S. Horne; charged with adultery; pleaded guilty; sentence 18 months and costs.

United States vs. James Sellers; adultery; pleaded guilty; sentence, 18 months and costs. United States vs. Reuben Garr; pleaded guilty to adultery; sentence

12 months and costs. United States vs. John Frantzen; adultery; a plea of guilty was en-tered; sentence, 13 months and costs.

United States vs. Thomas Ogden; adultery; a plea of guilty was en-tered. The defendant was given 19

months and costs. Hans Christensen, charged with adultery, pleaded guilty. Sentenced 16 months and costs.

Proceedings before Judge Judd

not guilty by instructions from the court.

United States vs. F. J. Christensen; unlawful cohabitation and adultery, both cases were dismissed upon the promise of the defendant to obey the law.

United States vs. John Adams; unlawful cohabitation; the case remanded to the investigation of the

present grand jury. United States vs. Wm. Braithwaite, charge of unlawful cohabitation and adultery; the sentence was suspended by the court upon a promise of the defendant to live ex-

clusively with his first wife. United States vs. Lewis Larsen; charged with adultery; the case was dismissed on account of the defendant having been pardoned by President Cleveland.

United States vs. Geo. Kendall; the defendant pleaded guilty to a charge of unlawful cohabitation and was fined \$10 and costs.

Released From Prison.

Brother Niels P. Nielson, of Logan, was released from the Peni-tentiary March 4, after serving a four months' sentence and paying the costs of trial amounting to \$47, the offense for which he was con-victed being that of living with his wives.

On Mar. 2 Niels Nielson, of Provo, was before Commissioner Norrell on his application to be discharged from custody. He had served a term of four and a half months and 30 days for the fine of \$50 and costs, imposed upon him for living with his wives. He was released.

On March 6 there were three On March 6 there were three "Mormons" released from the peni-tentiary. These were Wm. Chris-tiansen, sentenced to four months; Jens Hanson and Hans Nielsen, sentenced to three and a half months. In each case a fine was imposed, for which they were re-quired to remain 30 days in prison. quired to remain 30 days in prison. All were sentenced in the First Dis-An were scheenced in the First Dis-trict court. Brother Hansen, who is from Gundson, Sanpete County, has been ill from rheumatic fever for about a month, and his health is still seriously impaired.

Territorial Office Cases.

On March 2nd, the Territorial Su-On March 2nd, the Territorial Su-preme Court awarded to P. L. Wil-liams the whole of the salary awarded by the Legislature to the Territorial Superintendent and Com-missioner of District Schools, \$1500, which the Auditor had divided equally between L. John Nuttall and Mr. Williams. On the same day, Asthur, Data

On the same day Arthur Pratt was denied the salary as Auditor, for which he had sued N. W. Clayton.

Demise of Hosea Stout.

At 2:45 a. m., March 2nd, in Big Cottonwood Ward, Hosea Stout, Esq., who has figured prominently in the history of the Latter-day Saints for the past half century, passed from life, the immediate cause of his doubth being we have a stout March 6: In the case of George Taylor, charged with unlawful cohabitation, the jury brought in a verdict of past four weeks. He was a native years, 7 months and 3 days.

of Kentucky, having been born in Mercer County, September 18, 1810, but migrated when very young to western New York and thence to western New York and thence to Missouri, where he embraced the Gospel and from that time shared in the vicissitudes through which the Church passed. He served in the Black Hawk War, taught school in Illinois for a number of years, was intimately associated with the intimately associated with the Prophet Joseph Smith for a number of years prior to his death, and for some time acted as his body guard, as well as being an officer of the Nauvoo Legion and chief of police. He came to Utah in 1848, and located in Salt Lake City. He was a member of the Utah Legislature for a number of sessions, also of the City Council, and practiced at the bar, when in the Territory from the time the first court was established here until a few years since, when his health became so impaired that he retired to his farm. He performed a mission to Hong Kong, China, in 1853, was also one of the early settlers of St. George in Southern Utah, where he remained about five years. He was a man of sterling integrity and excellent ability; has filled a long and useful life and leaves a large family—a wife, nine sons and two daughters, besides a large number of grandchildren to revere his memory and emulate his virtues.

McManamy Acquitted.

At four o'clock on the afternoon of Mar. 2 the McManamy murder case was given to the jury. The court waited until about 9:30, when the jury came in for the judge's charge, which was furnished. At midnight, a verdict not having been agreed upon, the court adjourned. At ten o'clock next morning, the jury came in with a verdict of not guilty.

It is understood that the disagreenent which kept the jury out so long was that some were in favor of a verdict of voluntary manslaughter. There is considerable feeling ex-There is considerable reeing ex-pressed adversely to the finding of the jury, though such a result is not to be wondered at, considering the weakness of the prosecution and the strength of the defense, as the case was presented to the

jury. McManamy left for Indiana on March 4, with his father and sister.

Suicide at Ogden.

During Monday night, March 4, James W. Boyle, a member of the firm of Boyle & Co., Ogden, was induced to take part in a game of chance in a gambling house. He lost a sum of money collected that day from customers of the firm, and also drank some. He reached his home about three o'clock Tuesday home about three o'clock Tuesday morning, bade his wife and child goodby and a little later breathed his last. He had taken strychnine. It is supposed that his sense of shame on realizing what he had done unbalanced his judgment and impelled him to the rash act. He

"MORMON DISLOYALTY."

It was on the veranda of the hotel. As the evening was extremely pleasant, most of the guests had gathered there. The moon shone its brightest and the breeze from the mountain cooled the hot air. I joined the company and sat listening to the conversation as it drifted from one subject to another. I learned from their talk that most of them had been in the late civil war. The major would relate an incident, then the colonel would tell one. The captain had just finished a remarkable account, when the general exclaimed: "That reminds me of an incident which occurred in Salt Lake City last Fourth of July, when the Mormons half-masted their flags," and then followed an account of deeds which, he said, should have been punished by shot and shell. This seemed a happy theme, for nearly every one had something to say about the Mormons and their dialovalty.

happy theme, for nearly every one had something to say about the Mormons and their disloyalty. When the subject, as I thought, had been nearly exhausted, a pleasant looking, grey headed old gentleman, who had been an attentive listener, moved his chair a little closer to the group and remarked— "Gentlemen, I am also acquainted with an example of Mormon disloyalty, which I would like to relate." Cries of "Yes," "go on," greeted this, so he quietly began: "About fifty years ago, a company of Mormons settled in a small place called Commerce on the Mis-

"About fifty years ago, a company of Mormons settled in a small place called Commerce, on the Mississippi River, in the State of Illinois. Three times before they had tried to make settlements in other States, but about the time they paid for their lands and made comfortable homes their kind neighbors decided that they would like the Mormons' land themselves; so they went to work and drove them off. Where these good citizens were not strong enough to do this the State militia would help them. Well, the little hamlet of Commerce grew to a city of twenty thousand inhabitants, the largest and most prosperous city in the State; but again they were driven from their homes, and in the summer of 1846 they might have been seen making their way across the then unsettled territories of Iowa and Nebraska, seeking a home among the mountains and deserts of the West. Most of them were poor. They had but the teams, consisting oftentimes of oxen and cows, which drew their rude wagons and the provisions they could carry.

which drew their rude wagons and the provisions they could carry. "Gentlemen, I am powerless to describe to you the scenes that were enacted on that exodus, or the sufferings that were endured. You can perhaps imagine what their condition was when you reflect on the circumstances which surrounded them. In a wild, unsettled country, surrounded by hostile Indians, and going they harily knew into what dangers, this company of men, women and children was called upon by the United States Government to furnish five hundred able-bodied men to fight the battles of their country. Did they refuse? Did the

recollection of their past abuses, when that selfsame government refused to protect them in their most common rights, come up before them sand set their hearts against such a call? No; the men were raised. Gentlemen, I was there, and one of them. I left an aged father and mother. Many a young man left his young sister or wife to drive with weary steps the unruly team which drew their worldly all. Amid all the privations of that wild country the aged toiled with their younger help, the wife without her son. Not many days after this act of Mormon disloyalty a remnant of their helpless women and children that was left behind was driven out to wander on the prairie and in the woods by the guns and bayonets of soldiers."

The old man paused. The emphasis he placed on each word, the bright sparkle in his eye, put the imprint of truth on his words. No one spoke, so he continued: "What you gentlemen have been narrating may be true, but your loyalty sinks into insignificance when compared with the patriotism of 'the very people whom you say should be slaughtered by shot and shell."

C. N. A.

LETTER FROM EGYPT.

There is one Arabian word that a tourist very soon becomes familiar with traveling in this part of the world, and that is the word *Bachschisch*. He cannot help himself; he must learn it, provided he be not both blind and deaf. It is constantly sounded in his ears, in every pitch of voice, from the deep bass of the old beggar to the piping tones of the little barefooted baby. *Bachschisch, bachschisch!* This interesting word is said to be of During word is said to be

This interesting word is said to be of Persian origin, and meant in its innocent infancy only a New Year's gift. Then it was employed to denote any gift, and now it is the Volapuk of Arabian beggars as well as Turkish, from the highest to the lowest. This *bachschisch* means the little copper you throw to the gouty beggar, the five pence piece by which you may pass the custom house without trouble or in a still larger scale the millions by which the political intrigues in Stamboul are kept moving. So often has the word been used that it is just about worn out. Of the original: "Bachschisch, jst chawage" (a gift, sir!) nothing more remains hardly than schisch, schisch!

There is a second word which a tourist will find it very convenient to know, and which the first one almost forces him to learn. That is the little word *imseki*. This pronounced with a certain emphasis would be equivalent to the euphonious American term, "Skip, you little varmint!" It is a wonderful word that same *imseki*. At its pronunciation the right way, I have seen hosts of small, barefooted, darkskinned beggars run to all sides as if they had been touched by some magical power. For my own part, however, I did not care particularly to learn that word *imseki*, or rather,

to use it much. I did not want those little fellows, or large ones either, to "skip." I had not traveled all these thousands of miles, crossing waters and continents merely to tell the people out here to "skip." On the contrary I had come to get the friendship of the people, if possible, and make them come, not go. It was, therefore, a great pleasure to me when I had gathered some dozens of them and could draw them into a conversation. I actually loved to see these brown sons of Ishmael, and I did not feel any desire to tell them to go away. The consequence was that I was hardly ever alone when I went out. The boys particularly, surrounded me whenever I went out in the streets of Port Said. One tiny fellow, I remember, once came up to me and said, "Sir, you be very good man; me no father, no mother, no friends, me work for you." Of course I had to tell him that I had no work for him or for anybody, and it seemed as for the moment a whole world of hope had been blown to pieces for him, so sad did he look.

What amused my little dark friends mostly was when I would listen to the lessons they would give me in Arabic. And although there was not much method in their lessons, yet from them I got some idea of the pronunciation of the most difficult letters in the alphabet, and a few words, and I thought I was well paid for the few cents of bachschiach given to these improvised professors. But I must not forget to mention that whenever a policeman saw us he would invariably break the school up. The blockhead could not comprhend that I liked my dirty teachers. He thought they bothered me, and for his almighty mischi the teachers ran, and the policeman stood smiling in expectation of a bachschisch himself, a thing he

Everything here reminds you that you are in the Orient. Even the coffee cups and the coffee here in use. If diminutiveness is one form of beauty, the coffee cups here are very beautiful. I wish some of my Scandinavian friends at home could see them. They would think them children's toys only. A common coffee cup here is about two inches in diameter at the top and not quite as high as that, a mere little thimble. But the contents of those cups are generally worth a large cupful at home. Black as Egyptian darkness, and hot, and sweet; two lumps of sugar that nearly fill the cup, and that black liquid poured on it! That is what they call coffee! The German gentleman must have thought of Oriental coffee when he said: "Coffee must be black as night, sweet as love, and hot as hell." For that answers the description of Oriental coffee exactly.

Indians, and going they harily knew into what dangers, this company of men, women and children was called upon by the United States Government to furnish five hundred able-bodied men to fight the battles of their country. Did they refuse? Did the

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enough. It was the autograph of his holiness the Pope and Patriarch of Alexandria, the head of the Greek-Catholic-Orthodox (is there anything else?) Church. Here is the autograph: [Our correspondent here introduces a string of hieroglyphical flourishes which are too intricate to imitate in type and are to us indecipherable. — Ed.] It was accompanied by the following explanation: Signature de sa Saintete le Patriarche Orthodox Sophronus qui vente cet hotel le 2 Nov. 1888. 1 believe some of our cowboys in Utah could beat "His Holiness" in penmanship.

Prior to departing from Port Said I witnessed the devotional exercises of a praying old Arab. It was on the pier in the harbor. The sun shone brightly and poured down a flood of light and heat from a cloud-less sky. The noise from the hunless sky. The noise from the hun-dreds of coal carriers working on board the vessels, the playing children, the shrieking toothache-like sounds from the grind-organs all were blending together in one con-fusion. But the old man who evidently was tired wanted to rest a little. So he betook himself to a place behind a boat that had been hauled up to dry. And here he seharded up to dry. And here he se-lected a place for a quiet nap. Be-fore lying down, however, he said his prayers. He first took off that square piece of cloth serving as an overcoat and spread it on the ground. Next he very slowly pulled out his pocket-handkerchief and spread that on one corner of the overcoat. on one corner of the overcoat. Af-ter that he knelt down and pulled out a comb and a bit of a looking glass preparatory to combing his beard very carefully as if going to visit his best girl. This perform-ance over, he was ready for his prayer. With hands sometimes folded, sometimes lifted towards the sky and with his over always fixed sky, and with his eyes always fixed on the pocket-handkerchief, he recited his prayers whatever they were, with an earnestness and fervency edifying to behold. The ceremony lasted some twenty min-utes, after which the pocket-hand-barchief was folded up and the old kerchief was folded up and the old man rolled himself under his cloak and went to sleep on the hard ground. To a superficial spectator the whole ceremony must have ap-peared ridiculous. I cannot say that there was anything ridiculous in it to me. I admired the man who would not take a midday nap in the open street without first having communicated with God in prayer. And his prayer was evidently not a prayer to an abstract be-ing beyond the blue sky, but to some being close at hand. I have no doubt that to his phantasy the heavenly being whom he in-voked was present, standing, per-haps, on the pocket-handkerchief, the best carpet he could procure for the moment, and thus this old man had a mental conversation, so to speak, face to face with his deity. It seems to me even "Christians" could learn something from this ig-

me in the expression used by a "Christian" lady a few days ago. A little party of tourists went to see the Mosque at Port Said, and we were, as all are, requested to take off our shoes. The lady referred to, highly indignant and offended, exclaimed "Should I take my shoes off to enter that den?" I believe the lady was a Methodist of the purest blood. I asked her if she thought that appellation proper when applied to a Mohammedan sanctuary. "Sanctuary!" she again exclaimed, "those heathens! They are nothing but heathens!" "Heathens? Why?" I asked. "Because they want us to pull off our shoes." "Then," I repull off our shoes." "Then," 1 re-plied, "God must have been a hea-then, too, because he required Moses at a certain time to pull his shoes off." "Well, I do not know, but that He was," sniffed the lady, to my great astonishment. "Parbut that He was," sniffed the lady, to my great astonishment. "Par-don me," I said, "do I understand you to admit that perhaps God was a heathen?" "God?" no, Moses." She was evidently so excited that she did not know what she said, and finally excused her confusion by asserting that God was not in that Mohammedan mosque. "Then," I rejoined, "the Mohammedans must be a mighty race if they are able to shut your God out of their housesa God of whom you always say that He is omnipresent." This proud, "Christian" went away, I hope, with a wholesome lesson.

A philosopher right in Port Said would have a wonderfully rich field wherein to gather observations for generalizations and framing theories on various subjects connected with the progress of the human race on the road to civilization. It is a place where the eastern and west-ern civilizations have met and where each struggle for equality if not for supremacy. An observer will soon find that the two, after a very few years' struggle, have al-ready left their marks on each other. The refinement of the Occident has impressed itself upon the more crude civilization of the Orient, and the crudeness of the Orient is al-ready visibly blended with the more refined civilization of the Occident. In this respect the issue of the struggle is widely different from that of the struggle between the races in America. On this latter continent the war has been one of extermination entirely. Not so extermination entirely. Not so here, at the threshold of the Orient. Here the races are more equally strong, and it would be no wonder if a kind of compromise were the final result. Certain it is that Europeans who live here, if they were not "toughs" when they came, soon learn to be rough and tough from their Arabian brethren; while on the other hand, the Arabs to a cer-tain extent imitate the newcomers. Under these circumstances the ques-tion arises: What will the issue be? A retrograde movement of the European of the states of the stat Europeans or progress on the part of the Arabians?

Europeans lack the one great fac-But the "Christians" are a proud set, although it is expressly stated that God is against those that are proud. I had this illustrated to

Christianity. On the contrarv these, if they have any influence at all, will produce death instead of life. Stagnant water produces nothing but putrefaction. The following in-cident is very illustrative of this. It was some sort of a holiday, a commemoration of the baptism of Christ by John, I believe. On behalf of the Catholic mission here, a fellow carrying a crucifix on a plate went round gathering "shekels." He visited all the stores, getting a little hore and a little that. here and a little there. I noticed in one store, a "Christian" merchant threw a large coin on the plate and afterwards bowed very humbly and kissed the crucifix on the plate. On seeing him you would think him to be a saint of the very purest water. Into the store of that fellow came, a few minutes afterwards, an A rab buying something, and having some change coming to him. And that same pious saint who so de-votedly had kissed the cross, tried to cheat the poor native out of some ten frances by offering him bad coins in exchange. Fortunately the Arab was no fool, and the pious hypocrite must produce good money. But thus is religion here. In dealing with the people one must particularly take care not to be cheated by "Christians." Surely a religion with such broad allowances can do nothing but harm to the cause of progress.

An interesting conversation which I recently had with a well educated gentleman, a Greek by birth, I will refer to before closing this letter. I obtained his friendship by reading a few verses of my Greek New Testa-ment to him. The modern Greek language and that of the ancient Greek are quite widely different, but it happened that this gentleman was well read and understood the beautiful "glossa" of his forefathers, The New Testament being the medium of our acquaintance, our conversation at first turned upon religious subjects. I was informed that the Greek-Orthodox Church was the only true church on earth, that all others were apostates, and that the destiny of the Greek Church was by and by to gain the supreme spiritual rule over the whole earth. I was further informed that the Greek Church had preserved—he said—the forms of the sacraments as they were instituted by our Lord. I asked for a nearer explanation of this, and he said that the Greek Church distribute both bread and wine in the Lord's supper, while the Romans give the people the bread only. The Greeks also baptize the children by immersion. baptize the children by immersion. I further inquired why they im-mersed, seeing that all the other churches, with a few exceptions, sprinkle. "Why, my dear sir," he said, "the word baptism never meant anything else than immerse, and what is not immersion is not baptism."

Here, then, I had a testimony from a man whose native tongue is nearly identical with the language of the New Testament, and he de-

THE DESERET WEEKLY.

this Greek. From this subject I went over to America and told my which like the Greeks, used only immersion. The name of the Church? Yes, they were generally known as "Mormons;" and a glori-ous opportunity was given to talk of a subject dear to my heart, and of inestimable importance to all mankind. We separated with a hearty hand-shake, having previously exchanged cards and addresses. Yours roaming, J. M. S. PORT SAID, Jan. 20th, 1889.

WASHINGTON LETTER.

It looks now as though North and South Dakota, Washington and Montana will soon become States in the Union. The agree-ment reached by the conference committee under instructions smoothed the way, and as both parties desired to get all the credit possible out of the arrangement, the bill was passed today and will no doubt be signed by the President. This will be a boon to the flag mak-ers as well as the Territories soon to be released from the toils of territo be released from the toils of territorial bondage. Four new stars will have to be added to the galaxy, and this means a new flag for every place where the Government spreads to the breeze the banner of our country. Another change will have to be made before the new flag will have time to get old, and so the bunting business will have a boom. Delegate Caine was approached by a number of members after the omnibus bill passed, with regrets that Utah was not in the bill and assurances that she would "get there" before long. Some of their remarks were not complimentary to political leaders.

It is much to be regretted that the Associated Press is so partisan. This is particularly noticeable in dispatches about Utah affairs, whether started from the east or the west. All kinds of stupid stories come over the wires from Utah and its vicinity, and not unfrequently the news from this end the accident that happend to Gib-son Condie, a school teacher, un-married, in jumping off the train near Enterprise, was reported to the eastern papers as an attempt at sui-cide by a "Mormon whose three wives had all eloped with a brakeman."

The report of the debate in the House on the changes in the omnibus bill, which appears in the Salt Lake papers, represents Mr. Rogers of Arkansas as stating that "He would adopt a constitutional amendment preventing Utah as an im-pure sister from coming into the sisterhood of States." Mr. Rogers wanted a constitutional amendment wanted a constitutional amendment for the purpose of making it possible for Utah to be admitted, so as to affa "wipe out the whole Territorial system by admitting all the Terri-tories—Indian Territory as well— into the Union of States." He said further, "I would in one bill if I had the power embrace avery territory. the power embrace every territory,

so that we should for ever abolish on the American continent the miserable carpet-bag governments." His remarks were received with loud applause. So was the forcible speech Mr. Breckenbridge of Kentucky whose remarks are not alluded to at all in the Associated Press report. He said on this point: "I would like to go a step further. I would like to put into this omnibus bill, if like to put into this omnibus bill, if it were possible to do it, the Ter-ritories of Wyoming, Arizona and Idabo. I would like to make a clean sweep by having Utah ad-mitted as soon as may be practicable. I would like to get rid of the carpet-bag government of the Territories."

The sentiment is growing that the system is wrong and un-American; that, as Mr. Breckenridge remarked, that, as Mr. Breckenridge remarked, "the whole system of Territorial government is a mistake—a system has grown up by accretion out of very narrow provisions of the Con-stitution." It is bound to go under, and that before long. Those poli-ticians who are standing in the way of Utab would be wise to "stand of Utah would be wise to "stand from under."

If they have any prevision they will cease their obstruction, make the best terms they can and jump on, or they will certainly "get left," and that soon. The opinion is expressed all around, among the Republicans and Democrats, that the anti-"Mormon" crowd who came down here this session damaged their cause materially and gave a free opening for a presentation of the "Mormon" side of the question that was irresistible.

The filibustering that has been resorted to during this session has helped to favor the policy of an extra session.

extra session. If the matter is left to the opin-ions of the majority of the Republi-cans. Congress will be called to-gether as early as May. But of course no one can tell what the new President will do about it. Prep-arations are being made, however, by prominent men of the party to act promptly in its interest. They talk of securing the organization, overhauling the committees, revis-ing the rules, deciding the contested elections as soon as possible, abolishelections as soon as possible, abolish-ing the fixed hour for adjournment ing the nixed hour for adjourgement and making such other changes as will facilitate business when the regular seasion meets, and put the Democratic minority at as much disadvantage as possible. The ma-jority is so small that a few deaths may materially change the situa-tion, and the Republicans favor an extra session so as to make sure of control by the election of a Speaker and the appointment of officers of the House.

The only thing that seems to work against an extra session is the crowd that it will bring here and the em-barrassment it will occasion the new President in the work it will force upon him so soon after inauguration, and before he can have time to get affairs into working order. It is by no means a settled question whether Congress will be called together before October or whether there will be any extra session at

President Cleveland has shut son.

out the crowd of callers this week, and though he gives his week, and though he gives his tri-weekly receptions, he is not otherwise accessible except by spe-cial appointment. He is getting ready to vacate. He will practice law in New York, and has made definite arrangements to that end.

definite arrangements to that end. Mrs. Cleveland is as charm-ing as ever and it is said intends to write some articles for the *Century*, as she is literary in her tastes and will be a great draw for that magazine. The select New York circle, that is specially known as "society," is troubled over the question as to receiving her in the ranks of upper-ten-dom. The prob-ability is that the snobblest of snob-dom will first object, then, seeing the lady enter the homes of some of the most wealthy and refined of the the most wealthy and refined of the metropolis, will be greatly surprised and then nearly break their necks in a bob to do her honor and get her into their "set."

into their "set." Col. Lamont is booked for manager of a big New York street railroad company and will make a mark wherever he goes. He is a small man physically, but has a bushel of brains of fine quality, and enough force and vim to use them to good advantage. He is re-cognized as a man of merit, a gentleman and a power in politics. His absence from the White House will be widely regretted.

Washington is a gathering place Washington is a gathering place for a good many religious and charitable associations. A mass meeting of people organized for the world's evangelization was held in the Metropolitan M. E. ('hurch Sunday night, which was addressed by a number of represen-tatives of the society. The remarks of Rev. Dr. Gideon Draper may be of interest to the readers of the WEEKLY. He spoke of the effect of missionary work, but he said that missionary work, but he said that the church had entered upon a conthe church had entered upon a con-test in which it was not gaining any advantage. Less than a million heathen had been converted to Christianity during this century, while the number of heathen and Mohammedans had increased over 200,000,000.

He did not want to discourage any one by this statement, but merely to show that at the rate the church is moving at present it will never succeed in Christianizing the world.

There is to be a struggle for the clerkship of the next House the clerkship of the next House of Representatives. It was sup-posed that McPherson, the former Republican clerk, was sure of the post. But a formid-able rival has materialized in the shape of the correspondent of the Philadelphia Ledger, Major John M Carpon, who was once John M. Carson, who was once clerk of the ways and means committee and is thoroughly qualified. He is very popular and will have strong support. Mr. McPherson, however, was well liked when he held the position and has many in-fluential backers.

Among the prominent lawyers mentioned as suitable for the Attorney-Generalship in the new Cabinet is Judge Jere M. Wil-son. It is not likely that he



will receive the appointment as he is a resident of the District which has no political influence. He hails from Indiana and has a splendid reputation both there and here, is a wise, able and experienced jurist, is full of energy and work, an honor-able, upright citizen and withal a staunch Republican. His appoint-ment would please a host of friends and be a benefit to the nation, but political property having reference to political reasons having reference to regions that it is thought must be represented in the Cabinet will doubtless interfere. Senator Evarts doubtless interfere. Senator Evarts on being asked informally whether he would accept the position, re-plied, "I was Attorney-General once and have been Secretary of State," which was a very brief sentence for Evarts and quite indicative though non-committal. It is generally viewed as significant that, like "Barkis," Evarts "is willin." It is to be housed that Harrison is not is to be hoped that Harrison is not anxious, however willing Evarts may be, for he is pretty much of a fossil, and much brighter and fossil, and much brighter and better men have been mentioned for the place. As Mr. Blaine has taken a ten years' lease of a large and noted house—the former residence of Secretary Seward—in a fashionable quarter of the city, it is generally supposed that he expects a long official career and that his position as Secretary of State is as-sured. No one disputes *his* abilities as a Cabinet officer, a statesman and a leader in politics.

The growth of this city is remark-able. And the number of new locali-ties laid out and occupied for suburbanresidences is still more astonishing-The Metropolitan branch of the Bal-timore & Ohio Railroad has aided much in the opening up of these much in the opening up of these places, as business people can go and come for a very small outlay, and it is cheaper, pleasanter and more healthful to reside in many of these outlying villages than in the city proper. Some of them are within the boundaries of the Dis-trict of Columbia others are in trict of Columbia, others are in Maryland, just on the border, and all seem desirable spots for homes, and contain already many elegant mansions and pretty cottages. Ta-coma Park is one of these newlyopened places, and a family of Salt Lakers abide there, about whom something may be said in a future letter.

Speculation in seats for viewing the procession on inauguration day is ripe, and \$5 is already demanded for a seat on scaf-folding erected in good places. Windows rate from \$10 to \$50, and as much as \$300 for a room for one day has been paid by wealthy Sen-ators. The Treasury Department put up a stand for the benefit of the clerks and their friends, and sold seats at cost-fifty cents each to the clerks. Some of them obtained as many as fifteen tickets each, and when the number issued was exhausted attempted to charge fel-low-clerks, unfortunate enough not to secure one, as high as \$5. This coming to the knowledge of the head of the Department, an order was issued to-day limiting such sales give up the churches to the to fifty cents each, a very proper Here is an editorial from t decision. It is quite probable that in go *Tribune* on this matter:

spite of the arrangements for visitors, many stores being fitted up with rows of cots to be rented out for night's lodgings, hundreds of people will find themselves at night without a bed; and that a meal will be as hard to get as a place to sleep. It will be a veritable harvest for lodging-house keepers, rooms all over town having been engaged ahead at very high prices.

Among the new arrivals here from Salt Lake are Dr. Fred. Clawson, his sisters Misses Mamie and Tessie, and Miss Minnie Kim-ball. They are staying with Mrs. John W. Young on Massachusetts Avenue and are seeing the sights Avenue and are seeing the sights with a genuine Utah relish for rec-reation. The young ladies receive many compliments on their fine complexion and good looks, and Utah does not suffer by their presence here. Fred has finished his studies at New York in the latest kinks in dentistry, including the "bridging" and "capping" process, and after the inauguration will return home and put something into a good many Utah mouths. Mrs. Leo Clawson has joined the party from New York. Salt Lakers are well received at the Capital, and are considered very nice people, making a good im-pression. Among their admirers you may always count

WASHINGTON, D.C., Feb. 20, 1889.

OUR CHICAGO LETTER.

In the first paragraph of his book on Cæsar, Mr. Froude says: "If there be one lesson which history clearly teaches, it is this-that free nations cannot govern subject provinces. If they are unwilling or unable to admit their dependencies to share their own constitution, the constitution itself will fall in the constitution itself will fall in pleces from mere incompetence for its duties." In this Mr. Froude only echoes the judgment of all his-torical scholars, and especially so of those scholars who have made a close study of Roman history, and who have traced the steps by which a great and powerful republic be-came a military empire and finally a corrupt and bloated oligarchy. Of the United States as a nation

Of the United States as a nation Utah is a dependency, in fact, it might safely be said she is a satrapy. No subject province of ancient Rome was ever ruled with greater rigor by the rapacious arm of a Verres or a Scylla than is Utah today under the government of the United States. The worst in a Ro-man province was spoliation and disfranchisement, and are not both these crimes practised in Utah with the connivance of our Senate in Washington? Our senators and our statesmen have dragged down the Constitution to gratify the yells of a few conscienceless vagrants in Utah. The property of a church has been openly, violently and unlawfully confiscated. If it is lawful to do this in Utah, it must be equally so in Chicago. And the cry is raised in Chicago that the ministers must give up the churches to the people. Here is an editorial from the Chica-

"PUBLIC PROPERTY AND SOCIALIST PROPAGANDA.

"The suggestion made the other night at a Socialist meeting that the churches and schoolhouses be used to hold Socialist meetings in is one worthy of the audacity of the teachers of this foolish fanaticism. So far as the churches are concerned So far as the churches are concerned each congregation will act for itself. It is said that one at least of the city ministers is willing to place his building at their service. But the consent of his congregation is not likely to be so easily obtained. His desire that the application for all the churches shall be formally made so as to put other ministers on record ought to be gratified. Min-isters have time to read. Their knowledge of the number of Social-ist experiments that have been ist experiments that have been made since the world began and have failed in every instance, no matter how favorable the condi-tions, will enable them to give a prompt and explicit reply to the application.

"The schoolhouses are public property. It is true, as one of the advo-cates of Socialism said, that they are not in use in the evening, ex-cept in the few cases where evening schools are taught in them. Nevertheless, they cannot be granted for any such purpose as is here pro-posed. Even if the majority of the posed. Even if the majority of the citizens, at whose expense these buildings are sustained and were erected, were advocates of Socialism it would still be a clear infringe-ment of public rights to devote the school buildings to any but the specific uses for which they are leg-ally designed. If a majority of the Board of Education should favor the lease of them it is certain that Board of Education should favor the lease of them, it is certain that enough good sense would remain in the community to enjoin that body from a course clearly at variance with public policy; and it is reason-ably certain that the courts would protect the school buildings for the evaluation benefit of the school chil exclusive benefit of the school children."

Churches and all ecclesiastical property are here exempt from taxa-tion; they are granted municipal privileges that only purely public property is entitled to. Free water, free roads, free police, and many other such favors are among the bolitical blessings bestowed on churches and church property. The preachers of these churches raised a cry against Utah, and with the co-operation of a well-organized clique of spoilsmen and politicians in Utah, succeeded in driving a stage coach through the Constitu-tion of the United States. Now the cry is raised here against the churches of these political preach-ers, and in no uncertain accents is the demand formulated. One speaker says, "We must obtain these churches and use them for the these churches and use them for the education of the masses." The man who makes this demand is dubbed a socialist and a fanatic by Dr. Goodwin, but is he really any worse than Senator Edmunds or Senator Cullom, of Illinois? Not a whit. If the Constitution permits the confiscation of the Tabernacle or Temple in Salt Lake, it must also permit that of Trinity Church in New York. In the eyes of the law all religions are equal. There is nothing in the Book of Mormon more supernatural than there is in the Old or New Testaments. Cu-month is no more mysterious then morah is no more mysterious than is Sinai.

is Sinal. When the Italian provinces of the old republic began to ask for the Roman franchise, how was the de-mand received at Rome? Very simply. The Senate and mob joined in passing a law making the very agitation of the extension of the Expendice a death offense. It is true franchise a death offense. It is true a few far-sighted statesmen in Rome a rew narsigned statesmen in rome felt the necessity of doing justice to the provinces, but the fate of poor Calus Gracchus, who had lost his life in the cause, taught these men to act with caution. Today Utah applies for the American franchise, who have the function of the states of the states of the taught the states of but because the "Mormon" Church owned a few thousand scraggy sheep owned a few thousand scraggy sheep on the slopes of Utah, and a pile of lime and granite in Salt Lake, the great nation of the United States was likely to be over-awed by the wealthy "Mormon" Church. What absurdity, to be sure! Salt Lake was going to swallow up Washing-ton, New York and Chicago, and nut St Louis and New Orleans in ton, New York and Chicago, and put St. Louis and New Orleans in the pistol pocket of its pantaloons. Oh, this Church property is a big thing; but Mr. Baskin has not got it all. There is an old hat of President Brigham Young's in a museum here. It is Church prop-erty. Why not demand it? There are some sheep pelts, Church prop-erty, in a sharty in Arizona. Why not get these? The United States will fall unless all the "Mormon" Church property is securely con-trolled by Baskin, West, et al. When Livius Drusus undertook to

when Livius Druss sundercook to plead the cause of the Italian prov-inces at Rome, both Senate and mob denounced him. He was murdered in his own house by that mob who wanted all the spoils of the provinces, and the murder was con-nived at by the Senate also from selnived at by the Senate also from selfish motives.

fish motives. The condition of the Roman re-public was not much different at the time of Livius Drusus to that of our own republic at the present time. When Dougherty of Florida in the Washington Congress asked for autonomy for Utah, he was not murdered, it is true, but he was laughed at by the solons of our time. The member who laughed at Dougherty is in spirit almost as Dougherty is in spirit almost as much a murderer as the greasy Roman thug who murdered Drusus. Here is a paragraph from Froude. It is very appropriate at the present time:

"Political convulsions work in a roove, the direction of which varies groove, the unterstand a matrix. Insti-little in any age or country. Insti-tutions once sufficient and salutary tutions once sufficient and salutary become unalapted to a change of circumstances. The traditionary holders of power see their interests threatened. They are jealous of in-novations. They look on agitators for reform as felonious persons de-siring to appropriate what does not belong to them. The complaining parties are conscious of suffering, and rush blindly on the superficial causes of their immediate distress.

The existing authority is their ene-my; and their one remedy is a change in the system of govern-ment. They imagine that they see what the change should be, that they comprehend what they are do-ing, and know where they intend to arrive. They do not perceive that the wishba disorder are no more the visible disorders are no more than symptoms which no measures, repressive or revolutionary, can do more than palliate.

"The wave advances and the wave recedes. Neither party in the struggle can lift itself far enough above the passions of the moment to study the drift of the general current. Each is violent, each is one-sided, and each makes the most and the worst of the sins of its oppo-nents. The one idea of the aggres-sors is to grasp all that they can reach. The one idea of the conservatives is to part with nothing, pretending that the stability of the State depends on adherence to the principles which have placed them in the position which they hold; and as various interests are threatened, and as various necessities arise, those who are one day enemies are frightened the next into unnat-ural coalitions, and the next after into more embittered dissensions."

into more embittered dissensions." This is a critical period in the history of our country, and if the lessons which history teaches are of any avail, statesmen should profit by them at the present time. If Senator Cullom of Illinois, or Sena-tor Edmunds of Vermont, disre-gard the laws and Constitution of their country, how can we blame Paul Grottkau or Mrs. Parsons of Chicago for being anarchists? If the Congress of the United States sanctions the confiscation of a Salt sanctions the confiscation of a Salt Lake church, how can we blame poor, petty, miserable, narrowpoor, petty, miserable, narrow-minded Baskin if he endeavors to get a church frying pan that was concealed from the myrmidons of the Edmunds-Tucker law?

The aggressiveness of the Senate is peculiarly prominent just now, and is strongly suggestive of old Rome just on the point of losing her liberties. Here is what a dispatch from Washington says:

"Here comes the most important committee of the House of Repre-sentatives arraigning the Senate for its alleged violation of the Consti-tution in originating a revenue bill, and starting anew the old discussion of the Senate's growing import of the Senate's growing import-ance and aggrandizement. Probably there never was a time in this coun-try when the Senate displayed try when the Senate displayed greater eagerness for power and manipulation than it is displaying at the present time. Senators are learning more and more to feel themselves above the commons. They are exerting to the utmost all the prerogatives placed in that body by the Constitution. They virtu-ally took out of the President's hands the fisheries dispute. They rejected the extradition treaty. Their foreign relations committee is becoming so aggressive that its

and cause the question of constitu-tionality to be directly raised. More than all this, the Senators are look-ing forward to a revival of the pow-er which in other days made of an Administration Senator a political autocrat. There has been of late a remarkable display of senatorial remarkable display of senatorial affection for the senatorial seat. Not one Republican Senator is willing to leave his post to go into the Cabto leave his post to go into the Cab-inet. It is a common saying in Washington that the Senators are in love with themselves. And, in looking ahead, they foresee in Gen. Harrison, who was himself a Sena-tor, a revival of that so-called sena-torial courtesy which leads the Executive to make the senators of his party guardians of the nation his party guardians of the patron-age distribution in their States. Gen. Harrison has intimated to several of his callers that it was his intention to lend a willing ear to the senatorial recommendation. There was no greater stickler for the senatorial proprieties in all official and personal relations than Senator Harrison, and while it is not expected he will, as President, fully revive the system which made Conkling master of New York and other senators dictators in their States, certain it is that the place-hunters who cannot secure senatorial endorsement will have but a poor chance of secur-ing a prize. Every Cabinet place, except the State Department, is likely to shrink in importance under the coming administration by vir-tue of the enlarged influence of the Security Senate."

Utah has a duty to perform in the present crisis. She must raise her-self above all petty strifes and party intrigues. She must study the ques-tions of the hour calmly, com-placently, and philosophically. Ne matter if spoliation and disfranchisement stare her in the face, she must still uphold the integrity of the Constitution; and if the United States tramples on its own instru-ment, then should Utah citizens nail the document to the doors of the Temple, and let Mr. West be guilty of double sacrilege when he comes to take possession. Yes, when he comes. But we must not calculate ahead. We made every-thing ready here to build an ice-palace this winter, but we got no frost to make ice. So our palace has become a castle in Spain. chisement stare her in the face, she become a castle in Spain. JUNIUS.

CHICAGO, Feb. 19, 1889.

COMPENSATION FIXED.

On Mar. 2 the 'Territorial Supreme Court rendered a decision, fixing the compensation of Receiver Dyer and his attorneys, Messrs. Williams and Peters. It is as follows:

The United States vs. The late Corporation of the Church of Jesus



incorporating, continuing, or pro-viding for the corporation known as the Church of Jesus Christ of Latterday Saints, and the ordinances of the so-called general assembly of the State of Deseret incorporating the Church of Jesus Christ of Latter-day Saints, so far as the same may now have legal force and validity, are hereby disapproved and annulled, and the said corporation, in so far as it may now have, or pretend to as it may now have, or pretend to have, any legal existence, is hereby dissolved. That it shall be the duty of the Attorney-General of the United States to cause such proceedings to be taken in the Supreme Court of the Territory of Utah as shall be proper to execute the foregoing provisions of this sec-tion and to wind up the affairs of said corporation conformably to law; and in such proceedings the court shall have power, and it shall be its duty, to make such decree or decrees as shall be proper to effectuate the transfer of the title to real property now held and used by said corporation for places of worship, and parsonages connected there-with, and burial grounds, and of the description mentioned in the proviso to section 13 of this act and in section 26 of this act, to the respective trustees mentioned in section 26 of this act; and for the purposes of this section said court shall have all the powers of a court of equity."

In pursuance of the duty imposed by said section, the Attorney-General of the United States caused a bill to be filed in this court on the 30th day of July, 1887, and upon the filing of the bill such proceedings were had as resulted November 7th,

were had as resulted November 7th, 1887, in the following decree: "This day this cause came on further to be heard and for the ap-pointment of a receiver herein con-formably to the former order of this court; and thereupon, the court be-ing fully advised in the premises, hereby orders and adjudges that Frank H. Dyer, Esquire, of Salt Lake, in the said Territory of Utah, be and be hereby is appointed rebe, and he hereby is appointed re-ceiver of the defendant, the late in-corporation of the Church of Jesus Christ of Latter-day Saints, and all of its debts and property, real, per-sonal and mixed, of every nature, kind and description whatsoever, including any and all equitable interests which it may have to any thereof."

The receiver, Dyer, in due time executed his bond in the sum of \$250,000, and set about possessing himself of the property, both real and personal, of the defunct corporation.

When the receiver had been in office for about one year, he came into this court, and asked for and procured an order, making a special reference to E. T. Sprague, as Master in Chancery, to examine and pass upon the receipts and expenditures of the said receiver, and to take proof and report what would be a reasonable allowance to him and his two attorneys, P. L. Wil-liams and George S. Peters, for their respective services done and performed in behalf of such receivership.

proceedings were had before the master, Sprague, as resulted in the taking of a large amount of proof, upon which he made his report to this court, fixing the compensation of the receiver at the sum of \$25,000, and that of each of his attorneys at \$10,000.

The master also reported in favor of allowing to the receiver, after passing upon his accounts, his expenditures, stated to be \$7,865.63.

Exceptions to this report were filed by the complainant, the United States; and upon such report and exceptions, the cause, on a former day of this court was elaborately and ably argued by counsel for both sides. And we come now, after the fullest consideration we have been able to give to the cause, to an-nounce the result of our conclusions.

The report of the receiver filed with us, and which is appended to this opinion as a part of the same, shows that prior to October 31st, 1888, there had come to his hands, of the derelict assets of the defunct corporation, real estate, situated in the city of Salt Lake and other places in the Territory, aggregating in value the sum of \$285,000; and that in like manner there has come into his hands monies and various kinds of personal property of the value of \$439,788.38, making the aggregate sum of \$724,788.38. It should be stated that a small

portion of this aggregate sum came to his hands between the 31st day of October last named, and the 31st day of January, 1889.

In this aggregate sum is included accretions of various kinds, includ-ing rent of sheep, not yet due, dividends, interest, rents of lands, etc., etc., aggregating the sum of \$29,-

188.92. Much evidence has been taken by the receiver, and is here sub-mitted as a part of his report by the master.

The witnesses, who are shown to be business men of great experience be business men or great experience and high character, when interro-gated as to their estimate of the value of the services of the re-ceiver, put it, some of them, at a per cent. upon the amount of prop-erty held by the receiver; and others at a lumping sum. They take into their calculations, some of them, They take into the trouble that the receiver had to acquire possession of the property, the amount of bond he had to give, and the responsibility attached to holding and keep-ing so large an amount of property. And yet others think that he should be paid for what they termed erty. the odium attaching to his position as receiver; meaning by that, as it seems, that because the Congress of the United States has dismantled this corporation and provided for the escheat of the property, which it held contrary to law, that it was odious. It is sufficient of this to say, that this court, sitting here to administer the laws of the government of the United States, will not only not act upon, but will not tolerate any such suggestion as the basis of its decision. It has been strongly urged upon us by counsel time In pursuance of this order, such at the bar that we ought to actupon we

the opinions of these witnesses, and fix the compensation of the receiver at the sum of \$25,000. We do not think so. The facts upon gentlemen which those hase their opinions are in the rec-ord, and are as fully before us as they were before them; and after a thorough examination of the cases upon this subject, no case has been found in which the court contented itself with blindly following the opinions of witnesses in fixing the compensation of the receiver. One of the best considered cases to which our attention has been called, is the case of Central Trust Co. against Wabash & St. Louis Railway Co. (32nd Fed. Rep., 187.) At page 191, in speaking of this matter of fixing the compensation of receiver, the court uses this language: "They are all witnesses whose opinions are are all witnesses whose opinions are entitled to the highest respect on account of their character, their abilities and their experience; and yet the very differences that exist between them show that there is no fixed student of a with the student of the stude fixed standard or rule to govern us, and that we must fall back at last upon our own judgment of what, under the circumstances, would be a fair and reasonable compensation for the services."

This language is well adapted to the case in hand. The witnesses in this case variously estimate the services of the receiver, running from the sum of \$20,000 to \$35,000, or up-wards. We conceive the true rule of law to be in all cases, that the court shall look to all the circumstances of the case, such as the amount of property to be handled, kept and cared for, the difficulty or ease with which the receiver got the same in hand, the kind and charsame in hand, the kind and char-acter of the property, the amount of bond required, the business char-acter and integrity required for the work and finally, the manner in which the trust has been executed, and then say what would be a fair and reasonable allowance—keeping in mind that the filebace is worthy in mind that the "laborer is worthy of his hire," and that extravagance is to be avoided. Testing the case by the rule announced, we have no difficulty in coming to a conclusion that is entirely satis-factory. More than one-third of the property is real estate, which requires but little trouble to care for. Most of the cash on hand, as well as the other personal property, was ac-quired with but little litigation. In-deed we may say without any. The sheep were at once leased out by contracts that fully acquit the receiver of any responsibility or trouble during their existence, and compel the lessees to return a like number of sheep. The money is in the banks, and the dividends upon the stocks are easily collected. The active duties of the receiver, with reference to his trust, for the most part ceased at the entering of the final decree, since which time he has been but little else than a stake-holder. We think the proper way to fix compensation in this case is not by a per cent., but by a salary, and we have determined to fix it for one year, dating from the time of his appointment; and we think that \$10,000 for

year a fair and that is. reasonable allowance under the With this we are entirely content. We do not intend by this to be bound as to what allowance we will make as to what allowance we will make for services performed after this time covered by this allowance; but in future, as in this case, we will be governed by what may seem to us proper under all the circumstances. We can say for this receiver that, so far as we can see, he has brought to his aid a full measure of ability and his aid a full measure of ability and integrity in the management of his trust and we have no doubt that his pure conduct will prove a voucher for the future. So far as compensation of the receiver's counsel is concerned, much of what has been sad applies to them. The law is ele-mentary that the fixing of fees between client and attorney in cases of this kind is peculiarly the province of the court. So jeal-ous are courts of this matter that even in cases where the clients contract to pay their attorney a fixed amount in writing, the court will inquire into its reasonableness. will inquire into its reasonableness. (Hornverger vs. Planters' Bank, 4 Caldwell, Tenn.) In this case the Supreme Court of Tennessee, upon full hearing, took the responsibility of cutting off about two-thirds of the fees claimed under a written contract, because the claim was by the court demand to be unresson the court deemed to be unreasonable. The facts as to the attorneys in this case show that their active duties, except to give advice, virtually ceased at the compromise, as it is called, in July. 1888; and that in the most difficult part of the litigathe most difficult part of the fitiga-tion they had the aid of another firm of lawyers, equal in ability to any in the Territory. We think that for the year beginning with the appointment of the receiver, \$5000 would be a fair and reasonable compensation for the services of Mr. Wil-liams. The receiver stated in his testimony that Mr. Williams was his principal attorney, and that he employed Mr. Peters to assist him. This may not be the exact language, but the proof substantial shows that Williams was the principal counsel. In fixing Mr. Peters' allowance, we do not lose sight of the fact that much, if indeed the principal part of his time was given to his official duties as District Attorney for this Territory. His services ceased, too, at the entering of the fuel deems in at the entering of the final decree in the cause. Looking to the whole case, we think that \$4000 is a fair and reasonable allowance to him. Of course this is not intended to cover whatever charge he may see proper to make for any services he may have performed for the government as its counsel in the original case. That will be the the original case. That will be the subject of a settlement between him and the government, which, if the government finally succeed in recovering the property in the hands of the receiver, he can be paid out of the property so recov-ered. The case of Adams vs. Wood (8 Cal. 306) cited to us as an authority why the receiver could not emby Mry the receiver could not only ploy May Peters is not in point. That case and others of the kind all go upon the idea that there was a conflict of interests. In this case

there is not only no conflict of in-terest, but the interest of the United States and the receiver were in exact harmony and there was no im-propriety in the receiver employing Peters. The sums fixed in this Peters. The sums fixed in this opinion, namely \$10,000 to the receiv-er, \$5,000, to Mr. Williams, and \$4,000 to Mr. Peters, and the dis-bursement of \$7,865.63, making the aggregate sum of \$27,365.63, will be paid by the receiver; and the same shall be allowed to him as credits upon his accounts as receiver in this cause. A decree will be drawn and cause. A decree will be drawn and entered in conformity with this opinion.

We concur:

SANDFORD, Ch. J., HENDERSON, J., BOREMAN, J.

SUSTAINS THE REPORT.

On March 2, in the Supreme Court, Judge Henderson delivered the opinion of the court on the report of Judge Harkness, on the examina-tion made into the charges against Receiver Dyer and his attorneys. The opinion is a lengthy document, and takes up each finding of the ex-aminer in its order. The whole are compared with the allegations in the trustees' petition with the evidence, and are carefully revised. In every case the findings of Judge Harkness are endorsed and adopted by the court. The receiver and his attorneys are completely exonerated from all charges made, and their course is approved throughout the whole proceeding.

As to the expense of the examin-ation ordered by the court—which is practically the whole expense incurred-the court ordered that Judge Harkness be paid \$400 for his services as examiner. The counsel appointed to conduct the case for the court—Judge J. A. Marshall and Mr. E. B. Critchelow—are to receive \$250 each. These and all other amounts adjudged to to receive \$200 each. These and all other amounts adjudged to be proper expenses are ordered to be paid out of the funds in the hands of the receiver. The total of costs has not yet been made up, but it will approximate as follows: To the will approximate as follows: win approximate as follows: To the examiner, \$400; court counsel, \$500; marshal, for witnesses, etc., \$900; for witnesses for prosecution, already appropriated, \$500; stenographers, \$1000; clerk's costs, \$200; or a total of about \$3500.

THE CONTEMPT CASE.

At the Supreme Court session Mar. 1, the trustees' contempt proceedings growing out of the charges against Receiver Dyer and his attorneys, were again resumed. At the table were again resumed. At the table in front of the clerk's desk were seated Meesrs. Zane & Zane and R. N. Baskin, and immediately behind them were Trustees R. Alff, L. U. Colbath and J. F. Millspaugh. T.C. Bailey was not in attendance, being too ill to appear.

The case was set for 10 a. m., and at that hour the Third District took a recess, but it was 10:55 before the four justices came in and the

ter of the contempt case, adjourned till today, we are now ready. MR. BASKIN

Then spoke. He said in substance: May it please the court Judge Zane is the principal counsel in this case, and requests me to open this argument. The order under which the respondents appear was issued previous to any appearance made by them; it does not set out any specific acts, and its terms are too general. I asked for a more specific statement, but this was refused. I further ask the indulgence of the court.

As all of the facts are in writing, there are two grounds against the contempt: First, there was no intention to commit centempt; and, second, the facts set out do not constitute contempt.

Mr. Baskin then briefly reviewed the history of the suit against the Church, for its property, up to the time when the petition for the trus-tees was filed. He claimed that the services of Mr. Peters to the receiver were auxiliary to his duties as dis-trict attorney; that the compro-mise was not authorized outside of the direction of the court; that the receiver had made such an unauthorized compromise. If the government had any right to the property, it should go to the schools. The respondents, or trustees, were informed that there was a large amount of property not gathered in. They understood that the decree was final, and that all the property that would be taken under the receivership was gathered in. The nature of the transaction showed this to be the case, for the Church would not have given its property up without. Either the receiver and his attorneys were over-reached, or a great wrong

has been done. Following the final decree, the receiver and his attorneys made an exorbitant claim for compensation, and the trustees asked to be heard. Their allegations were not rashly made. The connection of the trus-tees with the investigation was not voluntary, but grew out of a clear legal right. They were not admitted on their petition, but it was referred to an examiner. This result was not continue to the them. They are the the to an examiner. This result was not anticipated by them. Their sole object was to be made parties to the case. They were informed by their counsel that they could not offer testimony on the points they desired, it was not unnatural for them to withdraw. Their withdrawal in silence would have been discourteous to the court, and unjust to themselves. Therefore they made a statement, which, if it contains anything scurrilous, contemptuous or untrue, was the result of mistake, not of intent. They are men of the highest character, and had no intention of doing wrong. If the court believe their disclaimer of wrong intent, they should not be punished.

The second ground of objection is, do the acts complained of constitute a contempt? The law of the Territory specifically sets forth what constitutes contempt. forth includes disorderly, This conthe four justices came in and the session began. Judge Sandford said—In the mat-ing to interrupt a trial or other

judicial proceeding. This is the only provision that can apply to this case. The acts of the trustees were neither disorderly, contemptuous nor insolent. They properly made a statement of their reasons for with-drawal, therefore it was not gratuitous. There had been changes which induced them to withdraw, and they had the legal right to do so. Judge Judd-But don't you think

as the court think, that they might have done it in a little more respectful language?

Mr. Baskin—If you know any-thing about the standing of these gentlemen, their disclaimer—

Judge JudJ-Undoubtedly. But after all the construction is a matter of law for this court, and not for them.

Mr. Baskin-It becomes the duty of their attorneys to construe the law at times, and if they make a mistake their clients should not be responsible. If this had been mani-festly contemptuous, the court could take it up and it could not be exfestly contemptuous, the court could take it up, and it could not be ex-plained away. But that is not so in the language of this statement. Its language is respectful, and the con-tempt grows out of the construc-tion put on the whole language. The trustees had been advised that they could become parties to the case, by could become parties to the case, by presenting a petition to the court. This they did, and by the evidence taken before the referee, it is shown that they had grounds on which to act. The argu-ment of the counsel appointed by the court shows that they they the the the the the court shows that they took this view. The government attorney asserted that the claim of the receiver and his attorneys was exorbitant. The respondents were acting upon what they believed to be their legal right. The question is, Did they act in good faith? I must say, with all due respect, that they did. I have been greatly embar-rassed by the declaration that the withdrawal was scurrilous and un-true. The points thus designated are not named. There are no speci-fications. It does not show what part is scurrilous, or what part is untrue. That statement simply showed that the trustees withdrew because they could not offer testi-mony on the compensation. Judge Judd—You see the opinion of the court here very plainly adtant. The respondents were acting

of the court here very plainly ad-judged that paper to be contemptuous

Mr. Baskin—I do. Judge Judd—Then why spend your time on the question of specifications?

Mr. Baskin-You say they are in

contempt for filing that paper? Judge Judd—That is it. Mr. Baskin—The respondents say they were advised by their counsel that the statements in the paper filed were prudent. They were informed by their counsel as to the construction of the order of the court, and relied on that information. By reference to the subsequent proceedings, it will be seen that the re-ceiver's attorneys and the examiner took the same view. If we made a mistake, so did they. But did we intentionally make a mistake? If it was an honest mistake, it contains no elements of contenut. But sup mistake, so did they. But did we intentionally make a mistake? If it was an honest mistake, it contains no elements of contempt. But sup-cause why they should not be pun-should not be misunderstood.

pose their counsel made a mistake, should the respondents be held re-sponsible therefor? Certainly not.

It is alleged that there are false statements here. That is, the con-struction is that they were false. If it is susceptible of a construction excluding the idea of contempt, in view of the emphatic disclaimer, it should be given. One of the mem-bers of this court dissented from the view as to the contempt. I ask the court to give these respondents the benefit of any doubt. I hope the court will find it possible to acquit the gentlemen of contempt, for I am satisfied they did not mean it. They have made a disclaimer under oath, and it takes away whatever sting there is.

Judge Judd-Then it would have been more graceful on the part of your clients to have come to the court and asked leave to withdraw the paper.

the paper. Mr. Baskin—Well, that view did not occur to me. We did not un-derstand that it was equivalent to change the thing. Really we are in that attitude. If they have done anything improperly in that paper they have apologized for it by their disclaimer, and I do not see that it would make the ense any different would make the case any different whether we came into court that way or explained it away. In either case we did not intend any contempt.

Judge Judd—As you remark, however, their disclaimer is a very material thing when it comes to the question of punishment. Of course you will understand, as an attorney, that the court would never have allowed to go upon its file a paper which it conceives to be contempti-ble. It can be brought into court to be read.

Mr. Baskin—Not only that, there is no dispute about the facts.

Judge Judd—I want to ask you, Judge Baskin, one question before you take your seat. What explana-tion have you to give to the court for the conduct of that fourth man, who had never been any party to any proceedings herein before? Why should he have come in here and throw himself into that attitude?

Judge Baskin-Of course I do not know the facts connected with that. Judge Zane-I can answer that. This fourth man, you mean Mr. Colbath.

Judge Judd-Yes, that is the man. Judge Zane-The fourth man, Mr. Colbath, was chairman of trustees of 12th school district and was authorized to sign original petition; on that day the funeral of his fatherin-law occurred, and he could not come to sign it. He authorized the secretary, Prof. Millspaugh, to do so. When the withdrawal was prepared, he thought, as he had as-sumed responsibility as to the peti-tion, it was proper to sign it. He is known as a man of courage, and did not wish to shirk any responsibility. He did not intend any contempt whatever.

JUDGE ZANE

ished for contempt, they set forth their justification and excuse. They disclaim any intention to insult the court or defy its authority. In view of the facts stated there, I think it of the facts stated there, I think it proper to mention the circumstances under which the withdrawal was presented to the court. In the first place I was asked to appear. This was about the 22d of Novem-ber. I told them I would bring the matter to the attention of the court. Matter to the attention of the court. I did so, and was directed to put the matter in writing. This was done, and the petition was present-ed at the next session of the court. The statements in their petition were made after investigation. Its form and language were not their's. It possibly was not as well chosen as it might have been. I express my regret at my weakness in that regard. The court ruled that the trustees could not be made a party, and gave to the petition a construction that was not intended. The trustees did not want to prose-cute the charges of fraud and corruption, but wanted to examine as to the compensation.

Judge Judd-Now, Judge Zane, there is where your clients started wrong. The opinion of the court, which was written by Justice Hen-derson, should have been examined, and it would at once have been seen that that order was not in accord-ance therewith. Then your clients should have halted at that point until they had taken the further advice of this court; for it would then have been evident that the order was wrongly written. I suppose that grew out of what seems to be a very careless practice here — leaving the drawing of orders to the clerk, with-out their being superintended by the attorneys in the case.

Judge Sandford—If you remem-ber, attention was called to that fact, that the order would be submitted to both sides. I myself called at-

tention to it. Judge Zane—I suppose I have been delinquent in the matter, as I probably have been in many others.

Judge Zane went on to explain that the idea was that the compen-sation could be contested, and it was that view under which they proceeded. That effort was abortive. The matter again came before this court, which excluded testimony concerning the amount of compensation. When this was done, I asked that we might offer eviden ~e to show that the claim for \$25,000 was exorbitant. This was not granted, and I consulted with my clients. They said they had nothing personal against Mr. Dyer, and did not want against Mr. Dyer, and did hot want to assume the position of prosecutors. They simply wanted to protect the fund. They were trustees, and the duty of prosecuting under the law rests with the district attorney. They did not wish, as citizens, to engage in a prosecution, and out of respect to their constituents, they stated their reasons for withdrawing. In that statement is the alleged con-tempt. The language of the state-ment is not that of the trustees, only so far as they signed it. Mr. Alf was particularly desirous that he



Judge Judd-There is not any doubt about his success. [Laughter, in which the judges on the bench joined.]

Judge Zane-So far as I am concerned, I trust I shall ever respect the courts of my country. They represent a portion of that power which has been termed the sovereighty of a great and glorious people, and whose majesty and power and honor is respected far and wide in this land. I trust that I shall always this land. I trust that I shall always respect the courts of my country. I say, and have no doubt whatever, that these petitioners are all imbued with the same wish; because they, as far as I know, have been law-abiding men through their whole life thus far. The purpose of their petition was changed by the court, and became charges against the reand became charges against the re-ceiver and his attorneys. As trusceiver and his attorneys. As trus-tees they were not interested in the prosecution of public officers or of the receiver. The scope of the in-vestigation was greatly narrowed, and excluded the very point they were interested in investigating.

Judge Zane then went on to ex-plain that from the standpoint of the trustees, and their understand-ing of the order, there were no misstatements in their paper of withdrawal. He said that the windurawal. He said that the original petition did not charge fraud, but only alleged negligence and lack of due diligence on the part of the receiver. The govern-ment had said it did not believe in the part of the receiver of the second tithing, but the receiver had rented the tithing property to the Church, thus virtually saying that the rent satisfied the conscience of the gov-As to the ernment in that respect. compromise of the real estate there charge of intentional is no is no charge of intentional wrong on the part of the re-ceiver. It may be mistake, or lack of judgment, or want of bus-iness ability, but it is not fraud. The same is applicable to the sheep transaction; the failure to take Church property; the expenses of the receiver's office, and the other allegations. There is a statement that Mr. Peters is not entitled to anything, and I think the charge is anything, and I think the charge is well founded.

Judge Judd-Judge, you may save yourself any argument on that part, the court will settle that. Judge Zane presented authorities

on the subject of a receiver engag-ing as his counsel an attorney em-ployed by one of the parties to the suit, and con lemning such an ac-tion. He then turned his attention to the paper adjudged contemptuous, and admitted that the language suggesting that the order was cramped and would hamper them, was gratuitious.

Judge Judd—That's just it. Judge Zane—No doubt they felt that they were justified in tak-ing the view they did. But this language is not their language, language is not then any only as they signed it. Men express themselves d fferently, and sometimes when they get a pen they and bite. It seems to be the fashion nowadays.

Judge Judd—It is a fashion, Judge Zane, that cannot be too soon dishonored by the discontinuance of the practice.

Judge Zane-Yes, sir. I believe that a great judge-probably one of the greatest judges that ever lived, and in my estimation I think one of the most judicious one of the most judicious – Lord Mansfield, oncessid to a jury, "For inasmuch as we expect God to have mercy on our souls, let us not hang men for fashion's sake." So hang men for fashion's sake." So with respect to mere forms and sen-timent, I suppose that these men will not be punished for mere style. If men were to be found guilty for breach of style, some of us would spend a great portion of our lives in the peniten-tiary. I am inclined to think I could have written that without irritating anyone. I suppose the mere style of the writing, and the mere language, will not subject these persons to punishment for con-tempt, if intention to show contempt there, was not on their part. I do there was not on their part. I do not think they should be held responsible for the style.

The statements contained in that paper I understood to be true, everyone of them. I say here, and ex-pect to say it as long as I live, that I believe those statements were true. Of course the courts of this country must be be respected, because they represent this portion of the authority collected together and given to this court. As to those functions and powto those functions and pom-ers they represent the sovereign-ty and judgment of the greatest people on the face of the globe. But we are a free people, and these we are a free people, and these powers are to be administered and applied amongst American lawyers and American freemen, and they must be allowed some honest criticism, even of courts. I believe (concham, even of courts. I believe (con-tinued Judge Zane, wildly gesticu-lating, and with tremulous voice) that the integrity, the moral cour-age, the learning and the inde-pendence of the lawyers throughout the civilized world is the bulwark of human liberty today. They ever stand up in defense of the rights of men and human liberty, and they, in turn, must be permitted to have some latitude. They must not lay aside their manhood when they appear at the bar. It is said that every American citizen is a chartered king; he is a freeman, and, in a respectful manner, he has a right to be heard. But he has of course no right to insult a court, no right to treat a court with disrespect, no right in-tentionally to bring the court into disrespect. At the same time, he has a right on all proper occasions, and under all proper circumstances, to tell the truth either in court or out of it

With regard to my clients here, I have to say that so far as I have known them, for the last four years, they are men of integrity, men of principle, men of truth, men who respect the rights of other people. Indeed I hardly know where to find, for instance, more carefulspeaking men to their fellow men than Captain Bailey or any of these other gentlemen.

Now I trust the court will consider this matter carefully, and re-member that this court is the party against whom the injury is said to were guilty of contempt in the

have been committed, and that the parties to be punished are really on the other side of this matter. The punishment for contempt is out of the usual way, and the offense is followed by fine and imprisonment. Offenses of that kind are usually tried by a Offenses jury, who have not made up their minds on the case, or a court chosen under like circumstances. I ask, in view of these facts, that this court will be careful how it proceeds against these men, and do what seems to be right under all the circumstances.

Judge Judd-Before you take your seat, Judge Zane. This court has in its opinion, atter very full and careful consideration adjudged these people to be in contempt of court. With that judgment this court is satisfied. Now this disfield — probably a little broader than the facts altogether justi-fied; but still, as was remarked by counsel in opening, contempt is always a broad question, and it is very desirable on the part of the court that these people should have a chance of setting themselves right before the court. It is likewise stated by counsel at the bar -and of course the court always respects the statements of counsel in such matand and ters-that these men are of high character integrity before the community; that they have respect for the gov-ernment and for the courts that the government has organized here, and are not wilfully in contempt. The question was put to the counsel who opened the argument if he did not think it would have been a more respectful thing for these people to have come into the court and asked to be allowed to 'withdraw the petition. I again put that suggestion to you; do you not think it would have

with this court? Think of that now. Mr. Baskin—If the withdrawal of that paper will do it, we here ask to withdraw it.

Judge Zane—Of course we do that. Judge Judd—Hand up the papers then.

The court adjourned at this stage.

In the Supreme Court March 2, the trustees contempt matter was taken up and disposed of, Judge Judd delivering the opinion of the court, as follows

Upon a former day of this court, T. C. Bailey, Rudolph Alff, J. F. Millspaugh and L. U. Colbath came into this court with a paper writing, which was read to the court by their counsel, and which at that time was taken under advisement by the court, said paper writing purport-ing upon their part to be a with-drawal from the investigation drawal which they had instituted under a petition heretofore filed by them in this cause.

After full consideration by the court at a subsequent day, an opin-ion was delivered which held that the paper referred to was a con-

face of the court. The opinion so rendered is now upon the files of this court, in this case, and is referred to as showing the action of the court. An order was thereupon entered in pursuance of the opinion as follows:

"In this case it is ordered that the clerk of this court issue a written notice to each of the persons, Rudolph Alff, J. F. Millspaugh, L. U. Colbath and T. C. Bailey, requiring them to appear before this court on January 80th, 1889, at 10 o'clock a. m. to show cause why they should not be punished for their contempt; and in case they fail to appear the clerk will issue writs of attachment for their arrest, and to bring them for their arrest is court."

In accordance with that judgment the order herein directed was issued, and the parties, on the 20th day of January, came into court and filed their sworn answer, in which they set out much matter that is wholly irrelevant to the judgment they were called upon to answer; but among other things they say:

"Your petitioners further represent that they have acted in the best of faith throughout this whole proceeding; that they have tried to the best of their ability to do their duty, and consciously have made no attempt to trifle with the court; that they believed the statements made by them to the court to be true; that they believed think nor believe, nor had they the slighest conception that those statements are scurrilous, insolent or contemputous in any particular; that nothing was farther from their minds than the making of any insinuation or charge against the court, or of stating anything that twould be considered contemptuous by the court. "It then prayed that they might be discharged from such contempt proceeding.

upon the request of the defendants that they might be heard in their behalf before the court, opportunity has been given to them, and their case has been ably, earnestly and respectfully submitted before this court by two able counsel. It will be seen, however, that although the argument of counsel has taken a wide range, the direct question before the court is the proper construction of the paper filed before this court, which is fully set out in the opinion heretofore referred to. The good faith of the defendants is asserted by their counsel with much energy and confidence. Still, however, notwithstanding their good faith, they are responsible for the language used by them in any proceeding which they may bring into this court, and it is not for them nor their counsel to construe or to say what effect the language will have. This direct question came before the Supreme Court of California, in the case of McCormack vs. Sheridan, in the 20th volume of the Pacific Reporter, at page 24. In that case the court shows that "a petition for rehearing stated that how or why the honorable commissioner should have so effectually and substantially ignored and disregarded the uncontradicted testmony we do not know. It

seems that neither the transcript nor our briefs could have fallen under the commissioner's observa-tion. There is not a scintilla of evidence to the contrary, and yet the honorable court assures and in very emphatic language says 'a more disingenuous and misleading statement of the evidence could not be made. It is substantially untrue and unwarrantable. The decision seems to us to be a travesty of the evidence!' This is the exact language which the Supreme Court of California, in that opinion found to have been contained in the brief and petition presented by the attorney to the court in that case for a rehearing, upon which it was held by the court that the counsel drafting the petition was guilty of con-tempt, committed in the face of the court, notwithstanding a disavowal of disrespectful intentions. The court distinctly say: "These dis-claimers by the respondent we accept as true, so far as it is possible to do so without giving a strained construction to the language used by him in his petihis petiby tion for rehearing. It may be that he acted in good faith and without any design, wish, or expectation of committing any contempt, and we accept the explanation in palliation of the offense; but the language we have quoted from this petition for rehearing is too plain and direct in the imputation of neg-ligence and bad faith to authorize us to take this avowal of the deus to take this avowal of the de-fendant as sufficient to purge him of contempt. As was said in the mat-ter of Woolley, 11 Bush, 109: "We recognize to the utmost reason-able limit of its application, the rule that a supposed contempt, consisting in mere words, which are apparently intended to be scandal-ous and offensive but which are at aparently intended to be scandar-ous and offensive, but which are at all susceptible of a different con-struction, may be explained or con-strued by the speaker or writer of them upon his sworn disavowal of intention to commit a contempt, and proceedings against him will at once be discontinued. But this rule does not control where the matter spoken or written is of itself necessarily offensive and insulting. In such case the disavowal of an intention to commit a contempt may tend to excuse but it cannot and will not justify the act. (People vs Freer, 1 Caines, 485.) The inten-tion to be offensive may be dis-avowed and the particular language used to make the charges or imputations may be withdrawn, but the effect on the paper or publication, the ideas conveyed or charges and the ideas conveyed or charges and imputations made, may remain." Notwithstanding in that case a dis-claimer by the attorney who filed that paper, of the strongest charac-ter, the court proceeded to adjudge him guilty of contempt, and assessed a fine upon him of \$250 as a judg-ment for his contumacy. ment for his contumacy.

the Pacific Reporter, at page 24. In that case the court shows that "a petition for rehearing stated that how or why the honorable commissioner should have so effectually and substantially ignored and disregarded the uncontradicted testimony we do not know. It could not pass by and maintain its

dignity and standing as a court before the community. It has been truly said that the dignity of the court is its life, its vitality, and that the court, in the right of selfdefense, is bound to protect itself from the assaults of persons who do not preserve that respect that the laws of the country require they should. Nor, as supposed by counsel at the bar, is the right of this court to punish for contempt confined to the case mentioned in the statutes of the Territory; but it is a right which has at all times existed in courts of common law, both in England and America. It is a common law right; it is a right which the court, independent of any statute on the subject, must exercise, or it would be powerless to defend itself against the assaults of the malicious. These remarks are made not so much to be applied to the defendants in this case, as to assert the doctrine, once for all, that courts established by the government have the right, and will exercise the right, to protect themselves in the orderly and proper administration of the laws which they are called upon to administer in the exercise of their jurisdiction. (Territory vs. Murray, 15 Pac. Rep. 145.) As before stated, the judgment of this court, as found in its opinion of a former day, is entirely satisfactory, and a further examination of the authorities has tended to strengthen the court in the opinion there rendered. We are relieved,

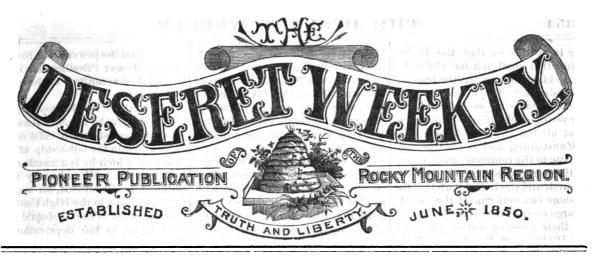
As before stated, the judgment of this court, as found in its opinion of a former day, is entirely satisfactory, and a further examination of the authorities has tended to strengthen the court in the opinion there rendered. We are relieved, however, of the unpleasant duty of administering any severe punishment to these defendants, for the reason that their counsel have not only made for them an open, frank and manly disclaimer, but they have now, upon the hearing, come into court and asked that they be allowed to withdraw the paper containing the language which was found to be offensive, and by this to express their good faith when they say that they did not intend any contempt by the paper. We are glad to say that this proceeding has ended in a manner much more agreeable to the court

We are glad to say that this proceeding has ended in a manner much more agreeable to the court than if we had been compelled, as we should have been had the case taken a different turn, to assess upon these defendants a severe penalty in vindication of the law. Their disclaimer and motion for withdrawal of the paper is accepted by the court, as before said, as made by them in good faith, and they are allowed to withdraw from the records in this cause the paper which they have read to the court, and on account of which they were adjudged to be in contempt. We feel, however, that under all the circumstances it is but right and proper that they should pay the costs of this proceeding in \rightarrow contempt against them, and a decree will be entered directing that they pay such costs, and that execution issue therefor. The said defendants will in like manner pay all the costs incurred in the course of their petition, up to the time of their withdrawal.

We concur:

SANDFORD, C. J. HENDERSON, J. BOREMAN, Justice, dissents.





SALT LAKE CITY, UTAH, SATURDAY, MARCH 16, 1889.

VOL. XXXVIII.

RESURGAM.

The Winter morn of cheerless grav Dawns slowly up the sky; And in the cold, bleak light of day The drifting snow wreaths lie.

And all green things are lost to sight Beneath a weight of snow. And down into the cold, dark night The Winter day doth go.

But 'mid the gloom of wintry skies I see a vision fair

Of fresh Spring morns that brightly rise With sweet and balmy air.

Even thus, most gracious Lord, amid The gloom of death we see Life everlasting safely hid And garnered, Lord, in Thee.

The dreary grave is but the field Where lies the hopeful grain, And what with many a tear we yield Shall be our own again. J. G. HOWDEN in Chambers' Journal.

THE LESSER PRIESTHOOD

There are in the Church of Christ two branches of the Holy Priesthood -the Melchisedek, which is the greater, and includes the less, and the Aaronic or Lesser Priesthood, which acts under the direction of the higher. They are channels of Divine light and power. Through the Melchisedek Priesthood flow the spiritual -blessings to the Church; through the Aaronic come directions as to the temporalities of the Church. 'The province of the latter being chiefly to minister in things that are temporal, that is for this earth and the present time, it is called the Lesser Priesthood, because the things that are spiritual are greater, for they are eternal and comprehend principles and powers that relate to all the worlds and all the ages.

It is not the purpose of this article to dwell particularly upon the functions and sphere of the higher, but to call attention to some of the duties and purposes of the Lesser Priesthood. At the head of this branch is | Bishop So-and-So; that a child re- | calling of a Bishop than in promot-

order of Aaron, when organized into a quorum, must be presided over in a quorum capacity by a Bishop and two Counselors. The Presiding Bishopric, or Bishopric of the Church, preside over all the Bishops in their simple capacity of Bishops.

This requires some explanation. The office of a Bishop belongs to a lineal firstborn descendant of Aaron whose lineage has been determined by revelation or satisfactory proof. But in the absence of such a descendant, as the greater includes the less, a High Priest after the Order of Melchisedek may be ordained and set apart to act in the office of Bishop. The presiding Bishopric have no jurisdiction over him as a High Priest, but only over his position in the Lesser Priesthood.

The mingling of these two offices or callings sometimes creates a little confusion in the minds of those who do not thoroughly understand them. Bishops are appointed to act in the several Wards. With two Counselors, each Bishop sits as a common judge in Israel. If he were a lineal firstborn descendant of Aaron, he could act in that capacity without Counselors. He may receive tithes and offerings, regulate the temporal affairs of the Church in his Ward, preside over the lesser Priesthood, see that the poor are provided for, and that the members do their duty, and give counsel in secular affairs as may be necessary for the welfare of the members and of the Ward. But he cannot, as a Bishop, preside over meetings when an Elder is present, confirm by the laying on of hands, officially bless a child, or do anything that of right comes under the authority of the Melchisedek Priesthood.

It is an error, therefore, to say that such a Ward is presided over by

the Bishopric. Priests after the ceived "a Bishop's blessing;" or that Bishop Such-a-one confirmed a member in the Church, or that he ordained an Elder. The High Priest who has been ordained and set apart to act as a Bishop may preside, ordain, confirm and bless, but he does all these things as a High Priest after the order of Melchisedek, and not as a Bishop, who acts simply in the Aaronic Priesthood.

This distinction should be kept in mind. When a Bishop's court sits it does not act in the Melchisedek Priesthood. There is no such a court in the Church as a tribunal of three High Priests. The First Presidency is not a court. The most important cases are to be carried up to the High Council, composed of twelve High Priests and presided over by a presiding High Priest and his two Counselors, or by either or both of them. To this tribunal, cases may be appealed from the decisions of the Bishops' Courts.

A Bishop is not a ruler, as supposed by some persons who write against "Mormonism." His functions are ministerial and judicial, in an ecclesiastical sense. One important duty of the Bishopric is care for the needs of the poor. This comprehends something more than receiving and disbursing alms. The feeble, aged, and sick, who are indigent, need support from funds in the hands of the Bishop. But the poor, who are not disabled, should have employment rather than gratuities. Idleness leads to vice, and pauperism is a social evil. To find work for those who cannot-find it for themselves, is one of the labors incident to the offices in the lesser Priesthood, and is specially within the sphere of the Bishops.

There is perhaps no more important opportunity for the exercise of the wisdom, discretion and benevolence required in magnifying the

DESERET WEEKLY. THE

ing industries so that the Divine injunction shall not be violated-"The idler shall not eat the bread of the laborer." To provide employment suitable to each individual, for young and old of both sexes, so that all but the disabled shall be self-sustaining and be able to contribute to the common good, is one of the most valuable services to the Church and the individuals that the Bishops can perform. If they would charge their minds with this as one of their pressing duties, and seek for Divine as well as human aid in its performance, ways and means would be devised by which home industries would be multiplied and fostered, and the whole Church and the entire community would be vastly benefitted.

In the perfect social system which at some time will be established on this planet there will be a place for everybody and everybody will find the right place. Therein will be joy. Toiling in uncongenial occupations stifles happiness. All the varied talents of diversified humanity are intended for development, and free but prudent exercise. Some day, every son and daughter of the Most High will find the right place for full expansion, usefulness and enjoyment. Not till then will "that which is perfect" come. To lead up to it, to control circumstances and means to that end, belongs to the power and offices of the Holy Priesthood, and, in present conditions, particularly to the Bishopric and the helps and aids thereto in the offices of the Lesser Priesthood. If that power were exerted as it might be in Israel, there would be no silent workshops, or toolless artisans, or workless laborers in winter or summer. And changes would be gradually wrought in the classification of labor and through the encouragement given to talent in special directions, so that each active man and woman would gravitate to his or her own sphere, and find in it pleasure as well as profit.

In the work of looking after the temporal things, the Priests, Teachers and Deacons, or those acting in that capacity, are intended to be aids to the Bishops. Priests are ordained to the Aaronic Priesthood. The offices of Teacher and Deacon are appendages to that Priesthood. These should all be active assistants, in their several callings, in the temporalities over which the Bishops have jurisdiction. To train the Lesser Priesthood in the duties, powers and functions of their offices is a work devolving upon the Bishops. diction, it is as a member of the the time and care of the highest

If this were followed according to the Divine design those hard-worked "Sons of Aaron" would be relieved of many things that tax their time and patience, because they could be performed by some Priest, Teacher or Deacon who could be entrusted therewith.

The house visiting required of the Lesser Priesthood has been talked about much in public meetings with a view to its improvement. But until the Bishops make a specialty of training the Lesser Priesthood in the proper performance of this very important duty it is probable that it will remain in its present imperfect condition. There is nothing that is so likely to affect the home and inner life of the Saints and influence them for permanent good, as the ministrations of the Lesser Priesthood as they are intended and commanded in the revelations on that subject. They require choice men who understand human character, who are imbued with the spirit of wisdom and instruction, and who are familiar with common practical affairs.

To select these visiting officers and discipline them until they become efficient is incumbent upon the Bishops, and while at first it may seem to increase their labors, yet when they accomplish this desired end it will actually lessen them because each efficient visiting officer will do something that without such a help the Bishop would have to do in person. If there is a reform in Israel that seems to be more pressing than another, it is in the direction of a better organization and exercise of the Lesser Priesthood according to the pattern given and the purpose intended by the Revealer of our faith.

Every member of the Church in an organized Ward is amenable to the Bishop thereof so far as the scope of his office extends. An Apostle pays tithes to the Bishop; if he has a difficulty with a brother, he may be admonished by the Bishop; if his conduct in the Ward requires investigation and a decision, the Bishop's Court will act in his case; if he does not perform family duties, or attend to family prayers, or conduct himself as the law of the Lord requires, he is within the sphere of the Lesser Priesthood in their visiting and teaching occupation. So with other officers in the Melchisedek Priesthood. But in this it is not as an Apostie, or High Priest, or Seventy or Elder, as the case may be, that he comes within this juris-

Church, and the power of the Bishop and the Lesser Priesthood can only be exercised according to the specifled extent.

In a trial before a Bishop's Court, a decision may be rendered showing what an accused person must do in order to retain the fellowship of the Ward of which he is a member, no matter what position he may hold in the Holy Priesthood, an appeal, of course, lying to the High Council. But the power of the Bishopric does not extend to the deprivation of that Priesthood, because it is something that the Bishopric has not the power to bestow.

On this hypothesis, which is now made practical in action upon transgressors, it may well be questioned whether excommunication, even of a member, is not one of "the most important cases" and exercises of power in the Church; whether capital punishment, which it is in a spiritual sense, is one of the powers of "a common judge in Israel;" and whether the complete taking away of Church membership involved in cutting off, should not rightfully vest in that Priesthood which alone holds the power to confirm a person a member of the Church by the laying on of hands and "the gift of the Holy Ghost."

But this is merely suggested as a matter for thought. No harm can come from thinking, so long as no evil purpose lurks behind the thought, or evil desire is fostered by that reflection. There is far more danger to both the Higher and the Lesser Priesthood in apathy, in stupidity, in lethargy and in slothfulness, than in the discussion of doubtful questions, or the analyzing of subjects supposed to be settled, providing the inquiry is conducted in a proper spirit. "The glory of God is intelligence," and a thorough understanding of our faith and of the duties, responsibilities, requirements and limitations of our callings, whatever they may be, is far more likely to bring power, force and influence for good than a careless acceptance of everything we hear, and an indolence of mind and spirit which worketh death. The Lesser Priesthood abideth forever with the Holy Priesthood, which is after the order of an endless life, and therefore its officers should be fully imbued with its spirit and thoroughly versed in its rights, privileges and bounds.

When the perfect order of the Priesthood prevails, much that now, through circumstances, engrosses

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quorums of the Melchisedek Priesthood will, no doubt, be relegated to the Lesser Priesthood, where it belongs, and thus give more time and leisure and opportunity to those presiding and regulating authorities to commune with the heavens, approach unto the Highest, receive the spiritual manifestations and blessings for the Church which pertain to their sacred offices, and thus bring the Church on earth nearer to the Church of the Firstborn on high, and hasten the grand consummation foreordained for "the fulness of times."

But the keys of authority to oversee the temporalities as well as spiritualities of the Church, will always remain with the Presidency of the High Priesthood; while the actual manipulation of temporal things and the details of their management is with the Lesser Priesthood, at the head of which is the Bishopric in a Ward, and the Presiding Bishopric in the Church as a whole body. The Presidency of a Stake presides over all the officers in the Stake as parts thereof. The Presidency of the High Priesthood presides over all the officers in the Church, of every grade and calling, and the head of this quorum is a Prophet, Seer and Revelator, having all the gifts of God which He bestows on the Head of the Church. Here is wisdom and light. and power and order and beauty, and by this means will the glory of God be made manifest both now and forever. C. W. P.

UNWITTING WITNESSES.

VIII.

The native races of America are almost entirely without written records. And all we know of their sayings and traditions has come through those who have learned their language, and have recorded what they have seen and heard among them.

The monk, De Landa, received many interesting legends and traditions from them, and has written of them in reports of his missionary labors. There are traditions relating to the creation of the world, our first parents, and also of the deluge. In "Native Races," published by Bancroft, we read of the Peruvians saying: "In our day the earth disappeared; the loftiest mountains were covered for a whole spring." Vol. 3, page 69.

Another account is given of a Peruvian tradition, handed down from the remotest antiquity, of a

time "when the waters covered all the earth, as a punishment for the wickedness of man. A few were spared. They lived in a wooden house; the sun interfered and caused the house to float upon the waters." In another the shadowy memento is thus reflected: "A few men took refuge in the mountains, and were saved. When the waters began to recede they let some dogs loose which came back wet. After a few days they sent them out again and they came back covered with mud. This showed them that the waters had retired."

These records were evidently derived from the Mosaic records, possessed by both the Jaredite and Lehite colonists. They could not have been, as some suppose, imported by Christian ministers, even of the earliest times; for the missionaries declare that they themselves received them from the natives. Moreover, if these traditional relics had been imported by modern teachers, they would not have differed so widely from the biblical account.

The Marquis De Nadaillac, in speaking upon this subject, observes, "No dissemination of Christian ideas since the conquest, is sufficient to account for the myths among the native races of America, which seem to have their root in the natural tendencies of the human mind, in its evolution from a savage state."

Thus the "cloven foot" of godless infidelity shows out from beneath the parti-colored vesture of scientific verbiage. The plain, historical chronicles of sacred writ, and which even savages are wont to believe and perpetuate, are loftily referred to as "myths, evolved from the cruditles of a savage state."

Joseph Merrick, Esq., a highly respected gentleman of Pittsfield, Mass., gives the following corroborating testimony that the Jewish Scriptures were known to the early settlers of America. Mr. Merrick says:

"That in 1815, he was leveling some ground, under an old woodshed, situated on Indian Hill. He planed and cleared away the earth to some depth; after the work was done, walking over the place he discovered, near where the earth had been dug the deepest, a black strap, as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness. He perceived it had at each end.a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house and threw it into an old tool box. He afterwards found it thrown out at the door, and again

conveyed it to the box. After some time he thought he would examine it. In cutting it open it was found to consist of two pieces of thick rawhide, sewed with the sinews of some animal, and gummed up. In the fold were contained four pieces of parchment. These were of a dark hue, and contained some kind of writing. The neighbors coming to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces were saved and sent to Cambridge, where they were examined, and discovered to have been written with a pen in Hebrew. They contained quotations from the Old Testament, Deut. vi, 4-9, xi, 13, 21; Exodus xiii, 11-16." Voice of Warning.

It is evident that the relic found was a kind of amulet, or charm, called a phylactery, and in use among the Jews, from the earliest times. Certain strips of parchment inscribed with the passages quoted above, and some others, were enclosed in small cases, and fastened to the forehead and the left arm; also, in another form, to door posts, in accordance with Exodus xiii, 9-16. This accounts for the loop at each end, which was for fastening it to the place where it was worn. It is further evident that the Pittsfield phylactery was of ancient make, as those in use among the Pharisees in Christ's time were condemned by Him; not the wearing, but the exaggerated form and size. "They make broad their phylacteries." Matt. xxiii, 5.

The Book of Mormon says, page 100: "Notwithstanding we believe in Christ, we keep the law of Moses." Again, page 162, "And they (the Nephites) also took of the firstlings of their flocks, that they might offer sacrifices and burnt offerings according to the law of Moses."

Now, here is proof that the religious beliefs and observances of the Israelites in Jerusalem and the Israelites in America were identical; and in this view, the discovery of the Jewish phylactery is a very interesting and confirmatory witness of the authentic character of the Book of Mormon. It tends, also, to illuminate another spot in the dark regions of pre-historic times, by showing the motive which the new settlers in America had for abandoning their native country and their forefathers.

length, and one and a hair in breadth, and about the thickness of a leather trace to a harmess. He perceived it had at each end.a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house and threw it into an old tool box. He afterwards found it thrown out at the door, and again grants were not in sympathy with the existing implety of their ungodly neighbors; and the inference is that it was a religious animusthat most powerful of all moral forces-that actuated their remarkable exodus.

At the time of the crucifixion, when it is said that even Pagan sages exclaimed, "Surely the God of nature suffers," the stupendous convulsions of the earth, and the tumultuous agitation of the elements, experienced in the immediate vicinity of the matchless tragedy, were extended with augmented energy of destruction, to the land of America. We made reference to these fearful visitations in our last article.

By this terrible burst of elemental strife the face of the country "became deformed." "The rocks were rent in twain, and broken up upon the face of the land, insomuch that they were found in broken fragments, and in seams, and in cracks, upon the face of the land." III Nephi, viii, 18. Nothing is more certain than that such terrible convulsions and calamitous events should leave an ineffaceable impress upon the face of the land. such as the procession of the ages could not obliterate. The ghastly wreck should remain; and the gaping wounds and frightful scars made in the bosom of the earth, inflicted by such a scourge, would never heal over or close up. And we might reasonably listen for some faint echoes of that mighty alarm, even after the lapse of eighteen centaries.

No country in the world bears such deep and extended rents and fractures, such signs of physical commotion as America does. No country in the world bears upon its face such vestiges of active and vigorous life. Hundreds of miles of connected forts and ramparts, trenches and breastworks attest, as President Harrison remarked, "a condition of permanent military contests;" while earth mausoleums, numerous and large, with their ghastly cavities arching over the moulding remnants of stupendous carnage, bear witness to the importance and fierceness of the quarrels of which they are the evidence. These mighty events, like substantial structures, have cast their shadows behind them in the legendary "folk-lore," of their degenerate survivors. The unanimous opinion of explorers and antiquarians is, that the American continent is a stage of a prosperous and happy people are upon which has been enacted a a treasury of delightful themes, of

long series of varied, strange and glory and honor to them; but, like tragical events. There are the un- all signs of lost greatness, these mistakable marks of advanced civ- records become mementoes of disilization, with the evidence of races grace and reproach to a retrograding sunken into the slough of poverty, people. ignorance and degradation; the visible traces and trails of nomadic hordes, and the permanent memorials of tranquil life. According to the Book of Mormon record, the higher and nobler state of life of these primitive races, preceded the debased condition in which they were found by Europeans. But it has become fashionable to speak familiarly of the "primeval savage," in regard to the priority of the human races in general; and to say, that "civilization is a plant of slow growth."

There might be found, perhaps, cases where people have passed from a low and barbarous state to that of powerful, intellectual and splendid civilization. This is true, in a moderate degree, of the Greeks, as described by Homer, and the same race as placed upon record by the historian, Zenophon. We see the Romans, also, rise from the barbarous robber life, which characterized them in the eighth century B. C., to the zenith of splendor in the Augustan age. Then again, we observe the fierce and semi-savage races which overran and crushed the Roman empire, settling down into respectable and powerful nations, and even surpassing the civilization which their forefathers destroyed.

The partial improvements which have come to portions of the Arab hordes of India, and the present ameliorating and softening processes going on in Turkey and Russia, all threw their weight in favor of the assumed principle of gradual development, or evolution of civilization. But it should be borne in mind that all these improvements have been brought about through the contact and agency of superior circumstances.

And further: How do we know that the barbarous state of any people is the primeval state of that people? One of the first branches of art and science which suffers neglect, and the first to be lost in a declining nation, is that of literature. Savages keep no records; and one of the earliest developed frenzies of a lapsing race, is that vandal mania of hostility to the existence of chronologies, histories, and records of every kind. The reason for this vandalism is obvious; the annals

This was exactly the case with the ancient American races. In the days of their glory and rightcousness they prized their treasures of literary wealth; but in their decline, they endeavored to stamp out and obliterate every register of their former happy estate. Hence the last vestiges of their history had to be put into an endurable shape and buried in the earth, in order to secure their preservation.

But while examples favorable to the primeval savage, strike the eye of the superficial and biased reader of history, yet there are numerous and striking proofs of a reverse DFOCESS.

"Herodotus tells us of the Geloni, a Greek people who, having been expelled from the cities on the the northern coast of the Euxine, had retired into the interior, and there lived in wooden huts, and spoke a language half Greek and half Sythian. By the time of Meia, this people had become completely barbarous, and used the skins of those slain by them in battle, as coverings for themselves and their horses." George Rawlinson in "The Origin of Nations." George Rawlinson M. A.,

There has been a gradual dwindling of the Spanish on the coast of North and South America since their brilliant ancestors invaded the country and conquered the natives. The modern population of Cairo includes about 10,000 Copts, descendants of the ancient Egyptians, who are represented as being very degraded. They are very short and diminutive in stature. Their character is in general gloomy, deceitful and avaricious. Their ancient language has been lost.

A most striking example of the decline of a great and highly civilized nation is exhibited in the history of the Israelites. Theologically considered, they reached a height of grandeur in the purity of their morals, and the perfection of their government, which no nation has ever equaled. And yet they became broken up, and scattered; while the Jews, the remnants of that once mighty people, became debased to a condition of savage ferocity, lower than the brutes. And, probably, their mixing with the civilized nations, is the only reason why they have not become as low and barbarous as their blood relations, the American Indians. Prof. Rawlinson observes:

"Civilization is liable to decay, to

wane, to deteriorate, to proceed from bad to worse, and, in course of time, to sink to so low a level, that the question occurs, Is it civiliza-tion any longer?" "The Origin of Nations," Humbeldt Library, No. 25, 1881, page 2.

Tradition is history in rags and tatters; and nearly every nation possesses traditionary scraps of a past history of perfection and prosperity. There is, undoubtedly, some ground for the opinion expressed by Rawlinson:

"Savagery and civilization, the two opposite poles in our social condition, are states between which men oscillate freely, passing from one to the other with almost equal ease, according to the external cir-oumstances wherewith they are surrounded." Page 3.

It is a question well worth the consideration of Bible believers. whether the "confusion of tongues" at the Tower of Babel, did not inaugurate a general degeneration of the human race. The sacred records, the only history we have of these early times, informs us of a state of high culture and civilization, previous to that strange and momentous event. Our first parents were not savages by any means. They and their immediate descendants were acquainted with some of the noblest principles of social life. They are introduced to us as making clothing, giving names to the animals, and engaged in the peaceful and innocent pursuits of pastoral and agricultural life. They did not dwell in the wild woods, nor burrow in the earth, nor live in the clifts and caves in the rocks.

Cain, even after the tragical termination of a family quarrel, "builded a city." As early as the days of Adam, the softening and highly intellectual art of instrumental music, was known. Among the instruments used were the harp and the organ; Gen. iv: 21. And thus early the pastoral life was enlivened with the refining agency of melody. The fearful penalty which visited the antedeluvians, was in retribution for their falling from an exalted plane of civilization to that of a most wicked and debased state.

After the flood, which cleansed the earth and purified society, there was a period of comparatively pure times, a brief "golden age" in which the tranquil pastoral and agricultural pursuits were followed, and primitive society again flourished under the benign rule of patriarchs and shepherd kings. But the smallest portion. I refer to then came another fatal lapse. men again abused their high priv- church members in some of the municate with any man except as ileges; and, this time, not the bolt Christian sects, but who, accord- He communicates with all men? Is

of sweeping annihilation fell, but ding to their own declarations, havtheir great endowments and blessings were withdrawn.

Then ensued a blank, a historical silence, lasting for centuries. And when the twilight lifts, the Eastern world is overrun with savage hordes of unknown races; while the halfcivilized nations of Eastern Asia, loom out of the misty horizon like huge mountains, indistinctly discerned through the foggy atmosphere; huge dark bodies, indefinable in outline, and altogether undistinguishable as to details.

In view of the foregoing facts, and the reasoning deducible from them, is it not plain that the reverse of the primeval savage theory is the truth? And that the American races, beginning with a high state of culture have "oscillated" between civilization and barbarism, as the Book of Mormon represents?

J. H. KELSON. [To be continued.]

RELIGION IN THE ARMY.

The army of the United States, recruited as it is from all nationalities, affords splendid opportunities for witnessing the effects on men of the different religious beliefs; for it is a fact that in the army the sects of Christianity are more numerous than the nationalities. Then, again, the non-Christians, who are certainly a majority, are as widely divided in their opinions as the others. Even the Jews, whose religion might be thought too venerable for sectarianism, carry their ancient scruples with them down to the present day.

Perhaps of all the strange phases of Christianity and non-Christian sects in the army, the Catholics furnish the most remarkable peculiarities. We have, for instance, German Catholics from Dr. Dollinger's diocese, who are as zealous in repeating their "Hail Mary" as is the most orthodox Irishman; but when these two meet, "then comes the tug of war;" for not even the Irish Orangeman is more ready to curse the Pope than is the German Dollinger. I have already remarked that a majority in the army is non-Christian. The statement may, perhaps, be a surprise to some; but it is nevertheless true, as I will try to explain. I do not mean by non-Christian, exclusively Jews, etc. — certainly not; while these are included, they comprise only persons who were brought up as

ing got old enough to know better. have renounced the faith of their fathers, and now scoff at them for allowing themselves to be imposed upon. These are the smart "Alicks" who, I might say, "run the army."

When a recruit, who has not yet forgotten his God, makes any effort to kneel or pray, he is not only assailed with the vilest abuse for the first offense, but, if he should presume to continue, with old shoes and anything of the kind that can be picked up.

This is certainly a bad state of affairs; but, everything considered, not so much to be wondered at, when it is remembered that, from the day of his affirmation in the recruiting office, the young soldier, in nine cases out of every ten, never hears the name of God uttered, save as an oath or in blasphemy. There are, it is true, chaplains at a few posts; but what good are they? If anybody attends their services (and seldom more than two or three do so), they return to the barracks worse Christians than before. And why? The chaplain has either been ashamed or afraid to tell the truth, lest some might take offense; and, by not attending again, perhaps cause an investigation as to whether the office, being a sinecure, should not be abolished.

It may, however, be interesting to note the reasons given by many of these unbelievers, for the lack of faith. Catholics say that if the sacrament is really the body of Christ, they never could be worthy to partake of it, and if it is not, then their religion is "a lie." There is another class, and they are certainly the most reasonable; who hold that if there is a God who ever did inspire mankind, or reveal His will to His creatures, those creatures were never in more need of revelation than at present; and they cannot see why a good, unchangeable and Eternal God should at any time abandon His people. This class are extensive readers, and will often quote such authors as Thomas Paine and Hugh O. Pentecost in support of their ideas.

There seems to be scattered all over the country, several societies for the propagation of Pentecost's These are distributed in views. pamphlet form every week in large numbers, and I give below, an extract from the latest, entitled "What I believe."

"Does God, or did God ever com-

there such a thing as revelation, as commonly understood? Are there any possible or probable channels of communication between divinity and humanity other than the senses, the mind, and the conscience, and these in their ordinary operation? Are we justified in believing that God has ever spoken, or does now speak, to a few men in a manner in which He does not towards all men? If so, why not reveal today as well as yesterday, or a thousand years ago? I certainly would not dare to assert that inspiration is an impossibility-that if God chooses He cannot communicate with man or men as He pleases. "Mankind was never in more

need of some clear manifestation from the unseen than now; or, I may say, so well prepared to under-stand any message which might be communicated.

"Mind was never so developed as now; observation was never so keen; morals never so receptive, so intelli-gently sensitive. There never has gently sensitive. There never has been, in short, a time in all the history of the world, as we are able to spell that history out, when revela-tion could be so appropriately and hopefully made as just at this present time."

FRANK SHERIDAN.

EVOLUTION.

The "conflict" between so-called science and so-called religion is contest which will continue 9 until the former shall become more religious and the latter more scientime. The recent controversy in your city between Mr. Watts and the Rev. Mr. Braden, serves to both illustrate and emphasize the truth of this proposition.

During the last four or five hundred years science has been slowly but surely pressing its adversary, otherwise known as "orthodox Christianity," to the inner wall, and will soon force an unconditional surrender, unless orthodoxy shall sufficiently purge itself of pagan errors and human dogmas as to present an invulnerable front of religious truth.

If the writer has correctly interpreted the Gospel of Christ, as taught by the Prophet Joseph Smith, all truth comes from God and should be accepted as such. That the Constitution of the United States was given by inspiration, has ever been asserted by the entire body of Latterday Saints; and further, it is generally believed that our Father has revealed, and is continual revealing, through what are termed secular channels, such truths as are necessary to the continued progression of His children. Hence, all truth should be reverently accepted, no matter whether it be religious truth, revealed through God's chosen family. He believes that the first tionists generally "plow around."

prophets, or scientific truth, revealed through the astronomer in his midnight watches, through the chemist, in his laboratory, through the geologist, in his patient study of the earth's strata, or the truth arrived at by the philosopher in his investigations of known laws and principles.

If the conflict between science and religion could be divested of its acrimonious personalities, and the love of truth be made superior to the love of victory or triumph, science and religion would join in a peaceful search for those precious gems of truth that lie hidden in the great volume of nature, or that remain undiscovered in the vast expanse where revolve those countless suns and worlds. It is equally an act of folly to repudiate the existence of God, or to contemptuously deny the conclusions of science without a fair. unbiased investigation of the subject. In order to illustrate the "tweedle de and tweedle dum" of the "conflict," let us take one of the bones of contention in this religio-scientific discussion and examine it in a spirit of toleration.

The very mention of the word "evolution," or its popular synonym, "Darwinism," is sufficient to arouse the ire and contempt of the average orthodox Christian. He seems to forget that there are tens of thousands of intelligent men and women who entertain that most-obnoxiousof-all "scientific heresies" as a cardinal truth. Nor does the disciple of orthodoxy seem to realize that, it is the inconsistencies of his doctrine of the creation, as drawn from uninspired translations of Holy Writ, darkened by the interpretations of the mother church, and insisted upon by all her daughters, that have driven thousands to the supposed alternative doctrine of evolution in order to account for the existence of mankind.

The man of science in an examination of the remains of the various forms of life from the earliest ages down to the present time, thinks he sees in their successive relationship, evidences of a gradual modification of structure and function, sufficient to warrant him in believing that all recent forms of life are the result of a slow development or unfolding of life in obedience to an universal law; paralleled by the illustration of a seed placed in the soil, that the fully developed tree bears no more resemblance to the seed than does the highest mammal-man-bear to the jelly-like protozoan or supposed primordia ancestor of the human

germs of life were sufficiently plastic as to be easily modified by their environment or surroundings, i. e., water, air, temperature, food, etc.; and that, as the environment was progressively adapted to successively higher forms of life, those forms which failed to keep pace with the progressive environment became extinct, while those more favored survived, and transmitted their improved structure and function to their posterity, until, to-day, the various species have become so fixed as to permit of no further physical variation.

The above explained law has been termed "Natural Selection," or the "Survival of the Fittest," i. c., nature selected those forms best adapted to existing conditions, and it is used in contradistinction to artificial selection, which permits of an improvement of forms within specific limits.

The evolutionist also believes that all mental, moral and sesthetic progress of the human family is proceeding in obedience to the same aw of universal progression. It is but justice to add, that many earnest disciples of evolution see no barrier in that doctrine to a belief in God and in Him crucified.

To term the evolutionists "fools" and their doctrine "bosh" will not facilitate the search for truth, nor turn them from the "error of their ways."

There are, however, many grave difficulties in the path of the student of evolution, but like those in the beaten path of the student of special creation, many jump over them and go on. A few of those difficulties may be profitably pointed out.

About 35 miles west of Deservet, in the shale formation of Antelope Springs, are found thousands of fossils of a flat, oblong creature, varying in length from one-eighth of an inch to two inches, and which resemble "petrified bugs," and, indeed, are so named by sheep herders and others that gather them through curiosity. These foesils are known in geological works as "trilobites," and are supposed to be among the very oldest known forms. All of them had perfectly formed eyes, many of the latter having several hundred lenses; and how, upon the "development hypothesis" the trilobite became possessed of such perfect optical organs in the very dawn of life, while all nature was in a rudimentary condition, is a "stump" which evolu-

fact, that the heart would have no orthodox notion of his creation be power to force the blood throughout the system were it not for the presence of valves so arranged in the chief arteries as to prevent the blood from flowing in the wrong direction; and as it is impossible to conceive of circulation proceeding in the absence of those valves, so ft equally inconceivable that ìв circulation could continue with the valves in a half-formed or rudimentary condition. Hence it is impossible to conceive of unaided evolution slowly producing a valve which, in any of its modified forms, would fail of its purpose; or that the valve would be perfectly formed at one step, which is in entire opposition to the whole theory of progress by infinitesimal variations.

Another "hill of difficulty"perhaps the highest, is found in the wide gap that intervenes between the highest type of the monkey family-the authropoid ape-and man. In vain has the evolutionist sought for the "missing link." In vain has been the effort to bridge the chasm that yawns between the 84 cubic inches of brain in the ape and some 70 odd cubic inches of brain in the lowest human type. And if the test of analysis is applied to the subject, the difficulty enlarges.

If we proceed upon the theory of the "survival of the fittest," we find that, as the anthropoid ape survives, he is certainly fitted to survive. That being the case, if the "missing link" ever did exist, he must have been even better fitted to survive than his immediate ancestor, the ape, because his brain power must have been considerably greater than that of the ape his structure and correspondingly superior, which being the case, he should still survive and not be so vexatiously "missing." It is also difficult to imagine a catastrophy that would have utterly annihilated the species to which the "missing link" may be ascribed, and left intact the species immediately below and above. Besides. it would have taken more than one link to connect two such widely separated species as the ape and man; and further, if they cannot be found surviving, it is consistent to ask for their remains. Fossils of the monkey are numerous in the recent formations, then why should not the skeleton of a solitary "link" be forthcoming to dispel the mystery that enshrouds the immediate progenitor of man?

"But," says the investigator, "we Fifty-seven stops.

It is a well known physiological know that man exists, and if the wholly at variance with reason, man must certainly be the product of 'evolution.'"

> In order to pursue the argument, let us pass by those physiological difficulties, and allow the correctness of evolution up to the anthropoid age, (as beyond that the total absence of evidence becomes an insuperable barrier to credulity) the result would apparently be that the existence of man is left as wholly without cause, and this as a substitution, would be a greater absurdity than either of the above. At this stage of the controversy where both sides have the worst of it, and counter charges of inconsistency are frequent and well deserved, the doctrine entertained by nearly the entire body of Latter-day Saints that, as soon as the earth was prepared for man's occupancy, God took Adam and Eve from a glorified planet (where they had existed in a celestial condition, having bodies similar to that of our Savior after His resurrection) and placed them upon the earth to become the progenitors of the human race, comes in and forms a more natural and consistent solution of man's present existence than either evolution or orthodoxy.

Thus, where attempted scientific solution fails, absolutely, through total absence of evidence, and that of orthodox religion is negatived by reason, do we find in "Mormonism" one more evidence of the divinity of Joseph Smith's mission where we would least expect it, and which proves in this case, as in many others, that so-called "Mormonism" is in reality the Science of Theology; and by virtue of the "survival of the fittest," as well as by the decree of the Almighty, it will continue to expand in the exact ratio as error shall give way before the irresistible march of truth. J. F. GIBBS. DESERET, Utah, March 5, 1889.

THE GRAND ORGAN.

By courtesy of Conductor Beesley, of the Tabernacle choir, we are enabled to publish the following, which has never before appeared in any journal:

Description of the Grand Organ in the Tabernacie, Sait Lake Oity, Utah, as reconstructed by Mr. N. Johnson.

SPECIFICATION. Three Manuals, Compass CC to G, 56 notes. Pedal Compass, COO to F...... 30

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MECHANICAL ACCESSORIES.

- Swell Tremelo.
 Pedal Check.
 Wind Indicator.
 Hydraulic Engine Starter.
 Automatic Engine Regulator.

No. 7.

PEDAL MOVEMENTS.

- 1. Great Forte. 2. Great Mezzo, double acting. 3. Great Plane, double acting. 4. Swell Piano, double acting. 5. Swell Piano, double acting. 6. Pedal Forte. 7. Padal Forte.
- Pedal Forte. Pedal Piano, double acting. Balance Swell Pedale.
- 7.
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No. 1.

THE DESERET WEEKLY.

The		eret	Weekly
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	of Fifty-tw		bers, \$2.50 Fumbers, 1.50
CHARLES	W. PENRO)6 12 , -	- IDITOR
Saturda	• y , •	• 1	March 16, 1889
GEN	ERAL	CON	FERENCE.

THE Fifty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock on Saturday morning, April 6th, 1889, in the Tabernacle, in Salt Lake City.

The officers and members of the Church are cordially invited to attend.

WILFORD WOODRUFF, In behalf of the Twelve Apostles.

RELIGION AND MORALITY.

THE terms religion and morality are frequently used by skeptics as different and even opposite terms. They argue that there is "no necessary connection between religion and morals," and point to the supposed fact that there are many very religious persons who are extremely immoral.

This comes from an improper conception and application of the word religion. The error is not special to skeptics. Professedly pious people are as much addicted to it as they. Religion is regarded as something merely sentimental or emotional. The practical in life is treated as belonging to another sphere. Faith, praise, adoration, devotion, exaltation of feeling, mental or spiritual ecstacy or depression, are deemed religions, and acts and doings, except as expressions of such sensations, are not classed in the same category.

But, properly speaking, religion covers much broader ground. It enters the domain of human action and influences every faculty of being. It therefore affects every department of present existence. It relates not only to the spiritual world and future life, but to this mortal sphere and the things of today. It means the duty of man to his Maker. It implies a system that regulates conduct. It includes

than this is not religion but rhapsody.

Religion begins with faith in God. No faith, no religion. Faith must abide and continue or religion will depart. But faith alone, as a mental or spiritual emotion, is not religion. One must believe in God or he will not worship or pray, or seek for Divine guidance or do anything in a religious spirit. But to be truly religious he must be dutiful to the Being in whom he believes. Duty to God means obedience to His commands, and these are all moral in their nature and effects. Thus there is no religion without morality. There is no system, or pretended system, of religion in the world that does not include, as a part of itself, moral precepts and moral requirements. Therefore if a man is not moral he is not religious. The more immoral he is, the less religious he is. It does not matter how much he may snuffle prayers, or sing psalms, or glow with ecstacy, or beam with pious unction, he is irreligious to the extent of his immorality.

God's commandments or, if it will please the skeptics better, what purport to be God's commandments, relate not only to the worship of the Divine Being but to the acts of His creatures as intelligent and accountable persons. And these comprehend humanity in the aggregate as well as its individual particles. Therefore, religion includes the duties of man to his fellows, and his acts to his "neighbor" and ine refrence to society.

All those moral precepts in the Sermon on the Mount are religious principles. They are part of the religion of Christ. So were the moral restrictions of the Mosaic code part of the religion revealed to the Hebrews. There is more spirituality in the advanced religion of Jesus than in the preparatory re-But they are ligion of Moses. equally practical and both are essentially moral.

Religion forbids murder, lust, robbery, lying, oppression, covetousness, inebriety, the violation of individual and social rights and every species of injustice. And he who is bloodthirsty, unchaste, dishonest, false, tyrannical, brutal or intemperate is irreligious to the extent of his infraction of the religious rules against those evils, no matter how long or eloquently he may preach, or how solemn or sweet may be his manner or his language. For "actions speak louder than words," faith and works. Anything less and deeds are mightier than pro-prompts and aids elevation

fessions. "Handsome is that handsome does," and he only is religious who does religious deeds.

The spiritual gymnastics performed at "revivals," and the mental inebriety of so-called conversions, are no more religion than are physical acrobatic exhibitions and material intoxication. Religious thought, religious sentiment, and religious feeling are only the germs; they are not the flower of religion. Noise, shouting, exclamations and extravagant gestures are but ebullitions of excitement that sometimes borders on insanity, and are not to be classed under the name of religion, of the expression of which they are only grotesque caricatures.

True religion regulates the whole life of man. It is manifest in his deeds. It affects him as an individual, as a son, a husband, a father, a member of society, a living atom in the great body politic. It imbues him with the spirit of true morality and prompts him to acts of moral excellence.

There are skeptics, no doubt, who regulate their lives by moral principles; and they imagine that they do this independent of anything that may be called religious. But in this they are mistaken. The very principles they regard as only moral have come to them from some religious system, ancient or modern. It does not matter whether they call that religion human superstition or the product of human imagination, whether they deny or admit its purported supernatural origin. The fact remains that the principles which make up what is recognized as morality, and which unbelievers speak of as separate from religion. are and have been elements of religion and have sprung from it, and so they are indebted to religion for all their morality. Take any moral principle which is admired by the cultured mind or practiced by civilized beings, and its introduction to the world and its influence upon conduct may be traced to a religious SOUTCE.

And if religion were destroyed, how much morality would remain? Take away from mankind the belief, or supposition, or dread of a Power which is above all, and to Whom all will be accountable, and how many people would there be, in this imperfect world, who would live moral lives or rise above the level of sheer selfishness and gross individualis?

Religion works in two directions. It encourages and restrains. It of

thought and act, and curbs and checks degrading purposes and deeds. There is no religious system worthy of the name which does not move in these two ways. Moral impulses and moral hindrances inhere in all the religions of heathendom and Christendom. Belief in a Supreme Being who is the Eternal Judge of mortals is the central principle and force of them all, and this affects the conduct of their devotees. The morals of the world have been regulated by the religions of the world, and the decadence of morality means the decadence of religion.

It is claimed that all religions are of human manufacture, that they are the products of men's superstitions and fears and imaginings. But the religions that have swayed mankind and lifted humanity from barbarism were superior to the men who first received and taught them. They presented a higher standard of morality than anything existing among them, and raised those who embraced their principles to a loftier plane than anything merely human had then devised. There are evidences in them all of something superior to man and adapted to the needs of the age and the people to whom they came; and no matter much they have how been changed by human additions or subtractions, enough remains of the original to exhibit traces of the Divine mind stooping to mortal capacity, for the purpose of elevating, directing and restraining men and women and guiding all to a better condition of existence in this world, preparatory to further advancement in a future state. Their power has been proportionate to their effects upon individuals and society in moral directions, and when these have begun to disappear, their vitality and force as religions have commenced to depart.

The modern attempts to separate religion altogether from practical, every-day affairs, to shut it out of education, business, society and politics, to make it a dreamy, airy, Sunday sentiment, are atheistical in their origin and detrimental to morality in their tendencies.

The world needs today a live, robust, energetic and potent religion that will permeate the whole nature of man and influence his every ac-

earth. Not a system benumbing his energies or dominating his will, but quickening, inspiring, enlightening and prompting him as an individual and as a member of a family and of society, and leading him to the perfection of manhood in the proper exercise of all his powers, for his own advancement, the benefit of the race and the glory of his Eternal Father. "Mormonism" is such a religion, and it bears in its bosom the very life currents essential to a sound and practical moralitv.

A WEAK DEFENSE.

So FAR as we have been able to ascertain, there has been no defense of the recent effort on the part of the Ogden Municipal Corporationthrough its Liberal City Councilto seize certain property in that town belonging to the Latter-day Saints. The nearest approach to it in a public way has appeared in the Ogden Union, a small paper published there.

It is not a defense, however, being more in the nature of an attempted apology. It is, in substance, that the parties whom it is proposed to deprive of their property need not at this stage make an outcry and talk about robbery and stealing. They should, according to the paper we have mentioned, merely await, quietly and supinely, the action of the courts.

This is not defending the position. It almost amounts to an admission of the fact that the Corporation has no right to or claim upon the property in controversy. Indeed, it is impossible under the circumstances that it can have any such claim. Such being the case, the very best aspect of this affair places it in the light of vexatious litigation, which is contrary to the spirit and letter of all constitutional law.

An effort is being made to extenuate this high-handed outrage among the people abroad, or, rather, to create a prejudice that will cause folks at a distance to view it leniently. As evidence of this we here introduce a dispatch sent over the wires from Ogden after the action of the city council of that place, in which Mayor Keisel took the initiative:

"The Mormons are somewhat extion. It must be for this life first, to prepare him for another by present conformation to the rules of right. Not something relating only to realms beyond the stars, but direct-ing him in all that he does on this

that block the old adobe tabernacle, the Third Ward meeting house and the foundation of a new tabernacle, work on which was abandoned, as the funds were required for lobbying in Washington."

To intelligent people the foregoing will tell its legitimate tale. It exhibits the fact that the Tabernacle Square is one of the finest blocks in Ogden. That it has been devoted to religious purposes by the Latterday Saints is seen by the character of the buildings erected upon it and another in course of construction.

The excellence of the site has aroused the cupidity of the more "active politicians" of the Liberal party, who have concluded to make an effort to wrest it from the proprietors. In any part of the civilized world such an attempt to appropriate the property of a religious community, used for religious observances, would be denounced as a gross, intolerant and inexcusable outrage. Those who are not willing to so characterize it, on the ground that the Latter-day Saints are the intended victims, show the illiberality and contracted character of their souls; there is neither magnanimity nor justice in them. This effort on the part of the corporation through its Liberal Council not only contemplates the seizure of land many years since set apart for the erection of religious edifices, but would include as well the seizure and desecration of the buildings of that nature already on the ground. Villainy in that direction and a disregard of the rights of others could scarcely go further.

The concluding portion of the dispatch was intended, by creating prejudice, to take the curse off the proposed transaction in the minds of people outside of this Territory. We unhesitatingly characterize the statement it embodies regarding the use of the funds subscribed for the building of the new Tabernacle to be an unmitigated falsehood. Structures of this kind are erected by donations made by those belonging to the community which assembles within them for worship. This being the case, their construction is gradual, according to the ability of the donors who supply the requisite That any of the funds means. bestowed by the people for the erection of that building have been devoted to a purpose other than that which was contemplated is utterly without foundation. The statement was a contemptible untruth offered with the intention of palliating a piece of unadulterated villainy.

It is a somewhat healthy sign that

there is no conspicuous endeavor from any quarter to defend what we designate a shameful act. It is not, however, as sound as it should be. There ought to be a universal, unqualified denunciation of this scheme, without reference to sect or party, religious, political or otherwise.

PROGRESS OF JAPAN.

OF ALL the dusky-hued races, the Japanese are undoubtedly the most susceptible to modern influences and most disposed to make themselves homogeneous with the cultivated peoples of the earth. Of late years, and particularly during the present generation, this has been most noticeable; so rapid has been the advancement made that it seems now as if Japan were as nearly abreast of the times in which we live as she can be with the primitive and oriental basis upon which every thing rests. Of course none of the languages with which it is possible to achieve intellectual greatness-English, French, German, Italian and Spanish-are spoken by the Japanese, and perhaps never will be; but they make the most of their comparatively meagre vocabulary, and come as near to the customs of the Caucasian in all things as circumstances will permit.

The greatest as well as most recent stride taken by the Mikado in behalf of his subjects is the promulganew and modern tion of a constitution. There is something to think of in this more than appears at the bare mention of it. It should be remembered that Japan has all along been an absolute despotism; the people have been born and bred into the doctrine that their ruler has no earthly equal in any sense and to respect his lightest word as the most ponderous wisdom and most sacred law. All their education has been circumscribed within a narrow sphere, and who would suppose that systems which are the outgrowth of such food could all at once receive and digest a national bill of rights-a charter of liberty hitherto the especial prerogative of enlightened races enjoying complete or 8 large measure of independent freedom? Of course, the Japanese constitution is the handiwork of imported talent, but that matters not; it is theirs, although made to order; and henceforth Japan must be classed among the constitutional monarchies of the earth.

once, was never witnessed; at least profane history fails to record any such. Napoleon III overthrew a republic in a day and clambered over its ruins to one of the most luxurious thrones that ever existed; but this was a change of form. The Japanese case is different, because it involves a change of heart, a change of purpose, in this egress, almost at a bound, from the caves of prehistoric darkness into the broad light of the day of civilization.

It invests the change with all the more importance when we reflect that Russia, which makes greater pretensions to being among the sisterhood of great and growing nations, whose people are whiteskinned, intelligent and Christian, is still fettered by the will of a despot, who stubbornly refuses to give his people a definite code and whose method of rule is to adapt circumstances to cases as they arise, he being the judge in every instance of what is proper. Attempted and accomplished assassinations and other crimes of high and low degree without number have taken place, as the result of this stated determination to prevent political conditions from becoming classified, and yet, unless the feeling which has been growing and ripening during the present century becomes strong enough to set the authority of the Czar aside, there is no more promise of a popular constitution for Russia now than there was in the days of Vladimir.

The Japanese constitution was formally promulgated on the 1st of February last. By its terms the Emperor is shorn of absolute power while retaining his sovereignty and the perpetuity of the throne. A legislative body consisting of two branches called the Diet is created. This is patterned somewhat after the British Parliament, the upper house being only partly hereditary, the other parts being nominative All of the lower and elective. house members are elective. Instead of laws originating in the legislative assembly, as in most other countries, they are formulated by the sovereign as before and passed to the Diet for approval, without which they fail.

Truly, Japan is coming to the front. Its population, which has all along been a vague conjecture even by the best informed, cannot much longer be concealed; and under the new order of things there will not long be wanting the impetus of foreign investments among the immense resources of the in-A greater stride than this, all at terior, so that what is presently a of the act the provisions of this sec-

locked and unfruitful enclosure is likely to become a glowing chapter in the history of the world's progress.

ARBITRARY POWER.

WE are indebted to Hon. Franklin S. Richards for a copy of the argument of Hon. James O. Broadhead before the Supreme Court in the case of "The late Corporation of the Church of Jesus Christ of Latter-day Saints et al, appellants, vs. the United States." The concluding declarations of this eminent lawyer, upon the exercise of arbitrary power, are so forceful, clear and logical, that we reproduce them:

"It will be observed that, so far as the personal property is con-cerned, there is nothing in the act of 1887 which assigns any reason or cause for declaring the corporation dissolved, or for directing the Su-preme Court of the Territory of Utah to wind up its affairs and set aside a portion of the real estate for the purposos named in the 26th section of the act. Congress assumes that the act of 1862 has been violated, and authorizes the Attorney-General to institute proceedings to forfeit and escheat to the United States property acquired in violation of the act of 1862, the proceeds to be disposed of by the Secretary of the Interior for the use of the common schools of the Territory. These schools are open to the children of people of all classes and denominations. Therefore this property, donated by members of a religious body for certain specific purposes, is to be seized and diverted to other and different uses, and for the benefit of persons who never contributed anything to it.

By the provisions of the 17th section of the act the court is required to effectuate the transfer of the title to real property "now held and used by the corporation for places of worship and parsonages connected therewith and burial-grounds," to trustees for the purposes mentioned in the law.

The first clause of this section declares the corporation to be dissolved, and requires the Attorney-Gen-eral to institute such proceedings before the Supreme Court of the Territory of Utah as shall be proper to execute the foregoing provisions of the section and to wind up the affairs of the corporation conforma-bly to law. To execute the foregoing provision of the section is to decree that the corporation is dissolved; this the act of Congress requires the court to do, and then to wind up its affairs conformably to law.

In pursuance of the broad provisions of this section 17, the Supreme Court of the Territory, at the instance of the Attorney-General, seized upon all the property of the corporation, real and personal, and decreed a dissolution of the corporation, thus executing in the language

tion. A receiver was appointed to take and hold the property, in the absence of any cause for such appointment, such as usually gives authority to courts to appoint receivers.

The alleged dissolution of the corporation and the assumption on the part of the court, before any trial was had or investigation made, before even an answer was filed to the allegations of the bill, authorized, in the opinion of the court, the Government of the United States to seize and confiscate all property which might be found, such as cattle and sheep, stocks and lands, houses, temples and taber-nacles, and authorized the court, through its officers, to take possession of all such property, although it is alleged in the bill that certain persons named therein, at the time of the institution of the suit, held such property in their possession as The trustees for the corporation. court in its decree specially finds that all the real property described in the findings of the court was, at the time of the institution of the sult, held in trust for the corporation.

These proceedings are extraordinary, to say the least of them. The act of Congress assumes that it not only has the power to disapprove the act by which the corporation was chartered, but to declare that the property may be seized by the Government officers without any evidence that the corporation has in any respect violated the provi-sion of its charter, that it may be held in the hands of a receiver and finally distributed in such manner

as the court might think proper. Can such proceedings be justified except upon the ground that the government of the United States, its legislators, its courts and their officers, are not bound to regard that provision of the fundamental law of all free governments, thet pe law of all free governments, that no person shall be deprived of life, liberty, or property, without due process of law? We think not. Here is a judgment without a hearing, a seizure without a cause, and an escheat without the pretence of any authority of law.

I say that these are acts of arbitrary power. It has been said by a distinguished jurist in this country that there are two kinds of law in America. One is the law which changes, comprising the acts of legislators and the customs of communities, which change from time to time as public exigencies may require. The other is the law that does not change. The law of the land which recognizes the doctrine that no person shall be deprived of life, liberty or property, without due process of law. That law is unchangeable and eternal. It qualifles the authority of legislators; it stands as a sentinel to guard against the approach of arbitrary power over individual liberty everywhere throughout this land. Whenceso-ever it came, whether from the barons at Runnymede, or from the for-ests of Germany, or from the teachings of Greek philosophers of an earlier age, it has found its way here,

and in this country it has become the foundation-stone of our political fabric. If I were asked to declare my opinion as to what was the origin of that doctrine, I should say it rather springs from that spirit of manhood implanted in the breast of every man who has stamped upon his brow the image of his Maker, which enables him to say, in the face of arbitrary power, "I am not your slave; my rights are governed by law; and I am authorized by the God that made me to say that I am not subject to your mere will or cap-rice." What is the answer of arbi-trary power? The answer, and the trary power? The answer, and the only answer that can be given, is, "I am stronger than thou." That is the answer of the brute and the barbarian, if, indeed, the brute could speak. It does not belong to the trachings or practice of Christian civilization, and it will not be sanctioned by this exalted tribunal.

SPOLIATION IN OGDEN.

THE movement on the part of the Liberal City Council of Ogden to gain possession of the Tabernacle block in that town continues to cause a great deal of comment among fair-minded people. It is denounced as utterly inexcusable. Even those who are more or less antagonistic toward the religious body whose members constitute the contemplated victims of the scheme, are opposed to it upon the ground that it is not sound opposition policy. It emphasizes a claim of the Latterday Saints that they are made the subjects of spollation and persecution.

We stated the other day that no intelligent defense had been set up to sustain the step. All that has been offered in that direction has been in the nature of limping excuses. One of the most absurd that has come under our observation consists of a comparison made by an anti-"Mormon" newspaper, wherein the Ogden affair is likened to the notorious Capitol Hill land-jumping enterprise of last summer. The occupants of the land at Ogden are sought to be placed in the same position as the land-seizing agents who took possession of the property of this city on the hill. In the latter case the title still adhered to the city, which had not released its claim, the Corporation having set apart for public uses the land thus ruthlessly taken by certain real estate agents. The jumpers held possession for a few days. A fter making the seizure they commenced the erection of fences and tents. The city, through its lawful officers, ejected them from the property, using whatever force was necessary to accomplish the purpose. To com- fensive. With all these matters

pare such a case with the Ogden scheme is the height of absurdity, and shows the weakness of those who undertake to apologize for it.

In the matter of the Ogden Tabnacle square, as before stated in these columns, the land was set apart about forty years since by the people who redeemed that section from the condition of a wildernessthe first settlers. The Tabernacle building has occupied the ground for nearly that length of time. The other structures are also exclusively of a religious character. The townsite act, which was passed by Congress for the benefit of the inhabitants of cities and towns, in its entire genius and intent, provides that the land shall be conveyed to the occupants at the time the law comes into operation. Surely this fact will not be controverted, neither can it be denied that the sole occupants of the land in question, from the first settlement of the region, have been the religious worshippers whose buildings are erected thereon.

What a ridiculous position must a person assume to compare such a situation with that taken by a nest of land-jumpers, who seize the property of a corporation and retain it for a few days, until they are forcibly ejected from it. There is not the remotest resemblance between the two cases in point.

Another strong feature of lissimilarity exists in the fact of the corparation in the Ogden case having released and conveyed away its title to the property which has been so long devoted to religious purposes. This situation, so we understand, was recognized by the Attorney-General in the person of the Solicitor-General, acting in his behalf. The position in regard to that property was understood by him, and by his advice it has been let alone.

The plea is reiterated in palliation of the action of the Liberal Mayor and City Council of Ogden that the courts should be allowed to settle the matter without the making of any popular outcry respecting it. This would indicate that those who desire to see the scheme forwarded entertain grave doubts concerning its ultimate success. We have already stated that, this being the case, the subject takes on the aspect of vexatious lltigation. In saying this, it is not intended to be charged that the parties simply proceed as they are doing for the mere purpose of harassing and annoying those who are placed upon the de-

there is a question of dollars and cents associated. It has been intimated that some method must be devised to reward certain persons who have exerted themselves in the role of "active politicians" in relation to the recent Ogden election. As the funds are not forthcoming, it is hinted that employment must be found if not the ready cash, it being easy for the latter to become the result of the former.

If this be so, the appearance of the case becomes speedily no better. From any standpoint it is, in our opinion, a shameful piece of business, and we apprehend that it will reflect no credit upon those who operate it or attempt to defend it.

Since the foregoing was written we have learned of the attempt of the Ogden City Corporation, through its Liberal Mayor and Council, to take away from the Ladies' Relief Society its ground and buildings, consisting of a meeting hall and granary. Mention is made of the matter in our local columns. This would indicate that spoliation upon a wholesale principle is contemplated.

The officers and members of the Relief Society are also members of the Church of Jesus Christ of Latter-day Saints. In their association capacity they spend their time freely, without com-pensation further than the reward of a good conscience, in relieving distress. Their operations are not necessarily confined to their co-religionists. They attend upon the sick, comfort the afflicted, visit the poor and needy, substantially supplying their wants. The character of the society is strictly and purely benevolent and charitable. Who ever defrauds it, or compels it to enter, for defensive purposes, into expensive litigation, necessarily injures the cause of the poor and distressed, depriving them of assistance that would otherwise reach them.

Surely a political party posing as an agency with a mission to improve the condition of Utah is getting down to the lowest form of human meanness when it descends to work of that character. There is no specious plea, as we look at it, that can, in the least degree, mitigate such conduct.

Many men who profess to pass their lives in the pursuit of virtue are apt to take care to keep so far behind that there is no danger whatever of their overtaking her.

TO BE TESTED.

THOSE who have kept the run of criminal proceedings in the courts under the Edmunds-Tucker law are aware that there have been a large number of convictions of individuals for unlawful cohabitation and adultery. The same persons have been convicted of both offenses.

We have held from the time the Edmunds-Tucker statute was enacted that the charge of adultery could not properly lie in unlawful The latter cohabitation cases. charge covers the entire ground. To convict an individual of the two offenses is, in our view, in contravention of the principle that no person shall be placed twice in icopardy for the same transgression. Furthermore, the Constitution provides that cruel and unusual punishments shall not be inflicted; and any punitive system, by means of which a convict has endured one imposition of penalty, can be made to by simply undergo another changing the name of the offense is both cruel and unusual. Not even in the domineering and tyrannical reign of such men as Jeffreys and Marlborough was such a thing thought of, much less attempted. We very much question if even the laws of Dracos, by any process of construction, could be made to cover such a proceeding. It is forbidden by common law as well as by common Christianity.

At the time the law was on its passage the point was raised in opposition to it that it was legislation against a class, and therefore one-sided. This led to the introduction of the provision for the punishment of the crime of adultery, which has no connection with the plural marriage relationship. It was intended to apply to all classes of the people, that the statute might not be open to the objection of being entirely directed against one class. Sexual association is an element of unlawful cohabitation, although it has been declared by the courts here not to be an essential one. It is, however, admitted to be an element of that offense. This being the case, when a man is convicted of unlawful cohabitation it necessarily covers that ground. If in addition to that conviction, he is placed in jeopardy upon a charge of adultery, there is, as previously stated, a plain infringement of a universal principle of law. We are glad that this matter is to be, at the earliest practicable date, tested on habeas corpus in the Su-

preme Court of the United States. When it reaches that tribunal we cannot but feel confident that it will share the same fate as the segregation process, of whose genius it partakes. But whether this anticipation be correct or not, it is eminently proper that a final decision should be arrived at, as the subject will then be placed beyond question so far as judicial operation is concerned.

There is no doubt regarding the view that has been taken on this question by the late Administration. It was on the ground of their cases having been covered by the charge of unlawful cohabitation that a number of men who were sent to the Sioux Falls (Dakota) penitentiary for long terms on a conviction of adultery were pardoned by Mr. Cleveland. The case selected for a test is that of a man named Neilsen, recently convicted in the First District Court at Provo, on both charges. The proceedings will be looked to with interest.

ROMANCES OF THE WIRE.

THE public should beware of sensational dispatches dated from Cheyenne, Wyoming. There was one in the DESERET NEWS of March 11 in reference to the massacre of five French tourists in Yellowstone Park which, though carrying details that bear the semblance of truth, is probably founded on fiction. A telegram from St. Paul refers to this dispatch, as a sample of others from the same source, and declares it to be what is in telegraphic parlance vulgarly denominated a "fake."

The scenes of these romances of the wire are all laid in Wyoming, and the people of that Territory should take steps to put a stop to the mill which is grinding out these grists of falsehood. They are damaging the reputation of Wyoming. A place in which murders and robbernes and riots are reported to be common diversions is not likely to prove very attractive either to tourists or people seeking a permanent home.

A short time ago a dispatch from the same source appeared in the eastern papers describing a fight in a railroad car, alleged to have been occasioned by a row over some female converts who were being conveyed to Utah in a company of Scandinavian emigrants. Two imaginary "Mormon" Elders were made to be the villains of the story, and an irate Danish brother the

hero who rescued his sisters from their grasp and inflicted summary vengeance on the Elders. This was published as truth and commented upon with the usual misconception of "Mormon" principles and practices that distinguishes the outbursts of the average anti-"Mormon" editor.

The young man at Cheyenne who is doing this sensational work is too "enterprising" for a mere local dispatcher of occasional items. He should be retained by some daily like the "Liberal" organ of this city, where he would find a wider field for his talent. At any rate the Associated Press ought to put a stopper on his flights of imagination, as the various papers which have been gulled by them are becoming indignant and are calling for investigation. If he had confined himself to the invention of "Mormon" atrocities he might have gone on for some time without arousing much hostility. The public appetite for such morsels never seems to be satiated. But he has gone a little too far it seems, and will now have to subside for a season or be squelched by an aroused public. Take all dispatches dated Cheyenne, Wyoming, cum grano salis.

NOT A PARALLEL.

WE have insisted that there has been nothing yet set up in the shape of a defense in favor of the attempt of the Ogden Liberal City Council to take away from the Latter-day Saints portions of their property held sacred by them. Every attempt to bolster the outrageous scheme has been in the nature of halting and flimsy apologies. So it continues, as will be observed by the following manifest absurdity from an anti-"Mormon" newspaper:

"The Mormon papers are busy pointing out the "wide difference" between the Arsenal Hill lot jump-ing in this city and the way the Church is trying to hold Tabernacle Sugare in Ogden. As usual, the difference simmers down to the regular thing-one was done by Gen-tiles and the other by Mormons; and, of course, the former are wrong and the latter are right. There has been altogether too much of this, and it is refreshing to know that there is one of the chief municipalities in the Territory where it has ceased to operate. The mathemat-ical rule that things which are equal to the same thing are equal to each other seems to be left out of the Mormon school books."

In order to show the false and attenuated character of the attempted been described above.

parallel embodied in the foregoing, it may be well to re-state the relative positions of the parties to the respective transactions referred to. What the "Mormons" did regarding the Ogden property is briefly as follows:

Those who pioneered and first settled this part of the country, redeeming it from the condition of a wilderness, being Latter-day Saints, pepularly known as "Mormons," set apart a parcel of ground in what is now known as the city of Ogden, for religious purposes. The intention was to erect upon it buildings in which the people could assemble for divine worship.

This design was soon carried out by the erection of a tabernacle, subsequently of a religious meeting house, and still later of the foundation for another tabernacle on a larger and more imposing scale than the first. The land has never been in any other hands nor used for any other purpose than that described.

This being the case, the religious worshippers who took the steps defined were entitled to the land in question under the operations of the townsite act. For this reason the city under that statute released its claim to the property.

Again, another parcel of land is held in trust for a Ladies' Relief Society. On this ground is a meeting 'hall in which the members of that Association assemble; also a granary. The latter structure is used for the storing of grain against a time of scarcity. The cereals thus stored are intended in time of need for the use of the poor. The society is strictly benevolent and charitable. The members of it, as stated a few days since in these columns, devote themselves without remuneration to succoring the poor, feeding and clothing them, and taking care of the sick and helpless.

These instances of appropriating land show what the "Mormons" did in that connection.

A Liberal (or Gentile) mayor and city council were recently elected, at Ogden, by methods that, to some extent, we have reason to believe, were fraudulent. Almost immediately after their official installation they moved for the construction of an ordinance by the attorney of that city, so framed as to cause the property above mentioned to revert to the municipal corporation.

Now follows the transaction that the paper from which we quote attempts to parallel with what has bandaged eyes, neither can guide

Salt Lake City Corporation, under the townsite act, reserved a piece of ground on what was formerly known as Arsenal Hill. It never relinquished its title to any parwhatsoever, the ground in tv question having been platted and intended for public uses for the benefit of the entire inhabitants. A party of land jumpers (Gentiles), without the slightest claim whatever, seized these grounds and forthwith proceeded to erect fences and tents thereon. They also stationed on the spot men hired for the purpose of holding the land which belonged to the whole of the people of this city. The Corporation, as was its bounden duty in the interests of the people, through its duly authorized officers, the Mayor and Council ("Mormons") ejected the intruders after the latter had been on the ground a few days. In doing so they were protecting no special class. but the entire community without any distinction.

Let the reader, if he can, by any possible process known to the rules of reason or logic, parallel these transactions which the journal we have alluded to has characterized respectively as "Mormon" and Gentile proceedings. Let any sensible person say, if there be any credit, to which side that credit belongs, and if there be any denunciation, upon whose heads it should fall. Yet here is a journal, laying claim to respectability, saying 'It is refreshing to know that there is one of the chief municipalities (Ogden) in the Territory where" such things as the attempted seizure of the property of a religious people used exclusively for religious purposes can be made.

This amounts to an endorsement of what we regard as an unmitigated attempt to steal as well as desecrate that which the proposed victims look upon as sacred. The journal in question might just as well have said, as we view it, "It is refreshing to know that there is one of the chief municipalities in the Territory where the proposed though often denied programme of the spoliation of the 'Mormon' people has begun at what appears to be an excellent opportunity."

Our cotemporary is most unfortunate in the matter of making parallels.

"The blind cannot lead the blind," and so justice and love both having the other.

THE "TIMES" PROPRIETOR.

JOHN WALTER, formerly celebrated as the owner of the London Times, the leading newspaper of the world, now notorious on account of the exposure of his attempt to ruin Parnell and the cause of Irish home rule, has had a great deal of interest centered in him of late. He is the third of the same name who has had a prominent interest in that great newspaper property. His grandfather issued the first number of the Times in January, 1788, and the centennial of that event was the occasion of editorials and letters of congratulation in all English-speaking countries. It was left to the second John Walters to broaden the scope of the paper and to adopt the mechanical devices for printing which placed the paper in the forefront in England. Mr. Walter, the second, was the first to use steampower in printing a newspaper, and the employment of the ablest writers of the kingdom as well as a certain candidness in treatment of all subjects gave almost a magazine flavor to its editorial page. The London Times under the second Walter was as near an independent paper as England had, seen.

John Walter the third is a man of pleasant countenance, cast in a strikingly intellectual mould, while its general expression appears to be decidedly benevolent. It seems extraordinary that a person of his quality should enter into a conspiracy to ruin a man and a cause, by such means as were adopted in the relentless opposition to Parnell and Irish local rule, yet it is almost beyond the possibility of belief that Mr. Walter and his associates could have been deceived by Pigott et al. It is a matter for regret that one is forced to the conclusion that the celebrated advocate of Irish local rights was the victim of an unscrupulous plot in which the Times people were willing workers, yet any other position would be, in the light of the late striking development in the case, entirely untenable. The plea of the Times to the effect that it had been deceived is far from being generally accepted.

The following sketch of the present proprietor of the *Times* has appeared in an eastern journal:

"He was born at London in 1818. that is very annoying to those who He was educated at Eton, and was called to the bar in 1847, which was also the year of his father's death and his own election to Parliament. He remained in Parliament until defeated in 1865, but returned to his

seat two years later, and has there continued to the present time. For over 40 years the *Times* under his management has been considered the exponent of the best British thought. Its attitude towards each successive government has been in the main candid. The paper has been popularly called the *Thunderer*, but it would be nearer the facts to call it the Judge, on account of its judicial tone. The paper has for a long time declared dividends amounting to about \$350,000 annually. No dividend was declared last year, the surplus having been spent in defending the most stupendous libel in the history of journalism.

"Mr. Walter is by nature more conservative than his grandfather, and yet he used the influence of the Times in the 'Parnellism and Crime' articles more recklessly than any respectable paper has ever been used in England. Mr. Walter overruled his managing editor in reference to the publication of forged Parnell letters; he selected the form of indictment under which Parnell and his associates should be tried before the commission; he had the moral support of the attorney-general as his chief counsel; his witnesses were given access to government papers and his attorneys were furnished the names of government spies and secret agents, and yet the case collapsed before one witness was put under oath by Mr. Parnell. Mr. Walter is a man of great culture, and until his recent fall he has been considered thoroughly honorable and candid in all his dealings, professional and personal."

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, March 10, 1889, commencing at 2 p. m., President Angus M. Cannon presiding:

The choir and congregation sang:

O Jesus, the giver

Of all we enjoy.

Prayer was offered by Elder Wm. Eddington.

The choir sang:

Again we meet around the board Of Jesus, our redeeming Lord.

PRESIDENT ANGUS M. CANNON

said: My brethren, sisters, and friends, I regret the necessity for my rising on this occasion to make an explanation. For some time past we have been subject to the annoyance of persons conversing in this house, during divine service, and otherwise conducting themselves in an unbecoming manner in the house of God. In numbers of instances persons will arise from their scats and leave the building, thereby producing a confusion in this house that is very annoying to those who have assembled together for the purpose of worshiping God. Under these circumstances notices have been posted upon the doors and in the grounds adjacent to this house.

ave been so posted, we are ill subject to this annoyance. It has been my lot to travel quite have been nave been so still subject to extensively, and in no portion of the earth where I have traveled or sojourned in, and entered houses of worship, have I ever witnessed the unbecoming conduct that I have observed on the part of persons who visit here where we assemble. Men and women-ladies and gentle-men-apparently well educated people, who are not unfamiliar with the rules that govern religious bodies in other portions of the earth, will enter this building and behave themselves in such a manner that those who assemble together to wor-ship are annoyed and disgusted with their conduct. I think this is the first time since I have been associfirst time since 1 have been associ-ated with this people that we have found it necessary to administer this rebuke, and to adopt means for the checking of an an-noyance that we cannot re-strain in any other way. The acoustic properties of this hall are very good—so much so that the less very good-so much so that the least noise promotes confusion in every part of the house, or drowns the sound of the speaker's voice. Under these circumstances, I trust that every person who has a proper sense of right and wrong will make every allowance for the rule we are about to adopt, and govern themselves ac-cordingly. Brother Joseph C. C. Kingsbury has charge of the ushers and doorkeepers of this house, and I have made a request of him to station doorkeepers at the doors and prohibit the exit of all persons from this exit of all persons from this building until the conclusion of our services; and I ask our city police to assist him in maintaining order in this building after these doors are closed. You (the doorkeepers) will close the doors in five minutes from now, against all persons leaving this building until the conclusion of our services, which will not con-tinue beyond four o'clock this afternoon.

We will now give the opportunity for all who feel that they cannot remain during our services to withdraw and we will suspend our proceedings for five minutes, after which the doorkeepers are requested to close the doors against all persons seeking to make an exit.

seeking to make an exit. [At this point quite a number of persons, most of them strangers to our city, took their leave. During the whole of the remainder of the services the best of order prevailed.] The Priesthood of the Second Ward officiated in the administra-

Ward officiated in the administration of the Sacrament.

ELDER JAMES E. TALMAGE

was called to address the congregation. He said he undertook in all humility to speak to the Saints trusting that he would be the instrument in the hands of the Almighty of saying something for the good of those who had assembled to worship God. We were so constituted that our mortal bodies cannot exist without food for sustenance. Spiritual food is also just as necessary for the sustenance of the Saints. The Lord has promised that where even a few are met together in His



name He will bless them. An Elder who is called to speak should be humble that he may bear the Spirit of God, and be able to give instruc-tion from the source of all light and wisdom. The Saints should also have that Spirit, that they might recognize whether a speaker is ex-pressing bis own ideas or is follow. pressing his own ideas or is follow-ing the dictates of the Holy Spirit. The sheep know the voice of their shepherd, and the Latter-day Saints should always be able to distinguish between those who speak by the power of God and those who speak by common wisdom. Those who talk to us under the inspiration of the Spirit are not those who always speak according to the human rules of eloquence, but they have that eloquence which goes to the heart of those who are honest. It was that Spirit that enabled Peter to speak so that every nation heard him in their own tongue. Those who were ready to receive the truth knew the meaning of the words of knew the meaning of the words of the Apostles, and inquired what they should do to be saved. There were others, who listened to the same words, yet who accused the Apostles of having been drunk. They were informed to the contrary; still many of them did not receive the testimony, which became to them a condemnation, because they rejected it. When an Elder of Israel speaks by the Spirit, there is a relationship by the Spirit, there is a relationship between him and those who listen to his words.

We are surrounded, in our daily lives, with evil, which seems to be mingled with good in all conditions of this life; virtue and vice appear to go hand in hand, for the great day of separation has not been ushered in. In the parable, the Lord said the tares and the wheat must grow together, but in the day of harthe tares will be burned. Today, the honest man lives next door to the knave; the unselfish man by the unselfish one.

The Lord has said that it is difficult to find a man without sin; and though man is surrounded by conditions that tend to lead him astray, the Lord has provided a way for the remission of the sins of those who sincerely receive the law upon which that action is based. It is to our interest to inquire under what conditions we can receive a forgiveness of sins; and we should seek to know the Lord that we may receive the benefit of those conditions. To do this a man must confess his sins before the Lord in all humility. In accordance with the great law of justice, those who desire forgiveness must forgive those who trespass against them. The prayer of the Lord was, "Father, forgive us our trespasses, as we forgive those who trespass against us." Those who seek this boon must also keep in mind the great atonement, and must ask for what they desire in the name of Jesus. There are none of us who do not need forgiveness. Let us forgive those who have trespassed against us; and coming before the Lord in humili-ty, in Jesus' name, we will not be cast aside.

neighbor, in that man lies the greater sin. If one desires to make amends and receive forgiveness for his wrongs, that man who will not grant such a request is in condemnation. None can climb in any other way than by complying with these principles. Forgiveness cannot be purchased by money; salva-tion cannot be secured with gold. But the rich and the poor alike can God. Repentance is a gift from the Almighty. We should supplicate for this gift, for the man who can repent earnestly and sincerely is on the way to receive a remission of his sins.

In the days of Elisha, a little Israelitish maiden, who had been carried captive by Naaman, who was afflicted and had not been able to be cured, told of the Prophet who rebuked disease. Naaman availed himself of this information, and came to Elisha, expecting the latter to receive him as became a man in his exalted earthly position. But Elisha sent his servant to tell Naa-man to go and wash seven times in Naaman was insulted, and Jordan. thought the rivers of his own land thought the rivers of his own land were good enough. Finally he was prevailed upon to do as he was ordered, and when he had washed himself the seventh time he was made whole. I sometimes think there are some of us who are in the same condition of heart as was Naaman when he was angry at the Prophet. The powers that were exercised ancient-iv are with the Elders today, but ly are with the Elders today, but they can only be used by obedience to the principles of righteousness. Only those who repent can receive forgiveness.

A profane writer, Dante, describes what he says were the spirits in prison, who had rejected the law of repentance. Under this condition they were tormented; and their great punishment was that they could see what they might have gained, and thus suffered the an-guish of remorse. Dante further described another class, who had re-pented, but who were being pun-ished for what they had done; this class received their punishment joy-fully, knowing that their debts were being paid, and that they would ultimately be liberated. Still another class he speaks repentance. Under this condition Still another class he speaks of — those who stood clean of — those who stood clean and redeemed, who had atoned for their sins. There may be among us those who, by sinning, do not recog-nize sin—whose sensitiveness is destroyed by wrong-doing, and who are going toward the condition of deepest condemnation. Through being accustomed to sin, they do not look upon it with aversion. We should recognize this principle that practice makes perfection, and if we continue in wrong our sensibilities become blunted.

The warfare between right and wrong never waged more flercely than it does today. The conflict was never hotter than in this age. As Saints we have been gathered here that we may obey the Lord with less restraint than if we were y, in Jesus' name, we will not be with less restraint than if we were Lord's. Let us so live that when scattered in the world. But temp-is a man will not forgive his tations are in our midst. We are of ly, and that men, seeing our good

ourselves weak, and as one of the Apostles said last Sabbath, from a human standpoint there is no hope for us; but he also testified that the righteous would be made triumphant by the power of the great Jehovah. That testimony makes its influence felt in the hearts of the Latter-day Saints. It is nothing new to see the Saints of God beset by enemies. We gathered here to serve our Father. That is no secret; our enemies know that is no secret, our enemies know that is our profession. When I see the clouds of the coming storm, the Red Sea of trouble before and the hosts of Pharaoh behind; when I see these, I ask, cannot the Lord as well raise up a Moses now as He did then? His arm is as powerful now as it was when Israel was in the deserts of Arabia.

The Lord does not operate by great armies. When Gideon went out Jehovah would not let him take a great force against the Midianites. This was that His power might be made manifest. Was the victory less complete than was the victory less complete than if there had been a greater number? Verily, no. The Midlanites fied be-cause they knew the injustice of their cause. The Saints today know that their cause is just, that they are following the great Jehovah, who has declared that this work shall not be overthrown. The Lord has powers that we know not of. Man uses the powers of electricity, for instance, bu the knows not what it is. Shall man in his ignorance say that God has not still other powers? Nay, for He can make the thunderbolt serve Him, and even man in his wrath to praise Him. Did not the flower of this nation's army come here to destroy the Saints thirty years ago? And did they not, instead, prove a blessing to God's people? We are not bigoted when we say that though the whole world fight against us, He will turn their wrath to His praise. The hosts of heaven are with those who serve God.

When the Syrian hosts surround-ed the little town where Elisha was, and they came to take him, taunting him, the Prophet of God called fire from heaven to destroy the captain and fifty who were sent to take him; a second time a captain and fifty came and they were destroyed in like manner; the third captain entreated manner; the third captain entreated the Prophet to come down and he did so. Elisha's servant was shown how it was done; his eyes were opened, and he saw the hills covered with the hosts of heaven. The Syrian hosts were stricken blind, and the Prophet led his people into Samaria, and from there they were delivered by Divine assistance. I do not think there is any cause for us to delivered by Divine assistance. I do not think there is any cause for us to despair today. Has the Lord lost His strength? No; it is those who do not trust in Him who have lost their faith.

Let us seek to do the will of God, that we may have confidence in Him. Let us be pure and our enemies cannot overcome us, for Jehovah has so declared. Let us exercise charity toward our enemies, and remember that vengeance is the

works, will glorify our Father in heaven. If this is our condition all will be well with us, and no power can prevail against us.

The choir sang:-

Behold the Mount of Olives rend! And on its top Messiah stand.

TLE JOHN W. TAYLOB

was called upon, and said that he had listened attentively to Elder Tal-mage's remarks, and could bear testimony to their truth. He very much regretted the necessity of President Cannon having to call ettention to the manufacture the attention to the annoyance the Saints had been subjected to by those who disturbed the meeting during divine service. But the conaition had become such that his course could not be well avoided. Excursionists come here, and after remaining in the Tabernacle a few minutes go out of the ounc-ing in large numbers. This has occurred Sabbath after Sabbath. I was reared a "Mormon," and was taught that no gentleman or lady, whether Latter-day Saint or latter-day sinner, would so dis-turb divine service as to get up in the midst of it and go out. But strangers come here as they do to a museum, and others take license by it. Strangers consider our worship a new thing. So did the Jews con-sider the teachings and actions of Jesus and His disciples a new thing. He instituted the sacrament among His disciples, and we administer it because we have been com-manded to by Him. We believe in the doctrines of the Bible—in faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

This latter principle is considered by many in this age to be new. When the people of Samaria were baptized, Peter and John were sent down and laid hands upon the Samaritans for the gift of the Holy Ghost, which the people received, and they spake in tongues and prophesied. On another occasion i'aul came to some who had been baptized by somebody; he was told by the people that they had not heard of the Holy Ghost. Paul told them the true doctrine, which they Then Paul laid his hands upon them, and they received the Holy Ghost. Paul also exhorted Timothy to neglect not the gift that he re-ceived by the laying on of hands

ceived by the laying on or hands and by prophesy. Christ was called a wine-bibber and a glutton; He was accused of casting out devils by Beelzebub, the prince of devils. John the Baptist was put to death because he fasted; Christ because he ate and drank; Peter and Paul, on one occasion, were referred to as being of a peo-ple who were everywhere spoken evil about. The Latter-day Saints are of the same class, and have no principles contrary to the teachings of Christ. There are many not of us who say they desire to return to the bosom of Abraham, yet when we practice the principles which Abraham praticed they cry "Crudify them or wife them Them. when we practice the principles which Abraham praticed they cry "Crucify them, crucify them! Tram-ple them down to the dust!" I want

to say of the Book of Mormon that days in prison, and to pay a fine of it is a history of the aborigines of \$100 and costs. America. The Doctrine and Cov. On Mar. 7 John Groves, of Sugar enants contains the revelations of Christ to Joseph Smith. These can be obtained at the bookstores by those who desire to learn what we believe in, and they need not go to our foes to find out these things. Strangers can also learn about the princigers can also rearn about the princi-ple of celestial or plural marriage, if they want to, in books that are publicly for sale, and if you cannot learn all you want there, come to me and I will enlighten you all I can. We court investigation of our doctrines for we know them to be the Gospel of Christ. The choir sang the anthem:

Praise the Lord.

Benediction was pronounced by Elder Henry P. Richards.

Snowflake Stake Conference

The quarterly conference of Snowflake Stake was held at Snowflake, Arizona, on March 3rd and 4th, 1889.

There were present on the stand Lorenzo H. Hatch and Joseph H. Richards, of the Stake Presidency; most of the members of the High Council, and most of the Bishops of the wards.

There was a very good attend-ance. On Sunday the speakers were L. H. Hatch, E. M. Webb, John Bushman, Joseph Fish, W. D. Kartchner, J. H. Richards, S. D. Rogers, John Hunt, W. W. Willis, J. C. Owens, S. A. Angell, S. M. Porter and Ninian Miller. The speakers on Monday, the 4th.

The speakers on Monday, the 4th, were J. A. West, James Lewis, John Oakley, J. C. Hansen and L. H. Hatch.

There were several subjects of interest to the Saints treated upon by the different speakers, such as instructing the young, observing the Sabbath, tithing, observing the sel, work for the dead, the signs of the times, etc.

A Priesthood meeting was held Sunday evening, at which much valuable instruction was given by President Lorenso H. Hatch.

During the conference the gen-eral and local authorities were pre-sented and sustained by vote of the conference.

The reports as rendered by the Bishops showed the Saints to be in tolerably good circumstances, bet-ter than usual at this season of the year, and most of the societies and associations were in good condition.

At the close the conference was adjourned for three months.

JOSEPH FISH, Clerk.

CURRENT EVENTS.

Edmunds Law Prosecutions.

On Monday, March 4, George Manwaring appeared in the Third Dis-trict Court to receive sentence on a charge of unlawful cohabitation. He was ordered to be imprisoned in

On Mar. 7 John Groves, of Sugar House Ward, entered a plea, in the Third District Court, of guilty to an indictment charging him with un-lawful cohabitation. Sentence was set for 10 a.m., March 15th.

On March 7 the following business was transacted before Judge Judd at Provo:

United States vs. Jacob Hansen; defendant withdrew a plea of not guilty to unlawful cohabitation and entered one of guilty. He was to be sentenced on the 9th instant.

United States vs. Charles Bulow; the defendant entered a plea of not guilty to a charge of unlawful co-habitation. At the trial the jury returned a verdict of not guilty.

United States vs. Hans Nielsen; the defendant pleaded not guilty to the charge of adultery. A trial was had and the jury found a verdict of guilty. Sentence set for the 12th inst. at 1 o'clock.

United States vs. John W. Gard-ner, of Pleasant Grove; charge adultery; trial in progress. After serving a term in the penitentiary serving a term in the penitentiary for unlawful cohabitation, the defendant was arraigned on a charge of adultery. The prosecution placed on the stand his two wives, who were allowed to testify by the counsel for the defense. The marriage and cohabitation were proven, and it seemed to be a delight to the and it seemed to be a delight to the prosecution to ask questions of the wives that would suggest subjects of merriment to the spectators. "How did he court you?" was one of the questions put to the second wife by the prosecution. The testimony went to show that the defendant had married his second wife in 1883, since which time, and up to last September, when he went to the penitentiary, he, his first and his second wives had lived in the same house. After submitting the record of the prosecution for unlawful cohabitation, the defense rested.

The following transpired before Judge Judd at Provo on March 8:

United States vs. Niels Asgaard; unlawful cohabitation; the defend-ant pleaded guiky and will be sentenced on the 28d instant.

United States vs. Joseph T. Jolley; the defendant was arraigned on a charge of unlawful cohabitation and The time of pleaded not guilty. T trial was set for the 14th.

Annie Gardner and Jane E. J. Kemp were arraigned on a charge of fornication; both cases were laid over till next term.

United States vs. Hugh Wilson; adultery; a plea of guilty was en-tered and sentence was suspended.

United States vs. Sophia Anderson; the defendant entered a plea of guilty to a charge of adultery; sen-tence was suspended during good behavior.

United States vs. Silas Jackson; a plea of guilty was entered to a charge of adultery. Sentence was set for the 29d inst.

der instructions of the court, a verdict of not guilty was rendered. United States vs. Thos. R. Jack-

United States vs. Thos. R. Jack-son; unlawful cohabitation; the case was given to the jury at 2:30. United States vs. Wm. Grant; to a charge of adultery the defendant was ordered to plead on March 11th. For Benlah Chipman, charged with fornication, S. R. Thurman entered a plea of not guilty. United States vs. Thos. Cloward; the defendant pleaded guilty to a charge of unlawful cohabitation. United States vs. Bent Anderson:

United States vs. Bent Anderson; a plea of guilty to a charge of un-lawful cohabitation was entered, and the defendant promised to obey the law. Sentence was suspended.

Rusiness transacted before Judge Judd, on March 9, in the Provo branch of the First District Court:

The jury who heard the case of John W. Gardner, charged with adultery, surprised everyone who heard the testimony by bringing in a verdict of guilty. United States vs. C. Stickney; the

defendant pleaded guilty to a charge of unlawful cohabitation, and the time of sentence was set for the 20th of April.

United States vs. Benjamin H. Johnson; the defendant pleaded guilty to a charge of adultery and promised to obey the law; the court suspended sentence.

United States vs. Fanny Whiting; to a charge of perjury the defendant pleaded not guilty. United States vs. Jacob Haren; a

plea of guilty to a charge of unlaw-ful cohabitation had already been entered. Sentenced to 85 days' imprisonment and fined \$50 and costs.

Thomas Cloward had also pleaded guilty to unlawful cohabitation and received a sentence of 50 days and costs.

Proceedings before Judge Judd at Provo, March 11: In the case of Wm. Grant, in which the defendant was charged with adultery, a plea of not guilty was entered.

Rose Grant was arraigned, charged with fornication, and pleaded not guilty.

United States vs. John Hostler, unlawful cohabitation; the defend-

ant pleaded not guilty. United States vs. James Mellor; the defendant pleaded not guilty to

a charge of adultery. Proceedings before Judge Judd, March 12:

Hans Nielsen was called for sentence, having been convicted by a jury of adultery. He had served a term of imprisonment for unlawful cohabitation. He was sentenced to 75 days in the penitentiary. United States vs. Theo. Deddrick-

sen; unlawful cohabitation; a plea of guilty had been entered by the defendant. Sentenced to 65 days'

term and paid the fine imposed. He was sentenced on a charge of unlawful cohabitation.

On March 13 Samuel Bateman, of West Jordan, emerged from the penitentiary, where he had been confined for 85 days for living with his wives. He paid the \$75 fine as-sessed against him.

Brigham City Election.

At the election in Brigham City on March 4, the People's Party ticket received 152 votes, against 23 cast for "Liberal" tickets. The cast for "Liberal" tickets. The officers elected were: Mayor, A. Madsen; councilors, A. H. Snow, Thos. H. Blackburn, Ephraim Ralph, Brigham Wright, M. M. Jensen; re-corder, Geo. 1. Grachl, Jr.; treasur-er, O. N. Stohl, Sen.; assessor and collector, O. Peterson; marshal, Da-vid Rees; justices of the peace, M. L. Ensign, O. W. Snow.

Earthquakes.

On March 8 various portions of eastern Pennsylvania, Delaware and Maryland were visited by earthquake chocks. In some places the shocks were accompanied by thunderous noises. No serious Jamage was done. On the following day shocks were felt at Lancaster, Pa. On the 10th it was reported that an earthquake had occurred at Aquilla, in Italy.

Horrible War Scenes in Havti.

The New York World of March 11 published the following:

The steamer Ochan arrivel at this port yesterday bringing news of a bloody battle between Legitime's and Hippolyte's forces and a massacre by the victors. Capt. Frazer brought a copy of La Patrie, the Hippolyte organ, published Feb. 23d, at Gonaives, containing an ac-count of the battle and massacre at count of the battle and massacre at Grand Saline. The Hippolyte forces in that city were commanded by Generals Mom Point and Jean Mesera. Legitime's army began the attack on the outposts early in February. They were repulsed several times, but finally succeeded in carrying them and a few days later were masters of the city and General Mesera's sword. Legitime's forces were so elated over their success that they immediately commenced to pillage the town. The drunken soldiers shot one of the prisoners for some trifling matter, and this was a signal for a general outbreak on the part of the soldiers. They rushed on the prisoners, shoot-ing and stabbing them right and left. The prisoners cried for mercy, but their cries were laughed at and the killing went on, quarter being allowed to none. Never before has such a pitlable sight been presented. The murdered men lay about huddled in scores. Some were fright-fully hacked and mutilated, many of the blood-frenzied soldiers having imprisonment and to pay the costs of the prosecution. United States vs. Charles Hamp-shire; unlawful cohabitation; re-submitted to the present grand jury. Released From Prison. On. Mar. 8 Andrew Amundson, of West Jordan, was released from the penitentiary, having served his

ruins. Capt. Frazer thinks the city must have been burned between February 18th and March 1st.

Interview With Hon. John Sharp.

A press dispatch dated Chicago March 11 gives the following ac-count of an interview between Hon. John Sharp of this city and a

John Sharp of Salt reporter: Bishop John Sharp, of Salt Lake, was in the city to-day. To a reporter, talking of Utah affairs, he said the Mormon Church is willing to abolish polyg-amy, if necessary. "For what," he amy, if necessary. "For what," he said, "can a handful of us do? I had two wives, but under the law I put away one of them, and I continue to support her. I be-lieve in our religion, but we will not antagonize the laws of the country by trying to live up to it in all respects." Sharp says that Utah would like to become a state, and will before many years.

A Nevada Legislator.

We received a call March 12 from Hon. A. O. Lee, of the Ne-vada Legislature, who was elected to the Assembly of that State on November 6th last, and whose term expired with the session on the 7th instant. Brother Lee was conspicuous by reason of being the only "Mormon" who was ever there. Another was a candidate once, but was compelled to withdraw because of not having been in the State long enough. He had an excellent long enough. He had an excellent time at Carson, and is now on his way home to Panacca. He had but recently been on a mission to the Southern States, returning last July. He is a Democrat, and was the only one of that party elected on the ticket at that time.

Attempt at Spoliation in Ogden.

On Friday evening, March 1, during a session of the Ogden City Council, the following occurred:

While Alderman Shilling took the chair Mayor Kiesel moved that the city attorney be instructed to Jraw up an ordinance as follows: "Be it ordained by the City Council of Ogden, that block 46, plat A, Ogden City survey, be reserved for the purposes of a public square." Re-ferred to the committee on laws. This block is generally known as the Tabernacle Square.

Mayor Kiesel went into office with these words on his lips: "I shall endeavor to administer the af-fairs of my office without partisanship and also without discrimination in the matter of public works. I shall try to be as just in success as I should have been serene in de-feat." What he said for himself he was supposed as the leading officer

of the city to speak for his associates. Yet himself and colleagues have



equaled by his serenity in case of defeat.

He wished the committee on laws to report an ordinance to the effect that the block on which the Tabernacle stands be reserved for the purposes of a public square. No wonder he found it necessary to leave the mayor's chair to offer such a suggestion. Any of the fifteen aldermen and councilors would naturally hesitate before assuming the odium of such an act.

Our readers remember the expressions of leading citizens of all classes when it was proposed for the receiver to take possession of this square under the Edmunds-Tucker law. The indignation was widespread, and shared by people of all denom-inations. We quoted at the time the opinion of one prominent Liberal who said such an act would meet with his unstinted condemnation and that of every just and honest man, no matter what his religious belief or disbelief might be. Some there were who thought that other classes of property said to be-long to the Church might with better appearance of justice be confiscated by the government. But to seize the public meeting houses of a religious sect, and take possession of the land upon which they stood, was a length beyond that which the most bigoted felt that their endorsement could reach.

Wherein is the proposal of Mayor Kiesel less unjust than that of the general government? The use to which the property would subsequently be put may be different, but the people to be despoiled are in both cases the same.

Tabernacie Square was many years ago devoted to the purposes which it has up to the present time subserved. Upon it stand houses of worship belonging to the Mormon people, and the foundation of an imposing tabernacle for this same purpose only waits the coming of an auspicious time to go forward to completion Has it been reserved for the city itself under the new administration to do that which, when attempted by the government of the United States, was deemed so outrageous? If so, the party which calls itself "Liber-al" needs to change its name.

How would such a proposition be regarded if directed against property belonging to the Catholics, the Methodists, the Presbyterians, or the followers of any other sect? This the followers of any other sect? This is one of the cases where there should be "nothing in a name." The question is not whether the victims of the spoliation are few or many, poor or rich, hated or popu-lar. It should be whether it is just, whether it is honest, whether it can meet the approval of good men everywhere. By that measure we are willing to let this ordinance pro-posed by the Mayor be adjudged.— Ogden Standard, March 3.

Providence Notes.

The quiet little town of Providence is now preparing for a busy season. The garuens are being cleaned up and put in order, and farmers are actively engaged in preparing their implements of agricul-ture for spring work.

Providence produces more small fruits of fine quality than all the other settlements of Cache Valley; but what is needed is a packing es-tablishment, and greater care in gathering the fruit and getting it ready for the market. A cannery would benefit the town, serve to employ more labor and secure further profits to the investors, besides giv-ing an impetus to the cultivation of the crops, inasmuch as a greater in-come can be realized from an acre of small fruits than from anything else that can be cultivated. Quite an extensive business is expected here this season in nursery stock, the soil being well adapted to the production of trees.

What is wanted here, as in ad-ioining towns, is something that will create labor for the fast growing communities, especially for the youth, who need employment in order to keep them out of mischief and from forming pernicious habits. Indeed, efforts toward the creation of employment for the young should be made in every town, so that they may not be forced to seek work at a distance and among those who ex-ert an evil influence over them. It should be sought to plant good things in the minds of those thus exposed to evil and degrading thoughts, and wicked and vicious ways. Our communities should strive to counteract the evil referred to and to provide employment at home for the youth of our nation. If a united effort is made it will not only have the effect of prevent-ing much-dreaded evils, but will increase our prosperity, besides ren-dering our homes more attractive and we ourselves more intelligent.

The towns throughout the country that have striven the hardest to create and establish industries are the most prosperous today, while on the other hand those who have al-lowed the young to wander to a distance for employment are the poorest, and show the least sign of thrift, even though they may possess the greatest natural resources. Let us enter into some plans for the future, not, however, looking for too great returns for our investments, but hoping rather to benefit the com-munity as a whole. TRAVELER.

PROVIDENCE, March 8, 1889.

Missionary Work Among the Indians.

Elder Walter I. Pratt, of the Eighteenth Ward in this city, called at our office March 6 on his return from a mission to Southern Arizona. He left Salt Lake in the month of October, 1887, and reached home again on Sunday morning last.

Elder i'ratt was appointed as a missionary to the Indians to study the Pimo language, and most of his time was spent among the Papagos of Southern Arizona. He resided among the Indians studying the language, and had made consider-able advancement up to the date of his release. President A. M. Tenny and several other Elders also labor in the midst of the Indians. Of the Papagos nearly 400 have been bap-tized. Many others applied for bap-tism, but it was deemed the better

plan not to grant this at present, until the colonies should be established among them, that they might be brought into more civilized habits.

The Papagos and Pimos speak the same language. The latter are located in Maricopa County, Ari-zona, and are making rapid strides in civilization, having Sabbath and day schools among them; the former are located further south in a desert country, their principal means of livelihood being the raising of horses and the growing of a small quantity of wheat. They catch the water from the mountains and reserve it for irrigating their crops, and when the water fails they purchase food further north, giving horses in return. They are more civilized than the Indians of Utah. In fact, the further south, as a rule, the more civilized the Indians appear to be. A great deal of labor will be necessary, however, in or-der to bring them to a good standard as Christians. A prominent characteristic is their willingness to learn.

An Elder's Report.

Having been released to return home with the company that will leave here on the 5th inst., it is with pleasure that I send you these

with pleasure that I send you these few lines for publication, as I shall not visit your city on my return. I left home, Mesa City, Arizona, on March 16th, 1887, and went by way of Salt Lake City, having been deputed to fill a mission in the South of Salt Lake City, having Southern States. I traveled in company with Brother H. B. Morris to Chattanooga. We were assigned to the Alabama Conference, where we arrived on the 19th of April. I was appointed with Elder A. O. Lee (by our President, W. J. Woodbury) to labor in the western part of Cullman County, at Ryan's Creek. This is an old field, and there are some Saints and a great many friends. A Sabbath school had been organized, which we were very successful in running during the summer season. It was exceedingly well attended. Our conference was held in September, when Brother Lee and myself were separated and Brother R. W. Allred was appointed to labor with me and Brother Lee returned home with the company in November.

My next companion was Brother lyrum Perry. We labored together Hyrum Perry. We labored together until December 23rd, when Brother Walter B. Lewis come to our field seriously indisposed. President A. M. Rich thought it better for Brother Lewis to remain with me, and sent Brother Perry to Marion County. Brother Rich and I ad-ministered to Brother Lewis, who through the faith and prayers of the through the faith and prayers of the Elders duly recovered. Brother Lewis and I thereafter labored to-gether until April 23rd, 1888, when Brother L. S. Clark joined me and remained until October 14th, when our conference was held; and Brother T. J. Caldwell and I were put forgether for a short time.

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South. I have suffered no ill-treatment worth speaking of, though threatened several times. On one occasion I was waited upon by several men who gave us orders to leave the county within twelve hours, or de-clared that otherwise our lives would not be safe. All our friends became very much frightened, and through lack of shelter we had to leave our beat, but not the county. My labors have been mostly in Cull-My labors have been mostly in Cull-man and Blount counties, although I have traveled in and through thir-teen different counties. I have bap-tized four persons and assisted in the baptism of six others, making ten in all. I have found great joy and sat-isfaction in my labors while in the South, and am thankful to God that I have been counted worthy to ful I have been counted worthy to fill the position of a "Mormon" Elder, and to help in spreading the truth as a witness to the world. Now that I have been released to return home by the same authority by which I was called, my prayer will ever be for the accomplishment of God's work on earth. DAVID T. HIBBERT.

GABDEN CITY, Alabama, March 2, 1889.

Elders and Saints From the South.

We had the pleasure of a call on March 9 from Elders J. E. Wilcox, of Otter, Plute County, William A. Redd, of New Harmony, Washing-ton County, and Joseph Houston, of Panguitch, Garfield County, who on Saturday last returned together to Salt Lake from the missionery to Salt Lake from the missionary field in the Southern States. They formed part of a company who started on a mission from this city on February 15th, 1887, afterwards separating for their respective separating for their spheres of labor. Elder Wilcox labored

in the north-west corner Oconee of nortn-west corner of Oconee County, South Carolina, for the first eighteen months, having as his co-workers Elders W. H. Gardiner, of Salem, Utah County, and Joseph Thorup, of Salt Lake. He was also associated with other berthern during his mission. brethren during his mission. Upon leaving Oconee County, Elder brethren during his mission. Upon leaving Oconee County, Elder Wilcox proceeded to Chesterfield in search of a new field, and on the whole was very kindly and hospit-ably received by the people there. He found many of them ready to hear the Gospel, and there pre-vailed a spirit of inquiry which it is hoped will yet lead to still fur-ther encouraging results. The ther encouraging results. The treatment which Elder Wilcox and his co-workers received in that por-tion of the country was in gratifying contrast with some he experienced in Oconee, where considerable op-position was encountered the position was encountered, the missionaries having been twice driven away from the place by an organized mob. On the latter occasion they remained away for three months, during which time they sojourned in Spartanburg County. Upon their first return County. Upon their first return James Keller. they were assailed by several mobs, who, however, failed to harm them in the slightest degree. On Christ-masday twenty men on horseback, and armed with shot guns, went out in pursuit, and laid in wait for spent in the Northwestern States

them near the road side, think-ing to catch them upon their return from the postoffice. It fortunately happened, however, that on that particular morning the Elders did not go that way and so escaped the contemplated attack. Elder Wilcox himself bap-tized twenty-two persons in the course of his mission, and informs us that there were about 100 conver-sions during the period of his stay us that there were about 100 conver-sions during the period of his stay in the South Carolina Conference. He enjoyed excellent health while engaged in his mission, but has re-turn home indisposed, partly the result of a severe cold contracted on

the way. Elder Redd began his labors in Spartanburg County, S. C., work-ing in conjunction with Elders M. D. Ferrin, R. Humphries and W.N. Anderson, the last-named being at the time president of the conthe time president of the continued in Spartanburg until September, 1887, when, accompanied by Humphries, he traveled Lawrence and Union Eldér through counties, returning to Spartanburg to attend the conference. His next removal was to Aiken County, where he took the place of Elder Stookey, who had been called to the Chattanooga office. Elder Redd re-ports satisfactorily of the results attending missionary efforts in Spar-tanburg, but with those in the tanburg, but with those in the other places mentioned he does not speak so encouragingly. Two Elders are still engaged in Union County, and, at the present time, it appears, things are looking brighter. During his mission gen-erally Elder Redd says he and his go-laborers had to contend against considerable opposition, though in some quarters there was much in-quiry concerning the Gospel, and many persons seemed anxious to in-vestigate. No violence was exhibvestigate. No violence was exhibited towards him on any occasion. Elder Redd returned from Aiken to Spartanburg last fall, and at the latter place was deputed to preside over the South Caroline Conference. He was released from his mission (during which there were eight baptisms) on February 14th.

Elder Joseph Houston has been engaged in Hawkins County, East Tennessee, and brings word that the work of the mission there has been work of the mission there has been so far tolerably fruitful. There were thirteen baptisms while he was la-boring in this particular field. He received generous treatment from many people with whom he came in contact; at the same time he met with much opposition in some parts. This he believes to be largely due to certain books and pamphlets which are being industriously disseminated by enemies of the truth, and which tend to create bitter prejudice against the Church. This is espe-cially the case among the lower classes of the people. Elder Hous-ton's co-laborers included Elders Joseph Cameron, J. R. Hindley and James Keller. Elder Thomas Warrick, of Fair-

Mission, from which he was trans-ferred in November last. He left his home on March 29, 1887, and was assigned to the Illinois Confer-ence. His headquarters were in Clay County. He was once attacked by a mob, but their weapons being rotten eggs he was not injured. In July, 1888, he was transferred to Southern Indiana, laboring in Pike County. On two occasions there he County. On two occasions there he was surrounded by mobs, about 200 strong, who threatened to whip him and his companion, but the mobocrats quarreled among themselves, and the Elders were liberated. Of the reported whipping of "Mormon" Elders in Indiana recently, Elder Warrick says they were not "Mor-mons," but "Josephites," several of whom have been cruelly treated. In Southern Illinois the worst treatment the Elders received was from and inspired by members of that sect, who were formerly "Mormons ' but have apostatized and become filled with the "gall of bitterness." When Elder Warrick was transferred to the Southern States he was appointed to labor in a new field in Pike County, Alabama. The kind-ness he received from the hospitable Southerners was a marked contrast with his treatment in Illinois and Indiana by those outside of the Church, with rare exceptions. In Alabama he found a desire to investigate the ne round a desire to investigate the truth, and during the short time he was there he found many kind friends, among whom he feels con-fident the Gospel will find a foot-held. In the two States where he formerly labored, the people are al-most universally unwilling to hear most universally unwilling to hear the Gospel, while in the South they manifest a different and more magnanimous spirit.

The company of immigrants with which the Flders traveled numwhich the Fiders traveled hum-bered 184 when they started out. There were also 18 returning El-ders. Some of the Saints, and Prest. Wm. Spry and several Elders, stopped over in Colorado, where the Saints will locate. The others came on to Utah, some of them staying in Provo, some in this city, and the others going on to Ogden. One of the returning missionaries, Elder Bennion, of West Jordan, was quite ill, and has been so for some time. The company was in charge of Elder John M. Browning after Elder Spry left it. The brethren all rejoice at being again at home.

Elder Alonzo H. Price, of Smithfield, Cache County, returned on March 10 from a mission to the March 10 from a mission to the Southern States of almost two years duration. He labored while absent in Eastern Tennessee, Western North Carolina and Virginia. For about ten months of the time he was mostly engaged in trying to proselyte among the Cherokees of Jackson and Swain counties, North Carolina, but without success among the Indians, owing to the reserved and clannish disposition of the people, who are mostly Baptists and Methodists. The Quakers have the control of the government schools among them, under the influence of whom, together with their church



only way to reach the mass of the people seems to be through their chiefs, and Elder Price thinks a favorable impression was made upon some of them, and looks for good results therefrom in course of time. Considerable persecution and some little mob violence were experienced by the Elders in that re-gion from the white people, instigated, as usual, by preachers. A notable exception in this respect is mentioned in the case of the Castellites, a religious sect of that part, who treated the Elders with kind ness and sympathy. On the whole Elder Price enjoyed his labors and does not regret having gone upon his mission.

Elder Jas. M. Thomas, of Smithfield, who went and returned simultaneously with Elder Price, labored while absent in Eastern Tennessee, Western North Carolina and Virginia, was fairly successful in his labors and found considerable enjoyment therein.

Elder H. B. Morris, of Mesa City, Arizona, called at our office on March 12 upon his return from a mission. He left home in March, mission. He left home in March, 1887, accompanied by Elder David Hibbert, and the two labored to-gether in Northern Alabama for the first six months, at the end of which time they separated. Elder Morris proceeded to Southern Alabama and subsequently to Northern Florida, where he continued to labor, in company with Elders Woodbury, of this city, Wilson Pickett, Done and Maxwell until the close of his mission last week. He reports very favorably of the re-He reports very favorably of the re-sults attending the efforts of the missionaries in the field which he has just quitted, although some considerable opposition has been occasionally encountered among some of the residents of northern Alabama. By the large majority of the people however the majority of the people, however, the missionaries have been treated with much kindness and consideration, and among all classes there appears to be an eager desire to investigate the truths of the Gospel. The meet-ings are fairly attended, and Elder Morris expresses his confidence that a successful future now awaits the work of the missionaries in the sphere above mentioned.

Elder Henry W. Miller, of Farmington, Davis County, who has just returned from his mission, made a call at our office March 12. He was of a party of fourteen mission-aries who left Salt Lake on February 15th, 1887, for the Southern States. He went to the Virginia Con-ference and labored in Grant County, West Virginia, for the first eight months. Next he went to Maryland, and there continued for some six months, afterwards returning to Grant County and likewise laboring in Hardy County. Elder Miller was also working in Jef-ferson County for a little while. He met with very fair success throughout the mission, and re-ceived good treatment at the hands of the people generally. hands of the people generally. He speaks especially of the hospit-able nature of the residents in West

warmly received. Some little opposition was met with, but nothing worthy of note. In Maryland, it appears, no Elders are at present stationed. Elder Miller himself baptized 12 persons in the course of his labors, and assisted in the baptizing of fourteen others. He assures us that he is very hopeful of a good time in the future for mission work in the places above mentioned. Elder Miller returns home in excellent health and spirits.

AMONG THE MORMONS.

Passing through one of the vast defiles of Southern Utah in charge of a Mormon stage driver, I was viewing with wonder the masses of riven rock which arose on either side of the road; gigantic forms which recalled forts and cathedrals; pyramids and towers by turns. "I have a theory," said the old man, somewhat shyly, "about such look-ing rocks as these. I think they were split off in the earthquake at the time off the theorem in the were split off in the earthquake at the time of the crucifixion." I suppose I should have smiled at such a fancy, but I could not. It seemed to me a touching fact that simple faith, with which the world has almost parted today, should nestle in forlorn and ill-famed Utah. The old Mormon in question was a good old man, but at the time was avoiding the officers, together with his employer, for together with his employer, for both were polygamists. He took very good care of me during the journey, and told me, among other things, a different story of the death of Captain Gunnison, who, it may be remembered, was killed on See vier River, from that generally received as the truth.

I had always understood that Utah, outside of the cities, was unsafe for a lady to travel in. I have not found it so. Twice I have made not found it so. a trip across the desert under the care of old Mormons who were as gentlemanly as could be expected. Once, tired, cold and utterly worn out, at a railway station, I was in-debted to a Salt Lake gentleman for small courtesies that the surly Gentile agent was incapable of showing.

A neighbor of mine spent a summer on a cattle ranch in sole charge of two Mormon boys, and could not have been more considerately and respectfully treated in any place. I mention these little things as they contradict the general impression. I have been frequently alone on the ranch in what is considered a very rough part of Utah, but never found cause for uneasiness.

There are a great many crimes with which they are charged, as a class, that Mormons disclaim, and their side is worthy of a hearing.

"How could we help admitting bad men?" said an elder to R. one day. "They came to us as they might have come to people of any denomination, claiming they had repented and were baptized. We could expel them when we found out their real character, but not before their crimes had brought us all into disgrace."

I know of a Gentile employer who Virginia, by most of whom he was hired Mormon boys at a dollar a day

for the hard work of digging a ditch, fed them on bread and and charged them up with the time they spent getting their meals ready; charged them for ammunition used to kill deer, which he took; for every delay caused by a shower; charged them, in fact, till they had almost nothing to collect, and then kept them riding some weeks over the country to find him and get that little.

On the other hand, Mormon contractors have been known to feed and pay their men well, and on time, like honorable men.

We must remember that, in build-We must remember that, in build-ing up their Church, these Mor-mons took such material as they found among the poor of the old world. Hopeless, homeless people, such as had no future and no train-ing. They transplanted those hu-man seedlings into the pure moun-tain air, they set them to work in lovely valleys and they gave them the power to make homes surround-ed by cardens and groves

the power to make nomes surround-ed by gardens and groves. Industry they do show, in a marked degree, and they have a knowledge of irrigation far surpass-ing Colorado farmers. I may be mistaken, but I judge the Mormons to be open to good influences, and possessed of excellent traits, if you will only try to look at them with will only try to look at them with-out prejudice. There is yet another accusation brought against the sect which may be true in part. It is said they will give neither work nor credit to Gentiles, nor deal with them fairly.

In the case of this settlement Mormons have given time on many things, they have given seeds, cuttings, etc., quite as freely as could be expected, and, in general, proved good enough neighbors to people who were willing to work their way.

But for the professional politicians who infest Colorado like a disease, Utah has no room. Men of that class, who desire to live without labor, are gradually and surely starved out. There are no chances for them to exercise their talents. As a consequence, perhaps, the taxes are very light and do not oppress the poor farmers who are building up homes.—M. M. R., in Denver News.

THE COSTS BILL.

On March 11 Mr. Clarke com-pleted the costs bill against the trustees, as follows: United States vs. The Late Cor-poration of the Church of Jesus Christ of Latter-day Saints et al. Clerk's fees up to time of withdrawal of school trustees in matter of of school trustees in matter of charges against receiver and counsel and in matter of contempt:

Dec. 1-Filing petition of School

- 25
- ence to Harkness...... Dec. 8.—Filing answer of Dyer, Williams and Peters...... Dec. 18.—Filing report of Hark-1 10 25
- 25
- Jan.12-Filing notice of motion 25
- for rule against Dyer Jan. 14—Entering order setting time for hearing application
 - for rule..... 80



Jan. 14-Filing replication		25
Jan. 15-Entering order of hear- ing motion for rule		30
Jan. 21-Entering order deny- ing motion. etc		30
Jan, 21-Becording opinion of Sandford C. J.	2	55
Jan. 21—Recording opinion of Sandford, C. J	_	25
Jan. 21-Recording opinion of		
Jan. 22—Entering order of sub-	3	15
mission of entry Jan. 28—Entering order amend-		80
ing former entry, etc Jan. 23-Entering order on pre-	1	00
sentation of paper withdraw-		15
ing. Jan. 24—Filing report of Hark-		
nessJan. 29-Filing and recording		25
the opinion of Judd, J San. 29—Issuing citations to four	7	75
Trustees Jan. 80—Filing answer of Trus-	4	00
tees		25
ing of contempt		80
March 2—Entering order in mat- ter of contempt	1	00
opinion of Judd, J	2	85
F. É. McGurrin, Reporter- Dec. 10-One day before Hark-		
nore	10	00
Dec. 10-Transcribing proceed- inge	28	80
of Judd, J B. O. Bo≱ man, witness fees		30
		30
Total costs	-	
Marshal Dyer did not put in	1 81	ŋу

of his costs to be charged to the trustees.

FAVORABLE REPORT.

The measures hurried through Congress during its closing hours have, no doubt, been duly reported through the Associated Press dispatches. But there were a number of reports made in both Houses which did not receive the poties there decoursed because of the notice they deserved, because of the confusion and haste in which they were presented. Among these was the something interesting, referred to in a previous letter as likely to occur before the session ended. This was no less than the report of the Committee on Territories in reference to the bill for the admission of Utah into the Union admission of Utah into the Union as a State. It would have been pre-sented much earlier but for the re-quest of Mr. Struble, of Iowa, who desired to add something to the re-port. He did not object to what the committee had agreed to, but thought something ought to be said to represent the hostile feelings with which the component of Utabia ad which the opponents of Utah's ad-mission regarded the movement.

As the report remained some days in the hands of Mr. Symes, of Colorado, who was taken very sick—it is not clear that his illness was the effect of the report—and Mr. Springer did not wish to be discourteous to the Republican members of the com-mittee, he did not hurry Mr. Struble until time became very precious and there appeared to be danger that the report would not be made at all.

5 the report of the Committee on Terthe report of the Committee on Ter-ritories in relation to the admis-sion of Utah. It commences by setting forth the doctrine that when Congress organizes a Territory and provides a ter-ritorial government for the people therein, it is with the implication that they shall have a State govern-ment, and it is with this promise held out to them that they occupy and develop the public domain and 0 5 and develop the public domain, and their right to a State government cannot be denied, when the proper conditions are fulfilled, without bad faith on the part of Congress, unless there are circumstances that relieve Congress from a duty that would otherwise be imperative.

The conditions in Utah are then set forth and the statements made by the gentlemen who ap-peared before the committee in be-half of Utah's admission are virtually adopted by the committee as incontrovertible facts. The area, pop-ulation, products, manufactures, ulation, products, manufactures, mining interests, schools, churches, moral status of the people, finances of the Territory, etc., are given with details and statistics that are of great value in a public document of this character, with the deduction that the conditions exist which entitle Utah to admission as a State, and that it a of national importance that that it is of national importance that Utah should have a State government.

The objections that have been 1 The objections that have been urged by opponents are stated to be: 1. The existence of polygamy. 2. The power and teachings of the "Mormon" Church on that subject.

From the reports of the Utah Commission, the Attorney-General's report of prosecutions and other data, the committee conclude that as compared with the entire population, the indications are that not as much as one per cent of the whole population, and not to exceed two per cent of the present adult male "Mormon" population are in polyg-amous relations, and that as polyg-amy is rapidly decreasing, Congress with the present force for with the will be brought face to face with the question whether a Territory will be excluded from the Union for opin-ions entertained by a majority of the people.

The question whether polygamy is by the "Mormon" Church made mandatory or only permissive is then discussed, the statements is then discussed, and summarized fairly. The Articles of Faith of the Church of Jesus Christ of Lattersday Saints are presented in full, also parts of the article "On Gov-ernments and Laws in General" are quoted from the Doctrine and Covenants, and sections 61 and 62 of the Revelation on Calestial Mar-Covenants, and sections 61 and 62 of the Revelation on Celestial Mar-riage, wherein it is declared that if a man having a wife in the new and everlasting covenant *desire* to espouse another, and the first give her consent, "then is he justified." The facts that the Utah Legisla-ture her, present a law cetah ture has never passed a law estab-lishing polygamy, that the large majority of the Mormon people never entered into it, and that the Utah Legislature has recently enthe bare statement on the other hand of the opponents of Statehood, that polygamy is regarded by the Mormons as obligatory.

The committee leave the dispute to the consideration of the House, with the plain reference that on a simple question of belief, Congress will not attempt to decide, and that the members of a society or sect ought to know better than their opponents what their true belief is on any article of their creed, also that this cannot well be made a basis of legislation. That Congress would "hardly undertake to legis-late in regard to a belief that was avowed; certainly would not venture so far as to act against or be-cause of a belief that is disputed." The provisions of the Utah Constitution on bigamy and

Constitution on bigamy and polygamy are then cited, and the question of good faith is discussed, grounds for believing the "Mormors" to be sincere in their intentions being set forth, with the conclusion that should Congress conclude that the people will carry into effect these provisions there can be no doubt that admission should be granted.

be granted. The Powers of Congress after admission are next taken up admission are next taken up and the opposing arguments are advanced, with a full showing of the position that the Constitu-tion offered by the people of Utah is in the nature of a special compact, that Congress has the to enforce it after the admission of the State, if the State should fail to carry it out.

This interesting and valuable document finishes with the following conclusion:

"Notwithstanding, and in view of the fact that the present Congress is soon to expire and probably without opportunity on the part of the House to consider this subject, your committee deem it just to all parties concerned to present to the House the condition of Utah as to popularesources, development, , etc., and the extent to tion, schools, which polygamy exists as above set forth, together with the respective contentions as to the doctrines of the "Mormon" Church, and the good faith of the "Mormon" element in respect of the offer to make polygamy a crime by a constitutional provision, not repealable except with the consent of Congress.

"The indications are certainly very strong that in the not distant future, polygamy, in fact, will have ceased to exist, and when that time arrives, if not sooner admitted, the question will have to be met whether Congress will exclude Utah as a State because a majority of the people are members of the Mormon Church. "Having thus presented the situa-tion as disclosed at the hearing, the

bill is reported back, with the rec-ommendation that it be placed on the caleniar for consideration and action thereon by the House."

Such a report as this cannot fail to be of benefit to the people of Utah. It may be regarded as a great victory Today it was presented to the acted a law punishing the solemni-Honse as authorized by the com-mittee. Following is a synopsis of referred to on the one hand, with gation of so-called Liberals that

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came to the capital, armed with ancient revelations and garbled extracts from private opinions, wherewith to present conditions attack and misrepresent present aims and actions. They precipitated this report. They disgusted nearly every member of the committee. They damaged their own cause. They exposed the motives and tactics of the clique that wants to rule Utah. They gave a fine opportunity for the friends of statehood to set forth the facts and advocate the claims of the people, and there is not a member of the committee who has not been favorably impressed with the hearing, and has not been made more kindly than before to the Territory of Utah. The laborers in the field for the political emancipa-tion of the Territory have done more towards the accomplishment of their work by obtaining this report than they ever achieved before, and as sure as the seasons come and go and the sun rises after setting, Utah will before long be relieved of her depressing disabilities and stand in her place as a free and independent State, an honor and a glory to the nation.

WASHINGTON, D. C., March 2, 1889.

COMING EVENTS.

A season of trouble and peril draws near, When, everywhere, people will tremble with fear;

When grief, like a flood, o'er the nations

will sweep, And millions, with anguish unspeakable, weep:

- weep, Disasters, the world with such misery strew, As in all the past ages mankind never knew.
- Like legions of demons, all filling with dread
- Malignant diseases will silently spread.
- Foul canker in thousands of throats will arise,

Defying the skill of the learned and wise.

- Parasitical worms men's eyes will consume, And, cursing, will many descend to their
- doom. Myriads of innocent children will die.

Return to their merciful Father on high.

Too pare with a vile generation to stay;

From the "Evil to come," kindly taken away.

On rivers, in cities, in hamlet and town, Will wailing, bereavement and sorrow be known.

Bright intellects oft will insanity crush:

Despairing to suicide others will rush.

Defaulters, and traitors, and cheats will abound;

In every land bribers, and perjurers found.

- So hard to find officers honest and true, That rulers perplexed, will not know what
- to do. In spite of whatever philanthropists think
- Will the traffic increase in the "Drunkard's drink;"

And the maddening scourge swell the record of crime,

Surpassing all known in the annals of time. The demon of War, will his terrors reveal,

And his terrible havoc, both hemispheres feel.

Gaunt famine and pestilence, mildew and blight,

Four spectres most horrid, mankind will affright.

Atrocities dreadful will daily increase,

Till unsafety completely obliterates peace.

- Assassins, oath-bound, will in secrecy spread,
- And often their victims strike suddenly dead.

Insurgents and mobbers will harrass each land,

- Whose law makers the claims of justice withstand.
- The rich will oppress, and extort from the poor,
- Till cutraged endurance, no more will endure.
- When once the dread minions of anarchy reign,
- Then woe to the storings of unhallowed gain.
- Parental, kind instincts great numbers will scorn,
- And murder their offspring before they are born.
- Unconsciously dwelling on death's dizzy brink.
- By earthquakes and floods many thousands will sink.
- Most dreadful collisions on land and at sea, The burden of every news journal will be. By explosions, and uncontrollable fire,
- The hopes and possesions of many expire.
- With phenomena strange, that none understand,
- The waves of the ocean roll up on the land. Fierce lightnings, and tempests, fill people with dread.
- And remind them of what the Prophets have said.
- Things fearful to see will appear in the sky, Yet some will deride them, and God's power deny:
- And blaspheming His name and attributes, die.
- No happenings of chance, these multiplied wees.
- But fruits of transgressing immutable laws. God's mandates are founded on principles true.
- The best good of all who obey them in view; While His counsels adopted, will happiness bring;
- To those who reject them, will misery cling. Sin's awful effects, like thorns planted deep. Will bitterness yield for the future to reap. To style this injustice, is idle and vain;
- 'Tis a permanent law and so will remain; Forever and ever it still will be true
- "That effects will follow whatever we do." Man's agency, God will inviolate keep
- And whatever he sows he surely will reap.
- No matter what men may suppose, or de sire,
- Those who would not be burned, must keep from the fire.
- Developed from forces not yet understood, Will come great inventions for evil and good.
- The good will be used for man's comfort and joy;
- With the evil themselves the wicked des-
- Great numbers to Zion for safety will flee, Their wealth to protect, and from strife to be free.
- The Lord will in triumph His people sustain And in Zion alone will tranquility reign.
- As skillful mechanics, materials can use
- And fashion, as far as they know, as they choose.
- Or as chemists may change, divide or combine.
- Make inert, or increase, as they may incline; So God.by His infinite knowledge and might,
- Can avert and control, for those who do right;
- By mightier forces can others arrest
- "And overrule all things as seemeth Him best."
- The nations to warn, He His servants hath sent

In mercy extending them time to repent. But few have the merciful message be-

- lieved, The consequent peace of the Gospel re-
- ceived. Mankind, in the main, have the warning
- refused, The messengers cruelly scorned and abused. Often traveling with weary and bleeding feet.
- With only contempt and derision to meet;
- When hungry and cold, food and shelter denied:
- Been waylaid and murdered, and basely belied.
- The "Times of the Gentiles" will soon be fulfilled,
- Then alas! for the lands where the Prophets were killed,
- The blood of the martyrs so cruelly slain, Will not cry to Heaven for vengeance, in
- vain.
- "The Covenant Holy," will many forsake,
- And of grief's bitter cup unstanted partake. While all who are true, deliverance will see, And their foes unpursued, in terror will fiee. Soon the Gospel of Christ, the Jews will believe.
- Return to their land and forgiveness receive:
- Their long sought Messiah, in Palestine meet,
- Acknowledge their error and bow at His feet. The far scattered remnants of Israel come forth.
- And the long lost tribes from their home in the north;
- With joy everlasting, their Savior will own. And sanction His claim to His Kindom and crown,
- All nations and peoples will utterly fall,
- Who reject the Messiah as King over all. The day of the power of God is at hand,

And blessed will they be who are worthy to stand. WM CLEGG.

Springville, Feb. 5th, 1889.

COMMENTS ON FAITH.

I have belonged to the Church of Jesus Christ of Latter-day Saints for about six years, and for the last few months I have been studying the lectures on faith, found in the Book of Doctrine and Covenants.

I have learned that we do positively get all we eat and wear by our faith. The lectures prove this, beyond a doubt, from the New Testament. Paul says, in telling what faith is: "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen." From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and is the very principle of action.

In this country, where we eat corn bread, we believe we can get meai by taking corn to the mill, and we believe it so strongly that our faith forces us to action. We go to the mill believing we will get our breadstuff prepared there. If we did not believe we could get our grinding (as we call it) done, we would not go to the mill at all. We believe we will gather a crop or we would not plant, and so we can see how faith forces us to action, and it is the principle makes us act. So we see that without faith we would not act. If we did not believe we would gather we would not plant. Without faith

both mind and body would be in a state of inactivity, and so we can see plainly that we get all our food and raiment by faith; in fact, all we have we get by faith.

And as faith is the mainspring in temporal concerns, so it is in spiritual, for it is said that "without faith it is impossible to please God." We may have faith enough to get

and make a good living and then lose our place in heaven. If we have not faith enough to come forward and be baptized for the remission of our sins, we will surely lose our place in heaven. Now a man may say he believes, and he may not act; but if he believes strongly, that belief will force him to action in temporal or in spiritual concerns. I know this to be true.

We may take an unbeliever who don't care for violating the laws of our Father in heaven. He is liable to commit any sin. But take a man who believes that our Father will punish him, and he will be more careful how he violates the heavenly law; and the stronger he believes the less he will break the law. Then plainly we can see that faith forces a man to action.

I believe a man can learn faith little by little and line upon line until he can get in possession of that faith which is power; and when in possession of it he can perform mighty wonders.

By faith we understand that God By faith we understand that God framed the worlds, by the word of God. This is the tool that our Father used in framing the worlds, and it is proven plainly in the Doc-trine and Covenants. The Apostles asked Jesus once, "Why could not we cast him out?" "Because of your unballed '? apwared the "for worldy unbelief," answered He, "for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove. and nothing shall be impossible unto you." Matt., xvii: 19-20.

For a man to move a mountain would take power. I would call it great power. So it is proved beyond a doubt that faith is power, and without power there could have been no creation. Now it seems to me that if any man would read those lectures he could not help seeing the inspiration in them. Surely men don't look at the matter right or they could see it; I cannot see what excuse men can have for not seeing it.

I was raised a very wicked man. I have swallowed 17 inches of solid steel (a sword) for a living. But I don't follow that now. I can see that Joseph Smith was inspired just by those lectures even if I had no other testimony; but I have others which are as good. Would it not be well for all the

Would it not be well for an one Saints to study those lectures? No doubt they will say, "Oh, I have faith; I have learned that long ago." But we may ask them if they can remove mountains. If they can't, they have not learned faith. There is something to learn about faith as long as we can't remove mountains, and we may study on the principle of faith until we get a grain as large as a mustard seed.

Now I think most of us have

something to learn about faith, and why not go to work and learn it without delay?

I read a sermon by President John Taylor about four years ago, in which he said the Lord had more for His people, and would give it to them as soon as they lived up to what they had received or what they had heard. Now, would we not do well to turn back to "Baker" and spell through again? Probably we may know our lesson better after we turn back and go through it again. Your brother in the cause of truth,

JAMES ALLEN SMITH. SENECA, S. C., February 28, 1889.

LETTER FROM EGYPT.

Presuming that news from these parts will prove welcome to the columns of your valuable journal, I will herein describe some of the features of modern Egypt.

Cairo is a large and interesting town, containing a strange medley of truly modern luxuries, comfort and grandeur; and primitive Ori-ental and Nubian customs and tropical plants all over here complete, with the warm sun, the full ideal of the Orient.

I am sitting under an immense wigwam made of reeds or canes— each eighteen inches or more in circumference—and furnished with circumference—and furnished with tables, chairs, narghilehs for smok-ing, while waiters to serve coffee also stand about here. Near by is the bridge of Kasr-el-Nil, spanning the Nile. It is open now, so that boats may pass up and down the river, thus causing a crush among the would-be passengers both hu-man and animal. It is hard to describe the appearance of this describe the appearance of this crowd, which comprises pedlers, dancing men, singing women and musicians, and likewise scores of camelsstanding and squatting about, making wonderful belchings and thunder-like noises when drawing up water from their first or reception stomach and sending it back into another, to mix it with food undergoing the process of digestion. Be-sides, the plaintive braying of hundreds of donkeys adds strange melo-dy to the yelping of water sellers and the guttural wrangling of ven-dors and buyers of the various goods.

The country all around is green and pleasant. The only exception worthy of note is eight or ten miles from here. There is to be found the real glittering and not yellow sand of the Sahara desert. From this spot, for hundreds and hundreds of miles, it is all sand and heat—a real desert—not like that which we in the west term a desert; but a posi-tive land of desolation. On the edge of the desert here are the Pyramids. Of these, standing on the top of the greatest, I counted fourteen scattered about, in addition to several sphynxes. One only of the latter seems to be of real interest. It is variously called Cheops, Shoofoo, Djeezeh, etc., or simply "El Haram" (The Pyramid.) It is quite as interesting as it is expensive and difficult to explore.

already been done by so many that I will only refer to a few authors whose works are easy of access to the ordinary reader: Richard A. the ordinary reader: Richard A. Proctor, Dr. Seiss, Piazza Smythe, John Taylor, Maspero, George Rey-nolds, Joseph Barfoot and Robert Smith.

The only positively incorrect item that 1 have noticed in the state-ments of any of the above is that the Pyramids contain no hieroglyphics beyond two insignificant ones bear-ing the name of "Cheops and his brother;" whereas, in fact, on one of the immense blocks forming half of the arch of the northern passage is a large and beautiful inscription, have been lately displaced), we could account for the discrepancy referred to. I did not copy the in-scription, as it will probably be done by others more capable and interested, and given to the world soon. Little by little, we shall probably have the history and know the full object intended to be perpetuated in this wonder. The ascent is exceed-ingly difficult. Among the thousands of signatures and monograms, I saw "Æ. P. o. W. 1862—69," per-haps being that of the Prince of Wales.

It has often been said that "Egypt is the gift of the Nile." It is hard to understand this; but I will explain it as I would have liked many plain it as I would have have have many a time to have had it explained to me: Presumably 1000 miles or more up stream heavy rains fall in their season. Gradually first, in-creasingly the river swells with muddy waters. Egypt is a vast plain or river bed. If the Nile were allowed to overflow as it ordinarily would the modern built villages would the modern built villages would crumble and the inhabitants drown. Therefore immense dikes or bulwarks of earth are thrown up all along the Nile, higher than the river ever rises. At high water time all and even the remotest vilages furnish a contingent of men and boys to keep watch along the and boys to keep watch along the river, so as to guard against any breach that may occur in the wall or levee, and women to cook for them. If any part of this wall shows signs of giving way, a shout of alarm goes along the whole line. Hundreds of men rush with camels and asses bearing rocks, even the women carrying, to repair it, baskets of earth on their heads, while other gangs cast up another embankment behind. A break of this sort means death to the whole district.

During the rise of the Nile all the water that it is possible to draw off is let into large reservoirs, canals and cisterns. Then the plowing begins and the slime deposited by the river is collected and scattered on the land instead of manure. It is wonder-fully rich, and the only fertilizer used here. Then the higher tanks used here. Then the higher tanks of reserve water are tapped therein and let into small channels and irrigating ditches. Later on, when this is used, the lower reservoirs are resorted to, and last of all, to draw I will not describe it. This has pools, hollows, etc., the following



devices are used: A small ditch leads the water, underground, was huge wooden wheel upon which are tied earthen jars or wooden boxes. This wheel is made to turn by wooden pegs or cogs tied firmly or nailed to an upright revolving axle tree. As the wheel turns the pots dip up the water and cast it out six or seven feet higher. This for a six or seven feet higher. This for a level country will carry the water for many miles. Sometimes, for what in Utah would be called a "one horse ranch," the water is carried by men or mules in goats' hides.

The Fellahin are the agricultur-ts. Their villages are built of ists. adobe and cows' dung, mixed. Any one of these towns looks precisely like the old Indian settlements in New Mexico, such as Fernando-de-Taos. Isleta, Pueblo-Colorado, Zuni and the Moquis Indian settlements near Utah. The only difference in appearance is in favor of the Indian villages. The windows are marely villages. The windows are merely holes in the wall which, if desired to be closed, are blocked with rock and The cow dung is worked some rags. into a mortar with old straw and other matter and patted into cakes that are slapped on to the walls and roof. When dry they scale off and form firewood similar to prairie chips. The people live, eat and drink in a primitive manner.

1 have not seen even one hunchback, and only two cripples in all Egypt! Probably this is due to their houses being mostly—in the coun-try exclusively—only the ground floor. There is no first storey, and ladders are of necessity almost un-known. Thus infants and young children never become deformed by a fail, as is the case among the more civilized. On the other hand, three or more out of ten are partly blind from ophthalmia or cataract of the eye, dim-sighted or dreadfully sore-eyed, as I have noticed in the West Indies, as I have noticed in the west findes, Mexico and South America among those inhabitants who sleep on the ground and drink muddy water. This remark applies likewise to "old timers" in this country or in those I there meticage, who althouth for have mentioned, who, although foreigners, have conformed to the native mode of life. Of the real cause,

however, I may be ignorant. The best dressed ladies ride on asses here. White ones are considered the choicest. Sometimes horses are used, but these are not as "fashionable." The ladies dress in "fashionable." The ladies dress in silk, cover their faces, and ride "astraddle" like men, but they draw their feet up under the dress; and for this purpose the stirrups are placed high up, at the donkey's sides. A driver runs on foot be-hind an :, perchance, a negro eunuch, to guard the person. Some-times, too, a little servant maid fol-lows. Camels are also used much. Camels are also used much, lows.

lows. Camels are also used much, but only for excursions, etc. Enclosed you will find a small fragment of mummy wrapping. It is very delicate and friable. I dug among the many graves between the Pyramids and found that and some fragments of bones, funereal images, etc. Coins and various ob-jects are likewise to be discovered. I secured some that I will forward to jects are likewise to be discovered. I secured some that I will forward to Utah as soon as I find out the most speak, a "first night" for the boule- The territory where they landed is

convenient way of transmitting them, though they are of no great archæological value perhaps. The coins are Roman and Greek, prov-ing the graves to be not older than 300 or 200 B. C.

I leave soon for my field, to meet Brothers Sjodahl and Hintze. C. U. L.

CAIRO, Egypt, February, 5, 1889.

EUROPEAN TOPICS.

It is sometimes well for us It is sometimes well for us to see ourselves as others see us, so perhaps a French summary of the late Sackville embroglio may not be out of place. Thousands of pages have been written on this subject but here it is all in a nutshell:

"Lord Sackville writes a thoughtless letter. M. Blaine in the agony of a doubtful canvass set up a proof a doubtful canvase set up a pro-longed, agonizing, doleful, excru-ciating howl, 'Cleveland has sold the country;' Pat Collins demands Lord Sackville's dismissal; M. Cleveland says 'I'll bounce him within three days;' and sends tele-gram to Lord Salisbury; before a reply is received M. Cleveland sends a second dispatch. 'L've bounced Sackville, when are you going to send a new Minister?' M. Phelps cries out, 'If you don't send a new Minister, I'm going home.' And so diplomatic relations be-tween Great Britain and the United

tween Great Britain and the United States are suspended. The dinner to Minister Phelps is said to have been a memorable affair. Five hundred invited guests! All pleased except the Irish, yet it is on their account that Minister Phelps retires, *phunny vair phunny!* M. Phelps has succeeded in serving America -no-England so well that Lord Salisbury contemptuously declines to send another Minister to Wash-ington. England sustains Lord Salisbury, yet honors the huffed and retiring American Minister, *phunny! vair phunny!* M. Phelps is enraged at Lord Salisbury's excuses, yet Lady Salisbury gives Mrs. Phelps a brilliantjewelled souvenir; *phunny!* The wives of the other Ministers don't like it. Think their husbands ought to go off in a huff too so ought to go off in a huff too so they could get fine presents, *phunny* vair phunny! Then they all sing Hall Columbia and Rule Britannia, Dis is all phunny one business, for de two grands Natzione." But America aud Great Britain

are not the only nations that do queer things. France has just had a Boulanger excitement. Now the election storm sighs and ebbs away. Paris is again at peace. The army of billstickers has become an army of scrubbers. Whatever may hap-pen to the Flouquet Ministry or to the Republic, the walls must be clean. Paris having amused herclean. traris having amused ner-self with the Boulanger problem, will now think seriously of other matters. For example, the new comedy, the Eiffel Tower, or the dome of the Hotel des Invalides which needs guilding and other which needs guilding and other grave questions.

vards. Tomorrow there will be a fresh sensation - a whale in the Seine, a new chimpanzee in the Jardin des Plantes, or Paul de Cas-sagnac, the famous duelist, entering a monastery-who knows? In the presence of such an important event who will care for Boulanger?

Paris must be amused. We shall hear of plans and political combi-nations. Rochefort and Grevy will declare the country in danger. What Vesuvian fires will burn in the corridors of the Palais Bour-bant Bot no matters what welting bon! But no matter what political changes, the Parisians have still the Hotel Cluny and Notre Dame, Pere la Chaise and the Madeline, and the fanous Eiffel Tower, with dinners served 800 feet up in the air, Paris at one's feet unrolled like a scroll. No fairer bit of writing from the fingers of so-called modern civiliza-tion the modern by the those prod tion than may be there read. Din-ners 800 feet in the air, hotel bill of fare, wine included, just think of it. After all, are not these things of more importance than even the elec-tion of General Boulanger? Is it not the one immediate duty to keep Paris clean and prepare her for the coming exhibition? She is now putting her house in order to wel-come mankind to friendly competi-tion in the arts and sciences. This tion in the arts and sciences. will be of more importance to France in its largest sense than a thousand elections and the transient triumphs of a thousand men such as the Le brav General.

The development of Italian rail-ways is a subject that attracts the attention of thousands. Not long since some of the finest of the ancient or ruined cities of Italy were neglected by the traveler because of the time that would be lost in reaching them, not to speak of the expense and even personal danger incurred on the journey. For exincurred on the journey. For ex-ample, how few tourists have visit-ed la Cava and i'oestum and those hoary old ruins of ancient heathen temples there? How few have vis-ited Tivoly, or Tibur as it was an-ciently called? A city that claims to have been founded five centuries before the City of Rome and fam-ous as the residence of some of the before the City of Rome and fam-ous as the residence of some of the greatest scholars, poets and states-men of antiquity. Here may be seen the vast and magnificent re-mains of the Emperor Hadrian's palace, yet comparatively few have seen this place in modern times. The new railroads have now made these spots accessible as well as hundreds of others. Many of these railroads are now under the management of Messrs. Cook & Sons of Glasgow who do all they can to relieve travelers from the insolence of native guides (?) and supply their places with men of at least ordinary

intelligence. Now that Africa is being opened up to civilization it is wonderful how to civilization it is wonderful now many nations are eager to plant mis-sions upon her soil. Even Russia has sent a company of three hun-dred missionaries into Africa. True they were under military discipline and well armed and in all appear-ance seemed to be ordinary soldiers, but then of course Russia calls them missionaries, and that settles it. nominally under French protection and it seems a little strange that the French war ship *Meteore* took no notice of the arrival of the Russian ships and the landing of the soldiers—I mean missionaries, also that the Italian war ship Argestino found it convenient to sail further down the coast as soon as the Rus-sian ships appeared in view. It is true the Russian missionaries (?) had several pieces of artillery with them; but these were only cannon (can-ons) of the Russian church. The excitement of the last few

The excitement of the last few weeks seems to have told severely on King Milan's nervous system. That the King will eventually abdicate the throne of Servia is generally con-sidered not only possible but also extremely probable. The throne never had much attraction for him. In this age, it is said, the position of mighty monarchs is in no way en-viable, owing to the increasing de-mands of the people. When are added to these annoyances the intrigues of other powers, the throne of a petty prince may be said to be scarcely worth having The return of a large radical majority must have been a great disappointment to the King, proving, as it did, a deep-rooted popular dissatisfaction. The King's mortification was apparent in his address to the parliamentary deputation that waited on him on New Year's day. It was a symptom of his growing aversion to the throne and consequent irritability. He seems determined to secure the position of his son and prevent Queen Natalie's return. No immediate change is therefore to be anticipated.

Perhaps not everyone is aware that France already possesses a system of canals through which small vessels may pass from the English Channel to the Mediterranean, via Havre, to the Mediterranean, via Havre, Paris, Lyons and Avignon. As the season of yachting is approaching a large number of these vessels are now on their way to the southern coast of Europe where the owners expect to sport during the spring months, on the waters of the great inland sea. Of these the tiny yacht *Pathyinder* seems to approach the nearest to perfection. Its capacity is only 82 tons and when fully loaded draws only four feet of water. yet this tiny steamer is fitted up like a fairy palace. The lighting of the rooms as well as the signals is done by means of electrivity. The Earl of Powlett is the owner.

The wonderful success which has attended the Paris edition of the New York *Herald* has induced the New York *Herala* has induced the publishers to commence a London edition, which began on the 2nd inst. These papers are by no means imitators of French or English journalism nor are they copies of the parent *Herald* in New York. They condition the ways paper fresh the parent Herald in New York. They are distinct newspapers, fresh and racy with American methods, American ideas and American sympathies. It is safe to assume that they will have a decided in-fluence on foreign journalism. J. H. WARD. EUROPE, February 11, 1889.

British navy is Lord Charles Beres-ford; indeed he is also one of the prominent statesmen of the Empire. His presence in the capital of the German Empire during the past week has been the subject of a good week has been the subject or a good deal of conversation among poli-ticians. The Emperor William re-ceived and entertained him at luncheon, and likewise invited him to a grand dinner, which was given on the 13th inst., and to which were invited the chief officers of the Ger-man pays. Prince Biamarck also man navy. Prince Bismarck also expressed a desire to make his acquaintance, and the two were closwhich time it is said they frankly interchanged ideas on several matters. Lord Beresford, being a man of serious purpose, was especially attractive to Prince Bismarck, who is both frank and earnest when speaking upon all that pertains to the welfare of the German people.

Although Lord Beresford is not a cabinet minister, it is evident the conversation was of a national and political character. The German chancellor is bent on the preservation of peace, because he knows how fearful war would be even to the victor. Lord Beresford has only the same object in view when he exposes the inefficiency of the British navy and tries to awaken the people of Great Britain to a sense of their danger. Both of these men are aware that their own countries have everything to fear from war; be-cause, even if successful, nearly a generation would elapse before vic-torious England or victorious Ger-many could recover from the drain that such a contest would have made on national prosperity. Many con-sider that an Anglo-French war is only a little less probable than a Franco-German conflict. A poli-tician in France might seize a favorable moment to excite his country against England on Egyptian mat-ters, for example—the French on these points are very touchy—and the English might resent it. If England once suffered a severe defeat upon the sea, her pres-tige would be shaken, and with difficulty she would hold her sway over her millions of Indian subjects. Whatever the rivalries or party feeling in England and Germany may be, it is evident there are many statesmen, among Beresford and Bismarck, them who would gladly see an Anglo-German alliance.

The untimely death of the Crown Prince of Austria naturally creates some anxiety with regard to the future of the composite Austrian empire. The late Prince Rudolph was a patron of science and litera-ture, and a well-known sympathizer with the more liberal policy of gov-ernment which has been founded in Austria on the ruins of the Metternich system.

Austria-Hungary Although sympathies. It is safe to assume that they will have a decided in-fluence on foreign journalism. J. H. WARD. EUROPE, February 11, 1889. Without doubt the highest auth-ority in all that pertains to the is

ments of the empire. What will be the character of the new dynasty or the policy of the heir-presumptive to the throne is entirely unknown. It is a change from the known to the unknown—a leap in the dark. Hence those who wish for the prosperity of Austria wish also that the Emperor Francis Joseph may yet live many years to occupy the throne.

throne. Enormous tact is required to keep Austria and Hungary in harmoni-ous working. Hungary, in particu-lar, is exceedingly jealous of her in-dependence, and is ready to revolt at a moment's notice. For in-stance, the late commotion in the Hungarian Parliament was due to the introduction of a bill which provided that Hungarian army offi-cers in the future should have a cers in the future should have a knowledge of the German language, which is already spoken in more than half the empire. The Hun-garians imagine i that this measure would give the German element too would give the German element too much preponderance, and resented it accordingly. More than one-half the population favor a close alliance with Germany, but a numerous Slav population in the Empire has very pronounced Russian sympa-thies, probably owing to the fact that it is composed mostly of mem-bers of the Greek church of which the bers of the Greek church, of which the Czar of Russia is the acknowledged head. An Austrian emperor, therefore, is frequently called upon to reconcile the irreconcilable, and to keep the political machine running keep the political machine running smoothly. In Austria, at least, kingcraft is a trade that has to be learned, and personal popularity is an indispensable requirement. The late Prince Rudolph was very popu-lar—unhappily too much so with a portion of his people; and the moral atmosphere of Vienna is not of a kind to be severe on his failings. Unfortunately, some of the ablest Unfortunately, some of the ablest rulers of men have not been exemplary sovereigns in private life. What will be the character of the next prince is a question that many in Austria are asking with anxiety.

It has been said with regret that few, if any, really learned or scien-tific men, have been found in the Congress of the American Republic during the last few years. In earlier times it was different, when such men as Franklin, Witherspoon, Hamilton and Storey gave dignity and wisdom to the councils of the action In this second it is made nation. In this respect it is really remarkable how many scientists and profound thinkers are to be discovered among the leading states-men of Italy. Of this class Signor Bonghi is a noted example. For many years he has been one of the most trusted ministers of the cabi-net and one of the most disting net, and one of the most distin-guished deputies in parliament. Yet amid his many labors he has found time for much literary labor. His latest work, "The History of latest work, "The History of Christ," is a treatise which will well



veritable storehouse of information. It is not a mere list of mines and quarries, granite and marble. On the other hand, the historical reminiscences are to many the most interesting part of the work. For example, take the marble quarries of Carrara and we find that the sides and lintel of the great door of the Pantheon at Rome, as well as the vast marble carvings of the baths of Baracalla, were all taken from this place. But the most stupendous monument of Carrara marble that has come down to us from ancient times fs the Column of Trojan at Rome. This was composed of thirty-four pieces, and without the statue was no less than one hundred and twenty-six feet in height. It must have been an imposing sight when the ancient Romans looked upon this lofty shaft with its two thousand five hundred sculptured human figures, besides horses, boats, fortresses, etc. This column was originally surmounted by the colossal statue of Trojan holding the gilded globe which contained his ashes.

asnes. The quarries of Carrara formed a spot frequently visited by Michael Angelo. There he lived for days among the quarries, till he had selected the particular stones which suited his fancy, and which his genius and his chisel afterwards rendered historic. By the aid of this work the traveler can trace the history of Italian art for twenty centuries past. J. H. WARD.

EUROPE, Feb. 18th, 1889.

LETTERS FROM PALESTINE

A voyage from Port Said, Egypt, to this place does not possess much interest beyond the fact that you are travelling along the coast of a land sacred to Jew, Christian and Mohammedan alike the Holy Land. I left Port Said about four p.m. on the 22d instant, on board the Austrian steamer Austria, and next morning about six o'clock the anchor was dropped at Jaffa, the ancient Joppa. It happened to be a tolerably calm see this mouning, so that one could land in a boat for a trifle; but it is not always so. The harbor is in a very bad con lition, filled with rocks, so that no larger vessels can therein find shelter. It therefore happens sometimes that a boatman requires up to twenty francs for taking one on shore; and sometimes, when the sea is very unruly, the ship cannot stop at all, and the passengers must, for good or evil, go to the next harbor. Viewed from the seaside, Jaffa offers a very agreeable appearance. It is built on the top of an isolated hill, which stands prominent on the low coast landscape. Round about are considerable gardens, and the horizon behind it is limited by the mountains of Judea.

tains of Judea. Our steamer had goods to load in steam and out, enough to keep the hands tion. busy for the whole day, until 7 the o'clock in the evening. Among the articles sent on shore I noticed particularly "beer" and matches, the well former from Germany and the latter from Jonkoping, in Sweden. I had the

not before known that the cold north had to supply the sunny south with these fiery articles. I hope on another occasion to be able to give a more particular view of this well known place from the sacred writings.

From Jaffa the ship follows the somewhat low coast of Sharon, until after a few hours' voyage the mountain of Carmel becomes visible. After seven hours the ship has rounded the Carmel and dropped her anchor in the bay, where at the foot of the mountain the little city of Haifa, with the German colony appended to it is situated.

Haifa is the Sycaminum of the ancients, and has still some ruins to show of an old pler and other buildings. These ruins are situated a few minutes' walk northwest of the German colony. This city has about 7,000 inhabitants, most of about 7,000 inhabitants, most of whom are Arabs. There are also not a few Jews, who keep the trade going in their usual way. Of the Arabs the greater part are Mohammedans, and the rest Greek Catholics of the so-called Melkitish rite. Haifa seems to be in a flourishing condition, and has gained considerably in importance since the Austrian line of steamers has added it to its list of stopping places. Of course, its whole color is Oriental, which means narrow, dirty streets, and houses built in a style of architecture common to American packing boxes; but notwithstanding this the place is comparatively nice, and is always well spoken of in Pal-estine. In the city are two Mohammedan mosques, several "Christian" churches, an American monastery, and other similar institutions. There is therefore no lack of religious in-fluences here; but "Christianity" seems to progress very slowly, if any at all, among Mohammedians. The missionaries have a hard job. I cannot help thinking of a friend of I cannot help thinking of a friend of mine, an earnest man and one very well educated. He had spent some five years in this country, laboring as a missionary at somebody else's expense. I met him some years ago in Copenhagen. "Well," I said, "how many years have you been laboring in Palestine?" "Five years," he said. "Did you make any converts while there?" "Oh, any converts while there?" "Oh, no, but I thank God the Arabs did not convert me." And so I think the Protestant and Catholic missionaries do very well as long as the Arabs do not convert them.

The German colony gives one a very good impression. Its houses are mostly surrounded by gardens, and everything is clean and neat. The colony has now some four hundred inhabitants, and these live mostly by agriculture. They have also some industrial enterprises. A soap factory makes a very pure soap and has found a market for this chiefly on the American continent. They have also a windmill and a steam mill, both in good condition. Prominent is the culture of the vine. Most of the settlers have their vine-"hergs," and also seem to be very fond of their wine. It is well understood by the colonists that the temporal prospects of the colony are not great. It

seems to be difficult for the growing generation to find employment here, and they have to look to foreign countries for a livelihood. A feeling is prevalent that the founding of the colonies here, although done with the best of intentions, was a planless undertaking, with no definite purpose in view. I hope that an acknowledgment of this will lead to prepare the colonists for the acceptance of the Gospel of Jesus Christ. Morally the colony stands on a very high level. I am told that in all the years it has existed here not more than two cases of unlawful intercourse have been known. No drunkenness is to be seen in the streets. No swearing is heard, no fighting, no gambling. When you enter a house, the first thing that attracts your attention is a verse from the Bible put as a motto over the door. Inside everything bears a religious stamp of the old pletistic color. The people (even the young girls) are dressed plainly, with no regard for the requirements of an ever-changing fashion, not even for the tasteful. The meals are good, but simple, and it appears that no one is too busy to find time after each meal to pray to God, or to read a few verses from the Bible and a Psalm, all arranged in a little book to be used, one piece each day in the year. All this is good and commendable. Were there more inteiligence, more spiritual life, more understanding of the Word of God, the Servian colony in Haifa would be an admirable place, not often found on this sinful globe of ours.

More interesting to me than the ry, city and the colony is Mount Carmel, to the top of which one can walk in forty-five minutes on a violerably good road. The word Carmel means "Vine-mountain" (Weinberg). The Arabs call it Kermel or Dahebel Mar-Elias (the mountain of Saint Elijah). It is connected through a row of hills with the mountains of Samaria, and separng ates thereby Jezreel fron Sharon. It is about nine miles long and 570 metres at its highest point. The greatier part of the mountain is luxuriantly clothed with oak, walnut, ve folive and other tropical trees. It is said that boars are found in some parts of it. In ancient times Carmel is a large building with ironbarred windows, like a jail, whether for the sake of keeping the monks in or the thieves out I could not tell. ur the brotherhood that flourishes here on the mountain top was formed in the 12th century, and has had several trials to pass through. In 1821 the Pasha who his resided in Akka (Abdallah) had the monastery and church utterly dea molished; but in 1828 they were again rebuilt, larger and more elegant. This was essentially through the efforts of the brothers Giovanni Battista von Frascati. This new building, Italian style, is situated 180 metres above the sea, where the mountain falls almost perpendicu-It larly into the sea. The church is

dedicated to the old Prophet Elijah. Conspicuous in this church is a life-size figure of the Virgin Mary, with the child in her arms, clothed in silk, and adorned with a crown in which numerous jewels sparkle. in which numerous jewels sparkle. On entering the church the priests were just busy burning the in-cense to the statues, chanting their monotonous Latin masses, which were responded to from the organ gallery by choir boys and monks, all gorgeously attired according to the fashion of the old "Roman two-horned Beast." On the floor a few horned A rabs were kneeling dark-skinned Arabs were kneeling, and sometimes kissing the floor. These were evidently converts. The mass being over, an opportunity was given to enter the cave, over which the church has been built, and which is claimed to have been one in which the Prophet Elijah at some time or other lived. In this cave a statue of the Prophet killing the priests of Baal was seen, very well carved in wood.

Having visited Carmel I very na turally opened my Bible to read the narrative of the events prominently There had been a great famine in Israel, no rain having come for three years and a half. Elijah was finally sent to announce that God would again send rain. When Inally sent to announce that God would again send rain. When meeting the fearfully wicked king Ahab, the prophet told him to gather Israel on Mount Carmel, and also the four hundred and fifty prophets of Baal and the four hundred prophets of the groves which ate at the queen's table. This being done, the conference commenced by an opening speech of the Prophet: by an opening speech of the Frophet. "How long halt ye between two opiniens? If the Lord is God, follow Him; but if Baal, then fol-low him." He further proposed to put this to a final test, by finding out which God would answer prayer. We remember the issue. The til they could do so no more, but there came no answer. Elijah bent his knees in earnest but quiet prayer, and the fire from heaven came, evident to all, and made the people shout, "The Lord is God! The Lord is God!" Upon this the prophets of Baal were all taken, and, on the commandment of Elijah, put to death by the river Kishon. Af-ter this, Elijah went up to the top of Carmel and bowed himself to the ground, praying for the prom-ised rain. And while praying, he sent his servant up to a point where he could look over the sea and watch the rising of the clouds. Seven the rising of the clouds. Seven times the prophet prayed, and seven fimes the servant went to look, be-tore a little cloud was visible. But this was enough for the prophet. He told the king to hasten home; and after a short while the whole sky was clouded, and a great rain came. (See 1 Kings, chap. 18.)

Numerous caves found on the slopes of this mountain are said to shopes of this mountain are said to have given the prophets, during times of persecution, a welcome shelter. Even the Greek philoso-pher, Pythagoras, is said to have sojourned here for some time. The sojourned here for some time. The Anachoretes of the first Christian weeks, one soon feels it "cold," even century were very numerous on the if the thermometer indicates

Carmel, and many of the caves exhibit marks of the work of human hands. On the whole, a walk on Mount Carmel is very interesting, and awakens many memories from ancient sacred history.

The weather during the whole of this winter has been of so unusual a character in the Holy Land as to attract the at-tention also of certain circles in Europe. Settlers who have lived here for more than twenty years assure us that they have never seen such a winter. The so-called "early rain" commenced in November, and it has continued with a few short intervals up till this time, giving hope of a rich harvest if other circumstances are favorable. The amount of rain that had fallen up to the middle of December was already greater than the total amount for the whole of last winter, and all the water cisterns were then full. The so-called Job's Well in the val-ley of Kedron had already then commenced to flow. This common-ly does not take place before February or March.

Another surprise to the inhabi-Another surprise to the inhabi-tants of Judea was a snowfall that lasted for about two days. To the music of roaring thunders the white snowflakes performed their aerial dances, and when tired settled on the ground, covering it with several inches of snow. This was in the middle of December. To the chil-dan are snow this dren who very seldom see snow this dren whe very seldom see snow this was a glorious opportunity for fun, but not so to those who must look upon life from the serious point of view. In dear Utah we are pre-pared for winter with clothes and houses; but not so here. The snow here stopped all communication with the outer world over-land. No one wants to leave his house if not compelled to; and the poor natives in their miserable huts and scanty costumes suffer a great deal, as also do their animals, for which no supply of feed, as a general rule, is laid by. The snow lasted only a couple of days, and as soon as the sun again broke through the clouds, his warm rays demon-strated his all quickening power. And then the water completely flooded the country. Streets and roads were turned into brooks and rivulets, and in many houses the lower rooms were filled with water, one or two feet deep. The lowest situ-ated fields were turned into lakes, and the brooks swelled to streams.

In Haifa, where I have now been since January 21st, it has rained more or less every day, occasionally thundering, and all the time blow-ing a cold wind. "Cold" is, however, only a relative expression, and must not be understood to mean a temperature below the freezing point. On the contrary, the thermometer indicates several degrees of heat. But the air being se damp, it wraps round one like a wet cloth,

"warm;" for one's nerves and the thermometer do not always agree on the proper use of these terms.

the proper use of these terms. I suppose, though, that the ther-mometer is right, however unwill-ing my shivering flesh is to admit that it is "warm." But facts, we are told, are stubborn things; and some wonderful facts here present themselves. When I look out through the square hole in the wall, which serves for window, on my right side I see the potatoes flour-ishing to the height of eight inches ommore. The peas are about to blossom, and the barley stands thick and green. An equally wonderful and green. An equally wonderful sight presents itself on my left, when looking through that hole in the wall, for there the almond trees. stand clothed in their luxurious dress of sweet flowers, reminding me of summer in Utah, when the blossoms of the peach and apple trees fill the air with delicious fragrance; and if I take a walk on Mount Carmel I find wild tulips, narcissus an i other flowers, all swinging their little heads in the wind, and smiling, as if to ask, 'Is not this a com-fortable, warm climate?'' Of course I have to put on my overcoat, a rain-coat, and a blanket, and assent, "It is warm, indeed." There is no alternative.

But, leaving the weather, I hope and pray that the blessing of heaven may be poured down on this coun-try as abundantly spiritually as it is temporally. Indeed I do believe that the time for deliverance is near.

The Europeans who live here are, The Europeans who live here are, as you already know, mostly Ger-mans. They have come here prompted by a desire to prepare Palestine for the gathering of the Jews and the coming of Christ. The movement commenced, I un-derstand, in 1836 in Germany, and after some years of agitation there were enough members gathered to form a kind of organization, known as Templars. They have now founded colonies in Jerusalem, where their headquarters have been where their headquarters have been since the year 1878, and in Jaffa, Haifa and one or two other places. I have tried hard to find out what their real object was in founding these colonies; but it is not easy to obtain an intelligent answer. "We have come here," they say, "prompted by the prophecies which foretell the gathering of cles which foreten the gathering of Israel and the second coming of Christ." "Well, and what are you going to do here?" Of this they do not seem to have any clear idea. In their doctrines they stand very near Count Zinzendorff's followers; but the modern views of the useless ness of baptism seem to have got hold of not a few members. And so has also Waldenstrom's doctrine of the atonement. Divisions have followed as a consequence, accompa-nied by spiritual sleepiness and cold-ness, and it is more than likely that this will in the course of time lead many to see that they were too has-ty in their efforts at fulfilling prophecy.

In the meantime, it is wonderful to see how there seems to be a longing for truth among these Templars; indicates and in many respects they appear to

be driven by the Spirit to see what is the real remedy against error in our present time. A hunger and a thirst for an inspired word from God is not foreign among them. In their Development of the second seco

"The people of Israel had Prophets. These were no separate caste. They were men of the people, from shep-herds and upwards. * * * They They founded their words and existence, their whole being, on the Lord Sabaoth: Thus saith the Lord. What they said was clear, admitting of no doubt. * * * A prophet is consequently a man who can found his words on reve-lation from God. Do we need such men? * * * Although no University can produce them, yet the Templars have entered a road which will lead to the prophetic office. We need not be ashamed of office. this office, nor must we retreat, as if this perhaps would be kept for others, or as if everything would arrange itself. Prophets were formerly, as we have seen in Israel, useful and necessary. This they still are, and will always be."

I have quoted this passage in order to show how the Templars at present acknowledge the necessity of guidance through inspired men, even if they themselves hardly understand their own position, at least clearly. And the conclusion would be near at hand that a would be hear at hand that a people with such understand-ing would be prepared to re-ceive the Gospel of Christ, when preached to them, a Gospel which offers them exactly what they say they need. But this is another ques-tion alterative. tion altogether. Time alone can show; and I hope that all who take an interest in the establishment of the Kingdom of God will remember that right here in the Holy Land and in the adjacent countries is a vast field for missionary labor which, rightly cultivated, will yield an abundant harvest. J. M. S.

HAIFA, Palestine, February 1, 1889

OUR CHICAGO LETTERS.

Owen Meredith, in his dreamy, languorous, yet sententious rom-ance, "Lucile," has one bit of pure prose, though couched in num-bers rhythmical, harmonious, and well balanced. Owen says:

- We may live without poetry, music and art, We may live without conscience, and live without heart:
- We may live without friends; we may live
- without books; But civilized man cannot live without
- coors. He may live without books-what is knowl-
- edge but grieving? He may live without hope-what is hope
- but deceiving? He may live without love--what is love but
- repining? But where is the man that can live without

potatoes, between prosody and pepper, between sweetness and soup. Realizing the stern philosophy of Mr. Meredith, Chicago has never attempted to live on prairie blizzards or on lake breezes. Chicago has, in fact, a "Training School of Domestic Science." This institution tion is managed by some of our best and most worthy matrons. Though it has a formidable name, it is simply a school of bashory or is simply a school of hashery, or cookery. It boards young women out of place and teaches them the arts of housewifery. Its mission is that housekeeping shall not become a failure whatever marriage may a failure, whatever marriage may dο

One Saturday, not long ago, eight young ladies, "Seniors," from the West Division High School visited the Domestic Science temple for the purpose of taking a lesson in cooking. Mrs. Swan, the vice-president of the "hashery," undertook the task of teaching the young ladies. She drew up a bill of fare for a din-ner which the ladies thereas ner which the ladies themselves were to cook and eat. Miss Sill, of the astronomy class, was appointed to the pie department. She was placed in charge of a cold chicken, with instructions to mix the white meat judiciously with the brown and await the making of the crust. Miss Sill proceeded to her work and thought over that accomplished person mentioned by Dickens who was said to be equal to anything, from the contemplation of a star to the consumption of a potatoe. Miss May Chandler and Miss Jessie Chandler, both from the Latin class, and whose favorite author was Virgil, were appointed to the salad department. As Miss May took up a large cabbage she could not help paraphrasing her favorite author, and while chopping she kept repeating:

I who have lately sung heroic ballads Am now engaged in making cabbage salads; Adien, for evermore, to fleshly sonnet, My goal is now a husband and a bonnet.

Miss Blanche Pattison from the Greek class was appointed to super-Greek class was appointed to super-intend the stuffing of a turkey. Her favorite author is Homer. She can repeat a book of the "Odyssey" backwards. As she proceeded to her work, how she wished that some forlorn Ulysses would wander her way, and then she thought of how Ulysses appeared to his own herdsman, Eumeus, and begged a meal; and how Eumeus went out, as Pope has it:

Straight to the lodgments of his herd he ran,

Where the fat porkers slept beneath the sun.

Of two, his cutlass launched the spouting blood:

These quartered, singed, and fixed on forks of wood,

All hasty on the hissing coals he threw; And, smoking, back the tasteful viands

drew. Broachers and all; then on the board dis-

played

The ready meal, before Ulysses laid.

All this Miss Pattison spoke in dining? Yes, that is the question, who can live without dining? After all, there is but a step between poetry and son proved very awkward at manip-

ulating the interior department of a turkey, yet she could enlighten the boss cook with a very learned rhap-Sody on "Cookery of the Ancient Greeks." She went so far as to prove that the Greek tramp was but an old edition of the American tramp, and then she recited what Eumeus said to Ulysses when the latter expressed a desire to visit the queen to ask assistance. Eumeus queen to ask assistance. said:

Small is the faith the prince and queen asscribe

(Replied Eumeus) to the wandering tribe, For needy strangers still to flattery fly. And want too oft betrays the tongue to lie. Each vagrant traveler that touches here Deludes with fallacies the royal ear.

Miss Pattison proved by these lines in the original Greek that tramping is a very ancient institu-tion. She wished in her heart that some one of the tribe would present himself, so that she could see him eat. Miss Alice McClure of the English Literature class was deputed to make cranberry sauce. Miss McClure is sentimental, poetic, and indeed, altruistic. Her favorite author is Thomas Campbell, and her favorite poem is "Pleasures of Hope." The lady named repeated whole pages of the poem, and finally rested on that passage where the tramp looks wistfully over the garden gate, and sees a smiling outage and well tended beds of flowers, and wishes that for himself some such place may exist in the dim future. "There he is the poor man," she says and she quotes Campbell' she says, and she quotes Campbell: "You friendless man, at whose dejected

eye The unfeeling proud one looks and passes by;

Condemned on penury's barren path to ream.

Scorned by the world and left without a home.

The sweet Miss McClure ran to the door to meet this poor man and give him warm welcome. She was disappointed. The visitor was neither a Campbellic tramp nor a Homeric one, but a Chicago re-porter who wanted to test practic-ally the efficiency of the young lady cooks.

There were a full dozen reporters present. Of course the city editors picked out reporters with lean jaws and capacious stomachs and as-signed them to the hashery school. A Chicago woman would deem it sacrilege not to invite the press to any little movement of hers. The young ladies of the High School, and the old ladies of the Domestic Science business would deem their work in vain if a column or two did not advertize them in the newspapers. A Chicago woman would burn the Temple of Diana of burn the Temple of Diana of the Ephesians if she were sure of two columns in the newspapers next day. But in this case journalism had its revenge. The reporters ate everything in sight. Miss Pattison day. said that a branch packing house of Armour's was nothing compared to what these quilldrivers could do.



events in history. In our own day we have seen what stress the late Emperor William of Prussia laid on it. His cook, Dubois, was a Frenchit. His cook, Dubois, was a French-man. When the war of 1870 com-menced, Dubois resigned his place, determined to come home and fight for La belle France. The Emperor would not consent to this by any means. After the war the cook's native village was exempted from payment of any of the indemnity out of respect for the cook and his devotion to his native land.

That very interesting and observ-ant correspondent of the DESERET NEWS, Mr. Ward, says of the pic-tures in the ruins of the Italian burled cities: "Some of these paintings indicate the various kinds of food and the manner in which it was served to these ancient inhabitants. Pictures of oysters served in various ways adorn the walls of these ancient dining halls." He then goes on to state that cookery was carried out among the ancient Romans much the same as it is in Chicago to-day. It is very probable that if we had more "Domestic Science" in Chicago we would have less anarchy and less socialism.

Bees socialism. Speaking of socialism, 1 may as well state my experience of it here. Last Sunday afternoon 1 dropped into Waverley Hall, where a meet-ing was in progress. Professor Or-charicon was reading a paper on chardson was realing a paper on "Speculation or peculation." He dealt severely with bankers and board of trade men. The merchant who advertizes a \$10 coat to be sold for \$1.50 is characterized as a "com-mon liar and thief." The board of trade man who gambles on mythical wheat is denounced as worse than a Louisiana lottery man. The pro-fessor is a very mild-looking person. He speaks with an English accent. His head is aggressively bald. His face is intellectual. After his own style his discourse was well thought out, and if reported in full would be worthy of perusal.

After the reading of the paper, a collection was taken up towards de-fraying hall rent. Then the re-doubtable Mrs. Parsons took the floor. She repudiated the lecturer and his socialistic scheme, and said that anarchy was what we wanted. Mrs. Parsons was listened to, though but a few accepted her views. This woman does not appear physically woman does not appear physically to be the terror that she is common-ly supposed to be. She is slight, almost fragile. Her voice is soft and melodious. One could imagine a slight trace of the negro in it, though really in Mexico or in Texas Mrs. Parsons would pass as a half-breed Indian. breed Indian.

A man named Serrall next took the floor. He is an old man, with luxuriant gray whiskers, and long, flowing hair. He avowed himself an anarchist pure and simple. He denounced everybody and every-thing. After a long struggle he was shut off. "Dynamite Ducey" next such a His longuage was certainly spoke. His language was certainly explosive and ignivomous. Several anarchist speakers had something to say. Finally a German named Buerk got up. His command of Chicago English was not very good, but what he did utter was emphatic. America produced.

He said: "It is time to sit on these anarchists. Their principles are not worthy of consideration. Their theory of government is that of fools. To get rid of the bed-bugs they would burn the house." This olicitud encembre. Busch was an clinched anarchy. Buerk was ap-plauded, and it was settled there and then that anarchists should find a hall of their own in future.

Prof. Orchardson replied to his critics, and he did it well. He de-fined the socialism which he repre-He deneed the socialism which he repre-sented as the direct opposite of an-archy, though both, he said, were commonly accepted as identical. He believed in State control of everything. Anarchism was noth-ing. It had no parallel among oppositions of every organism or organizations of any kind. Even the wild hogs and horses had leaders, and were gov-erned by laws. The hall was full. I noticed many who were neither anarchists nor socialists, and who seemed eager to understand what socialism really meant. As I came away from the place I could not help thinking of what John Milton said about liberty: "Liberty hath a sharp and double edge, fit only to be beauling in the state of t a sharp and double edge, fit only to be handled by just and virtuous men! Neither is it completely ob-tained but by them who have the happy skill to know what laws are wanting, and how to frame them substantially, that good men may have the freedom which they merit, and the bad the curb which they need."

One cannot realize thoroughly the force and truth of these words until he has heard some of these pot-house ne has heard some of these pot-house orators and whiskey politicians. There are men holding high office in this country who know just as little about liberty as Mrs. Parsons does. Every man's idea of liberty here seems to be that one must push himself forward, and, once in power, to disregard the rights of all who are not his immediate friends and partisans. An honest religion is the only safeguard to an honest government. Without a religion to mould and chasten the wild and barbarous in mankind no amount of culture, no amount of science, can make a just and stable commonwealth. JUNIUS.

CHICAGO, Feb. 21, 1899.

The past week has been a very eventful one for Chicago. We had three conventions—the Tariff had three conventions—the Tariff Reform, the National Electric Light and the Grass Widows. The last named was held in a dime museum, the first, though held in a theatre hall, yet for the time being was better than a dime museum. These tariff reformers, among whom Henry George was king, resolved that an George was king, resolved that an American citizen should have the privilege of selling his labor or the product of his labor to the best advantage. I don't see why he should not have the privilege of giving away his labor if he so desires it. Henry George lauded President Cleveland as a model American; so did Sackville West. Cleveland is

The Electric Light Convention was a success. From it we learned that fifty-three electric roads were in actual operation in this country. The grass widows were a homely lot. They assembled at the Museum and imparted bits of blography freely to visitors. Carlyle says, in his life of Goethe, that outside of the Newgate calendar there is nothing to be found so lugubrious, so wretched, as the biographies of authors and men the biographies of authors and men of genius. According to the reports furnished by a congress of grass widows in Chicago, the Newgate calendar, the biographies of men of genius fall into insignificance be-side the importunate women here mentioned. Visitors went to see them to have a laugh, but in their presence it was like laughing at in-carnated misery, we wretchedness. carnated misery, woe, wretchedness, misfortune, despair, calamity and insanity.

We had three murders, five deaths by gas asphyxiation, fifteen attempts at murder, burglaries, arsons, rob-beries and assaults innumerable. In addition to all this we had "La Tosca," a French play, and Verest-

Tosca," a French play, and Verest-chagin's Russian pictures. We had also a Jew preacher in court for selling moonshine whiskey —Anglice poteen—and a Chinese grocer named Quong Wong, who decamped at night and beat his friends and debtors out of several hundred dollars. He is gone to Canada, while an Irish constable mounts guard over some dried her-rings and dessicated birds' nests and sugar-cured rats, left behind as articles not merchantable over the border. We have the Annie Red-mond case still on our hands and it is likely to be with us for some time. time.

New York tries to get a hearing because a Russian prince steals an overcoat, Brooklyn also, because a Portuguése marquis steals two coats, Baltimore, because our new President gets a cinder in his eye, St. Louis, because Mary Anderson's smothered venus (beefsteak with onions) was not cooked properly, lowa with her Governor in quod; but what are these petty incidents compared with our Chicago doublebreasted occurrences? Take the most serious of these, that of the cinder, and to us it is not of one-half as much concern as a jealous pang in the bosom of La Tosca or a headache in one of Mrs. Par sons' children. Chicago is ahead and will keep ahead, even if Lake Michigan empties itself into the Gulf of Mexico. W. E. Curtis, Washington corres-pondent of the Chicago News, tele-graphs to his paper as follows: "At 8 o'clock, or thereabout, General Harrison was closed for repairs, as one might say, for when he went serious of these, that of the cinder,

one might say, for when he went out upon the platform of the car at Baltimore to witness his fellow citizens he got a large-sized cinder in his eye, and it has been troubling his eye, and it has been troubling him a good deal eversince. All the family have been digging away at it without success, and if there is no relief in the morning a doctor is to be called." Probably Mr. Curtis thought that this alarming intelli-gence would create a sensation in Chicago, and possibly depreciate the

value of real estate here. It had no such effect. A piece of real estate sold for \$7,500 per front foot, the highest price paid for property of this kind anywhere in the United States outside of New York.

As to making a sensation here, it might have done so if we had not ingut nave uone so if we had not on our hands something so horribly sensational that for the time we forgot all about Washington. The fact is five of our police officers were committed to the arising and the sense of the sense committed to the criminal court by Judge Alfgeld just about the time the Baltimore cinder sought a rest-ing place in General Harrison's eye. Our policemen are accused of falsely imprisoning Julia Perry and her three brothers, John, Thomas and James. If the charge against the police can be substantiated it will show that Chicago has the meanest specimens of humanity that ever walked. Pigott and LeCaron are gentlemen compared with them, if what is charged be true. The po-lice took Julia Perry out of bed, and would not let her dress. Jimmy Donovan, aged 14, testified that Julia stood in the yard with only a nightfress on; that he brough her a dress to put on, and that "de copper jerked it out of my hand and hung it on de fence." Mrs. Clara Klebenon testified to seeing Julia almost naked in the hands of the police, and remonstrating with the officers, but she was threatened with arrest herself. Laurence Laughlin testified that he heard Julia asking "for God's sake to get her some clothes, as she stood half naked up to her ankles in snow." John Perry testified: "Julia stood in the station waiting to be booked, almost naked, for her nightdress was torn half off her. The policemen who had brought her and others in the sta-tion stood around making fun of her and pulling at her chemise."

If you can find anything to beat this in Russia, or in Turkey, or even in Utah, on the part of "constituted authorities," we in Chl-cago would like to have the facts. A cinder in General Harrison's eye may be a troublesome affair, but the case of unfortunate Julia Perry reduces American citizenship to the reduces American citizenship to the level of bush life in Australia. Of course, the police charge the Terrys with drunkenness, etc. But even drunkenness does not warrant such drunkenness uses hot warrant such tyranny as this. Four of these policemen were put on the force by the influence of the saloonkeepers; the fifth is the protege of a divorce court lawyer. A local report of the matter concludes thus:

"The officers were before the police board two weeks ago and discharged. The Woman's Protective agency took up the case of Julia Perry and pre-sented it to Judge Altgeld, who issued bench warrants for the arrest of the policemen

"It should be remarked that these policemen are new men on the force policemen are new men on the force and all appointees of Mayor Roche. Kilty has been on the force two months, Junge nine months, Stahl eight months, O'Connell nine mouths, and McDermott two years. They were all able to give bonds last night."

the Woman's Protective Association took up the matter, and the police-men have been committed by Judge Altgeld. It appears that Julia Perry is housekeeper for her three brothers, who are respectable workingmen, and own some prop-erty where they live. One Sunday evening some time ago they had a visitor named Sullivan, who con-ducted himself in such a manuer that the Perrys ejected him from their house. Sullivan shortly after called at the police station and recalled at the police station and re-ported that the Perrys were "kill-ing each other." A number of police started at once, broke into the Perry house, and arrested the inmates.

The Clarke murder, which is now agitating the police and public, is an-other of those strange crimes which have marked Chicago of late as a very unsafe city for human life. Mr. Clarke owned and conducted per-sonally a large drug store in one of the most frequented thoroughfares the most requenced through area of this city. A few evenings ago a pistol shot was heard in his store. Neighbors rushed in and found Clarke dead with a bullet through his heart. The police took up the matter at once. Captain O'Donnell, a very old and energetic police offi-cer, entered into the case with a zeal cer, entered into the case with a zeal more than official. Through letters found in the desk of Mr. Clarke, a Mrs. Smith and her husband were arrested. Circumstances point strongly towards the Smiths' complicity in the murder, but the more the case is investigated the more mysterious it becomes. It is another those cases which demonstrate the unsound condition of our so-Mrs. Smith is accounted ciety. a good-looking woman, about 26 years of age. Her husband is a railroad man, and one who was considered respectable. He held the position of claim agent for the Eastern Illinois road. It was at first supposed that he shadowed his wife to Clarke's drug store and, find-ing her and Clarke in a compromising her and Clarke in a compromis-ing situation, shot him. When the woman's history became fully known to the police this theory ap-peared weak. Though passing as decent, in a supposedly decent lo-cality, where she lived, near Lin-coln Park, she was really a woman of doubtful reputation. She fre-quented dago shops, beer-gardens, night dances, etc., and all this was known to her husband. He cer-tainly would not be jealous of Clarke. Even the child which she has, and claims as her own, is found has, and claims as her own, is found has, and chains as her own, is found to be either a founding or an ab-ducted baby. This family passed as moral, decent, orderly, attended church, and yet this is their history, divested of all romance.

The case of Mrs. Macauly is a pe culiarly tragic one. On December 24, 1887, she shot and killed her hus-band William Macauly. For some months previously she had noticed an estrangement on the part of her husband, but on that day she had learned that her husband was sup-porting another home-establishment were all able to give bonds last night." There must be something in the case. Though the petty judge fined the Perrys in the police court, yet

Mackin had left her husband's house a month or two previous to the murder, and was installed in another provided by Macauly. Dur-ing the search for Mrs. Mackin, Macauly pretended to be indignant and surprised at turns at Mrs. Mackin's disappearance. When the true history came out, Mrs. Macau-ly was so enraged that she shot and killed instantly her husband, William Macauly, and after com-mitting the act asked her brother, Harry Mackin, why he did not pro-ceed at once and kill Mrs. Mackin. Mrs. Macauly was acquitted both by the coroner's jury and by public opinion, but it appears her troubles had only commenced. Mrs. Mackin disappeared altogether, no one knew where. Mrs. Macauly settled down among her relatives. On Sunday among her relatives. On Sunday night last, when retiring to rest, she attached a rubber tube to a gas jet in her room, and conveyed a flow of gas right into the bed where her two children and herself had lain down to sleep. They did sleep—that sleep which knows no waking on earth.

This is one of those cases which tells its own story. A very small amount of self-restraint, or even a slight consideration of the feculent angular consideration of the rectacing nature of the act which Mrs. Mackin and her brother-in-law Macauly first committed would have averted this terrible work. In this case lust, license and madness have done their work, but Mrs. Mackin has not been heard from.

The Henry Sharon divorce is not yet ended. The history of this man reads like a romance written in Hades. His proper name is Steen. He belongs to a theological family. His brother is or was a teacher in an Illinois seminary. In this seminary his first escapade commenced. He took away a beautiful young girl from it to St. Louis, lived on her money and jewelry while it lasted, then forced her into the street to get then forced her into the street to get money for him. In all, he is charged with having married five young women and compelled the whole lot to go on the streets. He used to board at the biggest hotels here in Chicago. In several cases he compelled his wife to blackmail rich guests at these hotels. He used to why the name of the street to play the panel game. He dresses splendidly, sports a flowing blonde moustache, and is resplendent in jewelry.

He compelled one of his wives to go into a bagnio in this city, and then introduced men to her. It was proved in court here that he forced her to give up the proceeds of her shame to him. This man still flaunts his presence on the public streets, and with most unabashing front frequents business places and markets. Some of his victims are still alive, others in lunatic asylums, but the few that are alive and sane are so much ashamed of their posiare so much asnamed of their posi-tions that they can't muster courage enough to tell what they have ex-perienced. There can be nothing in human form much viler than this wretch, yet that does not en-tirely absolve the women or rather the girls in the case. It is the the

communicated with their own relatives when they found themselves on the downward road.

With this terrible state of things in Chicago what about other cities? Here is an article from yesterday's Chicago Evening News. It will give good idea of the condition of the United States at present:

THE INCREASE OF CRIME.

The Detroit Evening News recently published the results of an inquiry relating to crime in the principal cities of the United States This inquiry, addressed to the chiefs of police, cov-

addressed to the chiefs of police, cov-ered twelve points, as follows: 1. Is crime on the increase or de-crease in your city? 2. What special form of crime is most prevalent? 3. So far as your observation leads, is prostitution on the increase or de-crease? crease?

4. From what class, as a general rule, do the worst criminals develop? 5. Is drunkenness among women on

the increase or decrease?

6. About what percentage of released criminals actually reform?
7. Is the opium or chloral habit a permanent feature of the vice of your

city? 8. What nationality furnishes the

most criminals? 9. Which sex is the easier to reform and gives evidence of genuine repent-

10. What class, the upper or the lower, gives evidence of most cunning in crime?

in crime? 11. What has been your experience in dealing with criminals? Do they appreciate kind treatment or do they behave better under harsh discipline? i2. About what percentage of those who rob and steal and murder are de-

teoted?

tected? The answers are a startling commen-tary on the morals of the day. They rep-recent the center of population through-out the union and most graphically illustrate the tendency of the times. Summarized, they show that orime is either increasing, or at least holding its own, in a great majority of Ameri-can cities; that prostitution is steadily on the increase in four-fifths of the big cities; that drunkenness among women is alarmingly on the increase; that women are harder to reform than men; that the more intelligent classes men; that the more intelligent classe produce the more cunning criminals; and that, on the whole, the evidence of veteran police chiefs of cities through out the country shows that orime of the worst sort is decidedly on the in-

crease. But this is not all. An expression in the reply of the chief of police of Mobile indicates that vice is permeat-ing other than the distinctively crim-inal classes. He declares that "private prostitution has killed public prostitu-tion," and this, revolting and improb-able as it seems, is tacitly supported by others, who represent the social evil to be growing less open in its manifestations. It is not pretended in any of the answers that the evil is less general, but that it is less public. in any of the answers that the eril is less general, but that it is less public, and several refer to specific causes of the alarming increase of the evil noted, chief among which are the back-room drinking resorts, where young girls are permitted to be enter-tained by male acquaintances, and the moonlight picnics, so popular during recent vears. recent years.

Here is another extract on crime, versus religion. It is taken from the Philadelphia correspondence of the Chicago American Israelite of a recent date:

"There has of late been a great deal of controversy among the secular press regarding the religious condition of the country. The New York World recently expressed its concern about the matter by inviting the expression, through its columns, of the opinions matter by inviting the expression, through its columns, of the opinions of many eminent clergymen and lay-men on this important topic. The *Ledger* of our city has taken up the subject in a manner that would be highly gratifying to contemplate, were the assertions made and the conclu-sions arrived at substantiated by the facts and figures of the case. The latter paper claims that religious feeling is not growing cold, 'but that it grows warmer with each new year,' and says further, 'A church, besides being a temple for the worship of God, is one of the forces of the police power of any country, and the more churches there are in any city or village, the fewer policemen will be required. Churches are conservators of the peace, of law and order. Such being the case, it is more than gratifying to know that they are not decreasing, but increasing in number.'

"The Ledger also cites the sum of money which has been contributed from 1819 to 1880 for home missions, being \$222,826 from 1819 to 1829, and being \$232,826 from 1819 to 1829, and increasing to the enormous sum of \$31,272,154 between the years 1870 to 1880. Unfortunately, the *Ledger* mixes *Churchism*, which is but the means of creating religion, with true religion it-self, and its influences on morality. But admitting for a moment that the *Ledger* is right, and that the gradual increase in the number of churches throughout a land meant a corres-ponding decrease in crime and moral throughout a land meant a corres-ponding decrease in crime and moral-ity, would not crime have lessened year after year in this country, where thousands of churches are annually built? Let us see if this is the case. According to the return of previous censuses, 'crime has made astonishing progress in this country.' In 1850 the According to the return of previous censuses, 'crime has made astonishing progress in this country.' In 1850 the number of prisoners returned was 33,474; in 1880 the number was 59,257 —an increase of 80 per cent, and out of all proportion to the increase of pop-ulation. Of this number, 46,338 were natives and 12,917 were foreigners; showing that, notwithstanding the statement of the Ledger, which shows that \$31,272,154 was spent from 1870 to 1880 for home missions, yet 81 per cent of the criminals of this country were natives. We have, as yet, no census of the criminals of this country were natives. We have, as yet, no census up to the present time, nor is it neces-sary to show by statistics that crime has not decreased in later years, not-withstanding the growth of churches, and the phenomenal increase of the money contributed to the cause of do-mestic mission." Statements like these of the *Ledger* are very mislead-ing, when made without reference to cold, hat d facts, which, in this case, prove that journal to be entirely prove that journal to be entirely wrong. Don't brag about the increase wrong. Don't brag about the increase of religious feeling through the agency of the churches or the millions spent annually for home missions, as long as crime and lawlessness, fraud, de-bauchery and murder are rampant in the land."

My letter has already grown too long, or else I would touch on La Tosca and Verestchagin. However, these topics will hold fresh a while. The articles on crime are clipped from well known journals, so that the Ananias of Utah can't say they are "Mormon" fabrications. This subject of crime is one that cannot be exhausted in one or two or three letters, and we will return to it at another time. JUNIUS.

CHICAGO, February 27, 1889.

Next to the Fourth of July, the Fourth of March is, per-haps, the most impressive date in the annals of American history. In-dependent of its being the great in-augural day for new Presidents, it has other events associated with it calculated to arrest the attention of the readure and student. It was an of the reader and student. It was on March 4th. 1681, that Charles II. gave to William Penn the grant of what is now the State of Pennsylvania in lieu of an inherited claim for £16,000 against the British crown. Two years later Philadelphia was founded, and in March, 1684, the Commonwealth Assembly con-vened in the new Capital city. Though the royal warrant entitled William Penn to regard the aboriginal Americans in the same category as wolves, bears and other vermin, he did not do so; and the greatest monument to his memory today exists in the lines of the poet:

"Pennsylvania, while thy flood Waters fields unbought with blood, Stand for peace as thou hast stood."

March 4th, 1801, is another day worthy of contemplation. John John Adams, the retiring President, sneaked out of Washington before daybreak lest he should witness the inauguration of his hated successor, Thomas Jefferson. Both these men were patriotic Americans, but each believed the other a traitor and a disloyalist. When we see both dropping off, and disappearing be-yond the awful vell on the same day, almost at the same hour, on July almost at the same hour, on July 4th, 1826, we cannot help asking ourselves, did the great men carry their petty dislikes beyond the bourne? Well might the latter-day poet, like his predecessor of ancient Rome, ask: "Can such direful hates exist in heavenly minds?"

March 4, 1817, is another day that comes prominently before us at the present time. This is the date of the famous Monroe inaugural which subsequently developed into the well known Monroe political doctrine—a doctrine at the time so pop-ular that Monroe was adulated by all parties and sections to the point of absolute extravagance. Monroe also in a mild way advocated pro-tective measures for American industries.

In the selection of James G.Blaine for Secretary of State under the present Administration there is almost poetic appropriateness. What-ever his faults, or his failings, or ever his faults, or his failings, or his weaknesses may be, or however much disliked by political oppon-ents, he certainly is the most thor-ough incarnation of the Monroe doctrine today in America; and at present, when a conflict with foreign powers is imminent, he is the man best fitted in his party for the place assigned to him. He is even better fit-ted now than he was eight years ted now than he was eight years ago.

March 4th, 1778, is another day that at the present time strikes the general observer as a very impressive one. On this day was born Robert Emmett, the bravest, purest, noblest personage in the gory calendar of Ireland's sad history. Contrast him with Richard Pigott, and oh! what

888

a realm in the world of humanity lies between! Yet the unfortunate Pigott, in his fearful act, brings home to the English Crown a lesson that the death or murder of the glorious Emmett could never teach. Is it a decree of Providence that the combination of madness, extravagance and folly, of falsehood, depravity and drunkenness, should be made the instrument for bringing British Tories to a sense of duty? What a miserably melodramatic climax to England's 700 years' possession of Ireland is the suicide of Pigott in a Spanish hotel! Since the day in A. D. 1169 when PopeAdrian IV. gave Henry II. of England a grant or bull to invade Ireland, and bring the island into the Christian fold, up to March 4th, 1889, there is nothing to equal the Pigott incident in all those 720 years of rapine, rapacity, bloodshed, religious warfare and race hatreds. It is disgraceful to Christianity, to civilization and to statesmanship. The only feature lacking in the tragic story to make it the most darkly realistic, and the most flercely judicial, either in song or romance, is the fact that Pigott did not end his miserable life in Rome rather than in Madrid.

Well, the Englishman of today, however much he may regret the occurrences of the past, cannot but feel a pride in his three great countrymen, Gladstone, Morley and Labouchere. The Irishman who still breathes vengeance against England should remember that these men stand beside Parnell and demand justce for all. Then why should the English and the Irish workmen quarrel? Why not grasp hands and trample on the political parson, the scheming patriot, and parasite aristocrat who have been the cause of this terrible work? Protestant and Catholic are alike guilty. The Catholic Adrian first sanctioned the spoliation. The Catholic monarchs of England robbed and murdered Irish citizens just as deftly as did the Protestant ones. In Ireland the politician, whether Liberal or Tory, Whig or Conservative, had only one article in his creed, and that was, "Steal and grab as much as you can, and never say a good word for the Irish." It was just about as it is in Utah—whether a man is a democrat or republican, a liberal or barnburner, a loco-foco or log-cabiner. It is all alike; the moment he sets foot in Utah his creed is, "Get what you can, and to Hades with the Mormons."

Speaking of the warfare between England amd Ireland, the poetess Speranza, no other than Lady Wilde, the mother of the well advertized Oscar Wilde, says something that will apply to Utah as well as to Ireland. Here it is:

With faith like the Hebrews we'll stem the Red Sea-

God! smite down the Pharaohs-our trust is in Thee;

Be it blood of the tyrant er blood of the slave, We'll cross it to Freedom, or find there a

grave.

Lo! a throne for each worker, a crown for each brow,

The palm for each martyr that dies for us now; Spite the flash of their muskets, the roar of

their cannon,

The assassing of Freedom shall lower their pennon;

For the will of a people what foe dare withstand?

Then patriots, heroes, strike! God for our land!

It is a cold fourth of March for Bonfield, Shaack and Lowenstein, the suspended peelers. The present grand jury has ignored their bills against the Times, their stories were actually laughed at. I think it is in the old Bible that the story is told of some person at whom a stone was thrown. He took up the stone, but found at the time he could not use it with effect, so he put it in his pocket. This is just what Lieutenant Duffy, of the Chicago police, did. Some fifteen months ago, when Bonfield reigned supreme, he dis-Bonfield reigned supreme, he dis-charged Duffy from the force for purely political reasons and to gratify personal spite. Duffy bore up like a Parnell. In constituting the March grand jury, Duffy happened to come in as foreman; so, when Bonfield's case came up, is it any wonder that it was to be considered as that of a martyr's cause? Far from it, so poor Bonfield is like it, so poor Bonfield is like an Irish Jack O' Lantern, doomed to wander in bogs and moras-ses. It is supposed, though, that Bonfield will make some reve-lations during the coming April election. He is mad enough now to do anything, except to criminate himself. It is hinted that he will charge politicians with having helped to hang the anarchists on constructive murder. That is why the talk of parloning Neebe is talked having about.

Neebe was sentenced to seventeen years in Joliet at the time of the anarchist trials. He is now promised a pardon provided he confesses that anarchism really means all that was charged against it. He says he has no confession to make, that he was merely "an honest labor agitator." This leaves matters in a very mixed condition, and people are saying that some Le Caron might have thrown the bomb.

Local politics are fearfully mixed. Ti e most hardened veterans are at sea, and Bonfield may yet make a str. At the Nov. election 125,000 votes were cast in the city of Chicago. At the next election, in April, it is safe to say that not more than 100,000 will be cast. Cleveland carried the city by a plurality of 3600 over Harrison, while Falmer, dem-ocrat, had 7800 over Fifer. While the city went overwhelmingly democratic in the national and State tickets, yet the local ticket was more or less mixed. The Democrats did not carry more than half the local The labor ticket was hardly offices. recognized at the November election, only 575 votes being credited to it. These figures set politicians thinking. The labor party is looked and a candidate on either ticket objectionable to labor would soon find it out.

Newberry, the probable demo-

cratic nominee for mayor, is said to have endorsed the attack on Judge Tuley by several democratic newspapers. If so, his chance for mayor of Chicago are about as good as being made surveyor-general of the moon.

It must be remembered that Palmer worked on issues directly touching the interests of the masses. He upheld free speech, independence in local affairs, and the total exclusion of mercenary police for the execution of the laws. Harrison's unpopularity owing to the statement that he favored small wages for workingmen turned hundreds to Cleveland. The only chance of success for the democrate next A pril is in nominating a man who espouses free speech, free assemblage, and execution of the law by constituted authorities. In fact, the party must take up Gen. Palmer's banner and with that go into the fight.

Carter Harrison admits having made blunders two years ago by which the democratic party was entirely wiped out in the 1887 election. He declines absolutely to be further identified with politics.

Everybody here is talking about the inauguration ceremony at Washington. Mrs. Harrison, it is said, will appear in a purely American dress. By this it must not be supposed is meant the buckskin and beads of Pocahontas, but a simple dress covering the person from neck to foot. No decollette business about it, no fluffs, ruchings or ruffles, and very little of a "bustle." It is the product of American farms and the fabric of American looms, and the structure of American art. This is the kind of protection America wants. Wear nothing but home manufacture first, last and everytime. You may have to pay a little more, but the extra payment goes into a bank that will in the end return 100 per cent. A lesson of this kind will apply to Utah as well as to Washington. Patriotism is the protection that America wants, and this she must cultivate within her own limits.

Gen. P. Edward Connor, of Utah, is in Chicago. He has been hunting reporters to get himself talked about. Why he writes his name "P. Edward" is as much a mystery as why the well known Mr. Poore used to write his name "Ben: Perley." Ben favored a colon, Pat a period. Some malicious persons suggest that Geneeral Connor's first name was Pat, and that he is ashamed of it. His stories of what he has done in the past reminds one of old Osborne in "Vanity Fair." The poor man tried to depend on past memories, and used to produce and describe old documents to show that he was once a business man. General Connor refers to his tilt with Brigham Young to show that he once tried to be a military dictator. His conversations on this topic savor of monomania. Well, the poor man is fast approaching the senility characteristic of irreligious age, and must be looked at charitably. JUNIUS.

CHICAGO, March 4, 1889.

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SALT LAKE CITY, UTAH, SATURDAY, MARCH 28, 1889.

VOL. XXXVIII.

HIDDEN SWEETS.

Not every threatening cloud brings rain, Nor every gloomy prospect pain. Oft when we think the storm is near. The clouds roll back and disappear.

Across life's sky dark clouds are tossed, And oft our fondest hopes seem lost; When tenderly an unseen power Draws back the pall and gilds the hour.

And so, each pang the spirit feels Some hidden sweet, beneath, conceals That we will miss if we but gaze Upon the darkest side always.

Beneath the mountains bare and cold, Are hidden priceless stores of gold; But those who reach the wealth are they Who dig the cumbrous earth away.

There is for thee, oh weary heart, Beneath the bitter draught, a part Untasted, whose sweet shall leave A balm for all the wounds that grieve. MRS. N. A. MONFORT.

DISCOURSES

Delivered by President Wilford Woodruff and Apostle George Q. Cannon, at a Priesthood Meeting, held in Prove, Sunday Evening, March 3rd, 1889.

REPORTED BY ARTHUR WINTER.

Apostle George Q. Cannon.

A body of men such as have assembled here this evening, holding the Priesthood of the Son of God, if they were united in all their thoughts and feelings and actions, would be an irresistible power upon the earth, because there are great promises made to those who bear the Holy Priesthood. In one of the revelations which the Lord gave to the Prophet Joseph, in speaking about the reasons why the Elders did not have more power, and why they did not have the vail rent and behold the Lord as He is, He said that they were not sufficiently humble; they were troubled with jealousies; they had too many imperfections of character, to have these

to many who are here-that there is danger of people having blessings bestowed upon them beyond their capacity to bear them; that is, if they are not sufficiently humble and perfect, and if great blessings are bestowed upon them they might, instead of proving beneficial, be an injury to them. Therefore, the Lord does not bestow upon those whom He loves blessings for which they are unprepared and which would cause their overthrow; but metes out His favors suited to their condition. I believe that if angels were to minister unto some men-probably the great bulk of men-it would prove their overthrow, for the reason that they are not fitted to receive those blessings. How often has it been the case in branches of the Church that men and women who have received the gifts of the Spirit have been almost overthrown because of the goodness of God to them! They were lifted up in pride and considered themselves favorites of heaven, and superior to others who were not so highly gifted. The result in some cases has been apostasy.

It might have been thought that a man like Oliver Cowdery, who had, in company with the Prophet Joseph, been ministered unto by John the Baptist, and by Peter, James and John, and Moses and Elijah, and who had beheld the Son of God Himself, would never have apostatized, never lost the faith; but it is a lamentable fact that he left the Church and became a castaway, though before he died he was again baptized and received the Melchisedec Priesthood. This shows that it is not gifts, it is not the abundance of blessings and manifestations that will save men; they must be saved by their own conduct, added to the grace of God-the salvation and the bleasings bestowed upon them. It is atonement which Jesus has provid- if the Lord loves him, He will not

great height. He was the second Elder in the Church of Christ. But he fell; and how great was the fall! He fell to a depth that he could not possibly have reached, had it not been for the gifts he had receivedthe favors that heaven had bestowed upon him.

So it is with us. The greater the blessings that we receive, the greater is our danger and the greater should be our humility. The more favor we receive from heaven, the more we should be humble before the Lord and before our brethren; not be lifted up, not be filled with pride, not imagining that because the Lord has blessed us in some peculiar way, we are especial favorites of heaven. Such a feeling is destructive to whoever indulges in it.

The Lord, in speaking to Moroni, who deplored his own weakness and expressed the fear that the Gentiles would mock at his words because of their weakness, said to him: "If men will come unto me, I will show unto them their weaknesses." Then He makes another peculiar remark. He says that He gives men weaknesses in order that they may be humble. And if we go to the Lord and seek unto Him to show us our faults and our imperfections, the sight of our own characters, in the light of the Holy Spirit, will cause us to shrink before the presence of our Lord and feel that we are as the dust of the Instead of feeling proud earth. and lifted up, and that we are better than our neighbors or our brethren, the opposite feeling will take possession of us, and we will feel that we are utterly unworthy of the goodness and blessings which God has bestowed upon us. This is the spirit which every servant of God should have. If he does not have it, he is not in the path of blessing; because, as I have said, a remarkable fact-probably familiar ed. Oliver Cowdery attained to a bless him beyond that which he is

THE DESERET WEEKLY.

able to bear. But if he be in the line of blessing, he will not be proud, he will not look upon himself as the embodiment of perfection. On the contrary, he will look upon himself as low, and weak, and helpless, and entirely dependent for all that he has upon the goodness and mercy of our Father in heaven. If an officer of the Church has this Spirit, he will not feel to find much fault with his brethren; he will not pick flaws in their characters; he will not look at them with a magnifying glass, to see the defects that they have. He will be looking more at himself, and he will have the spirit of charity, and if he has the spirit of charity, he will feel kindly disposed to his fellow-servants.

It is exceedingly painful to me to hear of divisions in branches and wards of the Church, and between men bearing the Priesthood, who ought to have an influence with the Saints. It is a strong evidence that there is some one not living as he should do, and not having the spirit of his office and calling. It is a good time now for us to indulge in some self-examination. Let us bring ourselves to the light. Let us examine our own characters. Let us seek unto the Lord with earnestness, to give unto us the spirit of repentance, that wherein we have done wrong to anyone, or sinned against the Lord, or been careless and indifferent in regard to our duties, we will repent of this and seek to overcome it and put it away far from us. Let us unite our families. Let us set them an example of union, praying with them, exercising faith in their behalf, and striving diligently to get their hearts mellowed and softened by the influence of the Spirit of God. If we each do this, and induce our neighbors to do likewise. there will be a great change in all the Stakes of Zion. The adversary will not then have the power over us that he has had, and the Lord will lift from us our burdens and afflictions, and He will temper and control them for our salvation.

Yesterday I spoke at a Priesthood meeting in the Salt Lake Stake of Zion, and I remarked in that meeting that I had sometimes thought that there were some of our people who indulged in the idea that there was not the same power connected with the ruling Priesthood of the Church that there should be; that there was something deficient; that the Priesthood did not have the revelation and the power to guide the people and to make known the

mind and will of God, that it should have. I suppose that some have had this idea, though whether it is extensively entertained or not, 1 cannot say. But I wish to say to you, my brethren, that the Priesthood which the Lord bestowed upon His Prophet Joseph is the only Priesthood that any man can receive. What I mean by that is, that it must come to us in that direct channel, and it cannot be received through any other channel. There have been men who have professed to have had the ministration of angels and to have received revelations, and to have authority to lead the Church and to give revelations to the Church, having been called to do this as they have claimed, outside of the Priesthood given to the Prophet Joseph Smith. I wish to impress upon the minds of my brethren that all such pretensions, you may know for yourselves, are false. No man can, no man ever will, receive this Priesthood of which we are the bearers unless he receives it through the channels which God has appointed.

Our Father in heaven sent His servant John the Baptist from the realms of glory to lay his hands on two chosen vessels - Joseph Smith, Jun., and Oliver Cowdery. They were ordained to the Aaronic He afterwards Priesthood. sent three heavenly messengers-Peter, James and John-who held the keys of the former dispensation, under the Son of God, and they bestowed the Apostleship and the keys of this dispensation upon Joseph Smith, Jun., and, in conjunction with him, upon Oliver Cowdery. The fulness of the Priesthood was then bestowed. Subsequently other neavenly messengers, who had acted in various dispensations, came and ministered unto the Prophet Joseph and revealed unto and bestowed upon him the keys which they held. Moses, Elias, Elijah and others came in their various times and seasons and restored to the earth these keys and this authority. Joseph Smith ordained other men to hold this authority, or caused them to be ordained. In this way the authority that he had received was given to others. The same keys, the same power, the same Apostleship, the same Priesthood that he held, were bestowed upon other men, and they occupied precisely the same relationship to the Lord and to the people, in one sense, that he did. They did not receive the authority to hold the keys; but they held the

Twelve Apostles before his departure, to the same authority that he had. Did these men all have the authority to reveal the mind and will of the Lord to the Church? No, only in the matter of teaching. If you will read in the sixty-eighth section of the Book of Doctrine and Covenants, you will find what the Lord has said concerning His Elders. Speaking about the Elders going forth and laboring in the ministry, He says:

"And, behold, and lo, this is an ensample unto all those who were ordained unto the Priesthood, whose mission is appointed unto them to go forth;

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost,

"And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation:

"Behold this is the promise of the Lord unto you, O ye my servants."

This promise is made to the Elders. They can go forth and speak by the power of the Holy Ghost, and when they do speak thus, it is revelation to the people, it is scripture, it is the voice of the Lord, it is the word of the Lord, it is the power of the Lord, etc. But, of course, the Elders have to be careful to speak by the influence of the Holy Ghost. If they do not, that which they speak is not the word of the Lord. Oliver Cowdery, as I have said, had authority from the Lord the same as Joseph had. He had the Apostleship. But did he have the right, because he had the Apostleship, to give revelation to the Church?

I will say here, however, that the Lord in a previous revelation, given through Joseph to Oliver Cowdery, said:

"Wherefore it behoveth me that he ' [Joseph Smith] should be ordered by you, Oliver Cowdery, mine Apostle."

That was also the command which was given when they received the Aaronic Priesthood. Joseph ordained Oliver and Oliver ordained Joseph. So also when they received the Apostleship, Joseph ordained Oliver and Oliver ordained Joseph, although both had been ordained by the angels.

But notwithstanding Oliver held this authority, another revelation says:

that the Priesthood did not have the revelation and the power to guide to hold the keys; but they held the same Priesthood. He ordained the speak or teach, or at all times by way

886

of commandment unto the Church, thou mayest do it."

That is. he could speak or teach at all times by way of commandment unto the Church. That was within the province of his Priesthood and calling.

Now listen-

"But thou shalt not write by way of commandment, but by wisdom."

Oliver Cowdery had no right to write revelations to the Church or give in writing the word of God. He had the right to pen words of wisdom and instruction; he had the right to teach and speak under the inspiration of the Holy Ghost; but there was only one man who had the right to write revelations and commandments to the Church, and that was Joseph; for, says the Lord:

"And thou shalt not command him who is at thy head, and at the head of the Church,

"For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead."

Therefore, so long as Joseph lived no other man, however great his authority, had the right to give commandments --- written commandmandmenis-to the Church. When he departed, the right fell upon Brigham Young; and although he was no more of an Apostle than his fellow Apostles, he had a different calling. It was his calling to preside over the Church. It was his calling to be the mouthpiece of the Lord to the people. When he passed away it fell to another; and when he died, it fell to another, who is in our midst today-President Wilford Woodruff. He has this right, and no other man. Though there may be many Apostles, there is only one man at a time on the earth who can hold the keys, and who can exercise this authority, as the President of the Church, in giving voice to the mind and will of God in written revelations to the Church.

Now, to return to the idea that I started out with: Suppose any number of men should pretend that they had been visited by holy messengers and had received manifestations from God, can you for a moment imagine that God would give any authority, except it were given in the line or channel which He has prepared, and through which the Priesthood has already come? Can anyone think that the Lord would send His holy angels from heaven to lay hands upon Joseph and Oliver-chosen vessels for this purpose-and restore the everlasting thirty-eight years of age. Priesthood, as He did, and then

allow some side persons to receive it in some surreptitious and illegal manner?

I speak about this, because the idea has entered into my mind, for some reason, that there are doubts and uncertainty in the minds of some concerning these matters; and there is a fear-perhaps through unbeliefthat the Lord has withdrawn in some manner a portion of His power and has withheld some of His blessings from the Priesthood of the Son of God which exists in our midst. I say to you, and I bear testimony to it, that all the keys, all the authority, all the power, and all the Spirit that were necessary to build up Zion were bestowed upon the Prophet Joseph; and by him conferred upon his fellow-servants, and are in existence and held and exercised at the present time by the . Apostice of this Church.

But some have got the idea that there is something lacking, some absence of power, which some great prophet-a prophet greater than anybody we have ever had, will have to restore. Such ideas unsettle people in their minds and faith and produce dissatisfaction and discontent. I am looking for great manifestations of the power of God; but I am not looking -I never have been-for any great and wonderful thing of this kind to occur. Prophets will undoubtedly continue to arise. We shall have men with various gifts. The Prophet Joseph was succeeded by the Prophet Brigham, who, as I remarked today, was one of the mightiest Prophets that ever lived. Of course, there is a difference in men's gifts. Very few men have ever lived on the earth who have been gifted like the Prophet Joseph. We would not make any comparison between any Apostle and the Savior, and it is scarcely right to make comparison between 8 any prophet and the Prophet Joseph. He was chosen expressly to lay the foundation of this great work, and the Lord gave him wonderful power and wonderful revelations. He received a continued stream of revelation from the time that the Father and the Son visited him until the time of his death. He was a great and mighty spirit. I always try to avoid making comparisons between servants of God; but I doubt whether there ever was a prophet who received so much light in the same length of time; for he died in comparative youth, being only tending one with another? Would

the blessings that we have and not be looking forward with eager expectation for some great event to happen, and overlook the blessings and principles that we have today. It is the privilege of every man in the Church who holds the Priesthood, to have revelation from God for himself. You can have your minds enlightened; you can have the Spirit and power of God rest upon you. It is not necessary that you should preside over the Church, or that you should be one of the Twelve, to have such gifts and blessings as these. Read in the Book of Mormon about the sons of Mosiah. See what mighty power Ammon, one of the sons of Mosiah, attained unto. Was he the President of the Church? No; Alma was the President of the Church. Ammon was one of the servants of God, holding the Pricethood. Was there any limit to the power of that man? Scarcely any, apparently. The work that he did among the Lamanites is one of the greatest labors and missions that were ever performed by man. Yet, as I have said, he was doubtless only a High Priest or a man holding the Melchisedec Priesthood. His brethren also attained unto very great power. In their fourteen years' mission among the Lamanites they performed an extraordinary work, and God was with them. Then, after their day, there were the two sons of Helaman-Nephi and Lehi. We have the most told us about Nephi. Probably he was the senior; he was doubtless the presiding High Priest over the Church. But Lehi was scarcely a whit behind him in the power of God that he attained unto and the blessings that were bestowed upon him.

So it is with us. If we will live for these blossings, there is no limit to them. The only limit is our faith. If we have no faith; if we do not qualify ourselves; if we do not live near unto the Lord and seek unto Him for power and for gifts and graces, He will not bestow these blessings upon us. Every one of you brothren who bear the Holy Priesthood should be in such close communication with the Lord that you will know for yourselves all things pertaining to your duties; that you will not need to be taught, or, if you are taught, that you will understand in a moment what is required of you. If you were in such a condition, would Elders be conthey be arraying themselves one Brethren, let us be satisfied with against another? Would there be 388

backbiting? I am sure there would not be. But you would be united. Every one of you would pull shoulder to shoulder; and the cause of God would move forward in mighty power, and every opposing obstacle would be overcome. Of course, if men have doubts in their minds, they will very likely be careless about paying their tithing, because the doubt that they entertain will affect every act of their lives. One of the best evidences of faith is to see men liberal in the payment of tithing. I can bear testimony to you that God will bless us if we do this. The feeling that I have had in my life has been: I want to tie myself as closely to the work as I can; I want to make my interests identical with the interests of Zion. I have felt that the day of sacrifice will come; when our method of living will be changed; when we shall be called upon to carry out the revelations that were given us in early days. We should prepare ourselves for this. I know the Lord blesses us in being liberal. I know that it enlarges our faith. I know that if we take interest in His work, He will prosper us. Then we can ask Him in faith for the blessings we need; and He will open our way and make it plain before us. This we should do, and set an example of The calls upon the this kind. Church are very numerous. It is true that the Receiver has taken considerable of our property, and probably some feel as though they do not want to pay tithing, on this account. When I think about the days of old, when we were stripped of everything that we had and were driven out without shelter or clothing, and many without food-when I think of those days and contrast our persecutions, as we call them today. I think they are very trifling. Today our women and children do not suffer for food. True, some go to prison; but while they are in prison their families should not, and I hope do not, suffer. They should be looked after, for there is plenty of food in our land. It is a delightful reflection to think that our families do not have to cry for bread. In the most of instances, they have enough food, tolerably good shelter, and are not driven by our enemies at the point of their guns.

Brethren, we are in a good condition, and we ought to rejoice therein. If these trials did not come upon us and this great power was not arrayed against us, the words of the prophet would not be fulfilled. Those things which God revealed may never be guilty while I nected therewith.

would not be fulfilled unless just such events as are now occurring were witnessed. Therefore, we need not be surprised at this. But God says, through his servant Nephi, the righteous need not fear. He says he will save the righteous, even if it be necessary to save them by fire. The prophet repeats this, the Lord having impressed him to do so. And he is pointing directly to our day and to the scenes through which we are passing. He saw that the Saints of God were not many; that their possessions were few; and that "the whore of all the earth" arrayed itself against the Church of the Lamb and sought its destruction. But he says the righteous need not fear. We need not expect, therefore, anything different to this. The Book of Mormon would not be fulfilled unless we had just such things as these to contend with. The words of the Prophet Joseph would not be fulfilled if these things did not occur. Consequently, instead of thinking that the work is going to be overcome, we should feel to rejoice that these events are taking place; and that, notwithstanding the mighty power that will be brought to bear against us-the power of the great church, the whore of the whole earth, as it is called-we shall prevail, and God will deliver us. He has laid the foundations of Zion, and they cannot be moved; and we shall go forward from one degree of strength to another, emerging from one trial, and perhaps in a short time entering upon another, and then emerging from that and entering upon another, until the kingdom of God will triumph in the earth, Zion be redeemed, Babylon be overthrown, and the great whore of all the earth be destroyed. This is inevitable, for God has spoken it. He has declared it by the mouths of holy prophete, We need not, therefore, be discouraged at what we see and what we are passing through. But if we are united, brethren, and stand together, this power cannot prevail against us. Our opponents may secure temporary victories in places, and it may seem as though we were about to be overcome; but if we are united, I tell you that God our eternal Father will overrule these events for our good, and He will bring us great deliverance. But if we are divided, then we forge our own chains, we fasten them upon ourselves, and rivet them by our own misconduct and divisions. God help me that I

unto Nephi nearly 2500 years ago | live, and while he gives me breath, of doing anything that will weaken the cause of Zion in the earth! God deliver me from doing such a thing as that! I would rather lay down and die here tonight than be guilty of doing anything that will weaken the cause of Zion or divide this people. No temporary advantage for me; no emoluments for me; no wealth for me; if it is going to come at the cost of such a sacrifice as the dividing of the Saints of God and the arraying of them one against another, bringing bondage to this people, and forging fetters to make us captives to the power of sin! I say that the man who does it, woe unto him! Woe unto the man who divides the Saints of God, or who plots, or who, by his contrivances, produces factional differences among the Saints! For the woe of God will rest down upon that man. do not care who he be, or what his influence may be, God will punish him. Therefore, brethren, let us take a course to have our garments clean from the blood of all men and from all condemnation, so that in the day of the Lord Jesus we can stand before His judgment seat and prove to Him that we have done our part towards holding up His Kingdom in the earth; that we have never done anything to weaken the influence of righteousness; but that every act of our lives, every word we have spoken, all the influence we could use, have been for the cause of righteousness, for its establishment, and for the triumph of the Kingdom of God in the earth. Let us pay our tithing. Let us pay our fast offerings. Let us be liberal in the cause of God, and make it our delight to help build up this Kingdom and establish it in the earth. And leave the result with God. He is the founder of this Kingdom. We need not worry. We need not lie awake at nights. We need not give ourselves any trouble. He will take care of this Kingdom. He will overthrow Babylon. He will bind Satan, and usher in the reign of universal peace and righteousness upon the face of the earth, if we will do our part, which I pray that God may help us to do, in the name of Jesus. Amen.

President Wilford Woodruff.

Brother Cannon has touched upon some very important principles here tonight regarding the Holy Priesthood, and I feel disposed to make a few remarks upon some things con-

In the first place, I will say that the Prophet Joseph taught us that Father Adam was the first man on the earth to whom God gave the keys of the Everlasting Priesthood. He held the keys of the Presidency, and was the first man who did hold them. Noah stood next to him. These keys were given to Noah, he being the father of all living in his day, as Adam was in his day. These two men were the first who received the Priesthood in the eternal worlds, before the worlds were formed. They were the first who received the Everlasting Priesthood or Presidency on the earth. Father Adam stands at the head, so far as this world is concerned. Of course, Jesus Christ is the Great High Priest of the salvation of the human family. But Adam holds those keys in the world today; he will hold them to the endless ages of eternity. And Noah, and every man who has ever held or will hold the keys of Presidency of the Kingdom of God, from that day until the scene is wound up, will have to stand before Father Adam and give an account of the keys of that Priesthood, as we all will have to give an account unto the Lord, of the principles that we have received, when our work is done in the flesh.

Brother Cannon has given my mind with regard to Joseph Smith. I look upon Joseph Smith as the greatest Prophet that ever breathed the breath of life, excepting Jesus Christ. Father Adam, as I have said, stands at the head; but Joseph Smith was reserved to lay the foundation of this great Kingdom and dispensation of salvation to the whole human family in these last days, to build up Zion, to establish God's Kingdom, and to prepare it for the coming of the Son of Man. He held those keys. Brother Cannon has told you the truth. No other man held those keys while he lived. After him, as has been said, came Brother Brigham. I have traveled with Joseph Smith thousands of miles. There are some here tonight my life to send me an angel or to who were in Zion's Camp. He was a boy, in one sense of the word. He was but a young man when he was martyred and passed into the presence of God. His days were comparatively few. But he was a great man. He lived a long life for a few days. He performed an almighty work-as great a work as any man, save Jesus Christ, that ever lived on the earth. We knew him. We knew the Apostles. We knew Brother Brigham; he was a mon, I knew the voice; I knew the glazier and painter, and, in one shepherd; I knew it was true. And night before.

sense of the word, an illiterate man. But God raised him up to do a great work and to follow in the channel of Joseph Smith. He magnified his calling. He led this people to these mountains, and he built up this country almost from one end of it to the other, by his counsel. The Lord took him to Himself. Brother Taylor followed, until he was taken away.

Now, all of these men were what the world would call weak instruments in the hands of God. I have been asked the question many times, "Why did the Lord choose Joseph Smith to bring forth the Book of Mormon and to lay the foundation of this great Kingdom here on the earth? Why didn't He choose Dr. Haws, Dr. Porter, Mr. Beecher, or some great man?" I have never had but one answer in my life to all such men, and that is, "The Lord could not do anything with them. because of their unbelief, and their unwillingness to acknowledge His hand in all things." That is the reason the Lord has chosen weak instruments to do His work. And I will say here, if any for you want a weaker instrument than Wilford Woodruff to hold the keys of the Kingdom of God, you ought to be ashamed of yourselves. The Lord, however, is just as able to inspire me, or Brother Cannon, or any other man, when the time comes, as He has inspired other men in past ages. I know what the will of God is concerning this people, and if they will take the counsel we give them, all will be well with them.

Now, I want to make a few remarks concerning myself. I never like to do this; but I want to give you a little of my experience in a few things, and I want to tell you where my strength lies, and the greatest evidence that any Elder of Israel can have, ever did have, or ever will have on the face of the earth with regard to the work of God.

Speaking of the administration of angels. I never asked the Lord in show me any miracle. I wanted the Gospel of Christ; and the first sermon I ever heard preached in this Church I had a testimony for myself that it was the Gospel of Christ. I had a testimony to satisfy myself when I was baptized. I had been looking, praying, hungering and thirsting to find some man on the face of the earth who had the Priesthood, and who could teach me the Gospel. When I heard this ser-

from that day until this. I have never seen one moment in my life that I have ever had doubts with regard to it. I have never had any trial in this Church with regard to my faith. My trials have been of another nature. I have had the administration of angels in my day and time, though I never prayed for an angel. I have had, in several instances, the administration of holy messengers. In 1835, at Brother A. O. Smoot's mother's house in Kentucky, I received a letter one day from Joseph Smith and Oliver Cowdery, requesting me to stay in Kentucky and Tennessee and take charge of the Church there. He wanted David Patten and Warren Parrish to go to Kirtland to receive their endowments. Joseph said in that letter: "You shall lose no blessing by pursuing this course." That letter was a great joy, a great comfort and consolation to me. I had traveled with Joseph Smith to Missouri. I had been acquainted with him, and I knew the was a Prophet of God. In the evening of that day I went into a little back room, in which was a small settee. I was alone. I was overwhelmed with joy and consolation at the letter I had received and the encouraging words it contained. I knelt down and prayed. I arose from my knees and sat down. The room was filled with light. A messenger came to me. We had a long conversation. He laid before me as if in a panorama, the signs of the last days, and told me what was coming to pass. I saw the sun turned to darkness, the moon to blood, the stars fall from heaven. I saw the resurrection day. I saw armies of men in the first resurrection, clothed with the robes of the Holy Priesthood. I saw the second resurrection. I saw a great many signs that were presented before me. by this personage; and among the rest, there were seven lions, as of burning brass, set in the heavens. He says, "That is one of the signs that will appear in the heavens before the coming of the Son of Man. It is a sign of the various dispensations."

Now, had I been an artist, on the next day I could have sat down at my table and drawn, as clearly as though I had studied them all my life, everything I saw. J went to meeting the next day, with Brother Smoot. I hardly knew where I was. I did not comprehend a being, scarcely. I was entirely overwhelmed with what I had seen the

889

DESERET WEEKLY. THE

of the power of the devil in England, when the fallen angels that are upon the earth made war upon Brother Kimball, Brother Hyde, Brother Fielding and Brother Russell, who had all they could do to he obtains it, it is a living witness live in the midst of that kind of to him. It deceives no man, and warfare. These evil spirits knocked down Brother Russell and Brother Hyde. They didn't Brother Kimball; but that power fell upon him. His eyes were opened. He saw the spirits before him; he saw what angels unless we are in a condition kind of beings they were. They gnashed their teeth; they were mad; they wanted to destroy the lives of the brethren. These men held the Priesthood. Brother Kimball held the keys of the Priesthood, so far as England was concerned. These spirits had not, therefore, the power to destroy them.

Brother Kimbalk Brother George A. Smith and myself had a similar experience in London, at a house where we were stopping. It seemed as if there were legions of spirits there. They sought our destruction; and on one occasion, after Brother Kimball had left, these powers of darkness fell upon us to destroy our lives, and both Brother Smith and myself would have been killed, apparently, had not three holy messengers come into the room and filled the room with light. They were dressed in temple clothing. They laid their hands upon our heads and we were delivered, and that power was broken, so far Why were concerned. 88 WO did the Lord send these men to us? Because we could not have lived without it; and, as a general thing, angels do not administer to anybody on the earth unless it is to preserve the lives of good men, or to bring the Gospel, or perform a work that men cannot do for themselves. That is the reason Moroni and other angels of God visited and taught Joseph Smith. They quoted to him whole chapters in the Bible-in Isaiah, Jeremiah and Ezekiel-and told him what must come to pass in the last days. It was necessary for these angels to give him the Priesthood. There was no mystery at all with regard to what was taught him. He knew it was of God. These very principles sustained Joseph Smith from the hour the Gospel was delivered to him until he sealed his testimony with his blood.

Now, I have had all these testimonies, and they are true. But with all these, I have never had

Some of you have read the history the flesh, that has been greater than the testimony of the Holy Ghost. That is the strongest testimony that can be given to me or to any man in the flesh. Now, every man has a right to that, and when never has. Lucifer may appear to man in the capacity of an angel of light; but there is no deception with the Holy Ghost. We do not particularly need the administration of similar to that in which Brother Kimball, Brother Smith and myself were placed, when we could not save our lives without them.

I say to you, as Brother Cannon has, the Kingdom of God is here. The Priesthood is here. The keys If our nation does not give us our of the Kingdom of God are here. They will remain here. It makes no difference whether Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, or anybody else, remain; while these keys are here we have a right to know the mind and will of God; and when we do our duty, when we live our religion, we shall have these principles manifested to us. I know what awaits this nation. I know what awaits the Latter-day Saints. Many things have been shown to me by vision and by revelation. I know that the Latter-day Saints have need to repent of all their darkness, all their unbelief and all their disunion that they have in Zion. Our power, our salvation, our exaltation, our redemption, our glory and our preparation for the coming of the Son of Man, depend entirely upon our own acts. As was said today, if we are not united, we shall be chastised by the power of God. But the Lord said: "Fear not, little flock, the kingdom is yours until I come." No matter if earth and hell combine against us, we are in His hands, and He has said that He will guide and direct the affairs of the Kingdom. The Lord is no different today from what He was in the days of Adam, of Enoch, of Christ, of Joseph, of Brigham. The Latterday Saints should seek for the Spirit of God. We have great power and great blessings given unto us. As has been said here, look at our condition today, and compare it with what it has been in years Some of you were acpast. quainted with our former condition. Here is Brother Philo Dibble. He was in Jackson County. He was shot through the body; but his life was preserved by the power of God. any testimony since I have been in We were driven away; our property Apostles; I have got to meet the El-

was burned and destroyed. The Lord told us to importune at the feet of the Judge and the Governor, and if they did not heed us, to importune at the feet of the President. And if the President would not heed us, then the Lord would come forth out of His hiding place, "and in His fury vex the nation, and in His hot displeasure and in His fierce anger, in His time, will cut off those wicked. unfaithful and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth." Do you think the Lord told the truth? Yes, He did; and not one jot or tittle will fall unfulfilled. rights; if they continue to oppress and persecute us, these things are in the hands of God. More than 50 years ago the Prophet Joseph received a revelation which said: "Behold, verily I say unto you, the angels are crying unto Lord day and night, who the are ready and waiting to be sent forth to reap down the field." These angels wanted to go and reap down the earth. But the Lord said in effect, "No; wait till the earth is warned; wait till the nations of the earth have the Gospel of Christ preached unto them; wait till they have a chance to repent and receive the Gospel, if they will. When this is done, then you may go down."

Brethren, the heavens are full of judgment. And as the Lord told the people at the commencement of this work, "If the nation will repent, if they will obey my law and keep my commandments, I, the Lord, will save these judgments; otherwise they shall be poured out, as I, the Lord, have spoken." These things are true. The judgments of God will increase from this hour, until the land is deluged in blood. War will overtake our nation. The civil war, the war between the North and the South, which laid in the dust nearly a million of men and cost the nation many hundred millions of dollars, was only the beginning of suffering. Had this nation listened to the counsels of Joseph Smith and heeded them, this war and the terrible suffering which it entailed would have been avoided. But the judgments of the Lord are not yet ended. He is going to fulfill His work.

Now, my object, and your object, is-at least it should be---to try to do our duty. I have got to meet the

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390

ders of Israel; I have got to meet Father Adam, in the Kingdom of God in the heavens; and we have all got to give an account to him, as our Great Progenitor and the first man who held the keys of the Priesthood on the earth. When I go there and meet him, I shall have to render an account of what I do here. The Lord has chosen the weak things of the world to do His work. But He is as able to teach me, or any of my brethren, as He ever has been dery when it seemed as though the in any age of the world. He has always selected the weak things. Take Moses in leading the children of Ismel. Moses said he was slow of speech, and he thought that he could not do anything. But the Lord said he would raise up a spokesman for him. When the Lord wanted a king for Israel, he chose David, the son of Jesse, who was herding sheep. All the sons of Jesse, except David, were brought before the Prophet; but Samuel would not anoint either of them. He asked Jesse if he had any more sons. Jesse said, Yes; there is a little fellow down here taking care of the sheep. The Prophet wanted to see him. When he came, Samuel anointed him king of Israel. So in the days of the Apostles. Who were they? Illiterate fishermen. So it is today. Begin with Joseph Smith and take the whole of us. Who are we? We are poor, weak worms of the dust. But the Lord has chosen us because He thought He could do something with us. I hope He can. I suppose I have held the Apostleship longer than any man that has been on the face of the earth in these last days. Should I boast over this or be proud and exalted because I have held the Priesthood so long? If I did, I should be a very foolish man. We are obliged to honor God; we are obliged to acknowledge the hand of God. The devil has sought to destroy me from the time I was born until the present day. But the Lord has always been on my right hand and saved me. There have been two powers at work-one to destroy me, the other to save me. And I am here today, a weak instrument in the hands of God. But, as God lives, if He will tell me what my duty is, I am going to do it!

I pray God to bless us, and awaken us that we may see our position on the earth. The eyes of all heaven are over us. The Father, the Savior, Father Adam, the Patriarchs, the Prophets, and all the Apostles who have lived in our day and generation, are watching over descendants of Lehi dwindled from phites. They had a separate gov-

us, and waiting for us to do our duty; and when we perform that, the judgments of God will be manifest in the earth. I pray God to give us wisdom, and to help us to be humble, faithful, meek and lowly of heart. Look at the purity of the Savior, from the manger to the grave, and where is there a man on the face of the earth that can feel anything like exaltation or glory? I have seen Oliver Cowearth trembled under his feet. I never heard a man bear a stronger testimony than he did when under the influence of the Spirit. But the moment he left the kingdom of God, that moment his power fell like lightning from heaven. He was shorn of his strength, like Samson in the lap of Delilah. He lost the power and testimony which he had enjoyed, and he never recovered it again in its fulness while in the flesh, although he died in the Church. It does not pay a man to sin or to do wrong. Brother Cannon spoke about difficulties be-What business tween ourselves. have we to go to law because of a little water or anything else on the earth? When we do this we have lost the Spirit of the Gospel. You have had good counsel with regard to this, and if you carry it out the blessings of the Lord will attend you. I hope the people of Provo will look to this. We should be united and stand together in the midst of the opposition that we will have to meet. I hope this power and influence will dwell in this county and throughout these mountains of Israel, which may God grant, for Christ's sake. Amen.

UNWITTING WITNESSES.

IX.

The Prophet Mormon was the last chief military commander of the Nephite armies. The times in which he lived were the most perilous and devastating in the whole history of that people. He took an active part in their military affairs from the time he was sixteen years old to his death, at the age of over seventy-four, upon the battle field, with a brief intermission, when he stood "as an idle witness," because of their stubborn contumacy, and revengeful fury. See Book of Mormon, Mor. iii: 10; xvi: 5.

During the earthly career of this military commander and prophet of God, covering a period of over 74 years (see note c, page 560), the implacable enemies of the Ne-

being a cultured and highly civilized race to a condition of demoralization and poverty, scarcely equaled by wild beasts of the jungle.

A brief survey of the life of Mormon, presents an episode of absorbing interest; showing how, in a short time, a great and magnificent social structure, was shattered into ruins; and, at the same time, furnishing a clue to some ethnological problems.

Mormon, the son of Mormon, and a descendant of Nephi (Mor. i: 5), was born about the year 310 A. D. (IV Nep., i: 48; Mor. i: 2.) He is spoken of as being a sober child and quick to observe. When he was ten years old he was visited by Ammaron, a custodian and registrar of the sacred records, who gave him this charge:

"When ye are about twenty and four years old, I would that ye should remember the things that ye should remember the things that ye have observed concerning this peo-ple; and when ye are of that age, go to the land Antum, unto a hill, which shall be called Shim; and there have I deposited unto the Lord, all the sacred engravings con-cerning this people. And behald Loru, an the sacred engravings con-cerning this people. And behold, ye shall take the plates of Nephi unto yourself, and the remainder ye shall leave in the place where they are; and ye shall engrave on the plates of Nephi, all the things that ye have observed concerning this people." Mor. 1: 3, 4.

When Mormon was eleven years old his father moved to the land of Zarahemla; "the whole face of the land having become covered with buildings, and the people were as numerous almost, as it were the sand of the sea." Verse 7.

Here Mormon was witness to the beginning of those sanguinary conflicts which resulted, eventually, in the total destruction of the Nephites as a nation, and almost as individuals.

"The war began to be among them in the borders of Zarahemla, by the waters of Sidon."

This location has been identified as the present United States of Columbia, South America, and the river Sidon, as the Magdalena. Mor. i: 10; Omni, i: 13, note h; Alma ii: 15, note g. At this time the army of the Nephites numbered 30,-000 men. And their arms were very successful, at first, in harrassing and subduing the Lamanites.

When Mormon was sixteen years of age, being "large in stature," he was appointed by the people of Nephi to be the commander of their armies, Mor. ii: 1, 2. The Lamanites were the common and

ernment, and a king of their own to rule over them; and in addition to this powerful, national foe, the Nephites were harrassed by a numerous band of robbers and murderers, who infested the country, and joined with the Lamanites in pillaging and murdering their Nephite brethren. These freebooters were led by a most daring and desperate character, named Gadianton. And one of the sacred historians declares that, "This Gadianton did prove the overthrow, yes, almost the entire destruction of the people of Nephi." Hela. ii: 13.

War and devastation went on for many years between the rival factions, with intervening seasons of cessations and peace. In the years 360-1 A. D., the Lamanites came against the Nephites and were defeated by the latter. These victories made them vain-glorious and selfconceited, and in the flush of fancied superiority they bound themselves by solemn oaths to revenge their wrongs, and cut their enemies off from the face of the earth. In consequence of this boastful and ungrateful attitude, the voice of the Lord proclaimed to Mormon:

"Because this people repent not, after I have delivered them, behold, they shall be cut off from the race of the earth." Mor. iii: 7, and 15.

About two years after this the Nephites went up against the Lamanites, but met with defeat and severe loss. From this time ensued a series of most terrible conflicts: the whole land was filled with rapine, bloodshed and calamity. Multitudes were slain on both sides, and the combatants were intoxicated with savage ferocity, and in their wild frenzy they rioted in mutual atrocities-unparalleled in the annals of civilized warfare. Mormon **sa**ys:

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"And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of blood and carnage, which was among the people; both of the Nephites and of the Lamanites, and every heart was hardened, so that they delighted in the shed-ding of blood continually." Mor. iv: 11.

Women and children were offered in sacrifice to their idol gods. Verses 14 and 21.

In the second epistle of Mormon to his son Moroni, the prophet gives a most graphic and touching picture of the woeful scenes in which he himself took an active though unavailing part. The people had lost their love one towards another; they thirsted after blood and revenge continually; they fed women upon the Lamanites until they were all de- the sickening details of sanguinary

fiesh of their slain husbands, and children upon the flesh of their fathers.

"For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue; and after they had done this thing, they did mur-der them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unw wild beasts, because of the hardness of their hearts; and they do it for a token of bravery." Moroni ix: 9, 10.

About the year 384, the distressed leader of the Nephites wrote to the king of the Lamanites, requesting permission to collect together the scattered remnants of his people and locate them in the land of Cumorah; and there to give the Lamanites battle; which request was granted. Mormon vi: 1 and 3. There was a hill called Cumorah in that locality, and the vicinity of this hill was the fatal gathering place of the people of Nephi.

As stated in a previous article. this section of country is in the present State of New York, and the hill Cumorah is situated in Ontario County of that State. It was upon this very soil that, nearly ten centuries before, the last and fiercest battles of the Jaredites were fought, and that race became extinct with the fatal duel between Shiz and Coriantumr.

The situation of the Nephites was now painful and distressing in the extreme. The battered and disheartened remnants of the army; the delicate women and the innocent children had gathered for the final struggle-had been assembled to the cruel and horrible slaughter. The devoted assemblage saw the enemy in all the dread panoply of war approaching, and it would seem that they were utterly helpless before him. The Lamanites fell upon them with sword and axe and all manner of murderous weapons, and hewed them down as grass is cut Twenty-two capwith scythes. tains, having each ten thousand men under command, were slain with their entire companies. The women and children suffered a like cruel fate. Mor. vi: 4-20 Twenty_ four only, escaped with their lives from slaughter; but this was only to increase their sufferings, and postpone their fate; as we learn that "After the great and tremendous battle at Cumorah, the Nephites who had escaped into the country southward, were hunted by the

stroved." Mor. viii: 2. This was written by Moroni, who adds:

"And my father also was killed by them, and I, even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfill the commandment of my father. And whether they will slay me, I know not." Verse 3.

The picture here presented of the fearfully demoralized condition of the only race which remained upon the American continent, at the close of the fourth century after Christ, goes far to clear up the mystery of the fallen and barbarous condition in which the aboriginal races were found. Shut off from all contact and communication with the civilized world, what else could be expected-what else does experience teach-than that the Lamanites would not only not reform their lives, and recover their high state of national dignity, but that they would retrograde and sink lower and lower until they reached their present degraded condition.

This was the tendency of the race when Moroni, their last historian, closed the record, just previous to his inhumation of the plates. This is his last historical notice four hundred years after Christ:

"Behold, the Lamanites have hunted my people, the Nephites, down from city to city, and from place to place, even until they are no more; and great has been their fall; yea, great and marveleus is the destruction of my people, the Nephites. And behold, it is the hand of the Lord which hath done it And behold also the Laman. it. And behold also, the Laman-ites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war. And now behold, I say no more concerning them, for there are none, save it be the there are none, save it be the Lamanites and robbers, that do ex-ist upon the face of the land." Mor. viii: 7-9.

The decadence, and almost the total extinction of the people of Nephi were a befitting sequel to a train of successive wars and wholesale tragedies extending through many centuries. We have already adduced, from authentic and respectable sources, evidences of stupendous militray operations, upon a wide area of country in the new world. These writers and explorers attest the existence of military works and the wrecks of the battle field in endless variety and extent.

The historical part of the Book of Mormon is principally taken up with the vicissitudes of governments and reigning monarchs; recitals of the movements of armies;

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892

conflicts, assassinations, murders, victories and defeats; with the consequent results of distress, privation and misery. This is equally true of both the first settlers and their successors. But the records of the latter race-the Nephites-are much fuller and more comprehensive than the brief annals of the former. The Nephites built large cities and encircled them with thick, high walls, and fortifications; digged trenches, and threw up extensive earthworks. They wore armor of breastplates and very thick garments of skins. Alma xlix: 6; also armshields and head-plates. Alma xliii: 38; xlvi: 13. They had weapons of all kinds; and these were very effective. Mor. vi: 9; Alma xlii: 44. And before they became so degraded as to be lost to every noble sentiment; they possessed, in a marked degree, that love for liberty and regard for social rights which has distinguished civilized and cultured people in all ages.

"And now it came to pass that when Moroni, (not Moroni, the son of Mormen) who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah. And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, In memory of our God, our religion, and freedom, and our peace, and our wives, and our children.

And he fastened it upon the end of a pole thereof. And he fastened on his head-plate and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which ha i on the end thereof his rent coat, (and he called it the title of liberty), and he bowed himself to the earth. and he prayed mightily unto his God, for the blessings of liberty to rest upon his brethren." Alma xivi: 11, 13.

With regard to fortifications, Alma writes:

"For they knew not that Moroni had fortified or had built forts of security for every city in all the land round about. * * * Now behold, the Lamanites could not get into their forts of security, by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance. And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them. * * And instead of filling up their ditches by pulling down the banks of earth, they were filled up, in a measure, with their dead and wounded bodies." Alma xlix: 18-22.

The city Bountiful was a place of Dr. Jones, in immense strength, owing to a strong to the Smithson wall of timbers and earth, of great 22, page 4, says:

height, and a ditch of corresponding depth; and, as an evidence of the skill and efficiency of military commanders of those times, we quote further:

"And it came to pass that after the Lamanites had finished burying their dead, and also the dead of the Nephites, they were marched back into the land Bountiful; and Teancum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city Bountiful. And he caused that they should build a breastwork of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus did they cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height. And this city became an exceeding strong hold ever after; and in this city they did guard the prisoners of the Lamanites; yea, even within a wall, which they had caused them to build with their own hands. Now Moroni was compelled to cause the Lamanites to labor, because it were easy to guard them while at their labor: and he desired all his forces, when he should make an attack upon the

We will now offer a few selections from *outside* witnesses confirmatory of the truth of what the Book of Mormon affirms upon the points just quoted:

"The whole of the space separating the Alleghanies from the Rocky Mountains affords a succession of intrenched camps, fortifications, generally made of earth. These were used as ramparts, stockades and trenches, near many eminences, and nearly every junction of two rivers. War was evidently an important subject with the Mound Builders." Pre-historic America, page 88.

A nother remarkable instance of the skill and topographical ingenuity of the ancestors of the Red Men is shown in the selection of their city site, and locations for forts. The present citles of Cincinnati, St. Louis, Newark, Portsmouth, Frankfort, New Madrid, and many others, flourish today upon situations chosen as sites for cities and strongholds by those ancient engineers. We quote further:

"Chillicothe is one of the most curious fortified enclosures of Ohio. The walls—a rare occurrence—are of stone, built up without cement, presenting a striking resemblance to the ancient pre-historic forts of Belgium and the north of France. The closing ridge measures more than two miles, and three entrances can be made out, defended by mounds, which made access more difficult."

Dr. Jones, in his Contributions to the Smithsonian Institute, Vol. 22, page 4, says:

"A connected system of fortifications stretches across the State of Ohio in a diagonal direction, also along the Big Harpeth river, Tenn. Earth-works are very numerous. All these fortifications were connected with mounds, supposed to have been used as signal stations to watch the enemy."

There is an immense citadel called Fort Ancient, described by Prof. Locke and others. It is located on the left bank of the Little Miami, about 40 miles from Cincinnati. The walls extend four miles, and in some places are twenty feet high.

T. W. Putnam reported to the Peabody Museum, in 1878 (see vol. 2, page 389) a fort at Greenwood, Tennessee. This enclosure is of immense extent, containing within its sweep remains of a large city, sepulchral tumuli, and relics of pottery, copper and sheli ornaments; traces of cultivated gardens; all showing by the superiority of the workmanship, a high state of culture and refinement.

President Harrison once testified before the Historical Society of Ohio, that the fortifications in that and other States, visited by him, "Were not erected for a defense from sudden invasion; for the hieght of the walls, and the solidity of their construction, show that the danger they were designed to oppose was not temporary, but ever present. They have a military character stamped upon them which cannot be mistaken."

> J. H. KELSON. [To be continued.]

WHOM THEY LOOK LIKE.

THE New York Sun, which is ever bright and pithy, instead of inserting horrible wood-cuts purporting to be portraits of the members of the new cabinet, like many alleged newspapers, describes the President's advisers by comparison with world-wide celebrities. Here is the list, the supposed resemblances being drawn from the pictures that have appeared of all the parties:

••	•
Windom	Harry Kennedy
Rusk	Prof. Carpenter
Partner Miller	Poet Swinbarne
Blaine	Judge Van Wyck
Wanamake	Thomas A. Edison
Tracy	Herr Most
Noble	Oharles Diokens
Proctor	Brigham Young

The mothers of children who fail to fulfil promise of future greatness are like the hen who regards the china egg with a mild surprise and disappointment, because with all her care it still refuses to hatch.

Deseret Weekly. The

THE DESERET NEWS COMPANY, SALT LAKE CITY, UTAH.

SUBSORIPTION FRIGH. Per Year, of Fifty-two Numbers, \$2.50. Per Volume, of Twenty-six Numbers, 1.50- IM ADVANCE.		
CHARLES W. PENROSE, EDITOR	-	
Saturday, - • March 23, 1889	- =	

GENERAL CONFERENCE.

THE Fifty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock on Saturday morning, April 6th, 1889, in the Tabernacle, in Salt Lake City.

The officers and members of the Church are cordially invited to attend.

WILFORD WOODRUFF, In behalf of the Twelve Apostles.

COUNSEL AND COERCION

THE right to counsel is not the right to coerce. The two terms have different meanings. One does not imply the other. Counsel means advice, coercion signifies compulsion. The authority of the Holy Priesthood, in the Church of Jesus Christ of Latter-day Saints, carries with it no element of arbitrary force, no power to compel men and women to accept any doctrine or policy, or to do or refrain from doing any particular act. The functions of that Priesthood are ministerial and advisory, and when exercised in presidency are governmental only by the consent of the governed.

Though God may endow a man with the keys of the Priesthood, and the gifts of a prophet, a seer and a revelator, yet if the people to whom he is sent do not choose to receive him in that capacity, or while acknowledging his divine calling decline or neglect to folhis teachings and carry low out his counsels, he is not authorized to inflict upon them any pun. ishment involving life, liberty or property, or to use any coercive measures to bring them to compliance. He can declare a message, proclaim the divine will, explain the benefits to be derived from obedience and the consequences of rejection, but he must not force submission or exercise personal dominion by which the free agency of any person is infringed.

God, Himself, the highest of all, from whom sacerdotal authority emanates, does not force the human mind or compel obedience to His commands. As in natural laws so in spiritual laws; the will of the creature is as free as the will of the Creator. Men violate what they know to be the laws of nature. In the same way they may disregard what they believe or know to be the commandments of God. The consequences in either case are inevitable; but the volition of man is undisturbed.

Deity never compels the choice of the right nor prevents the choice of the wrong. Herein is the sphere where justice claims its own. If mankind were not free, mankind could not be judged as accountable There could be no just beings. punishment or reward if the liberty of the individual was not preserved. The final judgment is predicated on man's free agency. Good and evil are ever present in this mortal life, and as with the life-tree and the death-tree in the primeval paradise, both are within the reach of man's free will until the choice is made and its consequences ensue.

Then, if the Almighty, who has the right to command, abstains from coercion, His servants, who have no such right in and of themselves over their fellows, would be outside of their prerogatives if they attempted to compel compliance with their counsel.

There is a wide difference between counsel and commandment. One may come legitimately from a man holding authority in the Priesthood, the other can only come properly from God. When men assume the powers reserved to Deity, they may terrorize the weak for a time. but this abuse of authority is sure to injure the person who thus seeks to grasp dominion over the souls of men, more than those who may temporarily suffer from the wrong. The counsels of the Priesthood must be given in all righteousness, meekness, brotherly kindness and charity, or they will not be accompanied by that living, spiritual power which alone can vitalize them and endow them with power from on high. For, it is only as the ministers of the Lord that the authority even to give counsel to others may be exercised in the Church.

Revelation declares that one man is not to be in bondage unto another. There is no man-worship or human distinction in the Church of Christ. "The rights of the Priesthood are clared by the Divine voice to be

inseparably connected with the powers of heaven," and these "withdraw themselves" when those who hold the Priesthood here undertake to "exercise control, or dominion, or compulsion in any degree of unrighteousness." Reproof may be administered with sharpness when necessary but only as inspired by the Holy Ghost and to be followed by an increase of love to those who are reproved. (Doctrine and Covenants, p. 424.) That is the doctrine of heaven and is the essence of priestly power in "Mormonism."

The Gospel is "a perfect law of liberty." But even under the Mosaic code the rights of the people were recognized and protected. The Almighty said Israel should not have a King. But when they determined to have one and risk the evils He portended as the result, God did not interfere. Israel chose Kings and were not hindered in establishing monarchial government, because it was their choice and they had the right of choice under the law of free agency.

In the Church of Christ the rights of the people as to Church government are declared by revelation. The Presidency consists of "three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church." This presiding quorum or council is balanced by the Council of the Twelve Apostles, which "form a quorum equal in authority and power" to the First Presidency. This precludes the idea of a "one man power" such as is represented by opponents of the Church to be its form of government. It is further ordained that "every decision made by these quorums, or either of them, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other" (Doc. & Cov. p. 386). Every officer in the Church is such by the sanction and consent of the people to whom he is to minister. He cannot be forced upon them.

The powers of state are separate and distinct from those of the Church. They spring from the people under the laws and genius of the republic. The government revealed to the Latter-day Saints, democratic as it is in its feature of common consent, is distinctly de-

only Church government. "Behold, the laws which ye have received from my hand are the laws of the Church, and in this light shall ye hold them forth." (Doc. & thority. "Let him that would be Cov. p. 219.) No man in Utah holds a civil office by virtue of his ecclesiastical office. Every ofelectfice holder must he ed by the people except to such offices as are filled by civil appointment. In neither case does the office come from the Church. No matter how many of the voters may belong to the same church, it is not in the capacity of church members but of citizens that they cast their ballots, and that is done under the civil law. They may elect one of their own faith or not, as they determine. And they may seek advice from whom they choose as to the best men for office.

There is nothing in the Constitution or laws or institutions of our country which forbids a man who holds an occlesiastical calling to counsel another as to political affairs. But that counsel must not be accompanied or followed by coercion. Compulsion in such matters would not only be repugnant to republican principles, but contrary to the spirit and letter of the true creed of the "Mormon" Church. If any man thinks that by virtue of some office he holds in the Priesthood he has the right to compel others to vote at his dictation, he mistakes the nature and scope of his authority and the spirit of the religion of which he is the minister.

It is also wrong to give way to anger when counsel is not accepted. If that counsel is wise, prompted by the Divine Spirit, and for the benefit of the person to whom it is given, pity, not wrath, should be evoked in the breast of the adviser. The consequences of rejecting good counsel will fall on the rejecter, not the imparter. And it is a sign of personal motive in giving the monition, when neglect or refusal to follow it arouses rage on the part of the counselor.

"Dictation" is a word that grates on the ear of a freeman. In its imperial sense it has no place in "Mormon" lexicography. That a presiding officer should lead, direct, guide and counsel those who have accepted him in that capacity, no reasonable person will deny. But ily accepted certain rules and reguthis does not imply autocracy, infallibility or dogmatic egotism. "Great I and little you" is foreign repugnant to its fundamentals. It is essential to their identity.

is no more effectual way of lessening one's own dignity and influence than to assume unwarranted powers and attempt to exercise undue augreatest among you become the servant of all," is among the golden sayings of Him "who spake as never man spake."

On the other hand consistency would say that the people who sustain by their votes, in Church meetings, men in the Priesthood to be their Presidents and leaders, should be willing to hearken to counsel and prompt to follow in a selected path, providing it is all "in righteousness." In this they need not forfeit or suspend their own agency. Voluntary acquiescence in or submission to any plan or advice implies no servility. In all forms of government, civil or ecclesiastical, there must be some yielding of individuality for the common welfare. And this need not and should not establish any form of despotism nor render any man a serf. The liberty of the creature is part of the economy of the Creator, and none less than He has the to deny or abridge it.

Counselors are chosen in the various orders of Presidency in the Church, so that imperialism may not be established even in form, and that the presiding officer may have the benefit of competent assistance and advice. It is the duty of Counselors to counsel, as the name of their office denotes. But this does not mean obstruction or direction of the head. The deciding power is in the presiding power. Three minds are more likely to see a matter on all sides than one mind, and when the three are agreed the conclusion is more likely to be right. It is always unsafe to base judgment on a one-sided view of a case, and different minds perceive the same thing from different standpoints, hence the wisdom of a Presidency of three instead of one, and of a Council of twelve to sit in judgment in "the most important cases."

Coercion really finds no vantage ground within the so-called "Mormon" system. The utmost extent of power to punish its members for any cause is excommunication. That is, persons who have voluntarlations may be excluded from membership for refusing to comply therewith. This power is claimed and to the genius of our Church and exercised by all religious bodies and

grained in the system known as "Mormonism" and its aim is to make man truly free. It inculcates the liberty of law but does not favor license. It establishes the true relations of government and the governed. And when fully developed and established, it will bring the creature into the most intimate relations with the Creator and make all redeemed intelligences, unfettered, independent members of the universal brotherhood of the Gods, who are the emancipated and glorified sons of the Eternal Ruler of the universe.

IDAHO'S AMBITION.

IT appears that Idaho politicians in Washington are making a big effort to push that Territory into the Union as a State. After "doing" the inauguration and other gay and festive things peculiar to the Capital, a number of them set to work to capture members of the Senate Committee on Territories and commit them on the subject of Idaho's Of course they sucadmission. ceeded in obtaining favorable promises. That is one of the easiest things to do in Washington. But promises and performances are widely different at the seat of government, and what a Senator or Representative says in private, is so often the very reverse of what he does when it comes to action in public, that his promises are too frequently very poor things to reckon on.

Idaho is not yet in a condition for Statehood. She has not the requisite population. It will be some time before she has, unless there is a greater influx of people than is likely to come at present. Idaho is yet very raw and behind the times. The antics of the late Legislature while in session were indicative of immaturity, and a people who could choose such representatives are certainly not yet sufficiently advanced to be entrusted with unlimited powers of self-government. The number of empty flasks discovered in and about the chambers occupied by the late lawmakers of Idaho are mute but significant tokens of their principal talent, and their ability in that direction is no recommendation for the responsibilities and powers of State legislation and State administration.

We believe that, as soon as possible, the Territorial system should be utterly abolished, so that constitutional government only shall prealso defeats its own purpose. There Civil and religious liberty are in- vail throughout the broad domain of

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895

the United States. The Territorial system, in our opinion, is not constitutional nor in accord with the principles that inhere to a republican form of government. It is regarded as merely a temporary expedient even by its strongest defenders, and sooner or later it must go and be superseded by State organizations in which republican institutions prevail. But if there is any reason or necessity for withholding the powers of political freedom from any incipient commonwealth in the country, it exists in A Territory reference to Idaho. that applies its limited powers the throttling of liberty to and the enslavement of its citizens because of their belief, no matter what that belief may be, proclaims its own unfitness for the enlarged authority which comes with statehood, and invites the intervention of national restraint instead of exhibiting the qualities essential to independent sovereignty.

The facts in relation to the political history of Idaho only need to be made clear to the powers that be, to postpone for a season the sudden accession to supremacy which certain ambitious schemers in the north are reaching for with eager hands.

All in good time, Idaho, with the rest of the Territories now left out in the cold, will be gathered into the Union of States, and enjoy the rights, liberties and powers of free government. But like the others she will have to wait awhile, and the best thing for Idaho to do is to establish as much of a republican form of government within her borders as is possible under a Territorial organic act, and by abolishing oppression, class legislation and petty tyranny, exhibit the qualities necessary for State autonomy, and pave the way to that liberty which the whole body cannot enjoy while it is denied to a goodly number of its members. who are worthy and intelligent and among the most valuable and progressive citizens.

ANTI-RAILROAD LAW.

THE inter-state commerce law has operated generally in the interest of the companies which handle the traffic of the country. The public have derived little if any good from its supposed restrictions. In some respects, of course, it has been the But this has been measurably over- fluences, but politics, in the gross, influence of only one branch of the

come, and while creating a little more labor and rendering necessary a little more ingenuity, the provisions of the law have been met in the letter but evaded in the spirit and the capitalists rather than the multitude have been the gainers.

During the closing hours of Congress, some amendments to the unpopular statute were made, and the bill received the President's signature. One of its provisions supplements the fine heretofore imposed for violations of the law, by imprisonment for discrimination in rates and charges. Any railroad official or other person connected with a railroad company who connives with a shipper or other person in making rates that are not general, is liable to pay for his infraction of the law behind the bars of a penitentiary, instead of condoning his offense by a light fine liquidated by the company. The process known as "under-billing" is punishable in a similar manner, and three days' public notice is required before a reduction of rates shall go into effect.

consternation This has spread among the railroad people and great caution has to be exercised in arrangements for freight and passenger rates of a special nature. But it is a sure thing that no ultimate disadvantage will accrue from the new provisions to any one but the patrons of the roals. Railroad men are a little too cute to place themselves within the penal provisions of this law, or to remain in any financial difficulty which at first it may occasion. As no act of Parliament can be passed through which, in the language of the famous Daniel O'Connell, a coach and four cannot be driven, so no law of Congress can be enacted, through which an American railroad company cannot rush a locomotive and a train of freight or Pullman cars.

By the by, this excessive desire on the part of our national legislators to do something exhibiting hostility to railroad corporations, as though they were unmixed evils instead of great developers of our country and its products and interests, is just as absurd, and proceeds from a similar cause, as the furore that has led to inimical legislation against Utah. It is simply a pandering to an unreasonable popular prejudice, that does not weigh both sides of a question, but raises a howl which is only the expression of ignorant passion. Statesmanship cause of considerable difficulty. declines to yield to such ignoble in- purpose of opposing the spread and

material sense of the term, is willingly swayed thereby, and hence the legislation which often disfigures the statute books of the nation, and the omission of needed laws for the correction of real abuses and the promotion of the general welfare.

That there are evils in the railroad systems which need correcting there can be no dispute. But that these will be removed and the country benefitted by laws passed in a spirit of hostility and repression to the reilroad corporations, we do not believe. However, these companies are too strong to be materially crippled, and the railroads are too much of a public necessity to be greatly injured by acts of Congress, or by that jealousy of railroad magnates which is always aroused among the multitude by great financial success.

The new provisions of the interstate commerce law will, for a time, prevent secret special rates in some directions, but in private business transactions, railroad as well as other negotiations will be conducted as will best suit the interests of the parties; and special enactments which stand in the way will be complied with only in the letter, and respected simply in appearance. Commerce is so mighty that it will to a great extent regulate and govern itself.

THE BEEF "COMBINE."

IN ST. LOUIS is a gathering of representative citizens from various quarters, whose object is the adoption of measures to successfully resist the great beef "combine." So large and growing has this close corporation become that some measures such as suggested above seem to be an absolute necessity. It is to be hoped the delegates will act with deliberation, precision and ability, avoiding all things that savor of the improper use of power or money, and that the result of their labors will be a decided check to a spreading evil.

The country may be said to be honeycombed with such associations. Combines, trusts and limited corporations have become so deeply imbedded in our social system that we do not at present realize just how powerful they are nor what they may become if let alone. It looks ominous enough when a large aggregation of public men is held for the

system-men who neglect their private business affairs and go to a distant point at their own expense and work together for days without other compensation than the consciousness of having done their duty as citizens. It is food for reflection to the members of those concerns which are bent upon "gayneful pilladge" too, if they were only discreet enough to seize the opportunity and profit by it. The people cannot be imposed upon forever without at least a protest.

WAR PREPARATIONS.

THE Belgian philosopher, M. Emile Laveleye, has a level head, and is the man to whom the King of Belgium chiefly looks for counsel. To him belongs the credit of many projects which have helped to preserve the integrity and independence of this little Euro-Dean monarchy. Under his direction, Belgium has recently become the most strongly fortified country on the continent. This has been accomplished very quietly, and M. Laveleye has shown his wisdom by doing instead of bragging. It is a great gift to be able to keep silent when talking is disadvantageous. If there were more work and less gab it would be of great good in parts of the world quite remote from Belgium.

During the last two years forts have been constructed which in the event of European hostilities will probably serve to preserve that neutrality which is essential to Belgian independence. That country is rightly denominated the gateway to Europe, and these fortifications may be regarded as the bars of the gate. They are built of concrete and described as being "about one hundred and fifty feet in length and about ninety feet in width. They extend thirty to sixty feet below the surface and are built on elevated ground, but never extend more than a few feet above the surrounding surface. Each one presents the appearance of huge, depressed ant hills, surmounted by a cap of artificial stone placed flat upon the ground and at a short distance scarcely visible. Near the center of this cap are three armored revolving turrets, each with two heavy guns. These turrets can be raised or lowered rapidly at pleasure. Even in time of action they can be kept out of sight except at the moment of firing. At suitable is certain to those who believe in places there are armored points ancient and modern revelation. It

tric lights may flash if necessary to watch the movements of the Below the surface the enemv. earth is hollowed out in the form of a huge cistern with armored sides. which is divided up into sections, one part for provisions, one for ammunition and another for machinery which includes the dynamos for the lighting of the whole fort and engines for the moving of the turrets. Communication with the outer world is made by a subterranean gallery and this in turn is fortified by armored doors and mitrailleuses. Only thirty or forty men are necessary for the working of each fort. The cost of each fort is nearly a million dollars."

The object of these military precautions will more clearly appear when the views of M. Laveleye in regard to the war prospects of Europe are understood. He believes the coming collision of nations will involve England and Italy. He thinks an anti-Russian and anti-French alliance is being formed among the powers and says:

'It will not be a mere repetition of the tame Crimean struggle, but a war to the knife with immense spoils for the victor. Germany will attempt to restore Finland to Sweden and thereby reward her for her alliance, but will take Russia's Baltic provinces, where the German language already prevails and an-nex them to herself. Three hundred thousand Russian soldiers are now necessary to hold Poland in subjec-This vast slice of Moscovite tion. territory will be cut away and formed into a separate state, under Austrian control, and serve as a kind of buffer - state between kind of buffer - state between strengthened Austria and Russia, then thrown back beyond the banks of the Dneiper. Further east Bess-arabia will be restored to Roumania which will form another bulwark against the bear and dash its last hopes of ever reaching Con-stantinople. Concerning the Balkan peninsula, Austria really aims at nothing less than the conquest of Her the entire country for herself. aim is to dominate the whole, from the shores of the Adriatic to the Black Sea, not by territorial con-quests, but by the triumph of her political and industrial influence, already increased by the new east-ern railways which run through Pesth, and by encouraging the home rule of the Balkan States, as op-posed to Russia's greedy policy."

There appears to be a pretty general opinion that the peace of Europe is about to be broken and that the conflict of nations will be general. That a most awful war will rage, as one of the events to precede the advent of the Son of Man,

the Prophet Joseph Smith on the American civil war. That portion which has come to pass has been fulfilled to the very letter. The remainder will not fail of accomplishment. It will be the greatest and most sanguinary struggle that has ever convulsed the earth, and will fairly cause this globe to tremble. How soon this conflict will be commenced and how precipitated we do not pretend to know, but that it will be a terrible fact in the not distant future, is as certain as that darkness will follow the setting of the sun.

The wise will be prepared for the things that are coming on the earth. In his way and according to his station, M. Lavaleye has been preparing. And his forecast and wisdom may be imitated, though in a different way, with profit by believers in the word of the Lord. He has said that His disciples should stand in holy places and be not moved, when the tribulations of the latter days shall shake terribly the earth. This is both an injunction and a warning, and it should have due weight among those who have gathered to the mountains to prepare for the grand consummation.

SHARP PRACTICE.

THE President has appointed a new Governor and Secretary for Dakota and they have been confirmed. Pending statehood this was all our neighbors asked for, and still they are not happy. The outgoing executive-Governor Church-and the Legislature have been unable to agree or to get along in any kind of way that was mutually satisfactory, and so greatly at loggerheads did they get to be that a delegation went back ostensibly to see the inauguration but really to bring a pressure to bear upon Mr. Harrison, having in view the conversion of the Governor into a functue officio right away; of course the efforts in that direction were also made applicable to the Secretary, and on Tuesday last the guillotine was put in operation and the official heads of those two gentlemen rolled into the basket.

During all this time, while the plotting against him was going on, Governor Church was doing a little something on his own account in the way of counterplotting. Being well assured of the fact that he must go without being permitted to stand upon the order of his going, he has used the time of the past few days of observation from which elec- is foreshadowed in the prediction of filling the offices made appointive

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DESERET WEEKLY. THE

by him. these be confirmed by the Territorial Council, an arrangement which would knock all his plans silly but for the fact that there is no Council and will not probably be another, the next upper legislative branch of that commonwealth promising to be a State Senate. But the Governor would undoubtedly have the inherent power, even if the Organic Act did not grant it, to appoint ad interim, and he has been taking advantage of the situation "for ali it was worth." The commissions are all made to read "Until and pending the next sitting of the Legislative Council," or words to that effect; and as he has made a clean sweep of all such incumbents, and all of them are Republicans, the frame of mind in which the latter find themselves is more easily imagined than described.

It is said that all is fair in politics, as well as in love and war. Individually, we fail to see how a dishonorable trick is any more excusable in a set of men than in a solitary man. All forms of dishonesty, including any means of whatever nature by which the spirit of the law is ignored and the will of the people rendered a negative quality in the economy of our government. by a resort to mere procedure, empty are to be shunned and those who perpetrate them looked upon with suspicion if nothing worse. A fraud is a fraud and a cheat a cheat, whether they be the work of a Democrat, a Republican or a nonpartisan. Nor does the argumentum ad hominem of "You're another" help the case in the least; each offense, as in any other department of life, stands and should be judged by itself.

A GRACEFUL ACT.

A DISPATCH informs us that the Senate diverged from the customary formula in such case made and provided, and at once confirmed the nomination of Walker Blaine to be an assistant to his father in the State Department. This goes to show that the animosity to the Secretary of State is political, not personal, as the act Was intended as a compliment to that him. It further shows the Democrate are not so badly tinctured with Bourbonism and party venom as they have been repeatedly represented; for though they are in the minority in the Senate, it is yet a powerful minority, being within ity in the metropolis, he need not to secure them.

The law requires that two of an equal number to their opponents; and though they might not be able to prevent confirmation ultimately, they could hold the Senate to the rule if they chose, and thus and by fillibustering delay favorable action indefinitely.

The appointee is described as a young man of considerable ability, entertaining somewhat his father's likes, dislikes and methods, and will no doubt mke his mark in public life.

HIS FUTURE FORETOLD.

SINCE the suicide of Pigott the arch-conspirator, traitor and forger, there have been several prognostications unearthed which, it is alleged, were uttered long before their fulfilment, and which go to prove that "the spirit of prophecy" still finds occasional means of utterance even though we do not live in an age when prophecies and miracles are supposed to be possible. The most recent publication of anti-Pigott prediction states that the following appears in the liary of Mrs. Jane Welsh Carlyle under date of April 27, 1845. Our readers can take it for what it appears in their eyes to be worth:

"As for young Mr. Pigett, I will here, in the spirit of prophecy, inherited from my great great ancestor, John Welsh, the covenanter, make a small prediction. If there be, in his time, an insurrection in Ireland, as these gentlemen [referring to her husband's Irish visitors confidently anticipate, Mr. Pigott will rise to be a Robespierre of some sort; will cause many heads to be removed from the shoulders they belong to, and will eventually have his own head removed from his own shoulders. Nature has written on that handsome but fatal counten-ance, quite legibly to my prophetic eyes, "Go and get thyself beheaded but not before having lent a hand toward the great work of immortal smaah.2

PARENTAL CRUELTY.

In the great "Christian" city of New York there are so many instances of brutality on the part of parents towards their children, that the ordinary municipal methods and extraordinary police forces are insufficient to suppress the evil. A Society for the Prevention of Cruelty to Children has for fourteen years been in active operation, and has rescued many unfortunate victims of parental violence.

The Mail and Express says, if one wishes to have absolute proof of the presence of vice, misery and brutal-

visit the slums or frequent the police courts. He can secure it by visiting the office of this Society. There may be seen photographs of youths and maidens whose bodily forms show the ravages of starvation and the mutilation of the knife, whip and club. It appears that these victims to the vicious outbursts of irate parents are not always to be found in the haunts of the poor, but often in the homes of the comparatively well-to-do.

The prevalence of cruelty to children in the commercial capital of this "Christian" nation may be measurably understood from the During statistics of the Society. the past year 6,500 complaints were received, 2,244 cases were prosecuted, and 2,208 convictions were secured, while 3,216 children were rescued from the horrors of parental brutality. All this in a single year, in the leading city of this great country.

Here, it would seem, is a field for the labors of philanthropists and professed lovers of their kind. which might be worked with greater profit than missions to the cannibal islands, or even to the supposed schoolless and benighted children of the "Mormons" in Utah.

The wretchedness and misery to be found in the American metropolis are too great and awful for language to express. There are to be found more people without a home, in the true sense of that blessed word, than the whole population of this Territory. Through the false witness borne by professed preachers of the Gospel, who have gone from these regions to wheedle dollars out of Eastern pockets, the idea prevails that the "Mormons" know nothing of home life, and "the establishment of the Christian home in Utah" is made the ostensible object of many a collection in sectarian church meetings in Gotham.

And yet the very horrors of hell are in eastern tenement houses and other haunts of heartless parents, who look upon their offspring as a curse and vent upon the helpless little ones the fury of boiling rage. the anger of disappointment and the passion evoked in ungoverned breasts by the troubles of toiling life. Such scenes as are common there are almost unknown among the people whose names are cast out as evil. and who have at least as clear a conception of the beauties of home and as much of practical enjoyment of their benefits as any people in the world with no more material means

Cruelty to Children in New York is no doubt performing a good and charitable work. But the necessity for its existence is of itself a strong comment on the Christianity of the great metropolis and is suggestive of a far better receptacle for the donations of the benevolent than the collection plate of the anti-Mormon lecturer, or any other pious fraud who falsely prates about the absence of "the Christian home" in Utah.

A NEW FIELD OPENED.

Norlong ago the promulgation of Christianity in the Empire of Japan was forbidden under penalty of death. Now the bars are let down and the religions of the west may be freely proclaimed throughout the dominions of the Mikado.

The change has been wrought very suddenly. It is astonishing how quickly the Japanese advance in the line of modern civilization. They are a very practical people and are bright enough to perceive the inconsistencies and incongruities of modern so-called Christianity. So, while there is now no legal impediment in the way of the sectarian missionary, there are intellectual obstacles which may prove insurmountable in the majority of instances.

The Japanese appear to be more anxious to establish Christian civiliration than to imbibe Christian theology. They want European institutions but care little for European religion. The ideas of Herbert Spencer and similar thinkers and writers seem to suit the Japanese mind. A cultured skepticism is more likely to prevail among this singular people than a devotional faith. Yet it is possible that genuine Christianity, with all the powers and influences that belong to it, may, when it shall be introduced among them, break down the glaciers of agnosticism and make way for the brightness and beauty of the glorious Gospel of peace.

The latest movement in the development of this oriental nation is the establishment of a constitutional form of government. A new constitution has been promulged from the throne, creating a House of Peers and a House of Commons. The latter is an elective body, the former partly elective, partly hereditary and partly nominated by the crown. The voting power is given to all males of the age of twentyfive years and upwards who pay as

The Society for the Prevention of rights of free speech, of public meet- to his own resources to accomplish ings and of religious liberty are pro- his downfall in a short time. claimed and bestowed.

> This is one of the signs of the times. It is suggestive of a new field for missionary enterprise. The Gospel is to go to every nation, kindred, tongue and people. То Zion are to come persons out of every nation under the sun. It will not be long, in our opinion, before the Elders of Israel will find openings among the forty millions of the Japanese Empire, and the gathering will include converts from that far-off region, who will swell the chorus of the songs of Zion in the congregations of Israel in the tops of the mountains.

FATUOUS FRENCHMEN.

THE French government is bent upon the accomplishment of two important measures without delaythe suppression of the Patriotic League and the overthrow of Boulanger. Either is considered a menace, and unitedly they are looked upon as an immediate danger. A heated debate occurred in the Chamber of Deputies recently, when the proposition of the majority, representing the government of course, to take decisive measures in the direction indicated was being debated. Things waxed warm and became so serious that at one point Cassagnac, editor of Le Fays (The Country) and a noted duelist, defied the Chamber to prosecute Boulanger; while the latter himself, with his arms quietly folded, looked deflantly upon the majority. As a result of the scene, several duels were announced, but this is a small matter in France, a passage-at-arms being more of a formality for the purpose of satisfying alleged "honor" than anything else, and seldom resulting in serious mischief.

The government carried its point by a vote of 334 to 227, and the deputies accused of participating in the so-called nefarious schemes of the League will be prosecuted. This includes Boulanger. It seems very singular that the powers that be in France will persist in keeping that man in the forefront of popularity by exhibiting enmity strongly tinctured with spite toward him on every available occasion. They seem incapable of profiting by the past or judging intelligently of the present. If the General is as inconsequential, incapable and unpatriotic a man as they would have us

THE UTAH SCULPTOR.

UTAH is represented in the artistic world of Paris by the young sculptor who is so rapidly advancing in his studies at Boston, whither he was sent some years ago from Springville, Utah County. The following notice of his European progress appears in the columns of the Boston Post:

"I hear that Mr. C. E. Dallin, the young sculptor whose model for the statue of Paul Revere and whose figures of Indian braves have attracted a good deal of attention here in Boston, is making good progress in his art in Paris. He is studying in the atelier of Julian, and the fresh way he has of looking at subjects for his chisel has been favorably com-mented upon by his fellow-students and others interested in sculpture. I am told that he has already received some important commissions, and his friends are confident of his success in any attempt which he may make to be represented in the Salon.

Mr. Dallin is still a young man, and he has the advantage of not being hampered by conventional ideas which often overmaster men who have been dominated by academic schools and ways of expression. It was fortunate for him that he was able to study in Paris before he had lost the freshness of his interest in art, and while his talents are, as it were, plastic to beneficial influen-

GOVERNOR OF ARIZONA.

THE appointment of Col. Lewis Woolfley as governor of Arizona does not seem to give great satisfaction to a number of Republicans in that Territory, who made choice of Thomas J. Butler. They feel that they have been the victims of "snap judgment," and that the Administration ought to have taken more time and given the people of Arizona a chance to express their wishes. However, they propose to make a virtue of necessity and sustain the appointment.

We regret that the official career of Governor Zulick has thus been cut short. The new President has put in his work of changing the political influence in the Territories in a hurry. We may look for "firing" all along the line, and, where it is practicable, the appointment of resident citizens to the territorial offices. Governor Zulick has made a vigorous, honest and fair-minded public officer. He has been a foe to jobbery, injustice, class legislation and official intrigue. The Territory has advanced rapidly unmuch as \$25 in taxes annualty. The believe, they need only leave him derhis administration, and though he

400

has made enemies among schemers who work for personal advantage, he has endeared himself to the people and has won the respect of the best men of Arizona.

If the last presidential election had proved a Democratic instead of a Republican victory, Arizona would very soon have been clothed in the habiliments of statehood, and Governor Zulick would have stood an excellent chance to represent Arizona in the Senate of the United States. As it is, his chances are by no means destroyed. The days of the territorial system are numbered, and if our neighbor on the south maintains its Democratic proclivities, the gallant gentleman now retired from the governorship will not be lost sight of when the people look for leaders. We wish him success in whatever line of life he may follow when he vacates the executive chair.

PATRIOTIC PARTISANS.

PABNELL and Morley had a glowing reception in London recently, St. James' Hall, where it was held, being crowded to the utmost. The alleged rule that "a prophet is not without honor save in his own country" has no application in this instance, as in nothing that was said or done was there an indication that these two representative Irishmen were on any other soil than where they belonged; that though not actually in their own domicile nor the neighborhood where they reside, they were not still in their own country, their own national home.

The sentiments expressed by both statesmen will bear a careful analysis-not such an one, perhaps, as the Times would subject it to-but one devoid of prejudice, ill-will or partisanship. As things are viewed here, where the echoes of the great Home Rule strife do not penetrate, they seem to be masterpieces of the politician's craft and the able advocates's zeal. "Whether Home Rule shall be carried by the Liberals or the Tories," said Morley, "they can never deprive the Liberals of the glory of being the first to soothe the Irish distrust, extinguish British prejudice and extend the right hand of fellowship." This, while conveying the determination to surrender no point in the struggle for the desired end, shows no disposition to resort to other means than such as meet the approval of the civilized world and produce such results as,

still the ernment for Ireland, will strengthen the ties which bind her to the parent power. This and similar declarations were received with great cheering, as was every scathing allusion to the course lately pursued by the Times.

> Parnell was so enthusiastically received that he could not proceed for some minutes. As no condensed review of his remarks would come anywhere near doing him justice, we refer the reader to the speech itself or a comprehensive synopsis of it, which appeared a few days ago in the press dispatches.

SHOULD THE FEW RULE?

THERE have always been difficulties in the way of mixed public bodies in this Territory. Non-"Mormons" have been chosen on several occasions to public positions in Utah, but they have occupied unenviable posts because of the course taken by people of their own class. They were expected to do impossible If they did not oppose things. every measure of the majority and kick on every possible occasion, to exhibit their "independence," they were accused of lack of energy, and if they endorsed any public measure, no matter how much it might be for the benefit of the community, they were accused of being Jack-"Mormons" and controlled by the dictation of the Church.

This has aided very much in keeping up the distinction of "Mormon" and "Gentile," and in preventing that union of interests in public affairs that conservative people have deemed desirable. During the past two or three years there has been an honest effort to break down that division between business men and persons who take an interest in public affairs, which has arisen from a difference of opinion in religion and politics. And it has been to a considerable extent successful. It would be eminently so, if it were not for a few disgruntled and implacable persons who cannot be contented unless they have everything their own way, and who feed on strife and fatten on ruptures. Peace is disgusting to them and tumult a pleasure.

At the last municipal election four members of the City Council were chosen from the non-"Mormon" ranks. As it appears to us those gentlemen have done all that could be reasonably expected by their own party. They have voiced the views while establishing a separate gov- of the citizens whose interests they with accepted rules of democratic

are supposed to represent. On several occasions they have voted together, solidly, against the majority. On others they have divided as their judgments guided them. They have had free speech and free action. They have not been assailed by the majority for their difference of opinion. They have been treated respectfully by their fellow officers and by the public.

But now they are called upon by the organ of the radical obstructionits to resign their offices and forsake their posts. Why? Simply because they cannot in all cases control the Council in which they are the minority. The "gall" of the would-be rulers of this Territory is overflowing and amazing. One would suppose, to listen to their talk, that their idea of minority representation is the subjection of the many to the will of the few. That in a body of fifteen, four of the number should outweigh the other eleven. That is, provided the majority are "Mormons" and the minority "Gentiles."

We ask our non-"Mormon" friends to say, candidly, whether they expected that four members of the City Council were to outvote the others. Is it reasonable to suppose that because the great body of citizens were willing the smaller number should receive fair recognition and representation, therefore public policy should be regulated and made supordinate to the opinions and wishes of the minority? Are the few to be considered everybody and the many nobody? Is that what is meant by "Liberalism?"

We do not believe that the non-"Mormons" of this city-except the radical, obstructive few-entertain any such unreasonable views. It is not true that the four non-"Mormons" in the City Council are "not consulted;" that "their advice is not listened to;" or that they are "sat down upon" in any way, except the usual and inevitable rule of the majority in every legislative or other public body, throughout the civilized world. The published reports of the proceedings of the City Council demonstrate this beyond truthful dispute.

The demand, then, for these gentlemen to resign simply because they cannot rule, is childish as well as impudent. Because the other fellows won't play as they want, they are to take their marbles and go home. Who are to decide when there is a difference of opinion? The minority? Is that in accord

or republican government? And if the representatives of the few cannot force their ideas to the acceptance of the many, are they to quit. and cease to exert any influence whatever?

This call is but the ebullition of puerile spite and egregious folly. We trust the gentlemen who are thus placed between two fires will have manhood enough to stand their ground, and not be made to turn tail and run at the command of would-be dictators. their Thev were elected to serve the people. They should strive to do so to the best of their ability and according to their understanding of what is most beneficial to the city. If they cannot impress their opinions upon others with sufficient force to prevail, should they become angry, or expect their policy to be adopted whether acceptable or not to the majority? We do not believe they are so foolish or so egotistical.

Minority representation does not mean minority rule. We believe in the former, we certainly do not believe in the latter. It is but fair and just that all classes—where there are such distinctions—should be represented in the legislative bodies of cities, states and nations.

It is only because of the severe antagonism that has been aroused in this Territory by violent agitators, that the minority have not always received full representation. And now that there is a desire to recognize minority claims and give them practical recognition, the same spirit of hostility and rancor is at work, to undo what has been done in this direction and array men who ought to pull together for mutual good, in fierce and profitless conflict.

We look for more sensible action from the non-"Mormon" members of the City Council than that urged by their ill-advisers. We shall see how much fear they have of the whip that has lashed many a decent but timid man into line. We expect of them better things. So do the respectable, conservative citizens of their own party. And if they permit themselves to be chafed, or hounded, or cajoled into the course marked out for them by the agitators, they will not only prove themselves derelict to their duty as public officers, but will make themselves objects of derision to all people in classes of the this Territory and throughout the land.

WOUNDING IN WAR.

INVENTIVE genius has been turned in a large degree, in this age of remarkable discoveries, toward projects for the destruction of human life. Weapons that will kill at long range, or that will slaughter the largest number at one discharge, or that will make death certain to the wounded by internal explosion or other shocking methods, have been in great demand, to say nothing of compounds for the demolition of forts, fleets and military buildings. This is a prostitution of the talent for uncovering and utilizing the forces of nature, with which the Great Creator has endowed men for purposes of benefit to the human family. Every gift and all light come from Him, but the disposition thereof is within the power of the recipient to be used for good or evil, and bring reward or punishment.

Recently, however, the idea has begun to obtain that even in war it is better perhaps not to kill men. In a battle, a fatal shot is a loss only of the man slain. He is left on the field as useless. A wounded man is cared for by comrades. He thus becomes the means of taking one or more other men from active service while being removed for surgical treatment. To wound so as to disable instead of to kill outright, seems the more effective mode of warfare.

For this reason magazine rifles now being made in Europe are of smaller calibre than heretofore, the average guage being but three tenths of an inch, whereas the former guage was half an inch. There are advantages growing out of this change other than the effect upon human life. A soldier can carry more rounds of amunition because of the smaller bore and also a lighter weapon. Besides this, troops will no doubt go into action with greater confidence, if the movement becomes general, as the danger of death is certainly more depressing than the chance of being wounded only, and the average soldier would prefer being hurt several times to being killed once.

It will be a glad day for humanity when war shall be abolished as barbarism, and peace shall spread her wings over the whole globe. But before that day shall dawn nation will rise against nation and bloodshed will soak the earth with a crimson flood. Yet the predictions of the prophets will be fulfilled, and the sword and the

rifle, the spear and the cannon will be turned into implements of agriculture, and the nations will study war no more. Even now, with the spread of intelligence it seems as though Christian nations at least, should cease to shed blood and establish enlightened arbitration in the place of savage slaughter.

LESSONS OF THE PAST.

WE ARE inclined to believe that, as a religious community, the Latter-day Saints do not pay sufficient attention to the lessons afforded by sacred history. A careful perusal of the records of the people of God in past ages enables those of the present to see clearly the rocks upon which they split. It is difficult for people to take lessons from what has occurred in the distant past, but it is very profitable. It is exceedingly necessary that the Elders be continually reminded that they should not be mere men of the world, but servants of God, entrusted with a high and noble calling in the establishment of divine truth amongst mankind.

One of the most formidable obstacles in the way of the exercise of that calling is the placing of too great values upon material things. When this is done, those whose bent is in that direction are liable to forget that there is a world groping in darkness, requiring the light to be disseminated in their midst. It is often the case that where there is an absorbing search after riches there is a commensurate growth of pride, which is an abomination in the sight of the Almighty. The Latterday Saints have been warned against those two obstacles to spiritual growth, the Lord having said to the Church, through Joseph the Prophet, "Beware of pride lest ye become like unto my people, the Nephites of old." If there were no danger of the Church becoming tainted with those conditions in these days there would have been no need for the expression of this solemn warning.

A wealth-seeking wave, as is notoriously known, has passed over this land during the last two or three years. There appears to be no diminution of it. It increases in volume. We should, as a community, consider whether or not it has struck the Latter-day Saints to any extent. An analysis of the situation would, we feel assured, result in an affirmative conclusion.

the predictions of the prophets will | In the history of the ancient peobe fulfilled, and the sword and the | ple to whom the Lord referred in

401

this connection there are some clear delineations of the condition in that respect that existed amongst them. The Almighty found it necessary, through his servants, to sharply rebuke them because of their forgetfulness of his laws and statutes. Conspicuous among these instances is that given in the Book of Jacob. That Prophet was commanded by the Lord to go up into the temple, describe to the people their misdeeds, reprove them, and call upon them to repent. We here introduce from the Book of Mormon a portion of his discourse:

"12. And now behold, my brethren, this is the word which I declare unto you, that many of you have be-gun to search for gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you, and to your seed, doth abound most plentimost plenti-

fully. 13. And the hand of providence hath smiled upon you most pleas-ingly, that you have obtained many riches; and because some of you have obtained more abundantly than your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks and high heads, because of the costliness of your ap-parel and persecute your brethren, because ye suppose that ye are bet-ter than they.

14. And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things, his judgments must specifik computed judgments must speedily come unto you.

15. O that he would shew you that he can pierce you, and with one glance of his eye, he can smite you to the dust.

16. O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls.

17. Think of your brethren, like unto yourselves, and be familiar with all, and free with your sub-stance, that they may be rich like

unto you. 18. But before ye seek for riches, seek ye for the kingdom of God. 19. And after ye have obtained a

hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive. and administer relief to the sick and the afflicted.

20. And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it? 21. Do ye not suppose that such things are abominable unto Him who created all flesh? And the ope

who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the self-same end hath

keep his commandments, and glori- sumption of authority to decide what fy him forever."

Is it not appropriate in view of the warning given to the Latter-day Saints through the Prophet Joseph, respecting these things, that we examine the present situation and ascertain by honest scrutiny and just criticism of our condition whether there is any resemblance between it and what was sharply reproved by the Prophet Jacob? If there is a resemblance, then the sooner this community sets themselves to work to make instead a wide distinction the better.

THE "HOME LIFE."

THE incorporation of the Home Life Insurance Company of Utah adds one more influential financial factor to the sum of home institutions, sustained by home capital and designed for home benefits. It is a very strong company and its officers are all well-known in the community as men in whom public confidence can be and is reposed. The Home Fire Insurance Company has done remarkably well and there is no reason why the Home Life should not succeed. There are diverse views as to the policy of life insurance, but the consensus of general sentiment is strongly in its favor. Of one thing there can be no question; that is, if wisdom teaches the value and propriety of insuring one's life for the benefit of the dependents who survive, it urgesstrongly the good policy of making the investment in a home institution. For, in the first place it aids in building up our own Territory, and in the second place it secures the safety of officials known to the investors as men of financial ability and unquestioned probity. We wish the Home Life and the Home Fire Insurance companies the best of success, and believe they will be supported by the people of Utah for both public and private advantage.

THE FACTS IN THE CASE.

THE non-"Mormon" members of the City Council are still urged and almost commanded to resign, because they, or rather an irresponsible writer for a daily paper, cannot control the judgment and action of the Council. This person "demands" and "insists" that the four gentlemen shall "get out," and falls to abusing the DESERET NEWS, in choice billingsgate, for dissenting from this dictum. It is very amushe created them, that they should | ing, and the impertinence and as-

the "four Gentiles" shall do, are suggestive of the burlesque pomposity of the Mock Duke.

The idea is now advanced that "it is simply a question whether one dull soul representing the Mormon Church is to control the Council or not." This is a great mistake. There is no "one dull" or lively "soul" representing the Mormon Church attempting to control the city Council. It is a person of another class and calibre who is making this effort. It is the would-be dictator of the four non-members of the Council. We shall see how much attention they will pay to his "demanding" and "insisting," his epithets and his vaporings. We verily believe that they have too much common sense and independence to bend to his behets.

This indecent attempt at every pssibles occasion, to drag in "the Mormon Church" has become so frequent that the better portion of the non-"Mormon" element are disgusted with it. If there were any foundation for such vain repetitions, there might be some excuse for their daily utterance. But there is no sane person in Salt Lake City who believes that there is anything more in such allusions than the vaporings of a bitter partisan who is at a loss for an argument.

It is the easiest thing in the world to find fault with public bodies and public men. And there is always a class in every community that enioys attacks upon persons in office. Pandering to this degraded appetite is the special resource of a certain kind of so-called journalists when subjects are scarce. The pot-house politician and the street-corner loafer delight in such effusions, as they furnish topics of conversation and opportunities for that grumbling and growling criticism of public men which form the principal occupabeery and blasphemous tion ef idlers.

But sensible and thoughtful people either skip over such trashy assaults or regard them with contempt or derision, as their mood may be, and wish that men with ability to write on public questions would cease such paltry attacks and waste of journalistic space, and try to build up instead of pull down. Everybody with ability to see and think knows very well that "the Mormon Church" is not meddling with oity business, that the Council is as independent in its own sphere as any firm or corporation of a public or private nature in the coun-

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402

try, and that the perpetual drivel about "the Mormon Church" controlling business and legislation and other matters with which it does not attempt to interfere, is either the issue of dense ignorance or the voiding of malice and mendacity.

The City Council is doing very well. The four non-"Mormons" in it appear to be holding their own as strongly as can be reasonably expected of any minority, and while that body is open to public criticism and is perhaps no more perfect than any other human beings and institutions, it is striving to promote the public interest, and should be encouraged and stimulated instead of misrepresented and obstructed.

Why cannot harmony be established in business and municipal affairs for the general good, even though men associated therein differ widely in religion and politics? And why should there be more pother over an imaginary supervision of some mythical Church autocracy, than over the insolent, arrogant and dictatorial doginatism of an aggressive and active newspaper?

LOOKING FORWARD.

A GREAT many Christian people throughout the world are looking with deep concern upon the present general condition of affairs. Thev regard the current drift of events as indicating the near approach of a terrible climax. Circumstances of a striking character are developing in such a way as to cause an anticipation in their minds of a gigantic conflict among the nations, which will spread death and desolation over the earth. Many leading statesmen, aside from religious considerations, express opinions to the effect that such a culmination is inevitable. The only question involving doubt upon the subject relates merely to the time when it shall happen. That it will take place is, in their view, a foregone conclusion.

Thus are men's hearts filled with anxiety concerning the gloomy prospect ahead. As the situation grows darker and more forbidding their hearts will "fail them for fear" of the things that are coming to pass, in fulfilment of the predictions of scripture.

That class of Christian people to whom we have referred associate the developments of these days, national and international, with the speedy advent of the Lord Jesus Christ. The student of the

erence to the prophecies of the Lord Himself, can scarcely fail to observe that the record, when compared with the present situation, reads like history written ahead. It is a mistake, however, as we understand it, to expect that what is now transpiring indicates the immediate appearance, so to speak, of the Lord in His power and glory. There are certain events and developments which have to be perfected before that momentous occurrence takes place. Such, for instance, as the gathering of the Jews in Palestine, and the re-building of Jerusalem on the ancient site of that once glorious city. There are also certain future events that have to become matters of fact on this continent prior to the coming of the Lord as the bridegroom of the Church. In the present, however, the fervent and consistent Christian beholds with the eye of faith the premonitory symptoms which point to the nearness of certain other developments that will be the immediate precursors of the descent of Him whose right it is to reign.

As an example of the thoughts of a large class of people upon this subject, and to show that those views are gaining ground outside the community of Latter-day Saints, we here produce an extract from a letter written by a lady now residing in Rome, Italy, to her brother in this city:

"The atmosphere of Europe is stormy, as I need not tell you, and I watch with deep interest passing events. If it could be that we were spared the horrors of a great war, how thankful should I be! But at present it hangs over us like a great black cloud. I also look for the coming of the Lord Jesus, but have few to whom I can speak of it. Yet I have some friends at a distance to whom, I can write of it, among them a very scholarly and devout clergyman of the Church of Eng-land. Certainly the signs of the times given by our Lord could hard-ly be clearer than they are just now. One thought comforts me-that the struggle will be short. 'For the elect's sake those days will be shortened.

The Pope is now in very close quarters, treated as a subject, amen-able to the common law of Italy. His indignation knows no bounds, yet he is helpless. I daily wait to see if he will not remove to some other place, as I know he thinks of doing. But there are doubtless difficulties in the way, and he may pos-sibly wait until some commotion may force him away. Distress and anguish are increasing among the people, and the government does not know where to look for the money to finish their war prepara-tions. Flour and salt have already New Testament, with special ref- been touched, yet there is talk of You who unto Jesus for refuge have fled?

another salt-tax beginning next month. So we began 1889!

I shut my eyes and ears as much as I can, for I am unable to cope with the misery, and of course I am do-ing what I can."

The Prophet Joseph Smith declared that these were the latter timesthe age of the great occurrences which would immediately precede the coming of Jesus Christ. This fact -like many others enunciated by him-is being recognized by a large class of devout and thoughtful Christians, without respect to sect or denomination. They base their conclusions upon the predictions of scripture.

It may be confidently expected that this manifestation of faith regarding the most important incident in relation to this earth that has yet taken place will increase and spread as time rolls on.

A CORRECTION.

To Whom it May Concern:

Some remarks made by me at Nephi, on the 3rd instant, having caused considerable comment leading to misapprehension, I freely admit, on further investigation, that I was in error respecting the atti-tude of Hon. John T. Caine in his speech before the Congressional Committee on Territories respecting polygamy being "a dead issue in Utah." I do not now dissent from his statement on the important question involved.

My remarks were not fully, nor in all respects, correctly reported, but, finding that I was in error, I hasten to acknowledge that I did him great injustice in denouncing his utterances, and I freely, in this public manner, express my deep regret and acknowledge the wrong I did him. Other than myself, no person is responsible for my utterances or acts, but when I wrong anyone I am willing to make restitution, as far as I can, and with this in view I publish this card.

JOHN W. TAYLOB.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, March 17, 1889, commencing at 2 p. m., President Angus M. Cannon presiding:

The choir and congregation sang: How firm a foundation, ye Saints of the Lord.

Is laid for your faith in His excellent word.

What more can He say than to you He hath said-

Prayer was offered by Elder Elias Morris. The choir sang:

How sweet communion is on earth

With those who've realized the birth Of water-who the Spirit's powers

Receive, in genial quick'ning showers The Priesthood of the Third Ward officiated in the administration of the Sacrament.

ELDER JAMES L. M'MURBIN

was called to address the congregation. He said the Saints should not fail to observe the request of the Elders to exercise their faith in their behalf, that the Holy Spirit might rest upon those who spoke to the people. The longer I live the stronger is my testimony that the work in which the Latter day Saints have engaged is the work of the Al-"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The Saints are willing to be judged from this standard, for we have the satisfaction of knowing that the principles of the Gospel which we have received are in harmony with the law and the testi-mony.

The Lord Jesus sent out His Apostles to teach all nations, bap-Apostes to teach an nations, cap-tizing them, and teaching them to observe all things whatsoever He had commanded them. The Lat-ter-day Saints proclaim that God has revealed Himself anew in this age; that for centuries the Gospel has not been preached on the earth. has not been preached on the earth. Professed ministers claim that the commission given to the Apostles is the authority of the ministers to preach the Gospel. But is it con-sistent to say that a commission given to the disciples can be acted upon by others, in the place of a direct appointment? It certainly cannot be. If the Apostles' com-mission could be used by others, there would have been no necessity there would have been no necessity for Paul's being appointed to the ministry, for he could have acted on the original commission. But be-cause it only related to and authorized those to whom it was directly given, Paul and his brethren were specially appointed and ordained to the ministry by those possessing the authority to do so; and unless all others come in the same way they do not possess the suitherity to be the do not possess the authority to act in the name of the Lord, for He has not given it to them.

I have met ministers who have claimed authority from the comclaimed authority from the com-mand which Jesus gave to His Apostles, and have called their at-tention to these things. On one occasion when I did so, I also spoke of the necessity of baptism for all, in order that they might obtain salvation. The minister wanted to know what was to be obtain salvation. The minister wanted to know what was to be-come of those who had died with-out the Gospel, and thought his ar-gument would be final. I opened up to his consideration the doc-trine of baptism for the dead, of which he had no conception. He told me that my words had had no effect upon him, but I knew that effect upon him, but I knew that my testimony to him was true, and the responsibility for its rejection would rest upon him.

Some people urge that a prospect of salvation for the dead would give license to do wrong in this life, and leave repentance to the hereafter. But all will be judged by their works. Those who sin must pay the penalty therefor. If we reject the Gospel, or fail to observe its present we will be under condemprecepts, we will be under condemprecepts, we will be under condem-nation. We may get another chance, but, like those who were disobedient in the days of Noah, they may be confined in prison for hundreds of years, until the utter-most farthing is paid. Justice must be satisfied on the part of those who break the law, by their suffering the neualty. penalty.

The more we learn of the truth, the more energetic we should be to conform our lives to its principles. The Apostles of Jesus were willing to meet even death for the truth's sake, and we should be willing to devote our lives to its establishment on the earth. Let us live pure, that the Holy Ghost may rest upon us. The revelations of the Almighty The revelations of the Almighty have been given to us, and if we do not obey them we are under con-demnation. Let us strive above all things to live so that we may be continually guided by the Holy Spirit, and recognize the hand of God in His dealings with His chil-dren. Let us strive to understand dren. Let us strive to understand the principles of righteousness, that we may receive of the blessings of Zion. This is the only safe course for us to pursue. We should keep ourselves free from the evils of the world. I am willing to stake my all on the divinity of this work and its ultimate triumph. There is nothing of which I am more certain than that this is the work of God and that it will prevail, for it is based upon It will prevail, for it is based upon the principles of eternal truth. If the Saints conform to these princi-ples, they will overcome error, and by no other way can they enter into their rest. The day will come when the refuge of lies will be swept away, and the principles of truth will shine forth gloriously and prevail forever.

The choir sang the anthem:

The earth is the Lord's.

Benediction was pronounced by Elder Arthur Stayner.

Kanab Stake.

Kanab Stake quarterly conference was held in Kanab, March 10th and 11th, 1889.

Present on the stand, of the Stake Presidency, President E. D. Wool-ley; also members of the High Council, and Bishops of various Wards.

The instructions that were given at the conference were such as the people needed. Our meeting house was not large enough for all to get inside the building. On Sunday evening, at our Sabbath school con-ference. President Woolley could not enter on account of the number of people who were pressed in the doorway and in front of the build-ing, and who could not find room inside, to stand or sit down.

purposes, so that all may be accom-modated.

On Monday evening, after con-ference, an entertainment was held. The programme consisted of songs,

recitations, instrumental music, etc. The weather was very pleasant, and all seemed well paid for their time spent in conference.

The tannery at Orderville is ex-pected to be started up soon, and it is hoped that those living in the Stake will take care of their hides, and patronize our home industries. Just as good leather can be made here as anywhere, if the hides are as good. It is intended the leather will be made into boots and shoes before being marketed. F. L. POBTER,

Stake Clerk.

CURRENT EVENTS.

Edmunds Law Prosecutions.

James A. Leishman was arrested by Deputy Whetstone, on the charge of unlawful cohabitation, at his resi-He dence on the evening of Mar. 7. appeared before Commissioner Goodwin and gave bonds to appear in court at Ogden when wanted, as an Indictment is out against him.

James Meikle, who was arrested some time ago on the charge of un-lawful cohabitation, was before Commissioner Goodwin on Mar. 8 for a continuance of his examination. James T. Hammond appeared in his James T. Hammond appeared in his behalf. The following witnesses were examined: E. D. Carpenter, R. Gilbert Meikle, Isabella and Kate Meikle. The attorney showed that there was not evidence justifying the holding of the defendant. The commissioner, however, bound Mr. Meikle over in the sum of \$1,000 to swalt the action of the arrand in Figure 1. await the action of the grand jury.-Logan Journal.

On March 18 C. C. Folkner, of Plain City, was arrested on a charge of polygamy. He was taken before District Court Clerk H. H. Henderson, where he gave bonds in the sum of \$3,000 to appear in court next morning to plead. His bonds-men were Thos. Ashby and Dr. E. G. Williams.

Proceedings before Judge Judd, at Provo, Mar. 13: The case of the United States vs.

Charles Hampshire was the solitary one of the day besides that of Jerry Patnode et al. Charles Hampshire came forward for sentence on a charge of unlawful cohabitation, to which a plea of guilty was entered. Not wishing to make any statement, the defendant was interrogated by the court. He is 44 years of age, married his last wife eight years ago, and the first wife in 1869; he was living with them both when arrested; has not lived with them since; is a clerk by occupation; his youngest child is three years old. He was sentenced to 120 days' im-prisonment and \$50 fine.

On Mar. 14 Johna Jorgensen and Chris. Nielsen were placed in the penitentiary as United States inside, to stand or sit down. The speakers at the conference encouraged the erecting of build-ings suitable for meetings and school view with Judge Boreman. As

they were "Mormons," and had been convicted of living with their wives, Boreman administered the severest penalty the law allows-six months' imprisonment and a fine of \$300 and costs in each case.

The following matters of legal business came up in the Provo branch of the First District Court Mar. 14:

United States vs. Martin Crandall; to a charge of unlawful cohabitation the defendant changed his plea to guilty and made a promise to obey the law, in consideration of which the court suspended sentence.

In the case of Harriet Crandall, fornication, a plea of not guilty was withdrawn and a plea of guilty en-tered; the defendant promising to live within the law, sentence was suspended during good behavior.

United States vs. Thomas Durkin; the defendant was charged with fornication, to which he changed his plea to guilty. He was sen-tenced to fifty days' imprisonment and to pay a fine of \$50. United States vs. Stephen Mott;

unlawful cohabitation; plea changed to guilty; sentence set for March 21. United States vs. Frans Christen-sen; the defendant changed his plea

to guilty. He was sentenced to 75 days' imprisonment and to pay the costs of the prosecution.

On Mar. 15 John Groves, of Sugar House Ward, Salt Lake County, was called in the Third District Court for sentence on a charge of living with more than one wife, to which he had pleaded guilty. He had no statement to make to the court, and was sentenced to imprisonment for seventy-five days and to pay a fine of \$75.

Proceedings at Provo March 15,

before Judge Judd: United States vs. Andrew Ras-mussen, unlawful cohabitation; a plea of guilty was entered, and the defendant was sentenced to fifty days' imprisonment and to pay the COSts.

United States vs. Beulah Chip-man; the defendant was arraigned on a charge of fornication and enon a charge of fornication and en-tered a plea of guilty. As the court was about to pass sen-tence the prosecution reminded Judge Judd that the defendant is the supposed wife of Bishop Wm. M. Bromley, at which the court ex-pressed the wish that Mr. Bromley instead of the defendant were in court and told defendant to go home. Sentence was suspended. United States vs. Rosina Single-

United States vs. Rosina Singleton; continued for the term.

United States vs. Hans Nielson, who was sentenced to 125 days on a conviction of adultery; the defen-dant made application for a writ of habeas corpus, which was denied. The case will be taken to the Supreme Court of the United States.

United States vs. Alice Hart, for-nication; a plea of not guilty was withdrawn, a plea of guilty entered, an 1 sentence suspended.

On Mar. 16, in the Court at Provo, James Smuin, charged with un-lawful cohabitation, changed his plea to guilty, and will receive sen-tence April 20.

Proceedings before Judge Judd, t Provo, on Monday, Mar. 18: United States vs. John C. Harper,

unlawful cohabitation; this case was given to the jury on Saturday af-ternoon; a verdict of guilty was rendered on Monday morning.

Proceedings before Judge Judd

Proceedings before sugge such at Provo, March 20: United States vs. Pleasant S. Bradford and Sylvester Bradford. The defendants were arraigned on a charge of unlawful collabitation and plead not guilty. the 25th inst. Trial set for

United States vs. John Hostler. The defendant on trial for unlawful cohabitation was found not guilty by the jury. United States vs. Axel Tulgreen,

unlawful cohabitation. After the opening of the trial the defendant's counsel moved for a continuance, which was granted until the next term.

Released From Prison.

Richard Thorne, of Three Mile Creek, Box Elder County, was released from prison Mar. 12. He served a four months' term for unlawful cohabitation, and paid a fine of \$100 and costs.

Albert Hawes, of Provo, was re-leased from the penitentiary Mar. 14, having served the term of 95 days to which he was sentenced for un-lawful cohabitation. The fine was \$50 and costs, with the alternative of an additional 20 discussion of the sentence of the of an additional 30 days' imprisonment, which was served. He ap-peared before Commissioner Norrell the same day and gave a bond of \$1500 to answer a charge of adultery with his second wife, for which an indictment has been found.

On Mar. 15 George Davis, of Box Elder County, was before Commis-sioner Norrell, who granted the application for a release from custody. Bro. Davis was convicted of living with his wives, and was sentenced to three months' imprisonment and to pay the costs of the prosecution, amounting to \$47.50. For this amount he was detained in jail 30 days.

On Mar. 19 we had the pleasure of meeting Bishop Thomas R. Cutler, who emerged from the penitentiary the same day at 7 o'clocka.m., having served a term of six months for unlawful cohabitation. He also paid a fine of three hundred dollars and costs. His liberation will be a source of gratification among the host comprising his friends. There will be special rejoicing in Lebi, where he resides and is held in universal respect. His health is moderately good.

On March 20 Sidney R. Carter, of Sevier County, was released from the penitentiary, where he had served a six months' term for living with his wives. Judge Boreman sentenced him to the full term of imprisonment, and to pay the costs, which he did.

The Costs Bill.

The Territorial Supreme Court met on March 16 at 7:30 p.m. The time of the session was taken The time of the session was taken valuations are for the west six blocks: up in reading the minutes, and the north half, \$894,950; south half,

court adjourned to April 6th. The itemized bill of the costs charged to the Church, in the proceedings against the receiver, was not filed. It is understood that claims exceeding \$4000 were asked, but these were cut down to the estimate formerly published-something over \$3000.

Hosea Stout.

In reference to the notice which appeared recently in the WEEKLY concerning the late Hosea Stout, his brother writes informing us that the deceased was born in Mercer County, Ky., and moved to Clinton County. Ohio, when eight years old, and further that he never resided in New York.

Pardons Received.

Marshal Dyer has in his office the official pardons, granted by Presi-dent Cleveland, of Joseph H. Evans and John Squires, and desires those gentlemen to call and get the papers.

Granted Amnesty.

The President of the United The President of the United States has granted amnesty to Jacob Heickle, Zial Riggs and Ricey D. Jones, of the Territory of Utah. These persons applied for the amnes-ty, having stated that they had been guilty of bigamy or polygamy and unlawful cohabitation, but that they had abandoned these practices and had abandoned these practices, and "no longer countenance or give sup-port thereto." The papers are now n the hands of Marshal Dyer, who desires the persons for whom they are intended to furnish their addresses, that he may forward the documents to them.

Site Selected.

A meeting of the Chamber of Commerce was held March 13, the principal business being the settlement of a site upon which to erect the proposed new building for the Chamber. There had been six offers, one of a piece of property on the corner of Third South and First East streets; one at the corner of East streets; one at the corner of Second South and First West streets; a third on West Temple Street, opposite Grant Brothers' livery stable; the fourth on First South Street, a short dis-tance west of the *Herald* corner; and the remaining two on Second South Street, one near the corner of West Temple and the other just West Temple, and the other just west of the former residence of A. Miner, Esq. The principal issue was between the First South Street location and the last named on Second South Street. The total valuation of the twelve central blocks, six on each side of Main Street, and south of South Temple Street, is \$3,691,100. The north tier of blocks is \$1,044,150; the central tier \$1,563,850; the south tier \$1,083,600. Running a line through the central tier, dividing the whole district in the centre, the valuation is, north half, \$1,811,450; south half, \$1,869,850; excess in fa-vor of south half, \$59,200. Dividing north and south on Main Street, the \$1,062,200; excess in favor of south half, \$167,250. On the basis of rents the south half of the six blocks west of Main Street also has the advantage, paying \$79,974 as against \$57,748.80 for the north half. These figures, showing that the tendency of business for the last ten years has been in a southwesterly direction from the former center of business, had its effect on the Chamber, which decided to ac-cept the Second South Street locacept the Second South Street location, which is seven rods east of the corner of First West and Second South streets, facing south. The size of the property accepted is 50x130 feet, the gift being made by Groesbeck Brothers.

Fatal Accident.

On the morning of February 28th, 1889, Brother Riven T. Stevens, of Burville, Sevier County, was Burville, Sevier County, was crushed to death between a post in crushed to death between a post in Jacob Jacobson's corral fence and the corner of his hayrack through his horses becoming unmanagable. He had to make a short turn to get out of the corral when the corner of his hayrack came in such close proximity to the fence that it caught him against a post, causing almost immediate death.

Brother Stevens was born in Caldwell County, Missouri, on the 29th day of August, 1838. He leaves a wife and family and numerous friends to mourn his loss. His family were all at home with him at the time of his death, he having two married daughters who had come home to see their father, who was greatly beloved by all his family. The whole town sympathizes with them is their between the them is the second

them in their bereavement. E. FILLMORE.

Accidental Shooting.

A correspondent writing from Paris, Idaho, March 14, says: Last evening about 5 o'clock

Last evening about 5 o'clock three young men—Thomas Innis, Frank Wilcox and Thomas Sparks —residents of this place, were on the bottoms a few miles east of town, on their way to a ranch for the night, intending to hunt ducks early this morning. They came to a slough, when Wil-cox, who was better shot than the cox, who was better shod than the cox, who was better shod than the others, waded in first. Sparks followed with a loaded shot-gun in his hand, and in jump-ing to clear the water the hammer of the gun caught on his clothes, raising it enough to dis-charge the gun, the contents striking Wilcox under the right shoulder. The unfortunate man threw his right hand behind his head. fell on his hand behind his head, fell on his face and almost immediately expired. Sparks, as well as the Wilcox family, has the sympathy of the whole com-munity. Wilcox was a young man, unmarried.

Setting the Matter Right.

We have received the following from Frederick J. Christiansen, of Mayfield, Sanpete County. The error he calls attention to was doubt-less through a misunderstanding of

porting the business of the First Court, appears a report of the case of the United States vs. F. J. Chrisinsec. It is stated this way: 'United States vs. F. J. Christian-sen; unlawful cohabitation and adultery; both cases were dismissed upon the promise of defendant to obey the law.' This is a mistake. The facts are, I had just served out a term in the 'i'en' for unlawful cohabitation, and there was an indictment against me for adultery. That was dismissed at the time but not on my promising to obey the law, for I was not asked that ques-tion. I presume the dismissal was for want of evidence. I would like you to correct the statement, as I do not wish to be misrepresented. I suppose it was an error of the reporter."

From the Northwestern States.

On March 18 Elder F. T. Gunn, Adamsville, Beaver County, re-turned from a mission to the Northwestern States. He left this city March 29th, 1887, and was assigned to the Minnesota Conference. A few weeks later the Iowa Confer-ence was organized, and Elder Gunn was appointed to preside, which position he occupied until released position he occupied until released to come home. Most of his two years' mission was spent in Io wa where he baptized nine persons. The general feeling is one of in-difference to religious matters. This feeling permeates all classes, and very few are will-ing to hear the Gospel. Since last fall Elder Gunn's field of labor has been in Eastern Kansas which. has been in Eastern Kansas, which, with the State of Nebraska, is included in the Iowa Conference. There he found a much better feeling, and people were more willing

At St. Johns, Kansas, there is a branch of the Church organized, and the people there treat the Elders with great kindness, their hospitality being in marked contrast with that exhibited in some other parts of the conference. In that place there is a sect called Bickertonites. The founder, a Mr. Bick-erton, united with the Rig-donites in the year 1845; at that time he was in Pennsylvania. Six years later he heard the Elders preach, and joined the Church. In 1857 he apostatized, and in 1862 organized a church on his own account in Greenock, Pa. He taught faith, repentance, baptism for the re-mission of sins, and the laying on of hands for the gift of the Holy Ghost. At one time his followers numbered about 2000. He attempted to organize a complete church, patterning after the true order as nearly as he could, from what he had known or could learn of the "Mormons," but the of the "Mormons," but the farther he proceeded the great-er were the contentions in his flock, so he gave it up. About 15 years after he founded the sect, he advised those over whom he negative to more to the most ear Mayfield, Sanpete County. The error he calls attention to was doubt-less through a misunderstanding of our correspondent: "In your issue of the SEMI-WEEKLY dated March 8th, in re-

Subsequently in Pennsylvania. Bickerton was excommunicated from his own church for some offrom his own church for some of-fense, and William Cadman chosen to succeed him. He then formed another faction, and now has a few followers, but the other side, or Cadmanites are in the majority.

The more intelligent of those who had joined the Bickertonites lis-tened to the preachings of the Elders, and most of them have joined the Church, while a number of others are likely to follow that example. Elder Gunn speaks highly of the sincerity and faithfulness they have manifested. During his mission he enjoyed excellent health, and is gratified at having the privilege of passing through the experience he has had as a missionary. He reports all the Elders remaining in the conference as in good health.

The Indian Mission.

From a private letter dated March 13th, received from Elder Franklin M. Anderson, of this city, now on a mission in Indian Territory, we take the following:

"During the past four weeks we have traveled over 200 miles and held six meetings. The first two weeks we were out the weather was moderate, and people came to the meetings, but the last two weeks it was so wet and the ground so swampy in the region where we were that people could not be in-duced to walk two or three miles to meeting. During our travels we met many people who had never seen a 'Mormon' before, and at first, in some places they were a little in some places, they were a little uncivil. But my companion, Brother Jack, who has an unlimited

amount of patience, talked with them in such a way that we were always invited to call again. "As the people are very much scattered they seldom hear 'preach-ers.' They are very backward in consenting to the use of their houses consenting to the use of their houses for meetings; yet when we inform them that there will be one they seem pleased and promise to attend, generally keeping their word. They will listen attentively to what we have to say, and when we are through many will inquire for tracts. So in this way we place before them So in this way we place before them our doctrines. But the people are in such a condition at present that most of them think religion a mere matter of form. We meet with a few who believe our testimony, and there are many who seem honest enough to investigate. Yet the idea of man's being able to obtain salvation at once is so thoroughly tradi-tioned in their beings that they turn all evidence or testimony away with the words: "Well, I believe with the words: "Weil, I believe there are several true religions; you can have your way and I will have mine." Reasoning is therefore useless with them. They generally want to know, 'How is Utah and polygamy?' The country has been so flooded with falsehoods regarding our people that the first visit among the residents here is usually devoted to overcoming the erroneous idees

Arkansas, and usually turn loose on us with a ferocity almost equalling that of a hungry wolf. When we can get them to listen to us, they change their tone ere long and begin to twist and squirm in re-gard to the meaning of the Bible, to a great extent, and will frequently conclude with, 'Even if I knew the 'Mormons'had the only plan of salvation, I would not accept it.'

"Those who are the most bitter often say to us, 'Give us a sign, then we will believe you.' Once in a while we meet with half-breeds, but we are usually among the white folks. The Indians, or 'full bloods,' tons. The indians, or 'full bloods,' are very suspicious of strangers, and although many can speak English, they will not. They have many good reasons for being suspicious of white folks. They have been so hounded and maitreated by mar-shals seizing and carrying them off for real or imaginary offeness that for real or imaginary offenses that whenever they see a stranger they

"The Lord has raised up friends to us on every hand, and they are exceedingly kind to us. Of course we meet with adversity, and some-times a few bitter rebuffs, but we have got along very well, and the way is fast opening up for the preaching of the Gospel in this part of the country."

Returned From the South.

Returned From the South. On Mar. 18 we had the pleasure of meeting Elders Amasa M. Rich, David T. Powell, W. W. Ruby and David Bennion, who recently re-turned from the Southern States mission. They stopped over in Colorado with the Saints in the San Luis Valley, where they were warmly welcomed. Elder Rich is from Paris, Bear Lake County, Idaho, and left for his field of labor Feb. 6, 1887. He was assigned to northern Alabama, where he had some experience with mobs, but was not injured.

mobs, but was not injured.

Elder Powell's home is in E. T. City, Tocele County. He departed on his mission March 29, 1887, and labored in the West Virginia Conference, being in Kentucky a portion of the time

of the time. Elder Ruby lives at Circleville, Piute County. On February 15th, 1887, he left this city and went into the Mississippi Conference; six months of his time were spent in the State of Alabama. In his experience with those possessed of a mobocratic spirit, he found staunch friends to take his part and was not injured

spirit, ne round staunch friends to take his part, and was not injured. Elder Bennion's residence is at Vernon, Tocele County, and his de-parture for the missionary field was on the 29th of March, 1887. He trav-eled in the Georgia Conference. Though he was the standard encode Though he was threatened several times, he was not interfered with to

All of the Elders have met with good success in preaching the Gos-pel and inducing people to investigate. Many members have been added to the Church in the various conferences. The brethren all speak highly of the hospitality of the peo-ple of the South, and state that the idea that the Elders are constantly in danger from violence is a mis-take. On the contrary, they have the steamer Transport was perma-

found friends wherever they have labored, and have been well treated by the majority of the people.

In Jail.

B. A. Spear is an individual who resides at Milford, Beaver County. He was formerly a justice of the peace, and is the correspondent of the anti-"Mormon" sheet in this city. Just now he is in the Beaver jail, because he is unable to find surveites who will go on his bond for \$1,500-the amount of bail required to hold him to await trial at Beaver. to hold him to await trial at Beaver. The charges against him are libel, robbing the United States mail, and two cases of forgery. One of the charges of forgery is based on the allegation that Spear signed the name of Mr. Campbell to a \$50 check. The other forgery case is in connection with the indictment for whying the mails for robbing the mails. In this case it is said that Spear took a letter ad-dressed to O. T. Clark from the mail; from the envelope he extracted a oneck for \$19.60, upon which he endorsed Mr. Clark's name, and then drew the money. He admits this transaction, but his defense is that he claims to be Mr. Clark's agent. This relationship is denied by Mr. Clark. Some of those at Beaver who are disposed to place a charitable view on the cases assert that Spear is certainly insane. This point will probably be deter-mined when the cases come up for trial.

A Plute Prophet.

The Piute Princess, Sarah Winnemucca, is in town. She says a prophet has risen up among the In-dians at Walker Lake, and is creat-ing some excitement among the ignorant and most credulous l'iutes. He says the spirits of all the Piute warriors who have died in the last five hundred years are to return to earth and resume their old forms. They have condemned the whites, and also the Indians who write or speak their language or adopt their customs, and will exterminate them from the earth.

The Princess, who speaks English fluently, and is quite an intelligent woman, laughs at the dire prophe-cy, and does not believe such nonsense, though some members of the tribe do.— Winnemucoa, Nevada, Silver State.

The War In Hayti.

It is reported that Hippolite gain-ed a decisive victory over Legitime's forces on the 7th inst. Captain Miller of the steamer Caroline Miller, which arrived in New York March 17 from Hayti, reports that twelve of Legitime's soldiers who have been taken prisoners by Hyppolite were shot in the public square at Cape Haytien the day before the steamer left. Sympathizers with Legitime had Sympathizers with Legitime had endeavored to get the men released, and Hyppolite had become distrust-ful of many of his officers. He therefore had them put to death. Captain Miller said Cape Haytien was filled with Legitime's spice.

nently engaged carrying arms and other implements of war from Monte Christo to Cape Haytlen for the use of Hyppolite's men.

Declared War.

On March 9 the Roman paper Reforma announces that King Merelek of Shea has formally declared war against King John of Abyssinia.

A Striking Incident.

FORT LEWIS, Colo.

The following letter from the German War office received last week by Carl Keiso, a naturalized citizen of the United States and at present a soldier in this post, will explain it-self and at the same time that the "Bismarck Dynasty" aggressiveness in not confined to the Samoan group. Yours, &c.,

8. F.

Carl Keiso, Under Officer, Landwher:

In view of anticipated trouble with America your term of enlist-ment, which would otherwise ex-pire August 9th, 1889, is extended for three years. Your furlough is also extended to above date or fur-ther orders from this office, when you will present enclosed certificate to the nearest German Concut who to the nearest German Consul, who will furnish transportation to enable you to join the command.

Signed: AUGUST ANCHUTZ.

Commanding Landwher. January 15th, 1889.

A Brush With Germans at

Samoa.

The following given in a special correspondence from Samoa, relates the details of certain events which occurred in the harbor of Apia, and which were probably the basis for the sensational statements about the sinking of the Niposic:

When Captain Colby reached Apia with his vessel, the Constitution, the Nipsic was not there, having gone to Tutulla to carry dispatches for the mail steamer and to put a newspaper correspondent on board who had made himself obnoxious to the Germans. Of course, Captain Colby, who sailed from San Francisco on December 6th, had no knowledge of the troubles previous to his arrival at Apia, or of the col-lision between the natives and the Germans.

As soon as he cast anchor in the harbor a boat put off from the Ger-man man-of-war Olga with an offi-cer and an armed guard The boat came alongside the Constitution and the officer in all the constitution and the officer, in all the panoply of gold lace, epaulettes and trappings of the naval service, mounted to the deck of the vessel and was met by Captain Colby.

The German officer at once demanded to see the ship's papers, and announced that it was his business to see whether the *Constitution* had on board any articles that were con-

on coard any articles that were con-traband of war. Cantain Colby very coolly told his mightiness that he was in com-mand of an American ship, and that neither would he show his papers nor allow his vessel to be searched.

Such a display of grit as this was evidently more than the German had looked for, and after hemming and hawing a little he left without pressing his demands.

It may be remarked by the way, that Captain Colby is a short, slen-der young man of perhaps 30 years; does not weigh more than 180 pounds, and that his entire crew, including himself and the cook, numbered just eight men! The next day after the inglorious defeat of the Garman man of war by

defeat of the German man-of-war by eight unarmed Americans the Nipsic came into port, and Captain Colby at once reported the affair. Captain Mullan told the gritty seaman that he had done just right, and that he would protect him against any further aggression.

The Constitution remained in Apia harbor until February 13th. On the morning of that day a gale arose, which increased with such rapidity and violence that Captain Colby had no time to put to s.a or take measures for protecting his vessel. The gale rose suddenly, and the first thing the crew of the *Constitution* knew that vessel dragged her anchor and was dashed on a reef, where the waves broke over her and threatened every minute to grind the ship to fragments and send every soul on board to the bottom.

The boats were smashed before they could be got out, and Captain Colby at once hoisted a signal of distress

The German man-of-war Olga was anchored nearer to the Constitution than any other ship in the harbor, and the officers of that vessel plainly saw the plight in which the plucky Yankee captain and his crew were placed. Indeed, Captain Colby dis-tinctly observed the German officers on the quarterdeck of their vessel watching the Constitution as she was beaten on the reef and the folds of the flag of distress were floated on the gale.

But did they offer to help the men who were in such imminent danger? Not they. Evidently they were only too glad to see the brave Yankee skipper who had defied them, in the jaws of death, and they did not so much as lift a hand to succor him. Instead of lowering a boat, or in any manner offering to help a brother seaman in distress, they contented themselves with quietly watching the efforts of the shipwrecked crew without a single move to render as-sistance. The Mpsic, however, saw the plight of the Constitution and the signal of distress, and dispatched her boats to assist her. They had the greatest trouble in getting alongside the stranded vessel, as there was a tremendous sea on, but finally

was a tremendous sea on, but finally they succeeded in getting all but the captain and first mate off the wreck. These two men, having seen the crew all safe, were obliged to precipi-tate themselves into the boiling, yeasty waves, and managed to swim and keep themselves afloat until one of the *Nipsic's* boats picked them up.

At the same time that the Constitution was wrecked, two native ves-sels, the brig Matutu and the schooner Tamasese, were driven on the same reef and became a total

loss, their crews, however, escap-

ing. The Constitution was an old vessel. During the Rebellion she was in the naval service of the Union and afterward was brought to the i'acific Coast, her machinery taken out, and she was converted into a barkentine.

CARLSON'S CLAIM.

The case of Carl P. Carlson vs. Frank H. Dyer, Receiver of the Late Corporation of the Church of Jesus Christ of Latter-day Saints, came to am abrupt ending shortly after 4 p. m. March 14, soon after the hearing began. The plaintiff claimed that in 1864 he deposited with Joseph W. Young, as Church emigration agent, \$5000, and that now he wanted it back. The evidence was remarkable from the fact that it did not even tend to prove the allegations of the complaint, and when a promissory note signed by the plaintiff, for the expense of emigrating himself and family to Utah, was produced, showing that instead of his having deposited money with the Church agent he had received assistance from the agent of the P. E. Fund Company, the case of the plaintiff collapsed.

The first witness called for the plaintiff was

WM. W. TURNER,

who testified-I am a carpenter; who testified—i am a carpenter; came from England in 1864; met the plaintiff at the town of Wyoming, Nebraska, in that year; John Smith was captain of the immigrant com-pany; we met Joseph W. Young, who had charge of the supply office for the immigrants; I only know he had charge of the store; I do not know whether or not the Church had an agent there.

MARTIN D. WARDELL

testified—I knew Joseph W. Young; I was here in 1864; in 1862 I was superintending the emigration for the Church; Joseph W. Young was in the south in 1864.

CARL P. CARLSON,

the plaintiff. testified—I came to Utah in 1864; I saw Jos. W. Young at Wyoming; he was in the office in the store—in the Church office; we remained there six weeks, then came on across the Plains; I do not know that Mr. Young was the Church agent; I believed he was such agent; it would be impossible for me to say he was such agent. Mr. Winters asked a great many

questions that the court ruled out because they had no relation to the issues in the case.

Mr. Carlson further testified— The Church made a request of us at Wyoming, Neb.; that is, some of the members did; Jos. W. Young made the request; I don't know that he reported his acts to the Church.

PALTZER JACOBSEN

testified—I live at Mill Creek; came to Utah in 1864; saw Jos. W. Young at Wyoming, Neb.; he preached to us; he told us what we should do in crossing the Plains; he directed our

arrangements there; wagons had been sent from Utah to meet us and bring us across the Plaine; he told us he was acting for the Church; did not hear him make any request of us such as Mr. Carlson refers to.

Mr. Winters-I demand the records of this transaction.

Mr. Williams-There are none. This alleged transaction never occurred.

Mr. Winters—I demand the rec-ord of the appointment of Joseph W. Young as Church emigration agent.

Williams-There is no such Mr. record. He never was appointed— never was Church emigration agent.

Mr. Winters then asked Mr. Jacobsen a number of questions as to whether he gave his note to pay for his emigration. These were ruled out, as they had no bearing on the case.

CARL P. CARLSON

was recalled and testified—I signed a paper and gave it to Mr. Young. Mr. Winters—I call on the defense

for that paper. Mr. Williams produced the paper. It is a promissory note, in which Mr. Carlson promises to pay the Perpetual Emigrating Fund Com-pany \$412, the expense of emigrat-ing himself and family. This note has never been paid. Mr. Carlson then testified that he

gave Mr. Young some money at the . same time.

RECEIVER F. H. DYER

testified—I received that note as property belonging to the P. E. Fund Company; I have no records showing the appointment of Joseph W. Young as Church emigration W. Young as Church emigration agent; have some papers from him belonging to the i'. E. Fund Com-pany; he was in the employ of that company in 1864—at least his ac-counts look that way. Mr. Winters—I was informed by one of my witnesses that he knew of the appointment of Mr. Young as Church emigration agent. but I

Church emigration agent. but find he was mistaken. I therefore ask that this case be continued.

Court-We cannot do that at this stage.

Mr. Winters-I ask to amend my complaint by substituting the P. E. Fund Company for the Church, as defendant.

Court-That is impossible. The P. E. Fund Company has rights, and a suit could be brought in the regular way. Have you any more

Mr. Winters-No, sir. Court-I will have to dismiss your complaint. Mr. Winters-Well, I will get there yet!

MISCELLANEOUS.

A Railroad Adventure.

A correspondent, "Adios," writes as follows from Chattanooga, Tenn., under date March 9, 1889:

the most agreeable kind, although not very disastrous in its results. Just as we were pulling out of Kansas City a heavy, well-dressed man stepped up to a member of our party who had just taken his wal-let from his pocket in order to get his ticket, and intimated his desire to borrow money. He was met, however, with a refusal. The stranger then asked for change for stranger then asked for change for "a 40," and was again answered with a respectful no. Thereupon he snatched the wallet, which con-tained \$10 and the railway ticket and made for the door. This was instantly opened by a confederate from the outside, but the victim of the robbery caught the thief before he could reach the door. The two fell upon the platform together in the course of the struggle, but assistance was soon given to each party, the assistant thief trying to get his companion off the train, while several of our com-pany endeavored to hold on until an arrest could be accomplished. The arrest could be accomplished. The robber, however, slipped out of his two coats and disappeared in the darkness. The property he left be-hind was estimated to be worth \$20, and was sent back to the police for identification. When last seen blood was running down the face of the fugitive thief.

The American Language.

Americanese is not a mere mod-Americanese is not a mere mou-ern improvement or corruption— whichever we like to call it—of the language which is spoken in these islands, says the London *Telegraph*. Quite the contrary. Dr. Freeman, in one of his essays, has pointed out that while in some respects A merithat, while in some respects Ameri-cans are a great deal "newer" than ourselves, in some others they are considerably older. Much that has died out of our politics, our societies, our habits and customs, still sur-vives in the states. So it is with the language. As every investigator knows, much of it is not new Eng-lish at all, but genuine old English. Old provincial forms, old local words, old dialectical peculiarities, which have become obsolete or mere vulgarisms with us, have kept their freshness in the New England States, and thence have spread over the continent—to spread in time over the world. A good deal of what we regard as Yankee vulgarsism is good, honest Anglo-Saxon that was current in conversation Magfawer sighted Plymouth Rock. The perpetual "I guess" of the New Englander is a case in point. "Full Englander is a case in point. "Full 20 year he was of age, I guess," says Chaucer, concerning the "yonge squyre" of the Canterbury pilgrimage. Hosea Biglow would hardly have used the phrase differ-ently. Similarly, such words as "peart" and "brash" and "slick" and even "squirm," which strike us as specially racy of the states, are used to this day in the common speech of the common people in speech of the common people in northern and eastern England. In the works of that eminent philolo-gist, Sam Slick, one may find men-tion of a person being "smoked"— that is, made a butt of—just as in Smollett and Fielding and others of on the defenseless Cossack. So Pe-

our last century novelists. An American will use "sick" or "mad" just as their forefathers would have done in places where we should em-ploy "ill" and "angry." We owe our cousins a certain

amount of gratitude for re-clothing with conversational respectability many of the highly-convenient words which had somehow dropped out and been replaced by much less out and been replaced by much less direct and much less expressive substitutes. Whether we need be so much obliged to them for the odds and ends which they have picked up everywhere and put into current circulation is more ques-tionable. For the American is the most larcenous of linguists. He has "been at a feast of languages and stolen the scraps." The slang of the Chicago or San Francisco of the Chicago or San Francisco loafer has levied contributions on half the Aryan and two or three of hair the Aryan and two or three of the non-Aryan tongues. All the elements that go to make up the cosmopolitan population of the Union contributed something to the medley. There is a little French, a good deal of "Dutch," a fair quana good deal of "Dutch," a fair quan-ity of Spanish, a sprinkling of Scandinavian, Italian, a hint at Chinese, and something more than a perceptible dash of the tongue of the red man. It is altogether a strange amalgam, this American language—not unlike the equally remarkable mixture out of which in due course the American people in due course the American people is to be evolved. But at present both the people and the language are in the process of making, and it is pretty certain that they will ex-hibit more remarkable developments still before the manufacture is completed.—Ex.

Sponging a Tiger.

When Pezon, the lion tamer, was at Moscow with his menagerie, he had occasion to employ a moujik, a fine specimen of a Cossack, to clean out the cages of the wild beasts. The Cossack did not understand a word of French, and the terms of the contract were settled in dumb show. By way of instructing him in his new duties, Pezon went through a sort of pantomime with the broom, sponge and water bucket. The moujik watched him closely and ap-peared fully to understand the de-tails of the lesson given.

Next morning, armed with a broom, a bucket and a sponge, he opened the first cage he came to and quietly stepped in, as he had seen his master step on the previous day into two cages of harmless brutes, but this one happened to be tenant-ed by a splendid but untamed tiger, that lay stretched on the floor fast that lay stretched on the noor mast asleep. At the noise made by open-ing and closing the door the crea-ture raised its head and turned its green eyes full on the man, who, all unconscious of his danger, stood in the corner dipping his big sponge into the bucket into the bucket.

At that moment Pezon came out of his caravan and was struck dumb by the terrible sight that met his gaze. What could he do to warn the man of his danger? A sound, a

zon stood awaiting developments, zon stood awaiting developments, ready to rush to the scene when the crisis came. The moujik, sponge in hand, coolly approached the tiger and made ready to rub him down with the stolidity of a military boot-black polishing his captain's boots. The sudden application of cold water to its hide evidently produced a very agreeable effect on the tiger, for it began to purr, stretched out its paws, rolled over on its back and complacently offered every part of its body to the vigorous treatment of the meujik, who went on scrubbing with might and main. All the while Pezon stood there

with his eyes wide open and as if nailed to the spot. When he had finished his job the Cossack left the cage as quietly as he had entered it, and it required the most energetic and expressive gestures on the part of the lion tamer to prevent his re-peating the experiment on a second wild beast.-London Times.

Cliff Dwellers.

One of the most attractive portions of Colorado, if not in the entire west, is that part of the State in which are found the cliff dwellings of a long extinct race. The district in which these ruins are located covers an area of nearly six thousand square miles, chiefly in Colorado, but which in-cludes narrow belts in the adjacent territories of New Mexice, Utah and Arizona. The ruins of this region, says the Cincinnati Commercial Gazette, like most others of the extreme west and south, are the remnants in a great measure of stone structures. a great measure of stone structures. It is evident, however, that a great portion of the villages and dwellings of the lowlands which comprise the district have been of material other than stone, frequently, doubtless, of rubble and adobe combined. The cliff houses conform in shape to the floor of the niche or shelf on which floor of the niche or shelf on which they are built. They are of firm, neat masonry, and the man-ner in which they are attached or cemented to the cliffs is simply mar-Their construction has cost velous. a great deal of labor, the rock and mortar of which they are built having been brought hundreds of feet up the most precipitous places. They have a much more modern look than the valley and cave remains, and are probably in general more re-cent, belonging rather to the close than the earlier parts of a long period of occupation.

It seems probable that a rich re-ward awaits the fortunate archæologist who shall be able to thoroughly investigate the historical records that lie buried in the masses of ruins, the unexplored caves, and the still mysterious burial places of the northwest. But it is quite improbable that any certain light will ever be thrown on the origin of this curious \neg race or its history.—Ex.

Prophetic Trees.

In parts of Germany, when at evening the clouds rise and bear some resemblance to a great tree—



tree," or "Adam's tree." A mackerel sky provokes the saying: "We shall have wind, Adam's tree put-ting forth leaves." If the leaves appear in the afternoon it is a sign of real in the alternoon it is a sign of fine weather; if early in the morn-ing, of storm. The serpent that gnaws the roots of the Yggdrassill seeks the destruction of the universe. When the roots are eaten through the tree will fall over; the end of all things has come. The old English Maypole is the same tree, bursting into beauty and foliage in the spring. As our Anglo-Saxon forefathers regarded, with the Norse-man, the ash as the world tree, and the ash is deciduous, they kept the festival of its restoration to vitality. The Germans took the evergreen silver fir as the symbol of the everliving tree of the world's life. Yet they also keep some festival analo-gous to our Mayday.--Cornhill Magazine.

The Empress of Japan.

The London Mode of Fashion says that the Empress of Japan is at the head of a powerful movement for bettering the condition of the women of that country. She has established a college for women at Tokio, under the management of a committee of European and American women. The standard of education is very low, especially in the country dis-trict, and it is hoped that this college will prove a valuable aid in raising the women of Japan to a higher lev-el. In one of the London hospitals there are now three Japanese ladies who are going through their training as nurses, with the intention of re-turning to their own country when qualified and teaching their own countrywomen.—Detroit Free Press.

A Race of Dwarfs.

A representative of a very curious type of aborigines who dwell in a mountainous district in Guatemala, Central America, recently arrived in Philadelphia on a steamship from Aspinwall, in charge of Senor Arc-eaga, of Central America. The native represents a race of people hitherto almost entirely unknown, and the attention of several scien-tific societies in New York is to be called to him within a few days. The dwarf is not brought to this country for exhibition at a museum or elsewhere, but as an ethnological curiosity for scientific men to ex-amine. The dwarf is 3 feet $8\frac{1}{2}$ inches in height by actual measure ment, but a remarkable specimen of humanity. His head measures 264 inches in circumference, and an American hat, size 81/2, could barely be forced upon his head. A mass of long, straight, thick black hair covers his head in a thick shock and down almost to his neck. His skin is of a deep copper color and his features flat, like those of a negro race. But he has not the expression

of a negro, nor the color. He is undoubtedly of Indian ex-

whatever he might be called, is a powerfully built man when his size is taken into consideration—in fact he is a veritable little Hercules. His feet are five inches in length from heel to toe, and his fingers measure from two to two and one-half inches in length. His great peculiarity, however, is his face. His eyes are so widely separated as to leave room for the eyebrows to grow down on each side of the bridge of the nose and still leave a space between them and the corner of the eyes. He is forty-two years of age and is a priest of his tribe. In speaking of the dwarf, Senator Arceaga told a Philadelphia Telegraph reporter that during fourteen years sojourn in Central America and Guatemala he had heard of these little people and de-termined on his leaving the country to get a specimen and bring him to New York for the scientific world to see. He journeyed to the mountain home of the tribe of dwarfs, and after much bargaining secured the man he now has with him.

He says that the only other representative of the race ever seen by white men was a brother of the man he now has who was brought to New York many years ago but who died soon after landing here. These little people are semi-civilized and all speak Spanish, which is the lan-guage of the country.

Mrs. Cleveland and the White House.

It was one morning in the bed-room before the President's plans were settled, says a Washington letter to the a New York *Timee*, that Mrs. Cleveland talked frankly and sensibly about herself as mistress of the WhiteHouse. "I four plans were fixed I should be glad, "she said, "it would, of course, be a little relief to know where we shall live. But I know where we shall live. But I am sure people can not understand how I feel about leaving the White House. They think it hard, I sup-pose, for me to give up the life here because I am young. But it is be-cause I am a young woman that I feel less regret. If I had lived half or the greater part of my life before coming to the White House I know I should have more regret about leavshould have more regret about leaving it. All of the women who have been here before me were older than I am. Most of them had a great deal of a woman's life before being called to this position, and I think they must have been more sorry to give it up than I can be. You see," with a smile of charming frankness. "I have not had my life yet. It is all before me—the real life and the real home. After my father died we had no settled home, my mother and my-self. I was at school and then, you know, soon after came to the White House. I can't tell you how much I desire a home of my own. Oak View has given me some idea of a home life, but even there I have felt that it was only for a short time. Perhaps race. But he has not the expression it was only for a short time. Perhaps was in of a negro, nor the color. He is undoubtedly of Indian ex-traction, but such an enormous gret. As it is I am not saddened by though not ill-porportioned head set upon so diminutive a body makes a strong contrast, and his little arms, short legs and body add further to his peculiar looks. The Indian, or

ciations, the most beautiful house in the world. No other White House could ever be the same to the people, I am sure. If there must be any-thing new let it be executive offices, but never a new White House. It is not only the beauty of the old house that I love, but I have a feeling of reverence for the past. There has seemed in the busy life here so little time for me to think of its history and the people who have been here before me. But sometimes, when I am alone, and walk through the rooms and think of the men who have been presidents and of their wives, the grand old house gives me a feeling of awe. Oh, I could not bear to think of it as changed and different after I leave it. I want to think always of it as it is now and I know it—the White House of the people and the President's house."-Fr.

Degraded by Drink.

In 1873 Miss Elizabeth Hawley, then a bright-looking, intelligent girl of 17 years, taught a class in the Clement Grammar School. At the same time she presided over an infants' class in the Trinity Church Sunday school, the members of which esteemed her very highly for her many good qualities. After two years' service as teacher

in the public schools Miss Hawley resigned her position in 1875 to marry a ship-chandler's bookkeeper named Thompson, who has wealthy relatives residing at Cheyenne, W.T. For some time the couple moved in good society here, but suddenly they were lost sight of, and Mrs. Thompson was forgotten. Yesterday she appeared before the insane commissioners, on complaint of her aged mother, who charged her with habitual drunkenness.

ual drunkenness. Mrs. Thompson, when questioned relative to her sad history, exhibited great intelligence in her replies. Though only 33 years of age, her gray hair and wrinkled features gave her the appearance of a woman of sixty. She tearfully admitted that an insatiate desire for liquor was the course of her downfall was the cause of her downfall.

"When I ceased teaching, to marry my husband," said she, with emo-tion, "I had a happy future before me. I was in possession of a little property in Alameda, but shortly after our marriage my husband began drinking, and soon our little all disappeared. I be-gan to drink at my husband's soli-citation, and soon the day came when I began to drink to excess. After the birth of my two boys, the eldest of whom is 10 years old, I made a desperate effort to throw off the deadly habit, but failed. Here "When I ceased teaching, to marry the deadly habit. but failed. Here I am, at last, locked up like a felon —a miserable wretch! I never thought I would come to this; never!"

Mrs. Thompson said that she was willing to go to the asylum, as she was in hopes that a prolonged ab-stenance from liquor might cure her of her inordinate craving for it. Her two children, she said, are being cared for by her mother, and her husband deserted her seven months ago to work in Cheyenne, where he now is. She will be sent to Stockton Superintendent Anderson, when his attention was called to Mrs. Thompson's case, said that he knew her as Miss Hawley when she taught at the Rincon School. She was considered to be one of the brightest and most accomplished teachers in the department and was highly respected by her associates. San Francisco Chronicle, March 12.

From Newsboy to Merchant.

Any man who is actually engaged in business life in New York will testify to the fact that the newsboys and street arabs of the town often and street araos of the town often make admirable clerks. The way these little outcasts work their way into commercial houses of estab-lished standing is remarkable. Everybody knows that a percentage of the public and prosperous men of America bergen as newspoys but of the public and prosperous men of America began as newsboys, but everybody may not be aware how many youngsters there are all through the city whose natural sharpness enables them to work their way out of the gutters in which they were born. They begin as hangers on. They may be news-boys, bootblacks or street gamins of every kind when they begin to make their beadcuarters in front of some their headquarters in front of some shop or in the doorway of a big commercial house. Pov-erty has sharpened their wits. They are quick to pick up a dropped umbrella or cane, or to open the door for one of the clerks, and they easily scrape an acquaintance with the men around the place. If one of the clerks wants to send a telegram in a hurry, or there is some short errand across the street, it soon becomes the custom to rap on the window and call the street arab in to do the commisthe street arab in to do the commis-sion. It is not only that he is satis-fied with a few pennies for his re-ward, but he is not uncommonly as quick as a flash in executing his commissions, and after a time, if he displays any aptitude, somebody buys him a s suit of clothes, and before it is quite realized he has a footing on the salary list of the vetore it is quite realized he has a footing on the salary list of the house. History repeats itself with these waifs. By the time some of the juvenile readers of the *Sun* have reached their majority they may feel honored by even the usual nod of recognition from some of the newshow who are now barging about the doors of the big business houses.—N. Y. Sun.

A Strange Alliance.

A well-known writer in a London paper tells about a friendship that arose between a pointer dog and a pigeon. The pigeon lost its mate and at once sought the pointer's society. Fob-the dog's name-acquiesced in the friendship, and suffered the pigeon to take his biscuit and water and to nestle close beside him in the kennel. One day two chickens wandered into the kennel where the dog and pigeon resided and Fob promptly bit their heads off, an intimation that he could not stand the company of three birds. On the days when Fob is taken on to the moor to hunt grouse the pigeon follows him, taking a series of short dights over his head until a little

wood is reached. The keeper and the dog pass through it, but the pigeon's courage fails at this point and she returns to the kennel to wait for the pointer's return. Another writer tells in the same journal of a hen which has acted for several weeks as a foster-mother to eight spaniel puppies. The real mother, a gentle creature, allowed the hen to cover the puppies with her wings and to remain with them day and night. When the puppies began to walk she was their constant atten dant; when they learned to eat she would "call" them and break up their food. As they grew older they barked and capered around her, but they tried her patience sorely and led her asad life.—*PhiladelphacTimes.*

A Tragic Record.

Can the record of tragic deaths of men in high places that have occurred in the past quarter of a century be matched by any previous period? First, the assassination of President Lincoln; then the execution of Maximilian in Mexico, the dethronement and death of Louis Napoleon, in just retribution for Maximilian's fate; suicide (or murder) of Sultan Abdel Aziz and the assassination of his ministers at Constantinople; the assassination of Czar Alexander at St. Petersburg; the death in battle of the ex-prince imperial of France; the assassination of President Garfield; the painful end of General Grant; the madness and suicide of King Ludwig of Bavaria; the death of Emperor Frederick III of Germany under similar circumstances to that of Gen. Grant, and now the suicide of Crown Prince Rudolph of Austria. It may well be asked in high places, with trembling lips, if the gloomy list is to include other names ere long.— Boston Herald.

Originality and Imitation.

It is curious to note how many excellent ideas have failed to bring forth the abundant harvest of good that might have been expected of them simply because they have been urged with more zeal than wisdom, and have been quite divorced from some other ideas which they needed for their full consummation. The excellence of originality, for ex-ample, is much and rightly dweit upon. For a man to be himself, not upon. For a man to be himself, not a servile imitation of some one else, to preserve his individuality intact, to think his own thoughts, to utter his own sentiments, to live his own life, is certainly the noble and manly thing to do And wat if he here thing to do. And yet, if he be so possessed with this idea that he neglects to draw upon outside sources for knowledge and inspiration-if he ignores excellences which he does not possess and disdains to profit by the characters and examples of the characters and examples of others—his life will probably be so meagre and poor that it will hardly be worth the living. There is nothing in literature more despic-able than plagiarism; yet the au-thor who should on this account cease to read, refuse to obtain in-formation from trustworthy sources, and declined to ponder the thoughts of great thinkers, or to observe the

style of fine writers, would soon find that his own volumes were deservedly left without readers. New thoughts, ideas, aims, methods, plans, are in the air. Whatever is good in them is due from every nation who originates them to every other, from every individual who conceives of them to every other. What folly to reject them because they are not original. The question is not, are they mine or yours or some one else's? Not, are they American or English, French or German, but are they true? Are they good? Are they adapted to our needs? True originality, while nobly living its own life and disdaining to copy that of another, is yet thankful for every influence that helps it to ascend and to expand, just as the healthy plant, while retaining all its individuality, welcomes every sweet influence of gentle breeze, inspiring sun and refreshing rain, and grows larger and stronger, more beautiful and more fragrant while absorbing them into its own existence.—*Philadelphia Ledger*.

Social Condition of Russia.

The Hon. George V. N. Lothrop, late minister to Russia, in a published letter, makes some interesting comments on Mr. Kennan's articles in *The Century*. He believes Mr. Kennan's statements to be in the main correct, but thinks the impression conveyed by them is calculated to give a mistaken idea of the social condition of Russia. The idea is that the people of Russia live in a wretched condition of fear, cowering and cringing under a cold and cruel despotism, with fear lest they may at any time be seized and condemned to the horrors of Siberian exile. While the Russian political system is in theory an absolute autocracy, it is, in fact, conducted and limited by positive law. Russian civil society is no more oppressed with fears of Siberian exile than is society in New York with fears of Sing Sing. The horrors of Siberian prisons are not due to design, but to an unexpected overcrowding of prisoners, and these shock the Russian authorities. The only complaint that can justly be made is that redress is so tardy.

can justly be made is that redress is so tardy. The shocking condition of jails in the United States is, says Mr. Lothrop, far from being unknown, and we should remember that everywhere in these places for detention of prisoners there is a tendency to evils and abuses. Mr. Lothrop thinks the exposing of these evils will hasten the remedy; and believes the system is rapidly drawing to its end. The political offenders who resort to dynamite and the dagger will get little mercy there or anywhere else. Mr. Lothrop closes his interesting letter as follows: "Russia is a country so enormous and so remote that we are likely to have many erroneous notions about her. But let us not forget in America that she has always been our friend, and that in some great national exigencies this friendship has been of great value." -New York Times.

GEN. BURTON IN COURT.

A brief session of the Third District Court was held on the afternoon of Mar. 15, shortly after 4 o'clock. The deal with the case of Gen. R. T. Burton, against whom there was an indictment for living with more than one wife between January 1, 1885, and September 1, 1886. The defendant was arraigned, and pleaded guilty to the charge of unlawful cohabitation.

F.S. Richards, attorney for the defendant, said — If your honor please, Mr. Burton desires to waive time for sentence and to receive the judgment of the court now. Be-fore sentence is passed, however, I desire to call the court's attention to a few facts pertaining to this case. The defendant is over sixty-eight years of age. He married his last wife in 1856—six years before the passage of the first act of Conpolygamy or making it an offense. His families have at all times lived separate and apart. For several years past and prior to the finding of this indictment, I be-lieve, he has lived with his first wife only. He is a man of good standing in the community, and has held several important positions, which he at all times filled to the satisfaction of his constituents. In addition to the fact that this is his first offense, when he learned that witnesses against him were wanted, he instructed his sons to go before the grand jury and give that body all the information within their power.

Judge Sandford—How long did you say it is since he has lived with his second wife?

Mr. Richards—He has lived with none but his first wife for at least three years past. The condition of Mr. Burton's health is anything but mr. Burton's nearth is anything out good. He is a man who, in the past, has never shrunk from danger when he could serve and protect others. His experi-ence with the Indians in the early settlement of this place is a proof of this; and to his labors in this regard is, perhaps, partially due his pres-ent ill health. As I said before, however, his health is very poor, and if imprisoned for any length of time it would have a bad if not a fatal effect upon him. I have here a statement, signed by a number of non-

"Mormons" which I wish to read. Judge Sandford-You may do so and hand it to the clerk.

Mr. Richards—The paper is as fol-lows: "We, the undersigned, resi-dents of Salt Lake City, respectfully represent that we are personally ac-quainted with Robert T. Burton of represent that we are personany acrossing acro

been poor and at times critical. In consideration of all the circum-stances of the case, we believe that the ends of justice would be better served, and the dignity of the law fully maintained, by a light penalty, rather than a severe punishment; and we, therefore, ask the clemency of the court in Mr. Burton's be-half.'' This document, your honor, is signed by Robert Harkness, R. C. Chambers, John E. Dooly, Thomas Marshall, S. J. Lynn, T. R. Jones, Byron Groo, J. G. Suther-land and O. A. Palmer. Had I deemed it to be necessary, I could easily have secured at least a huneasily have secured at least a hundred more, but these, I think, are sufficient to show your honor the estimation in which he is held. While Mr. Burton has been honored with civil positions, he has not been forgotten so far as ecclesiastical honforgotten so far as eccleaustical non-ors go, and today he is one of the presiding Bishops of the Mormon church. I mention this latter fact, your honor, not that it has any par-ticular bearing upon the case, but because of a desire to be frank and fair in the matter.

Judge Sandford-Mr. Peters, what

Judge Sandford—Mr. Peters, what has the government to say? Mr. Peters—I am not acquainted with the gentleman. The gentle-men whose names appear on the statement are men of the highest standing, and their recommenda-tion doubtless should have weight. Yet the defendant is an intelligent Yet, the defendant is an intelligent man and must have known that he was disobeying the law. He cannot plead ignorance, as he might otherwise.

wise. Judge Sandford—There is no dis-pute, then, as to the facts. Mr. Peters—No. I believe the defendant was appointed to an hon-orable position by President Lincoln. Judge Sandford—What was that? Mr. Richards—Collector of inter-nal revenue. He held that position until the office was abolished. Judge Sandford—I have no doubt

Judge Sandford—I have no doubt that the ends of justice would be served without inflicting a severe punishment. What have you to ay, Mr. Peters, as to punishment? Mr. Peters—I do not see that it is

case in any way different from others.

Judge Sandford—Have you any-thing to say, Mr. Burton? Mr. Burton—No, sir. Judge Sandford—Well, in view of

the testimony before me of the gen-tlemen mentioned, your age and health, I think justice will be satis-fied without any imprisonment. You will be sentenced to pay a fine

of \$150 and costs. I hope we will not see you here again. If you do appear the sentence will be heavier. Mr. Richards—It is quite possible, your honor, that you may see Mr. Burton in court again. His business frequently colls him into court but

It is of no use trying to make one-self believe that a heavy downpour is merely a slight mist. Optimism of this character is the worst kind of this character is the worst kind of folly. Post-prandial orators may tell us nice stories, and favor us with roseate pictures of national prosperity and political beatitude, but we must not let ourselves be deceived by champagne oratory. The plain truth is that 40,000 able-bodied men are out of employ-ment today in Chicago It is es-

ment today in Chicago. It is es-timated that 30 per cent of this army of unemployed are heads of fami-lies. When one considers these figures, what a sorry spectacle pre-sents itself. It means shoeless, shivering children, woe-begone, anxious, irritable mothers, and des-perate, despondent fathers. Several cases of actual deaths by starva-tion have been reported during the last week. The newspaper offices have been turned into relief and have been turned into relief and aid bureaus. Each paper has its own special relief staff. Great dis-tress prevails in the stock yards district. This has been a very dull winter in the packing and dressed meat industries, and the employees in these departments are notoriously extravagant, thriftless and drunken when earning money. The steel mills are idle and this

The steel mills are idle, and this means misery of the grimest kind. Operatives in Iron and steel gener-ally eat and drink their wages before earned; then what must it be when there is no earning of any kind.

On the whole the business outlook, not alone for Chicago, but for the whole country, is very, very dark indeed. Railroad earnings are fall-ing behind, the currency is being contracted to an alarming extent, and gold is leaving the country.

"As reported by the comptroller of "As reported by the comptroller of the currency the amount of national bank currency outstanding on the 1st of February was \$229,089,957. This is a decrease of \$36,542,891 for the twelve-month preceding and of \$4,885,928 for the month preceding. Add to this the increase of the surplus for the year, and it makes a contraction of the cur-rency that is being seriously felt in its decreasing effect on husiness. On the depressing effect on business. On the last of December. 1887, the amount in the treasury available for the reduc-tion of the debt was \$280,374,906.56; on the ist of February, 1889, the amount so available had increased to \$398,525,so available had increased to 5306,525,-144, showing an accumulation of \$118,-151,237.44 in thirteen months. Thus more than \$155,000,000 has been withdrawn from circulation by the banks and the government in a little more than a year."

The business of railroads tells its own story. In 1887 the net earnings of the 95 roads in the country was \$217,026,607, and in 1888, \$202,544,-

the most probable. An organization of this kind can be used for both political and business purposes. It can maintain its own police system, and it can completely crush out the labor agitator and politician.

Vanderbilt and Depew were in Chicago yesterday. It is said they were perfecting the projected trust. They have the "Big Four" railroad now, and it is supposed they are after the few roads which objected to coming into the trust.

Some \$25,000,000 or more in gold left the United States last year; that is the gold exported exceeds the gold imported by this sum. What value is a protective tariff if it don't keep gold at home? The manager of one glove house in Paris stated recently that the American trade during the worth \$1,000,000 to his firm. It must be the same with other departments of the wardrobe. In addition to this most of our millionaires spend most of their time in the continent of Europe, or have their children educated there. This takes gold. Then our heiresses seem to have a particular liking for penniless Counts and bankrupt Marquises, and gambling Princes. Of course the gold always goes with the heiress, and of late years these heiress fortunes which have been transferred to Europe amount to many millions.

There is another ominous spot to the horizon which augurs badly for the future. It is the insane desire for office among politicians. Every man who talks politics at all is a candidate for office. But that is not the worst. It is the disgraceful dishonesty and absolute disregard of decency among office - holders

which give most concern. It will be remembered that a few years ago in Chicago we had a great excitement about boodlers. County commissioners and wardens of county institutions, contractors, and even merchants, were all on the pillory for official misdoing. Well, it was thought a process of purifica-tion was gone through. All the won was gone through. All the old staffs were routed and new ones inaugurated, but what is the result? The country that is the result? The county insane asylum is re-ported in a fearful condition. Its ported in a fearful condition. Its books show a consumption of 1000 dozen bottles of beer for last year. Its whisky bill for 1888 is \$2,597, while its drug and surgical supply bill is only \$3,050. It is learned that the kitchen supplies were sold to saloon keepers. The patients are in a doleful condition. Scurvy, bed sores, filth and vermin are the prominent characteristics of the place. No vegetables are served the place. No vegetables are served to inmates, though the books show a greengrocer's account, and at-tached to the asylum is a 300 acre farm, with a professional farmer boss at \$900 per year salary. Still no potatoes for the patients. Surely the small potatoes might be saved, even if the large ones went to the homes of the Judges and Commis-sioners. But there is worse still. It has been found that the male attendants had keys to the female wards. Several of the women are about to become mothers.

The Infirmary is in quite as bad

a condition. It has 1,692 inmates, 583 of whom are females. There are twenty girls under 17, some six or eight of whom are soon to become mothers. There are two 15-year-old girls in the maternity rooms. Each of them is the mother of twin babies. One hundred and seventyfive of these inmates are reported diseased.

The condition of other cities is no better. This morning I took up one of our large daily papers and noted the "crime headlines" alone. Here they are for one issue of March 8, of one paper: "Cut off Her Husband's Head." "A Wisconsin Woman Commits One Murder and Attempts to Kill Her Children." "One Death Due to White Caps." "The Wife of a Farmer Expires from Fright and Fatigue after Losing Her Home." "Horrible* Crime in Kentucky. Frank Conkwright, of Spruce Creek, and His Mistress Poison Nine Children." "A St. Louis Widow Becomes Insane over Her The condition of other cities is no Widow Becomes Insane over Her Desertion by Her Lover." "Sui-cide Followed by Failure." "Shot for Refusing a Drink." "A Deaf Mute Frightened into Speech." "Queer Request of a Suicide." "Stabbed by an Indiana Despera-do." "Shot Him for a Muskrat." "Shot and Captured a Burglar." "The man who Killed S. S. Jones seeks release from the asylum." "J. J. Spalding Killed at Evanston." Widow Becomes Insane over Her seeks release from the asylum." "J. J. Spalding Killed at Evanston." "Expulsion of a Colorado Legisla-tor." "Her Corsets saved her life: Fired two shots at his wife, then Shot and Killed himself." "A Rail-road Wreck in Ohio." "A Baggage man's scheme: How he doctored cancelled tickets: for months reared man's scheme: How he doctored cancelled tickets; for months reaped a harvest of dollars." "Attempt to blow up a powder magazine." "Charged with instigating robber-ies: Training boys to steal" "Look-ing for one W. Tascott." "Des-perate deed of an old Gambler. He Kills his wife with a hatchet, then tries to Kill his daughter." "There was a hole in the trunk: A Methtries to Kill his daughter." "There was a hole in the trunk: A Meth-odist Conference agitated over the disappearance of Church funds." "Colorado lynchers found guilty." "Arkansas political thugs—Outrages at Plummerville — the fate of a detective." "John M. Clayton's Murder." "The West Virginia Muddle." "Asylum Investigation—Attendants Kill Two Patients in a Michigan Insane Asylum." "Killed with a Hatchet —Tragedy in a Gotham Drug Store—Literally Hacked to Pieces." "The Electric Sugar Case." "The Diamon J Romancer Charged with having Too Many Wives." "Bou-cicault Married Again." "Count Montercole Blacks the Eyes of his American Bride." "New York Lawyers Charged with Champer-ty." "Le Caron Not a Fenian." "Rival Ralkoad Companies in Montana Arming Large Bodies of Men for Hostilities." "The Well-known Cincinnati Broker, Albert Netter, charged with Embezzle-ment." "A Whole Kentucky was a hole in the trunk: A Methknown Cincinnati Broker, Albert Netter, charged with Embezzle-ment." "A Whole Kentucky Family Murdered — Husband, Wife and Two Children." "The Carnahan-McLaughlin Tra-gedy." "Strutting in Borrowed Plumes." "It Looks Like Suicide."

"A Girl Refuses to Live with her Adopted Mother." "Joseph Maher Adopted Mother." "Joseph Maher Attempted to Cut his Throat with a Pocket Knife." "25, Canalport Av-enue Entered by Burglars." "At-tempted Burglary at 1329 Michigan Avenue." "Wholesale Robberies by Employees at the New York Store, 152, State Street." "An Eloping Couple Arrested." "Black-mail and the Pension Office." "The Lioping Couple Arrested." "Black-mail and the Pension Office." "The United Order of Deputies." "Con-victed by Hired Detectives," "A Divorce Lawyer in Trouble." "Ex-citing Hunt for Safe-Blowers." "Humane Society Officers Roast the Weife? Mission Superinterdent" the Waifs' Mission Superintendent." "George S. Averill, butcher, employs cashiers and drivers who can give a cash deposit of from \$20 to \$600 each —A dozen victims now squeal." "A male floater found in the Lake." "Mrs. Gurley, the abductor of Annie Redmond, gives birth to a baby in the jail." "Two alleged murderers fail to appear in court. Their bonds of \$10,000 each declared forfeited." "Robert Probasco, a Chicago paint-er, arrested for illegal voting in In-diana last November." "William Cornell, a reporter, ordered to turn over his loose coin at the point of a pistol."

Billy Cornell is a well-known rebilly Cornell is a well-known re-porter in Chicago. A huge negro pointed a revolver at him and or-dered him to deliver up. Billy had only 50 cents in coin and nothing in currency or collateral. The 50 cents were turned over, but Billy made a sketch of the highwayman, and the result was that the negro is now in durance vile. now in durance vile.

This is certainly a lugubrious communication, but it cannot be helped. It is the truth. How can we go behind it? It is raining. Don't we know enough to come in? Is there no Isaiah among us to give us warning? Is there no Nephi to lead us out of the dreadful charnel house? JUNIUS

CHIGAGO, March 9, 1889.

FROM THE ORIENT.

In an English paper, the Old-ham Chronicle, of October 27th, 1888, mention is made of a lec-ture delivered by Dr. Watts, of London, on "The North American Indians." The lecturer has been laboring as a missionary among the Indians for several years, and may be supposed to be well acquainted with their customs, language and traditions. Although he did not say anything not already known to the Latter-day Saints, yet as he may be considered an impartial witness in the controversy concerning the in the controversy concerning the genuineness and authenticity of the Book of Mormon, I thought I would lay the substance of his lecture before the readers of the DESERET WEEKLY, copied verbatim from the Chronicle:

THE NORTH AMERICAN INDIANS.

and dialects, but mainly of one reand dialects, but mainly of one re-ligion, one language, one race and one origin. Their origin was, in all prob-ability, Asiatic, for the features, lan-guage, customs and religious rites of the two races were strikingly similar. In prehistoric times the people crossed over from Asia, and had since re-mained there, founding empires and attaining to a high civilization. There were 6,000,000 of Indians in North America. He had been a missionary amongst them for some time, and had amongst them for some time, and had amongst them for some time, and had consequently had an opportunity of studying them. In Canada itself there were a great number of tribes, to whom by Divine right the whole of the land belonged. The desire amongst the white men for aggran-dizement, however, had caused them to appropriate the land for their own uses, and the red men were continually being driven back further and forbeing driven back further and fur-ther, without one voice being uplifted in their Imperial Parliament to save the race from extermination. It was customary when the Indians had busi-ness of general interest to transact to old a meeting of the able of the dif ness of general interest to transact to call a meeting of the chiefs of the dif-ferent tribes, but when the business only affected one tribe, the chief of that tribe himself transacted it. With that tribe himself transacted it. regard to the language of the Indians, none of the tribes when discovered by the Europeans had any written lan-guage. It was a unique fact that the only one which could claim the honor of having invented an alphabet was the Cherokee tribe. The people had a tradition to the effect that when God tradition to the effect that when God created the red man and the white man He gave the red man a book and the white man a bow and arrow. The latter, however, stole the book and left the former the bow and arrow. They, therefore, considered it useless for a red man to attempt to write a book. One of the tribe, Geo. Guest, did not believe this story. He conse-quently set about the task, and after failing to write one with symbolic characters he ascertained the number of sounds in the language and formed characters he ascertained the number of sounds in the language and formed a character for each. In this manner he succeeded. With respect to their re-ligion, they believed in the existence of one Supreme Being—The Great Spirit—and of numerous subordinate deities. Great importance was at-tached to dreams. Owing, however, to the efforts of missionaries Christian settlements and churches and schools were springing up.

In the foregoing Dr. Watts has brought out several points which confirm the authenticity of the Book of Mormon most decidedly.

1. He admits that the present Indian tribes have one origin.

2. This origin is Asiatic. 3. A high civilization has once

flourished among them. 4. Their written language was lost

4. Their written language was lost when the Indians were first discovered.

5. They still retain some recollection of a lost book.

6. Their religion shows clearly that they once have had the light of revelation shining among them, for how could they otherwise know anything of a Supreme Being, a spirit world and revelation through dreams?

7. Their great number, amounting to some 13,000,000 in all. Now, it is well known that the

Now, it is well known that the Book of Mormon teaches all this. For half a century that remarkable volume has laid these facts before the world and also shown how they came about. As Genesis explains

how the human race came to be scattered on the surface of the earth, the origin of the diversity of languages, and gives a brief history of the world down to the time of Moses, so the Book of Mormon acpeople on the American continent and treats of their wonderful historeliable discoveries. How is this to be accounted for? Is any other conclusion possible than this—that the book must be a genuine and Gospel, ha authentic record?

To say that it is a mere chance that the Book of Mormon came to contain the truth in these respects will not do any longer. That is too silly altogether. It might just as well be said that the history of England by Macaulay is nothing but a work of chance. The Book of Mormon cannot be accounted for in this way. Its historical truths are too apparent. How, then, did these truths come into that much contradicted volume? To an honest thinking mind only one answer is possible. The Book of Mormon is a genuine record; its history is proved to be true. Its doctrines must, consequently, be true too. A tract entitled "The Mormon," quite extensively circulated among

À tract entitled "The Mormon," quite extensively circulated among the Germans, has fallen into my hands lately. It appears that Rev. I. C. Iliff, the prominent Methodist priest of Utah, visited Berlin in 1881, and on May 29th in that year delivered a lecture on "Mormonism." The tract professed to be the substance of that lecture, and it will, no doubt, be interesting to residents of Utah to learn how that reverend gentleman abroad represents the people who have been so courteous towards him. On the first page of that tract we learn that "Joe Smith" was a dishonest and "unbridled" character, and that Brigham Young himself testifies to this effect concerning the people.

That this accusation is a palpable falsehood is easily demonstrated. The very first persons who accepted Joseph as a Prophet were those who knew him best in his private life. This is a sure proof of the purity of his character.

It is a moral impossibility for any man to exercise influence over his fellow men unless he is pure. As soon as it is known that a man has fallen his influence is gone. Let Mr. Iliff try the experiment, and he will soon find that from the moment he becomes known as an "unbridled" character his influence is gone.

Mr. Iliff further says, on page 8, that the "Mormons" were driven to Ohio and finally to Utah on account of the "godless, corrupt life of Joseph Smith and his followers." A nother palpable falsehood! When were men ever driven away from a place on account of their ungodliness? Such a thing has never been heard of before in the whole history of America. There are thousands upon thousands of godless persons in America, and the Methodist churches, who pay Mr. Iliff, have a considerable share of godless persons in their holy estab-

lishments. But they are never driven away. Satan never makes war upon himself. No; awearers, and drunkards, and liars, and thieves, and adulterers, and murderers live peaceably everywhere. Such are not driven anywhere as long as they can keep out of the clutches of the law. Only Saints are driven away.

Further, on page 5, we learn that Joseph Smith, according to the theology of the "Mormons," is the fifth person in the Godhead. Mr. Iliff, a professed preacher of the Gospel, has the impudence to coin the following barefaced falsehood: "According to Parley P. Pratt's 'Key to Theology,' the Mormons teach that the Deity consists of several beings. Elohim is the first, Jehovah the second, Adam the third, Jesus Christ the fourth, and Joseph Smith, the god of this generation, the fifth."

If it were possible for a priest to have any good feelings in his breast, a priest whose whole position as such is nothing but one continuous falsehood from the beginning to the end, then the rev. gentleman would feel ashamed of himself when reflecting on the fact that he has circulated the above lie. But, alas! a priest is a priest.

culated the above lie. But, alas I a priest is a priest. We are further told, page 7, that the religion of the Saints sanctions murder, and that in Utah a secret organization "The Danites" exists, which is a bloody inquisition and has to put out of the way everyone who appears to be "suspicious." What next? How can men dare to speak such falsehoods against their fellowmen? Is there no judgment to come, and shall liars not be "cast into the lake that burns with fire and brimstone?" Danites? Would Mr. Iliff have dared to appear anaong the "Mormons" if he had thought for one moment that such a "bloody inquisition" existed among them? I think not; for a man who can bear such false testimony against his neighbor, when abroad and then come back all smiling and sunshine is a coward. The Rev. Judas lscariot was just as afraid of Danites among the Twelve as the Rev. Iliff is among the Saints.

"Emigrants," we are further told, "have been nurdered in multitudes (sharenweise.") Page 8. "Brigham Young not only commanded the Mountain Meadow massacre but sanctioned it, and rewarded those who took part in it, because they had done their duty." (Pages 8 and 9.)

Finally comes a long jeremiade concerning the fearful fate of the women of Utah. They are slaves! Their hearts are broken! and so on. And this is Mr. Iliff-a gentleman who has received much courtesy in Utah. He has preached in our meeting houses, and numbers, I believe, several prominent "Mormons" among his personal friends. It is time that these friends and the people in general should know the quality of that "friendship," and also understand that it is impossible to find "friends" among enemies. In religious matters a man must be *either-or*. A medium exists not, and must not be sought after. Either for or against is the law of the Kingdom of God. as well estab-

lished and immutable as the law of gravitation in nature.

The Christian mission in the Orient has for years been driven with money, the same as any other busi-ness. Not only are the missionaries well paid for their work, but the "converts" are also as a rule more or less surrounded with the blessings of the 'god of this world." The Rev. Judas of Kirjoth was a mere greenhorn compared to our modern Christian missionaries; for he did not realize more than \$30 by his sale, while our modern missionaries make more than many thousands of make more than many thousands of dollars a year out of their sales. But the effect is this: The natives in their ideas generally combine a missionary and money, conversion and profit. They can hardly com-prehend that a man can sacrifice his property and travel thousands of miles and come out here preaching the Gospel without remuneration. They think there must be some profit in it.

They think "Christians" here-and "Christians" now-a-days are like the anci Cretians—have helped the nati to an idea. They have explaired that a "Mormon" is a man with many wives, and the na-tives, having enlarged the idea, now tell each other that there are two missionaries in Haifa who have come in order to find five hundred wives. The poor missionaries have also the reputation of paying liber-ally for this stock of wives. One in-dividual had got the story the other way. He came to me in the street yesterday and asked if I could not get him a few wives and some money and emigrate him somewhere. He did not care where, he said, for where his wives were, there would he also be. Such startling requests the "Mormons" will have to listen to, and thank their "Christian" friends for helping the natives in circulating the yarns.

God only knows how long this complicated system of falsehood known as Christianity shall play its role upon this earth. But this we do know, that when He rules who has the right than only shall twith has the right, then only shall truth prevail. J. M. S. HAIFA, Palestine, Feb. 13, 1889.

EUROPEAN TOPICS.

During the reign of Alex-ander II. of Russia, many people were surprised to hear that he had emancipated the millions of serfs throughout the Russian dominions and given them a measure of selfgovernment. There are many who declare that the death of this unfortunate monarch was caused by the jealousy of the nobles, some of whom have continually advocated a return to the former system of serf-dom. Yet even in Russia liberal ideas are making progress, though slowly as compared with the western nations. Gradually the nobility have ceased their opposition, till now a clear majority are in favor of a larger freedom. The Czar seems to fear this growth of liberal ideas, nave ceased their opposition, till to consist of M. Tisza only. But now a clear majority are in favor of a larger freedom. The Czar seems to fear this growth of liberal ideas, lest they should prove a barrier to his autocratic rule, and is determined to put a check upon them. The

Czar's intimate friend and coun-Czar's intimate friend and coun-sellor, Count Tolstoi, who holds a position in the Russian Cabinet equivalent to minister of the in-terior, has lately proposed two meas-ures by means of which all the local government and judiciary of the districts and departments will be placed under the control of military obliefs and which are curiously chiefs, and which are curiously enough termed "Reform Bills." M. Pobedonostzeff, who may be de-scribed as the Czar's evil geniusno inapt term for the moderator of the Holy Synod—is said to be the originator of these schemes. The originator of these schemes. evident intention is to deprive the people of what little liberty they possess, bind them hand and foot, and then turn them over to the mild mercies (?) of the military and ecclesiastics; and thus restore as nearly as possible the state of things which existed prior to eman-cipation. In those halcyon days the serfs were under the heels of the nobility, and gave the government no trouble. On the other hand, when the nobility held prop-erty in the serfs they had no incli-nation to become Nihilists, or indulge in Utopian ideas of liberty. These so-called reforms have met and are still meeting with tremendous and unusual opposition, not merely from the other members of the Imperial Council, but likewise from many of the nobility who are not willing to abandon their dream of freedom, and return to the former condition and return to the former conduction of affairs. Still the Emperor seems determined to push these schemes and undo all that the Emperor Alexander did. Neither the Emperor, the Count nor the Moderator seem to perceive that they are thus driving into disloyalty the best class of Russian subjects, and probably would be greatly surprised if they saw an effort at revolution as the result of their fine schemes.

The state of affairs in Hungary is beginning to inspire serious con-cern. Vast processions of the popucern. Vast processions of the populace march nightly through the streets, sometimes headed by more there a thousand students. On the than a thousand students. On the 14th M. Tisza attempted to address the Hungarian Chamber of Deputies, but his voice was drowned by discordant noises. The president of the chamber could not restore order for more than an hour. Sel-dom have such disturbances occurred in the Hungarian parliament. If the popular excitement continues the Emperor and Empress will cut short their visit. The prime minis-ter is greatly disappointed. He had anticipated that the influence of the Emperor would dissipate, as if by enchantment, the excitement of the last few weeks. The fact that of the last few weeks. The fact that it has not done so proves amply that the government is losing ground. Hitherto M. Tisza has been as supreme in Hungary as Prince Bismarck in Germany. For twelve years the Hungarian cab-ingt any area to the outside world inet appeared to the outside world to consist of M. Tisza only. But

voted by the Austrian chamber because it increased the fighting strength of the nation. M. Tisza wishes it to be ratified by the Hungarian Parliament. One arti-cle of the bill requires that all young officers, whether Austrian, Hunga-rian, Bohemian, Tyrolese or Pole, must pass a rigid examination in the German language before receiving German language before receiving their degrees. The Hungarians are proud of their national language, and in this regard they have the sympathics of the other nationalities that comprise the Austrian Empire. some of the wise ones are already saying that were it not for the per-sonal character of the Emperor Francis Joseph, the dual character of the Austrian Emperor would soon cease and would eventually resolve itself into a sort of United States of the Danube. Roumania, Servia, the Danube. and other principalities that are or may be built on the ruins of the Ottoman Empire, would naturally favor such a confederation.

To any one that will take the pains to study the history of France during the past two weeks there is abun-dant material for reflection. In the midst of her political strife she con-tinues to be the central point of inter-est in Europe. This may be to some extent, because she contains ele-ments that affect the peace of the continent, but it cannot be entirely ascribed to that cause. True she seems to be the centre of every revolutionary cyclone that affects the barometers of modern civilization, but that is not all. She is still and always the most fascinating and attractive among the nations, and history itself seems to cherish a certain tenderness for the people who can never be counted upon for a day, and yet are so skilled, so witty, so gifted and we mightadd so necessary to make up the great variety in human society. "Fickle as the French" has long since become a proverb, and yet for a hundred years what perseverance she has shown in attempting to establish a republic. Who would not wish that France might, at last enjoy tranquility, contentment and a good quility, contentment and a good government? What could she not achieve with fifty years of peace and order? Her soil is so fertile, her inhabitants so industrious and thrifty, and her capacities so ex-ceptional in art and science, in manufactures and engineering, and in the nameless quality "chio" which pervades all and for which her language alone has furnished a name; that had she only peace and rest she would certainly soon become one of the most prosperous and powerful of European lands. In the political order of things, however, she re-sembles those countries that have earthquakes as a regular institution. A traveler was once asked what kind of a country Venezuela was for agriculture and commerce, and he replied: "It would be excellent if it would only keep still." So it is with our interesting and captivating neighbor; restlessness seems to be her curse; her national life seems to be a fever, with intermittent in-tervals of dubious calm. Yet tervals of dubious calm. Yet France remains France, and still wins from the outside world the

tribute of goodwill. Already many of the deputies who voted against the Floquet ministry regret its fall. It is quite possible that General Boulanger will yet be called to form a ministry. If so, Boulanger as a minister may be the very personage who will destroy the influence of Boulanger as an agitator.

Boulanger as an agitator. England is soon to undergo an-other invasion. Recently Buffalo Bill stormed the cities. Now two American baseball teams are ad-vancing by way of India. They have won laurels in the far-off Aus-tralian lands. They propose to play under the shadow of the Pyramids, to have games in the Coliseum, startle Vienna and Paris with their startle Vienna and Paris with their alertness and nimble ways, and then invade England in time to reach the United States in April. The young players will be more than welcome and thousands of the sedate islanders will heartily cheer the ananalytics of the youngsters, for the aver-age Britisher, when he really in-dulges in sport, does it with a zest which few if any other nation can excel. These games, though they be but trifles, awaken an inter-est and goodwill between the two great branches of the Anglo-Saxon race. J. H. WARD.

EUROPE, February 23, 1889.

FROM SWITZERLAND.

We have just completed the statistical report of the Swiss and German Mission for 1888, which is as follows: Elders, 43; Priests, 17; Teachers, 29; Deacons, 6; members, 635; total officers and members, 730. The baptized new members during the year numbered 80. There are labor-ing in this mission 18 Seventies, 3 High Priests and 4 Elders from Utah and Idaho, also one native traveling Elder. All an engaged in their calling. All are earnestly

Our paper, the *Slern*, issued on the 1st and 15th of each month, has a circulation of 800. The publica-tion was commenced by Prof. Karl G. Maeser in 1868. It is now sent to nearly every part of the world and has become a necessity to many of the German-speaking Saints. It is well supported by the Saints at home, but its circulation could still be greatly enlarged if all who should do so would take an active interest in the same.

Brother J. U. Stucki, our faithful and energetic president, is making preparations to bring the principles of the Gospel more fully before the people of these lands, so that they may learn of the doctrines we ourselves believe in and be warned of the judgments which will surely The Elders are furnished come. with tracts from the office, and are requested to go from house to house, visit and tract every village, town and city in Switzerland. For this visit and tract every village, town and city in Switzerland. For this purpose we had 10,000 tracts printed in December, 1888, and 50,000 of an-other sort will shortly come from the printer. There are, no doubt, right here in this little country thousands the Gospel of Jesus Christ as re-vealed anew to Joseph Smith, the great Prophet of God for this dis-

These we desire to pensation. reach, and while we realize that a small tract will not give anyone a complete understanding of the principles of the Gospel, yet it may induce the honest in heart to investigate more fully, and those who seek after truth may thus be found.

Infidelity, religious indifference, ecclesiastical hatred, and the late interference of the civil authorities here may keep some from investi-gating and others from joining the gating and others from joining the truth. Still the work of God con-tinues to make slow but steady progress in this mission, and we realize that the same is not com-pleted yet. A great work is still to be done. Good, faithful, energetic Elders who are not afraid to meet the scorn, hatred and abuse of the world, men who love the truth, the cause of Christ and their fellow men, are needed in this mission, and all who may come here to labor as missionaries must prepare to encounter and endure the priva-tions and hardships so common to the Elders of Israel in other lands. Times and conditions have greatly changed here within the last few years. No one should come without a proper passport (not only his cer-tificate of citizenship), which will be needed and may perhaps not be obtained here so long as such narrow-minded men as the United States consul in Bern has proven himself consul in Bern has proven himsen to be represent our great govern-ment. Quite a few earnest, careful workers of German birth who are citizens of America could be used to good advantage in Germany. The work of God in this mission is not one of great outward show, but of quiet earnest, unflinching integrity one or great outward show, but of quiet, earnest, unflinching integrity which will test the patience and enduring qualities of the Elders. It is and will have to be prosecuted in the face of great opposition with seemingly little success.

The great preparations for war which the nations of Europe, and even little Switzerland, have been and are still making are sapping their financial foundations. The poverty of the lower classes is ap-palling, and the end is not yet. Hence the Elders of Israel, laboring as we do mostly among the poor, are obliged to undergo many hardships, and at times may be permitted to suffer a little; but He in whose ser-vice we are will take care of every one who will serve Him in spirit and in truth. •

and in truth. • A great deal is still being said about the slavery into which "Mor-mon" emigrants are led when they arrive in Utah; and the false, base-less and shamefully slanderous re-ports which originated with a cer-ports which originated with a certain professor in Salt Lake City, and so extensively issued against the work of God in this land, are still bearing their evil fruits.

The following are the results of

stands thus: German 2,092,562; French 637,940; Italian 156,602; Romanish 38,376; other languages 8,575.

Switzerland has an Switzerland has an excellent school system, with compulsory at-tendance. No religion is to be taught therein. Last week the Roman Catholic Bishop in Basel issued his customary "fast man-date" to be read in all the churches of the Roman Catholic faith. It was submitted to the legislative assembly or the "Kantonsrath" of the Kanton Berne. These liberty-loving solons issued a decree forbid-ding the mandate to be read in their excellent ding the mandate to be read in their Canton, because it contained the following paragraph addressed to the Roman Catholics: "You are aware that in the organization of the pubthic schools there is no room for church authorities. Just at a time when it is highly necessary that diligence should be used in educating the young and tender hearts in the principles of Christianity the precepts of religion are silent. No one can therefore look into the future of the rising generation without fear."

These words of truth were too must. They were construed into an interference in school matters and had to be removed before the "mandate" was allowed to be read. One who reads the daily papers can plainly see that the old hatred be-tween the two great churches here, the Roman-Catholic and its apostthe Roman-Catholic and its apost-ate daughter the Protestant Church, is still existing. This hatred will show its ugly head in the pulpit, the press, and the social circle, and in almost all the departments of State. True, Rome is making every effort to regain its former power and position among the nations of Eu-rope. Conversions to its faith are frequent, and the old mother frequent, and the old mother church, as she styles herself, is no doubt gaining ground; but can her aggressions be stemmed by such aggressions be stemmed by such ridiculous proceedings as the one selected? Will it not rather strengthen her cause? Truly, "the wisdom of the wise shall perish and the understanding of the prudent come to naught." This prophecy is being fulfilled both in the old and new world. The works of men have within them the germ of death.

the germ of death. President Stucki is at present on a tour through East Switzerland and South Germany.

The DESERET NEWS is welcomed with joy, and the DESERET WEEKLY is, in our humble opinion,, "just the thing." We are also grateful for the Juvenile Instructor, the Contributhe Juvenile Instructor, the Contribu-tor and other home papers that reach this office regularly. Through them we are kept informed in re-gard to home matters and the spirit of Zion, which we are watching with keen interest, notwithstanding that we are over 8000 miles away. I weiche in my lebors and feel

I rejoice in my labors, and feel thankful to our Heavenly Father for His aid and blessing, and, above all, for the testimony of Jesus Christ. My earnest prayer is for the welfare of Zion and the cause of truth in all the weld. THEO. BRANDLEY.

POSTGASSE 36, Bern, Switzerland,



SALT LAKE CITY, UTAH, SATURDAY, MARCH 80, 1889. VOL. XXXVIII.

GOD ONLY KNOWS.

No eye has a anned the inner strife That rages in the human breast; No intening ear can catch the life-The dying life, robbed of all zest.

To hope, to hope, is life, is heaven; To grandly hope will be forgiven. The life which wrestles long and late

With pitiless, unyielding fate, May in the deepening shadows fall, Deprived of hope, of heart, of all.

He may have bent his stedfast soul On heights too lofty and too grand.

He may have strained each quivering nerve, To grasp the treasure unattained; Fixed as the rock that cannot swerve,

To clasp the trophy not yet gained. His heart may rise with billowed hope.

And sink again within the deep, As nearing jey reveals its scope,

Or grim despair draws near to weep. So readily the surging breast

Obeys the storm's or calm's behest; So easy swept by every wave,

In grief so faint, in joy so brave. But through a long life, tempest tossed

The chart of peace and compass lost, What wonder if his eyes grow dim,

While mocked by hope which never brought

A perfect picture home to him?---God only knows how well he wrought.

And though he folds his hands at last To quit the now, and seek the then,

And catches from the vanished past A glimpse of what he might have been; A mong the countless silent throng

That never sings the victor's song-

He failed; though, failing, still was true. If from the strife no laureled crown

Is borne away—an earthly prize— Still as he lays his life-work down, God only knows how well he dies.

E. A. BOYDEN in Omaha Daily World.

ELECTRICITY.

[We present herewith a full report of the first lecture on "Electricity," delivered under the auspices of the Students' Society of the Salt Lake Stake Academy, by Prof. Jas. E Talmage. The publication of the report has been intentionally delayed for some little time, so that it could immediately precede the

report of Prof. Talmage's second lecture on the same subject which was delivered a week ago and will be published in an early issue. Ed.]

The title applied to the lecture of the evening is so broad and comprehensive, that we can hope to do little more than consider its general outline. It was some 600 years before the time of Christ, that the Grecian philosopher, Thales, rubbed a bit of amber on silk, and wondered at the result. We will repeat his experiment. Here is a bit of amber, in which, by the way, a fossilized beetle has been preserved in all its natural brilliancy of hue; I rub it briskly on a silk handkerchief; and now, as you see, it attracts this bit of wool and this tiny feather, much as a magnet or loadstone attracts a needle. This simple process when first performed, was the means of suggesting others by way of farther trial, and before long it was known that many substances shared with amber this peculiar property. The Greek word for amber was Electron; and from that our term electricity has been derived. It was not till 1600 A. D., that any system or classification was attempted in the study of this peculiar force; but in the year stated, Dr. Gilbert, of Colchester, England, published an extended list of substances possessing the electric property like amber.

I hold in my hand a glass rod; also a dark colored piece of silk. Both have been slightly warmed, so as to prevent the condensation of any vapor from the atmosphere of the room. I bring, as you see, the glass rod near this little ball of elder-pith suspended by a silk thread from a convenient hook. No striking effect is produced. Now I rub the glass vigorously with the silk, and once more approach the suspended ball of pith;—now you perceive that the ball is drawn towards the rod. (Fig. 1.) There is no special virtue in the pith-ball used in this experiment, other than that of convenience.



Fig. 1. Electric Attraction

Any light substance would answer; a bit of cork, or a shred of paper, or as you see here, a hollow ball of brass; though in this last instance, the ball being heavy, considerable friction must be bestowed on the rod before its power of attraction is sufficient to move the ball. Let us now carefully repeat the experiment with the ball of pith; as before, the ball is drawn toward the excited glass rod; it touches the rod now; clings to it for an instant, and is then driven forcibly away. As I

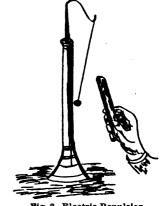


Fig. 2. Electric Repulsion. bring the rod once more near, you notice that the ball is strongly repelled. (Fig. 2.)

The bit of pith seems now as eager to avoid contact with the rod as it was before to touch it. This is the characteristic of all electrically excited bodies; at first they attract and then vigorously repel, any light articles in the vicinity.

Here is a rod of vulcanized rubber -an ordinary rubber ruler in fact. We may rub this with flannel or woolen cloth; but better still, with cats' skin.as you see me do now. As I bring this ruler near the pithballs as before they are first attracted and then repelled. To vary the demonstration, I rub the ruler again, and bring it near the table upon which have been placed some bits of paper, feathers, specks of bran and the like. (Fig. 3.)



Fig. 3. The Excited Ruler.

These tiny particles spring from the table to the ruler with eager haste; and then are driven away again. Here now is the pith ball which the glass rod repelled so vigorously a few minutes ago. You see that the vulcanite ruler attracts it strongly. To make sure we see the manifestation aright, I rub the glass rod once again with silk and bring it near the pith. Yes, the ball is repelled by the glass and attracted by the vulcanite. This second ball is, as you perceive, attracted by the vulcanite, and repelled by the glass. It would seem, then, that we are dealing with two different kinds of force; or, at least, some force under different and indeed opposite characteristics.

The early experimenters noted this difference too; they used principally rods of glass and sticks of resin or sealing wax; and they named the electricity developed by rubbing glass with silk, vitreous electricity, and that excited by friction on resin, they called resinous electricity. For the sake of convenience, we speak now of the former kind as positive, and represent it by the plus sign (+), and the latter we call negative, and designate it by (-), the minus sign. As soon as the pith ball had actually touched the excited rod, and had become charged, as we may say, with the same variety of electric force as the rod itself, repulsion occurred. In fact this is always the case; and it is a common rule that like electricities repel, and unlike electricities attract.

suspended from the same hook. You see they hang side by side in perfect agreement. I bring this rod of shellac, already rubbed with cat's skin, near the pair; they are both drawn by this mysterious power of attraction near the rod; they touch it; now they are repelled, having partaken of the same electrical excitement as that of the rod itself; but you notice (Fig. 4), that the two pith balls now exhibit a strong repugnance toward each other.



Fig. 4. Mutual Repulsion.

They are charged with the same kind of electricity (resinous or negative-from the resin stick), and consequently they repel. This simple piece of apparatus reveals the existence of electric excitement, and in consequence may be termed an electroscope; but a much more sensitive instrument may be constructed without much trouble. Here is a glass bottle-(Fig. 5)-through the top a rod of brass passes, terminated above by a knob, and ending below in a pair of thin, gold leaves.



Fig. 5. Gold-leaf Electroscope.

Whenever I bring an excited body near, as you see, the leaves diverge, and if the body be highly charged. the tiny strips of gold are thrown into a paroxysm of excitement; they seem to be fairly wild. The explanation is simple. Suppose we approach with the rubbed glass, charged, as we know, with vitreous We have here a pair of pith balls or positive electricity; the nega- excitement. Suppose, however, we

tive electricity is drawn to the point nearest the rod; while the positive is repelled to the farthest limit, which in this case is the leaves, and consequently they diverge. With this instrument we can readily prove the development of electricity in many of our commonest operations.

I have here a rod of copper, suspended in a stirrup, formed by doubling a silk handkerchief; one end of the copper rod is in contact with the electroscope, and the other end I approach with the rubbed resinous stick. The leaves diverge, although the distance of the excited resin is so great that, were no copper rod interposed, the influence would never be shown by the gold leaves. Here is a rod of glass, of about the same length and size as the copper rod. I place that in the stirrup, and bring one end in contact with the telescope while the excited stick of resin is at the other end. No divergence of the leaves is seen; showing plainly that the electric influence can be transmitted through the particles of the copper rod, from one end to the other; but not so with the glass. Substances resembling the copper just used, i. e., those that allow the passage of the electric influence, are called conductors, while others through which the electric power seems unable to make a passage, are called non-conductors. The chief conductors, in the order of their efficiency are;-silver, copper, gold, brass, tin, iron, lead, platinum, German silver, charcoal, metallic ores, water, alcohol, paper, living plants, and living animals. The commonest non-conductors are, fats, wax, glass, silk, rubber, furs, amber, resin, parchment, and porcelain.

It will be noticed that all the substances thus far used for exciting electricity by friction belong to the class of non-conductors; and at one time it was supposed that these were the only bodies capable of such excitement; in consequence of which non-conductors were called electrics, and conductors were termed nonelectrics.

Let us examine the merits of such a distinction. Here is a good-sized brass tube. I rub it vigorously with silk while holding it in the hand, and bring it near the electroscope; no signs of electric excitement appear. I try rubbing with flannel, then with cloth, then with cat's skin, in each case with a similar negative result. It would seem then that brass is not susceptible of electric

try again, after providing the brass

tube (A) with a non-conducting or an insulating handle(B). formed by thrusting a glass rou inside the a brass tube. While holding w the handle, I now rub the brass, and by bringing it near the electroscope, we discover a very vigorous a divergence of the leaves. The electric power was unbefore, but it escaped through my body to the earth; the insulating handle of glass, however, prevents this escape.

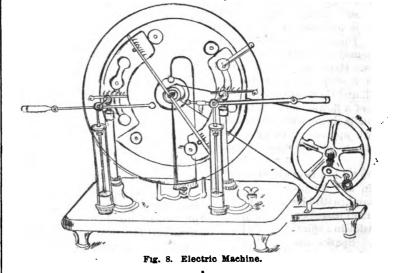
I take now an ordinary hard rubber comb; a few strokes across this cat's fur, and the comb causes great disturbance when brought near the electroscope. Here is a sheet of writing paper. I place it on a warm board and rub it with a simple pencil eraser; the paper clings now so tightly to the board by virtue of the electric attraction, that it can only with difficulty be removed. I hold this sheet of paper near the wall; and, though large and heavy, it clings to the wall. I have here also a sheet of ordinary brown wrapping paper; this 1 draw several times between my arm and the side of my body; it is now electrically excited through this friction, and flies to the wall, as you see. I hold this sheet of paper over the head of this gentleman sitting near me; and "each particular hair now stands on end." I take another sheet of paper and excite it by rubbing as before; but before taking from the board I cut it into shreds about fourfifths of its length. On removing the paper from the board, each shred repels the others-another example of electrical repulsion.

We have spoken here only of attraction and repulsion as proofs of electric excitement. If, however, these little experiments had been tried in a dark room, in every case a visible spark, accompanied by a crackling noise would have passed from the excited body.

I will ask this gentleman, who has kindly promised to assist me, to stand upon this stool, which is formed with glass legs so as to prevent electrical communication with the earth. I place about his shoulders this rubber cloak-it is a lady's cloak, however, and does not fit him as well as it might. Now I thrash him, as you see, with this cat's skin. In such experiments it is always best to remove the cat from the skin, as I have already done with this one

otherwise Pussy might object. I bring the electroscope near the gentleman's hand, and the instrument indicates a most powerful excitement. I bring my hand near the gentleman's nose, and a brilliant spark passes between his nose and my hand; those sitting near could doubtless hear the sound of the discharge; and, judging from the gentleman's somewhat queer contortions, he felt the passage. We will care to touch the metal while in

We must adopt some easier way of generating electricity, however. We have here (Fig. 7), an instrument known as the electrophorous. It consists of a cake of wax or vulcanite (B) and metallic sheet (A), provided with an insulating handle of glass. By rubbing or striking the upper surface of the vulcanite with flannel or fur, and then placing the metallic plate upon it, taking



use the cat's skin about his shoulders once more, and ask him to then bring his knuckle near the burner from which the gas is escaping. As he does so a spark passes to the burner and lights the gas. If the room were not by warm we could easily light the gas by touching the burner with an icicle held in the hand, after having become electrically charged.

Often a person may become electrified by simply shuffling about a carpeted room, in woolen stockings without shoes, sufficiently to light gas in the same way. And it is said, blasts have been prematurely exploded in mines through the workmen rubbing against the walls as they walk, and then accidentally touching the wires leading to the powder.



contact with the vulcanite; then lifting the plate by its glass handle, a very strong spark can be drawn from the plate, and this can be many times repeated without a repetition of the striking.

The first true electric machine was constructed by the renowned Otto von Guericke, in 1672. It consisted of a globe of sulphur, revolved by means of a crank, while the hand of the experimenter, or a pad of silk was pressed against it. Later, glass globes were used instead of sulphur; then glass cylinders were employed in place of globes; and lastly plates of glass. We have here the latest and most efficient form of machine (Fig. 8), in which, as you see, there are two glass plates one being stationary and the other being made to revolve with great rapidity. It is called from its inventors, the Toepler-Holtz Machine.

As you readily see, when the movable plate is rapidly revolved, sparks several inches in length pass between the poles. Here then are brilliant luminous effects, in addition to the mechanical effects of attraction and repulsion already iilustrated.

Whenever the free passage of the electric force is interrupted, a luminous manifestation is the result. By darkening the room we can perceive such, much better. Now, when the

poles of the machine are tolerably close together (A Fig. 9) a straight spark is the result.

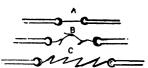


Fig. 9. Electric Sparks.

When the poles are farther apart (B) a sinuous spark is seen; and, when still farther (C), a zigzag course is followed by the electric force. These same varieties of discharge may be seen in the lightning flashes. Here is a plate of glass on which a strip of tin foil has been pasted, and then cut through in the shape of a flower vase. When connection is made with the machine, a spark appears at every cut, and the figure of the vase is clearly seen.

Here too is a long glass tube (Fig.

10), on a convenient stand, with bits of tin foil pasted on the inside in a spiral form. Sparks appear between the tin foil discs when the connection is made, and the spiral figure flashes out in startling brilliancy.

But perhaps the most beautiful of luminous effects may be realized by passing the current through a tube con-

Fig. 10. Spiral Tube.

taining a rarified gas. These tubes are made in great of varietv form, and are named from the inventor, Geissler tubes. Several are here connected, and, as the current passes, you see them become luminous, through the incandescence of the enclosed gas; and the result is one of indescribable beauty. (Fig.11.)

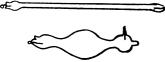
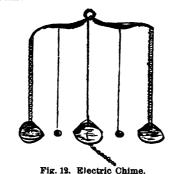


Fig. 11. Geissler Tubes

Every imaginable tint of the rainbow seems to be represented here, in tremulous waves of light.

The room being now re-lighted, we can examine some other effects of this mysterious power. Here are three bells (Fig. 12), two of them suspended by chains from a metallic cross-bar, which I connect with the machine; the middle bell, however, is insulated by a silk thread, a chain connecting with the earth or the other pole of the machine.

As the machine is operated, the little hammers which are hung by silken threads, pass back and forth, being alternately attracted and repelled by the outside and middle bells, and produce a merry jingle, not entirely unsuggestive of sleigh bells.



Here too is a vessel, something like a bottle, though instead of a glass bottom it is provided with a

metallic base, (Fig. 13). A brass plate is hung within, from a rod of metal passing through the cork and connecting with the machine. The base is in communication with the earth, or it may be joined to,



the opposite pole Fig. 13. of the machine. , Volta's Hall Storm.

On the base are a number of pith balls; as soon as the machine is worked, you see them dance up and down in merry glee, passing from the upper plate to the lower, and back again with great rapidity. The experiment has been named, Volta's Hail Storm.

One of the most mystical of the many strange effects brought about by the electric discharge, is its power of effecting chemical combination between elements. Here (Fig. 14) is a tin tube-an ordinary canister in fact. A hole has been

made in the side near the bottom, a cork inserted, and a metallic rod thrust through the cork, so as to project inside. This has been filled with a detonating mixture of oxygen and oxy.hydrogen hydrogen, and then Pistol. closed with

As soon as the spark is discharged through the rod, the two gases combine, as you notice, with a deafening report.

12

But far more powerful than the effects of the best machines, are those of the condensers or Leyden Jars. As made now, a Leyden loes a lightning rod "steal away,"

Jar (Fig. 15,, consists of a glass bottle, coated with tin foil,

within and without for about two-thirds of its height. A brass rod communicates with the inner

coating and projects above the top. The jar may be charged by holding it in the hand with the knob near an electric machine in action, as you see.



To Leyden Jar.

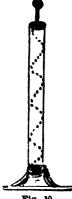
discharge the jar, the separated electricities in the outer and the inner coatings must be brought This is best done by together.

• means of the discharger (Fig. 16), which consists of a metallic bow, the terminating ends in and a glass knobs. handle affixed to the middle.

By grasping the glass handle, and bringing Fig. 16. The one end in contact Discharger. with the outer coat of the jar, and the other with the jar knob, a brilliant discharge is the result. If the knob of a charged jar were touched with the hand, the discharge would be effected through the body, and a severe shock would be felt. If the jar were heavily charged, the result would be painful and even dangerous; and if a battery of jars were employed, fatal effects might follow. If a score or more of the audience will join hands we will discharge a feebly charged jar through the company. Judging from the eccentric motions of those operated upon, the demonstration of the physiological effects of the electric discharge is satisfactory.

There is an intimate relationship existing between electricity as developed by the machine, and the lightning of the clouds. Franklin suspected the identity of the two, and proved it in his famous kite experiment; and the practical and useful result is seen in the modern lightning rod.

The effect of points on the electric discharge has long been known. Electricity is discharged from a pointed conductor in a continuous current, without spark or shock. Having removed the terminating knobs from the machine poles, though I operate the instrument rapidly, no spark can be formed; but in the dark, a beautiful brush would be seen terminating the pointed conductors. In such a way



quietly and safely the fury of the thunder storm.

We have dealt tonight with but one corner of the great field of electricity—the part known as *static* or frictional electricity. The demonstration of these simple principles will do much to assist us in the study of *dynamic* electricity; to the treatment of which it is proposed to devote an evening in the near future.

UNWITTING WITNESSES.

x.

Isaiah is made to say: "Woe to Ariel to Ariel, the city where David dwelt." xxix: 1.

By the explanatory notes in the margin we learn that the above is the language and construction of the translators, not a literal, nor even an approximately correct meaning of the words and sentiments of the Prophet. According to the annotator's corrections, the words should read:

"O Ariel, the lion of God, of the city where David dwelt."

The context, which is of the nature of prophecy, does not portray the subsequent history of the Jewish capital only in a very limited degree; but it does describe, with great clearness, the destiny of that branch of the House of Israel which was transplanted under divine guidance and took root upon American soil.

Baalam, speaking under inspiration from God, said, concerning Israel:

"God brought him forth out of Egypt. * * * He couched, he lay down as a lion, and as a great lion; who shall stir him up?" Num. xxiv: 8, 9.

"Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Gen. xlix: 9.

The term Ariel, or lion of God, is consistently applied to the whole, or a part of the house of Israel; but it it altogether inappropriate to Jerusalem or any other city.

The Prophet Isaiah evidently had his prophetic vision directed to the descendants of Lehi and his fellow colonists; and the sweep of his divine faculty embraced the events of many conturies.

"I will camp against thee round about, and will lay seige against thee with a mount; and I will raise forts against thee." Is. xxix: 3.

The Book of Mormon gives accounts of these military camps, seiges, mounts and forts; and their remains exist upon the face of the land as standing witnesses. "And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Isaiah xxix: 4.

There is no people known to whom these prophetic utterances will apply except those of whom the Book of Mormon speaks, whose history furnishes their literal fulfillment. Mouldering relics are brought to light daily. Fragments of stone and metalic tablets, inscribed with strange glyphics, are exhumed from dark and mysterious libraries beneath the surface of the ground. Gruesome skulls and clammy skeletons gape and protrude from the ground, and strike with grave wonderment the sage explorer.

The following foretells, to the word, some of the fearful visitations of the judgments of the Almighty upon the people of Lehi, which we have already given from the Book of Mormon record:

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and with great noise, with storm and tempest, and the flame of devouring fire." Isaiah xxix: 6.

The significance of the 11th and 12th verses of the same chapter is so remarkably clear and pointed that it seems no one can separate Isaiah's prophetic book from the plates containing the "words" of the Book of Mormon after the identity has been pointed out:

"And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver unto one that is learned, saying. Read this, I pray thee; and he saith, I cannot, for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned."

The word *men*, in the translation, is not in the original, as is indicated by the italics.

The words of the book, or a portion of the characters upon the plates, were taken to one who was learned, and he used almost the same words quoted above. He said, "I cannot read a sealed book."

We have already considered several classes of earth-works found upon the face of the American continent, such as those constructed for defense, sepulchre and the irregular tumultuous heaps thrown up, probably, in some instances, in the mining operations carried on so exten. sively in many parts of the country; we are about to refer to elevations and structures of a different character to those already noticed. On page 434 of the Book of Mormon we read:

"And the people who were in the land northward did dwell in tents and in houses of cement; and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time that they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

"And it came to pass, as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping. * * * "But, behold, a hundredth part of

"But, behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites and of the Nephites, and their wars and contentions, and dissensions, and their preaching, and their prophecles, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, * * * cannot be contained in this work."

Again on page 282:

"And Alma and Amulek went forth preaching repentance to the people in their temples and in their sanctuaries and also in their synagogues, which were built after the manner of the Jews."

On page 313 Alma says:

"And we have entered into their houses and taught them, and we have taught them in their streets, yea, and we have taught them upon their hills; and we have also entered into their temples and their synagogues and taught them; and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison; and through the power and wisdom of God we have been delivered again."

The reference to timber shows that this material must have been used very plentifully in the construction of their numerous buildings. That so little of materials of this character should be found in existing ruins is attributable to the perishable nature of these substances; still many proofs exist in the discoveries that have been made of the accuracy of Helaman's record. Some of these have already been noticed as stockades, timber breast-works, etc.

Prof. Swallow describes a mound at New Madeira 900 feet in circumference at its base, and 570 feet at its summit. The interior of this mound was a large chamber with timber employed for its support. Immense trees of elm and cypress were set as rafters in the roof of the building, and thus supported the superincumbent materials. The spaces between the rafters were filled in with reeds; the whole was then plastered with marl and carefully smoothed and colored with red ochre. Report to Peabody Institute, 1875, page 17.

Another noteworthy point in the Book of Mormon record is the remarkable clearness which characterizes accounts of the erection and uses of buildings for public worship, and other religious purposes. Three distinct classes are mentionedtemples, synagogues, and sanctuaries. Those edifices were constructed "after the manner of the Jews," a distinction of great importance as this bold declaration establishes one of the crucial tests of the verity of the record.

About 40 years after the landing of the Lehite colony, Nephi, in consequence of the hatred of his brethren, left the main body of the people, and, with a considerable number of friends and relations, went out into the wilderness and established a new settlement in what was aftewards called the "Land of Nephi." Great prosperity attended the little band. Nephi says:

"And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

And I, Nephi, did build a tem-ple; and 1 did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manuer of the construction was like unto and the the temple of Solomon; workmanship was exceeding fine. II Nephi, v: 15, 16.

An interesting and suggestive feature of what Squier calls "sacred enclosures," so frequently met with all over North America, is the remarkable resemblance they bear in lineament, arrangement and style of architecture to Israelitish tabernacles, temples and sanctuaries. They were always laid out with great topographical skill, and displayed careful attention to a general and peculiar design, to which the constructors conformed with accuracy and precision. They were of various forms, but the square, oval and circular, vastly proponderated.

There is no doubt that the character of the surface to be covered had a great deal to do in determining the shape of the structure, as was the case with Solomon's temple at Jerusalem. Sometimes the styles above named were combined in one and the same design. There is an enclosure of this complex character at Liberty, Ohio, and another at Fort Hall, in the same State.

The outer walls of the first,

smaller Inside this is of 8 square; and this encloses a still smaller wall of circular form. These inner enclosures are considered by Squier and others to be "places sacred to religious rites, or to the councils of the chiefs."

Breckenridge in his "Views of Louisiana," describes in Pike County, Penn., a perfect square, enclosed within a circle constructed with no less regularity.

At Portsmouth are four concentric circles, intersected with wide avenues perfectly true to the cardinal points. Breckenridge further says: "The mounds near St. Louis formed three sides of a parallelogram about 328 yards long, by 215 wide; the fourth side was shut in by three smaller mounds."

Conant speaks of an enclosure on the Root River, Miss.: "The most important is an elevation 12 feet high, by 34 in diameter. It is perfectly round, and enclosed by another circle. A triangle formed of equal ridges 144 feet in length, with entrances at each angle, completes the design."

The diameter of these ridges are three, four, and five feet, respectively. It is remarkable that these heights, taken together, i. e., 3+4+5=12, equal the height of the central mound. And when they are multiplied together the length of the sides of the triangle are attained; viz., 12x12=144.

In "Footprints of Vanished Races" page 30, mention is made of several other earth-works of rectangular form where a similar relation exists between the different measurements of heights and lengths and breadths. These peculiarities of tri-unity in configuration; this concordance in measurements, and geometrical precision with regard to the points of the compass, must strike every one as being remarkably Mosaic in character.

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand fur The length and the breadth longs. and the height of it are equal." Rev. xxi: 16.

Undoubtedly many of the temples, synagogues and sanctuaries erected by the Nephites, were costly and magnificent structures when they were first designed and built; and while that mighty nation was at the zenith of its civilization and glory. Such edifices would suffer from the wear of ages and the attrition of the elements; as also from the ravages and spoliations of suc-

race. Every traveler in any part of the world is constantly remin led of what time and spoliation will effect for the ruin and annihilation of the most splendid and costly works of man.

In their primitive times, and while they were struggling with the hardships of war and poverty, the Nephitos would construct their sacred and other public resorts, of the natural materials—earth and stone; and these would resemble, in general design, the more elaborate edifices; and these natural elements would endure; offering no inducement to the spoiler, their general figure and dimensions would not be altered or destroyed. It is the handiwork of man that decays; and the richest adoruments, and the most skillful products of his labor are the first to be rifled and destroyed.

But the earthy substances remain to mark the spot where the treasure was enshrined. Hence so many of the earth-works remain, almost intact; not only those erected as fortifications, but those also, believed by eminent scientists to have been used for religious purposes. In some cases the entire stucture exists almost as it was reared; because it was formed of materials that time could not demolish, nor plunder carry away.

If the Book of Mormon is true, there should be found upon the face of this land signs and relics of Jew. ish religion and Israelitish sacred architecture. Explorers and travelers testify that such mementoes do exist in great abundance.

It is probable that each important city had its temple, synagogues and other sacred shrines; and even that the smallest village would not be without its sanctuary and public lecturn. The character of the existing remains, and their arrangement according to a general custom, makes this supposition almost certain. Some writers believe that the small inclosure always joined to the large one was the chief's dwelling. But recent discoveries have shown that this notion is incorrect. Their mode of construction and the nature of the remains found in them is against the idea of their being private dwellings.

While there exists a singular harmony of the parts to the entire plan in each individual structure, the structures as groups are not uniform in size or figure. Some are round, others oval, polygonal or square; but they always end in a platform at the top. Geo. E. Squier, in his "Ancient enclose an area of 111 acres. cessive generations of a declining Monuments," express his belief that

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422

some, at least, of these truncated pyramids were temples. They have often the essential features of the temple at Jerusalem by being built in successive terraces.

The most remarkable pyramid of this character yet discovered is that of Cahokia, Ill. It has been often described. A gentleman named W. D. Hass, in a report to the Peabody Institute, vol. 2, page 471, says:

"This great mound has a height of ninety-one feet. Its base measures 720 by 550 feet. The platform sur-mounting it is 146 by 310. The mass is estimated to contain no less than twenty-five millions of cubic feet of material used in its construction. It must have taken thousands of workmen many years to build it. It must have required a most powerful and absorbing animus, such as religion or ethical ardor alone can inspire to have prompted and completed such a gigantic work. There are traces of other buildings upon the platform, used, perhaps, by priests, as the remains of an altar, with the signs of offerings and sacrifices have been found among the All the approaches to the debris. mound were defended by smaller mounds facing east, west, north.and south."

Another at Seltzertown is described by Squier and Davis, in "Ancient Monuments in the Mississippi Valley," page 117. The base is a parallelogram, 600 feet long by 400, with a height of 40 feet. The platform is reached by a flight of stairs, and contains an area of three acres. Here the Mosaic design is varied, but yet preserved in essentials. Upon the platform there rises three mounds of different heights; the tallest is 40 feet.

Another specimen mound is situated at Matontiple; it is of considerable size, and surrounded by a circle of smaller mounds.

General Harrison mentions some stone structures at the junction of the Ohio and Muskingum rivers. There are two parallelograms of un-The walls are 27 feet equal size. wide at their base. In the center of the larger enclosure there stands four pyramids. The summit of three can be reached by a flight of steps, whilst the fourth is inaccessible.

These careful designs and appointments call to mind the "Tabernacle in the Wilderness," with its courts, altars and holy of holies. What other appendages and adornments have disappeared we have no means of determining; but there is enough, even in these dilapidated ruins, to distinguish their Hebraic character.

style is indicated in a single eleva- the result only of the action of re- not.-Doc. and Cov.

tion. Messrs. Bertand and W. Maklinley speak of conical mounds in the State of Georgia, constructed of three or four layers or strate of different substances, laid one upon the other. Travels in North America, page 223.

Besides these temples or sacred enclosures, there are generally found in connection with them. other mounds, which are always within enclosures, and these are admitted by all explorers to be altars of sacrifices and burnt offerings. They are decidedly Mosaic; but their consideration will be deferred to another article.

(To be continued.)

JOHN H. KELSON.

FAMILY RELATIONSHIPS.

THE large number of prominent elopements that are taking place in this country are suggestive of a few thoughts upon the relationship which should exist between parent and child. This is in every sense a fast generation, in which the prediction of the Apostle Paul is being fully verified regarding a large class that would live in the latter days. That ancient worthy describes them in part as being heady, high-minded, disobedient to parents.

We regret that truth compels us to admit that this spirit of insubordination in the domestic circle more or less exists even in this community, which should be exceptionally free from it. Of course it does prevail to not 8 large extent, but sufficiently to be noticed, as an evil requiring correction. There is no excuse for the exhibition of this genius, especially in cases where parents are not only intelligent and therefore capable of giving wise counsel to their families, but are stable of character and in every way morally upright.

Some youths are imbued with the fallacious idea that to treat their parents with a lack of consideration and respect is indicative of independence of character. The reverse is the case. They oppose a natural law, the consequence of whose infraction must fall upon their own heads sooner or later. A stream cannot rise higher than its source.

There can be no peace nor happiness where such a condition exists in the family circle. No amount of solicitude on the part of the parent for the child will eradicate the disturbing element when there is not a return or response on the part of the Sometimes the graded or terraced object of it. Union and peace are

ciprocation between the parties thus harmonized. When the child ceases to consider himself morally bound to be directed by the counsel of the parents who were the means of bringing him into being, the house is "divided against itself," and peace can only be produced by the removal of the disturbing cause.

It is important that there should be an understanding in families concerning proposed unions between the sexes among young people. Some young men are so conceited and, at the same time, disregardful of the rights of parties associated with such contracts, that they never think it is incumbent upon them to consult with their own parents in making advances in the direction of matrimony, nor with those of the lady to whom they pay their addresses with that object in view. Before a young gentlemen makes advances toward a young lady, it is his imperative duty to make it one of the first considerations to consult her parents in respect to the gaining of their approval. Every gentleman will do this. If he does not, he is not worthy of that title. No man who is worthy to be considered a gentleman will ignore the rights of others.

It would be well if some of our young people would be more considerate in matters of this kind than they are. What is here said in regard to the sterner sex applies with equal force to ladies, who should on matters of such great moment never fail to consult their natural guardians.

On the other hand, parents should be careful not to infringe upon the rights of their children in relation to these and all other affairs. Unless there be some decided and glaring objection to one of the parties to a prospective matrimonial alliance, it is a good rule to allow the principals to make their own choice. Parental interference that is too stern, strong and obtrusive, being necessarily irksome, tends to invite the spirit of disobedience.

In this community, especially, great care should be taken to preserve the natural and proper relationship between parent and child. It constitutes one of the foundationstones of domestic happiness, and its effects are far-reaching into the future.

Remember that without faith you can do nothing, therefore ask in faith. Trifle not with these things. do not ask for that which you ought

428

THE DESERET WEEKLY.

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GENERAL CONFERENCE.

THE Fifty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock on Saturday morning, April 6th, 1889, in the Tabernacle, in Salt Lake City.

The officers and members of the Church are cordially invited to attend.

WILFORD WOODRUFF, In behalf of the Twelve Apostles.

PERSECUTION'S EFFECTS.

It may very safely be set down by the Latter-day Saints as a fact that if their present and prospective afflictions were not necessary for their development and the progress of the work they are engaged in, it would not be necessary for them to endure them. Their severity is in some measure commensurate with the extent to which they have failed to fulfil the obligations which have them Divinely enbeen upon joined, and the degree to which they have failed to grasp the nature of the Kingdom of the Father.

Obedience, purification, and advancement in understanding are evidently the objective points sought to be established, through the medium of persecution and other methods, by the heavens. Those are, however, the antipodes of the aims of those who are the instruments of the inflictions; hence their condemnation. The purpose of all these things is, so far as Divine Providence is concerned, beneficent to the extent they relate to the victims.

It should not be a subject for wonder that those who are unable to look at the situation through the eye of faith should falter and fall. It takes a greater power than the natural foresight of man to see a glorious outcome beyond the present gloom. It can only be discerned spiritually through faith.

The purification of the people be-

ing an object for the attainment of which trials are permitted, a consummation which will cause a separation of the upfaithful from those who stand firm in their integrity for the truth may be reasonably anticipated. It is not unsafe to look for them to come ultimately in the nature of a crisis in which each will be required to stand on sharply-defined ground upon which a clear cut line will be drawn.

If this hypothesis is correct, the Divine object in graduating the the afflictions of Saints markedly apparent. made is Crises which fall upot the people without previous preparation are natural creators of panics, causing good and well-meaning people to be thrown off their balance. When people go forward step by step, faith and comprehension increasing with experience, they are educated in a stern but effective school, which enables them to maintain a continuous stand for God, liberty and truth. Those who falter and fall before the advanced stage of the process is reached may not be expected to take a proper position further along in the controversy; for as the lowering clouds thicken the inducements to do otherwise proportionately increase.

What is required of the Saints is to place themselves, as nearly as possible, in every thought and act, in harmony with the truth, which is the Word of God, that they may have the Spirit of Truth, who is capable of conducting them into the presence of the Father. It is also always necessary to consider present or earthly consequences as infinitessimal when compared with those that are eternal.

In relation to the cause and object of trials and afflictions, a quotation from a revelation given through Joseph the Seer at Kirtland, December 16th, 1833, has a present profitable application. It begins on page-349 of the Book of Doctrine and Covenants:

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out of the land of their inheritance,

I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

Yet I will own them, and they shall be mine in the day when I shall come to make up my jewels.

Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son;

For all those who will not endure | retribution.

chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetons desires among them; therefore by these things they polluted their inheritances.

They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their (rouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them; I will not utterly cast them off; and in the day of wrath I will remember mercy.

I have sworn and the decree hath gone forth by a former commandment which I have given unto you, that I would le fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.

A SOLEMN WARNING.

THE sad case before Commissioner Norrell on Mar. 22, in which a confiding young lady found herself betrayed and forsaken by one to whom she had entrusted her honor, affords a lesson which should be studied by our young people and which stands as a solemn warning.

As the case was presented, this young lady, a good-looking brunette, of twenty-four years, became acquainted with a young man at i?leasant Valley Junction where she resided. She afterwards lived at his mother's residence in Farmer's Ward. He wooed and won her affections and they were engaged to be married. Taking advantage of the situation he wrecked her life and subsequently married another, leaving the girl he had ruined to fret her heart out in jealousy and shame.

Only a few hours after the marriage the wronged girl made complaint against her betrayer and he was arrested. She produced some letters which corroborated her statements, and he is now under bonds to answer to a very serious charge.

No words can sufficiently portray the perfidy of a seducer, who not only leads a loving heart to the lowest depths of sorrow and disgrace but cruelly forsakes the victim of his lust. The first sin, deadly in its nature and effects upon the soul, is aggravated, intensified and made doubly black by the second. It cannot fail to bring a terrible retribution.

There is of course another side to this sad story. How much of consure can justly be attached to the girl who yielded up to her lover that which should be regarded as more precious than life, has not yet appeared. But that, while deserving of sympathy in her grief, she must also bear her portion of the blame, is undeniable.

In this community the chief responsibility in cases of this character is placed upon the male transgressor. He is the principal in the offense. Before God and just men he is under the greater condemnation. He should be the protector not the destroyer of the virtue of his affianced. Even if she in the excess of her love and trust leads him on to evil, he should have the manhood and the honor to stand firm against temptation and shield the too confiding heart against its own weaknces. But all this does not absolve the fallen girl from the sin to which she was a party.

Virtue is woman's crowning glory. When she parts with that she flings a priceless diadem in the dust and drops her chief charms in the mire. We pity her weakness; we cannot close our eyes but the fact of her shame. to Here is the lesson of this ladies case to the young of Utah: Too great familiarity with a young man is blamable and dangerous, and it lessens any girl's permanent attraction. How many instances of this does history afford ! And yet how often is the lesson they teach entirely disregarded!

The false teachings of common modern fiction are the cause of much of the sorrow and disgrace that arise from sinful courtship. Passion is made supreme in these highly colored pictures of exaggerated heroes and heroines. What is erroneously called "love" is elevated above the restraints of law, the precepts of morality, the advice of parents, the persuasions of friends and the dictates of reason and prudence. That esteem which virtue and goodness create in the breasts of the rational and natural, when not actually derided and abused, is made secondary in affairs of the heart, and a transient though violent and ardent sensation, is placed far above that abiding if tranquil affection which grows from the perception of solid worth and admirable character.

This flaring and flery emotion miscalled love, is often but a temporary flame that burns out almost as quickly as it was kindled. And sound social economy suggest that the need for a Savior, His birth,

nothing is more likely to quench it those who have fallen and who de----particularly on the part of the wooer-than that reckless submission to base desire which so many girls have discovered when too late was lust instead of pure affection.

Modesty, when it is genuine and not affected, is a charm of maidenhood as lovely as the bloom of the choicest flower, and it need never be parted with. The free and flippant girl who undervalues it, and thinks young men who may applaud her conduct and appear to enjoy her society hugely, are won to her side by levity makes a serious blunber, as time is sure to tell in thunder tones.

If our young ladies would be happy they must be virtuous. This is a trite saying, and in the loose style of modern slang conversation, is quoted often in semi-ridicule if not with contempt. But it is as solemnly sure as that goodness and truth only endure and bring forth perennial joys. A girl who submits to improper familiarities is sure to regret it, whether she becomes the wife of the conqueror or not. She demeans herself in his eyes. She is debased before him. She will always remember it, even if he forgets it or recognizes his own wrong and blames himself as its author. For their own sakes, our girls should guard their honor and treat their supposed dearest friend as a deadly enemy if he attempts to destroy or assail it.

This is the lesson of prudence and this is the law of religion. God, the Father of all, has instituted the holy ordinance of matrimony in which loving hearts may be properly joined forever, as husband and wife in permanent partnership. The joys and benefits of this sacred relationship are special to it, and any attempt to seize them unlawfully is sure to bring some measure of defeat. God is not unmerciful, but is ready to forgive the truly repentant. But the natural results of a violation of His decrees concerning this relationship are inevitable, and there is no earthly happiness that can reach the supreme hight of pure, conjugal, affectionate union forever.

In "Mormon" family life the sexes are required to be equally pure. Intimate commerce between them outside of the marriage relation is a grave and heinous offense. It is not condoned by a subsequent ceremony. The mischief is by that means only measurably repaired. The wrong exists, the evil is wrought.

sire to rise shall be helped, not trampled upon. But how much better it would have been for all, if the law of God and the rule of society had been observed instead of violated!

Let the young people of Utah take warning. Every girl should maintain her virgin purity and every boy his perfect chastity. This is the heavenly command. There is more of eternal glory in this than can at present be comprehended. Do not despise or utterly cast out the weak, the botrayed, the fallen; let not the whole blame descend upon the head of the frail and ruined girl who becomes disgraced; treat the libertine as something more vile than his victim; be ready to forgive those whom God pardons, and to aid the penitent in their struggles to a higher plane. But remember that there is a special glory as there is a special charm and strength in unsullied virtue and unepotted chastity, that belong only to themselves and that bring peculiar pleasures in this world and in the world to come.

SCEPTICAL CHRISTIANITY

MINOT J. SAVAGE was formerly a Congregational minister and missionary, but he is now pastor of a Unitarian church in Boston. He is in the van of the so-called advanced theologians, and has written a number of works in line with the popular, semi-skeptical theories of a numerous class of modern origin who do not like to throw away the Scriptures entirely, yet are reluctant to believe what they say.

Lately the editor of the North American Review put to a number of clergymen, among whom was Mr. Savage, the question, "Can our churches be made more useful?" Mr. Savage thinks they might be, and proceeds to explain how, in his view, this end might be reached. In his article, which appears in the March number of the Review, he alleges that the efforts of Christendom for nearly eighteen hundred years, have been put forth in a direction at variance with existing truths and the real needs of humanity; namely, to save man from the effects of a "fall" which never took place; to induce him to avail himself of an "minement" both unnecessary and unreal, and to instil in his mind a faith in doctrines which are false and absurd, and among which are supernatural Wisdom, charity and revelation, the lost state of man,

sufferings, death, resurrection and ascension, the efficacy of faith, etc.

He says, in effect, that the reason why the churches are losing their influence, and hence their usefulness, is that intelligent and thinking people no longer give credence to these old fables, and do not care to attend worship where they are still promulgated as sober truths which worshippers are under obligation to accept as a part of their religious faith. He makes the assertion that free-minded, well-informed people no longer believe in any "fall of man," and asks, "What follows?" In reply to his own question he says:

"Why this follows as inevitably as day follows night—that the very corner stone of the popular theology has crumbled, and that the that whole super-structure totters to its fall. If man has not 'fallen,' then fail. If man has not 'fallen,' then he is not 'lost,' and, in that case, he does not need to be saved. 'Take away the fall of man, and there is no need of the scheme of redemption, no need of a super-naturally inspired revelation, no need of an incarnation, no need of a super-natural or infallible church no supernatural or infallible church, no need of a Trinity, no old time heaven for the chosen few, no endless hell for the doomed many. All these doctrines found their reason in the supposed fall, and with it they pass away."

In explaining how, in his opinion, the churches might gain ground, he says:

"But, in order to become more useful, the first and most important thing for them to do is frankly to recognize the facts of God, man, origin, desti-ny, and adapt themselves to them. Why should they longer expect in-tellizent men to come to them to telligent men to come to them to hear a condition of things described in which they no longer believe, and listen to an offer of help that they no longer believe they need? Today the larger part of the magnificent power of all the magnificent power of all the churches is thrown away. It is enough to make the angels weep to enough to make the angels weep to contemplate the picture. Magnifi-cent buildings, millions of money, thousands of men, grand enthusi-asms, marvels of patient labor, prayers and aspirations, all ex-pended in the effort to deliver an imaginary man from the imaginary worth of an imaginary God in an imaginary hell! If all the time and money and enthusiasm and effort had been spent in co-working with the real God in delivering the real man from his real evils, long be-fore this the world might have been the Eden that never was, and that never will be until men intelligently combine to save man here and now from the ills that all can feel and see.

There is no use in railing at the ast. 'The times of this ignorance God winked at, but now commandeth all men everywhere to repent.' 'To repent.' That means, in true Bible phrase to change their purpose.

This is the great need of today. In the light of the ascertained facts of nature and man, the churches need to repent.,-to change their purposes and methods. The world is not go-ing back to the old, the ignorant, the barbaric conceptions of the past. It is for the churches to say whether they will accept the newer, the ful-ler revelation of God. If not, they will but repeat the history of Juda-ism, being left behind by the wider and grander religion that keeps step with the advancing God.

Mr. Savage, as a scholar, a thinker and a preacher, is ranked among the ablest in America, and his utterances upon such subjects as the above quoted remarks relate to, are important as indicating the drift of modern opinion among reading and thinking people regarding religious themes. Clearly, skepticism is increasing among professed Bible students and Christian believers.

It seems inconsistent in a degree which approaches the absurd to see a man calling himself a Christian minister, an advocate and defender of the Christian Scriptures, thus cast aside nearly every cardinal principle embodied in the system which they teach. But when Mr. Savage's position is fully understood, its absurdity becomes somewhat mitigated. He does not believe in "the old, the ignorant, the barbaric conceptions [religion] of the past;" he does not worship an eternal and unchangeable but an "advancing" God. These admissions render him less illogical than other religionists are who are less frank.

Again, it is difficult to frame a consistent theory of the fall, and hence to have a consistent faith that such an event ever took place, without a knowledge of the reason why it happened; and this knowledge cannot be obtained without an understanding of the doctrine of the pre-existence of spirits. This latter truth is probably utterly foreign to the faith, philosophy and scholastic attainments of Mr. Savage, and hence he thinks it the more consistent course to deny, altogether, the history of Eden.

But to deny the fall and at the same time to attribute any degree of sacredness, binding force or divine authority to the Christian Scriptures, is to perpetrate an utter inconsistency. If the fall never took place, mankind are entirely destitute of sacred literature, and the Bible becomes a volume of profane history and ethical teachings of doubtful value and authenticity. Mr. Savage calls himself a Christian minister, yet his teachings are flagrantly anti-Christ. It is no palliation of them Ohio, in 1851;

in this regard to say that freeminded and thinking multitudes are adopting them. Mr. Savage argues that there was no fall. If this be true, there is no Christ, nor can there be. The fall, the atonement and the redemption are the three doctrines in which are centered and epitomized the entire mass of Christian scripture. To deny one of these doctrines is to deny all of them, and to become anti-Christ. For Mr. Savage to wear the livery of the Master while antagonizing His work and teachings, which are so plainly set forth in those writings from which the reverend gentleman chooses his text Sabbath after Sabbath, is an incongruity which cannot be harmonized with reason and honesty.

The fact that a leader in the van of the so-called "liberal" and "advanced" theologians occupies such a position, indicates that their 'liberality" and "advancement" are no improvement, from a standpoint of logic, upon the ignorance and dogmatism of sectarians, which they have repudiated.

It seems reasonable to suppose that, when thinking people, by reflection and intellectual analysis, have become convinced that the religious systems they have hitherto acquiesced in are inconsistent and incongruous, • their minds will be freer to accept a system which is self-proving and harmonious throughout, and which covers the whole scope of human thought, past, present and future. Hence there is reason to expect that the system of religion taught by Joseph the Seer will, in course of time, be accepted by the thinking masses of mankind.

DEATH OF A JUDGE.

The telegraph announces the death, at ten o'clock this morning, in Washington, of Hon. Stanley Matthews, a Justice of the Supreme Court of the United States. He was born in Cincinnati, Ohio, July 21, 1824, and at the age of sixteen was graduated from Kenyon College. He studied law, and, while still a youth, engaged in the practice of that profession at Maury, Tenn. He remained away from Cincinnati but a few years' however, and returning thither engaged for a time in journalism, and became a member of the editorial staff of an anti-slavery newspaper.

He was judge of the court of common pleas in Hanover County, state senator

in 1855; United States Attorney for the southern district of Ohio in 1858, and in 1881 entered the army with a lieutenant-colonel's commission. In 1863 he resigned from the army to accept the judgeship of the superior court of Cincinnati.

He was prominently identified with the Presbyterian denomination and with its religio-political action in regard to slavery. He was defeated in 1876 as a candidate for Congress, and the next year made of himself an historical personage by his record in connection with the famous electoral commission. He appeared before that body as leading counsel for the Republican candidate. In March. 1877, he entered the United States Senate, vice John Sherman, resigned, and in 1881, with the distinct understanding that he would no longer be a partisan, the Democrats of the Senate supported his nomination, made by President Garfield, as a Justice of the United States Supreme Court, and he was confirmed.

Stanley Matthews was undeniably a man of great ability; but it is said of him that his prejudices were so strong as to render it difficult for him to be strictly non-partisan in matters that concerned him or his friends. As a rule, however, his career in the exalted position which he held during the last years of his life, has been characterized by fairness as well as learning and ability.

HARRISON'S CALIBER.

WHEN a man is selected for a ruling position of prominence, especially in this country, speculation immediately becomes rife regarding his quality, and what shall be the character of his administration, which invariably partakes of the stamp of the individual.

President Harrison, from the time of his election, has been put in the crucible of popular criticism. Some of the opinions expressed concerning him have been far from complimentary. It had been stated that providing one who is recognized as the most astute politician in America-Jas. G. Blaine - should enter the Cabinet, the President would be little more than a figurehead. Thus far the premonitory symptoms are against any such inference. The indications are strong that while General Harrison may not be brusque and offensive in asserting the consummation of his it shall be opened unto you.-Doc. judgment on public affairs, so far as and Cov.

they come within the range of his executive jurisdiction, when he makes up his mind he will be likely to stay there against all odds. We take it that he is a gentleman who, while capable of transacting business with dispatch, is not given to precipitance. He takes cognizance of the evidence bearing upon a subject, forms his own conclusion thereon, and acts upon it independently. If we have correctly estimated his composition. he will be the reverse of what some people anticipate-a dummy President.

This is well, for the foremost republic on earth cannot afford to have a weakling at its summit. When such is the case the nation is robbed of its majesty, as a powerful and symmetrical body is demoralized when It is surmounted by an incompetent head. He betrays a natural anxiety to make friends, but he also shows that he is unwilling, as he should be, to do this at the sacrifice of his judgment. It is to be hoped that a man like him especially should on every subject be right; for if he should be wrong it is probable that he would be apt to continue for some time in that channel.

If there are those who expected to manipulate General Harrison for their own purposes, that class are more than likely to be unmitigatedly disappointed.

We have an impression that President Harrison's term will be overcast with clouds. Indications point to such a condition. We believe that if trouble should arise - as will probably be the case-he will meet it with courage and fortitude; for unless we are mistaken in regard to his nature, he will be noted in the exercise of his functions as President of the Republic, more for his staying qualities than for bril-Washington was, perhaps, liancy. among all his countrymen prominent in this respect. While there were some who soared intellectually higher than he, none were more durable or courageous. One of the most striking traits of the "father of his country" was that he never appeared to know when he was defeated. The present incumbent of the executive chair in the White House seems to be somewhat similar in the matter of tenacity, so far as early symptoms can indicate.

Therefore, if you will ask of me you shall receive, if you will knock

SHOULD BE REPRESSED.

REPORTS reach us from different quarters of the city, especially the outlying districts, regarding the existence of the "hoodlum" nuisance. It almost appears as if this uninviting phase of society cropped out at special seasons and spread after the manner of an epidemic.

Gangs of unruly youths congregate in localities, and seem to take lelight in creating disturbances and annoying peaceable citizens. The exploits of these bands take the form of "making night hideous" by howls and other barbarous noises. They also commit acts of vandalism, and occasionally indulge in indecent and filthy language within the hearing of lady pedestrians. The latter phase of "hoodlumism" is the most cowardly and inexcusable of all. Those who thus deport themselves have not within them the instincts that will develop into healthy, moral manhood.

We confess we are heartilv ashamed that there should be such a despicable element within the line of this peaceable and orderly city. It would, however, be an anomaly if it did not exist here to some extent. seeing it is so prevalent in other cities abroad. The evil is so exasperating and unendurable as to require the application of immediate and effective remedies, in order that it may be extinguished. This, in our opinion, can be done by the introduction of two methods. One is, an appeal to the better instincts of the offenders themselves. There must, at least, be some among them who, if the obnoxious character of their conduct were described to them in such a way as to enable them to see it in its true light, and if they were solicited in the spirit of friendliness to desist, could be reclaimed in this way. The organizations in the different wards are of such a complete kind that this moral duty devolving upon our citizens could be effectually performed. We therefore suggest that the steps referred to be forthwith taken.

With regard to those who refuse to respond to an appeal to their better nature there should be a treatment given of another description. The municipal authorities ought to adopt measures that will absolutely repress the wrong. In a city of magnificent distances like this the ordinary police force is inadequate for the performance of this task, for the night prowlers are scattered over its more thinly populated sections. Under these circumstances why no organize a special force in each of the infected wards? Let the numbers empowered to act be equal to the entire subjection of "hoodlumism," so that our citizens may be no longer annoyed or disturbed by its presence. When offenders are discovered let the officers sweep down ipon them, without respect to who hey are, and let the law be vigorously enforced.

This is, in our view, a positive necessity. If the situation remains as it is for any length of time, and the officers, whose duty it is to preserve the peace of the inhabitants, neglect to act in the premises, they will be justly subjected to severe censure. The evil spoken of must be abolished.

MUCH ADO ABOUT LITTLE

Sometimes small subjects involve a great deal of discussion. The proposed sidewalk for the north side of South Temple Street, extending from the Eagle Gate eastward, is a case in point.

A proposition was made a considerable time since to smooth the path of the pedestrian in that locality. A disagreement about the character of the material that should be employed has caused the indefinite postponement of the work. There has been almost as much debate over that comparatively insignificant improvement as one would expect to evolve from a proposition to tunnel the Atlantic ocean, so to speak.

Now, so far as we are concerned, we care not a rush whether the material used for the purpose referred to be asphalt, cement, pavement, or shale, so long as the walk is made smooth and durable. Upon the point of the necessity for the improvement there should be no difference. The residents in that locality appear to want it, and why should there be any impediment? It is one of the most beautiful sites for dweilings in this lovely city. The street along which the improvement was, and we hope is, to be made is a delightful resort over which to promenade. From it can be obtained a view of surpassing grandeur. Many people now go there for the purpose of indulging in what is termed a "constitutional walk," and to engage in the contemplation of the charming scene which from that point can be embraced by the human vision. The pedestrian of poetic tendency is frequently subjected that the report is conservative in cannot much longer be left out in

of fancy by stubbing his toe against a projecting boulder.

Let there be a sidewalk by all means, and let it be extended from the place of beginning as far eastward within the city limits as practicable. We hope that some member of the City Council will arise in his majesty and with one sweep of irresistible logic completely extinguish the flimsy obstacle of indecision regarding the particular material to be used.

LEPROSY IN INDIA.

We hear a great deal about that loathsome disease - leprosy - in the Hawaiian Islands, where it has obtained a terrible foothold and has decimated whole families and some districts. But it appears that in India, from which no great outcry has been heard as to this dreadful disorder, there are hosts of victims to its awful ravages.

In 1881, the census shows, there were in India no less than 131,618 known lepers of whom at least twothirds were men and boys. The number has since greatly increased and many not reported who have been secreted by their friends would materially swell the total.

The disease can only be destroyed by complete segregation of the sexes and the life separation of the patients, and this is highly repugnant to the Little is done towards Hindoos checking it, and the local authorities despair of stamping it out. The British Government will have to adopt some strenuous measures or the terrible destroyer will work frightful havoc among the millions who inhabit that torrid region.

A SIGN OF THE TIMES.

In this issue is the full text of the report of the Committee on Territories of the House of Representatives, on the bill for the a imission of Utah into the Union as a State. We have omitted nothing but the Articles of Faith, the chapter on Government and Laws in General, and the sections of the proposed Utah Constitution relating to bigamy and polygamy; with all of which our readers are quite familiar.

A synopsis of this report from the pen of our Washington correspondent has already appeared in these columns, but we give place to the full text as a document of great worth. It will be perceived to a rude awakening from his flight tone, and gives fair representation of the cold or be bound in the shackles

both sides of the controversy before the committee. The result cannot be anything but satisfactory to the gentlemen who advocated the admission of this Territory and to the majority of our people. It will probably prove quite the reverse to the opposers of the movement, as it leaves no doubt in the mind of candid readers that the pleas of the obstructionists are shallow and baseless, and that there is no good reason why Utah should be any longer deprived of the rights and privileges of Statehood.

The Committee have evidently given the subject more than ordinary attention. The statistics they have collected are valuable and highly significant. They will stand as authentic standards of reference. They will doubtless do much toward breaking down the irrational prejudice that prevails concerning Utah and the "Mormons," and aid in the dissemination of facts which will push out of the way the popular errors and absurd falsehoods that have stood in the path of the advocates of Utah's freedom.

This report goes to the world, not as an argument of any person, class or faction, but as a public document containing the findings of a body clothed with national authority, after a full and free discussion and a careful investigation of many days. The conservative manner in which the question is treated will make a impression profounder upon thoughtful readers than a more positive and argumentative presentation of the subject. It is the result of a most determined and malicious attempt to misrepresent and injure the majority of the people of Utah, and the opportunity thus afforded to their defenders was very opportune, and the outcome is exceedingly encouraging. It is the most favorable report ever made to Congress on affairs in this Territory, and is a pertinent sign of the times.

Utah's cause is steadily, if slowly, advancing. Justice is bound to come in time. Falsehood will be overcome and the truth be uppermost. The true policy for all the friends of this prolific and promising Territory, is to sink minor differences and join in a grand effort for political liberty and general progress. The prudent will see that the turn of the wheel is coming and be ready to jump on as it rises. The others will growl, gnash their teeth in anger and get left. A word to the wise should be sufficient. Utah

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428

of oppression. There is light and there is liberty ahead.

THAT ELOPEMENT.

WE HAVE looked for some criticism of the conduct of young Aubrey, of Chicago, who lately eloped with the daughter of Chief Justice Fuller. We have looked in vain. The youthful and madbrained couple have been lionized, and give every indication that they rather enjoy the notoriety to which they have attained. They evidently take kindly to the detailed descriptions given by the public journals of their personal appearance, and probably feel as if they were a genuine hero and heroine, such as Mrs. Aubrey had doubtless read about in the abundance of her leisure in a luxuriant parental home. At present her situation perhaps appears to her like a realization of many a fantastic day-dream. Doubtless, however, she will reach, before long, a rude awakening.

It ought to occur to the principals in this romantic affair-if not to the general public-after the glamor of novelty has worn off, that there is nothing of the heroic about their course, unless that quality can attach to ungentlemanly and unladylike conduct. After-thought should bring what forethought failed to present to their minds -that their doings have been unmitigatedly selfish 88 well as decidedly immodest. The male actor in this domestic drama has invaded the domain of parental rights, by stealing away a member of a family circle of minor age without the consent or approval of her natural guardians. The female principal in this elopement scandal has shown an utter disregard for the feelings and wishes of her parents. In both instances there are no indications of noble or heroic traits. Neither do they show, on the one hand, qualities that go to constitute a good husband, or on the other the make-up of a good and devoted wife.

That the fruits of such an erratic union will be peace and unbroken conjugal felicity we are not inclined to believe. When one sows briars he need not expect to reap wheat, for he will get no such crop; every seed sown will bring forth its kini. This match has been planted in the soil of disregard of the rights of interested parties, and the result will be the manifestation of the same disposition respecting the

rights of each other. This is almost inevitable.

The position of the press upon such subjects is not generally wholesome. The fulsome flattery it often engages in when such events as the elopement in question take place is nauseating to thoughtful people. Journalistic scribblers go into ecstasies over the personal charms of the heroine of the escapade, dwelling with idiotic delight upon her "luxuiant brown hair" making "a handsome frame to a pretty face," and other trash of the same character. There are silly girls all over the world who would be ready to elope at a moment's notice to have just such absurd nothingisms said about them in the public prints.

Instead of this couple being praised and flattered, they ought to be rebuked for causing the domestic affairs of a highly respectable family to be rudely thrust before the gaze of the world at large. Some of the impertinent interviewers who have pestered the family of the wayward girl, who has acted with such manifest indiscretion, would only have got their descerts if they had been hoisted down the front door steps at the business end of a stout boot.

SUNDAY LEGISLATION.

In another column will be found an article on "Religious Legislation in Arkansas," which shows the tendency of some minds at the present juncture in the direction of intolerance.

This is a matter of grave importance. The power of the State in reference to the Church, or the line between law and religion, ought to be distinctly defined and permanently established. Under the form of government set up in the United States, no Church has the right to dominate the State, or to so influence its affairs that the rights and liberties, civil or religious, of the members of any other Church are infringed. On the other hand the State has not the right to establish any particular form of religion, to favor one sect at the expense of another, to discriminate in matters of faith and worship, or to prohibit the free exercise of religion of any kind which does not interfere with the proper powers of the State or the legal liberties of the citizen.

the soil of disregard of the rights of interested parties, and the result will be the manifestation of the same disposition respecting the legislation. There is danger in it.

The promoters of the movement mean well, no doubt. They desire to see the day of rest protected and preserved by law. They would have neither buying nor selling, traveling nor trading, newspaper reading nor secular employment of any kind on the first day of the week. A Puritan Sabbath is what they wish to establish and maintain, no matter at what cost to the country or at what violence to some of its fundamental institutions.

We believe in the religious observance of the Sabbath; that is, the setting spart of one day out of seven for rest from toil, and religious worship. We believe it is in consonance with the Divine command and in accordance with the laws of nature. In our opinion everybody would be the better for a regular restful Sunday, in which all trades, occupations and unnecessary travel and traffic would be suspended. The body would be the better for it. People would live longer and have happier and healthier lives if it were observed. The religious sentiment would be fostered by it and the spirit of devotion and peace would have wider sway in the world. Those influences which soften and refine, and improve the condition of mankind and promote harmony and concord. would have greater opportunity for their beneficent sway. And all things would have a tendency upward and onward to that perfection of the race which is our goal, and which the prophetic minds of all ages and nations have discerned afar off.

But we do not think this will be promoted by the stringent legislation that some sectaries are working for. The sentiment of the majority in any State or community should be respected according to its volume. Anything which interferes with its free exercise may doubtless restrained, perhaps be suppressed. Minorities have their rights and these should be protected, but majorities also have their's and the balance of power as well, and they may consistently take measures to preserve those rights as against the disturbance thereof by any opposing faction. But so long as the minority do not attempt to abridge those rights, or to violate prevailing public sentiment in an obstrusive and obstructive and offensive manner, their views and individual freedom should not be restricted because might rests with the greater number.

The danger about Sunday legis-

lation is that if permitted to go to the length now desired by the Sabpatarians, it will move further in the same direction, and ultimately the views of the dominant sect, whichever it may be at the time, will be crystalized in the form of law, and religion will come to be regulated and prescribed by the State, while at the same time the State itself will be dominated by the prevalent religious organization. This would be a double calamity, and the very antipodes of that form of government delineated in the Constitution and foreshadowed in the Declaration of Independence.

That there should be some regulations concerning the day of rest from toil, in deference to the religious and rational sentiment of the great majority of the people, we think must be conceded by all reasonable minds. But great caution should be exercised that these restrictions should not be carried so far, that the sentiments and acts of the minority are so restrained that the liberty which all citizens ought to enjoy shall be trampled upon.

In this nation of many races mingling together, where there are many religions and many societies opposed to those religions, and where perfect freedom of thought and reasonable freedom of act are conceded to be the heritage of all, legislation, to be successful and right, must be framed with a view to the conditions and the best interests of the whole, preserving to all the parts such a measure of liberty as will not be inconsistent with the general welfare. A sectarian Sunday, by law, after the fashion of that puritanism which is the ideal of some ascetic minds, would be a public calamity and could not be established except by rigid regulations and pains and penalties which would fill the jails, and make continual tumult and trouble, and cause far more disorder than it was lesigned to sup-Dress.

At the same time, those reasonable municipal regulations designed to protect the majority in their views and observance of the Sunday as a sabbath, ought to be respected by the minority and cheerfully complied with. People ought not to be forced to go to church, to conform to any particular religious ceremony or observance, or to do violence to their own convictions in any way. But they should not be allowed to intrude their irreligion or secularism upon the majority, or make the day of restaday of riot. Those who be-

lieve in the Christian religion cannot consistently be breakers of the Sabbath, and those who do not should have sufficient respect for the prevailing public sentiment to abstain from anything that would do violence to it.

Let us have reasonable Sunday regulations, but not strait-jacket legislation that will be subversive of that civil and religious liberty which is the pride and glory of American republicanism.

REACHING HIS LEVEL.

THE Rev. (?) Joseph Cook is coming down to his proper plane. Like all anti-"Mormon" blatherskites he is losing caste and waning in influence. Lately his Monday evening lectures in Boston have fallen off in public interest, and the superficial orator has expressed great anger at the meagre notices vouchsafed to him by the Boston press. At one time a couple of columns was no uncommon space for a synopsis of his prologue and lecture, but latterly a couple of "sticks" is as much as the leading dailies usually devote to his labored efforts.

Then the obese orator has not mended the matter by his manner of resenting this studied slight, as it appears to him, nor by his responses to criticism of his florid generalities. He scolds so much that his declamations are now "Caudle lectures." called and he has take to calling his critics names such as "a walleyed wizard," and this does not comport with his calling, nor elevate him in the respect of the thoughtful, nor placate the reporters whose good opinion was once his great support. "The Rev. Jo." as they now delight to call the whilom popular provider of friction for "itching ears," is on the downhill of the sliding scale, and will soon reach his true level.

He once answered the arguments in a book which defended some features of the "Mormon" faith, by kicking the book in view of his audience. This style of polemics was then greeted with loud applause by the "culchawed" and delicate intellectuals of "the hub." Now his utterances are scanned and their hollowness and insubstantiality are estimated, and unless by some new sensation he can arouse fresh interest, the rotund lecturer is likely to be treated metaphorically into practical effect one article of as he treated physically that book, their creed which says, "Mind your

fute. Fare-thee-well, poor, pious Joseph, you have our profound pity.

THE "MORMON CREED."

THERE are certain officious persons in this community who seem to desire to regulate and control all its affairs, civil and religious. This city must be managed to suit their peculiar ideas and interests or chaos is to come. Members of the City Council must resign unless they can force the views of the minority into practical adoption. The Church must do as they say or it is to be crushed out of existence. Their impertinence and egotism are simply immense and astounding.

These persons have a stereotyped collection of phrases about union of Church and State, the control of civil affairs by ecclesiasts, the American idea of the total separation of religion and politics, and so forth. These are rung in upon various occasions, opportune or inopportune, until they become wearisome and monotonous.

The folly of all this is seen in the evident fact that "the dominant Church," as they please to call it, moves on quietly, attending to its own business and not attempting to interfere with them or take any notice of them or do any of the terrible things which they attribute to it.

And now they want to dictate what the Church shall do as an ecclesiastical organization when its members meet in conference. It is to adopt a policy such as they define, it is to repudiate such of its doctrines as they designate, it is to conform to their notions of what a Church should be, or the consequences are to be something dreadful.

It is probable that the Church will pay no attention to this impertinent interference with its affairs by persons who are not in any way connected with it, and this is none the less likely because the Church will never know anything about it or about them; they have neither the right nor the power to thrust their dictates upon its consideration.

A great outcry is raised against an assumed control by the Church of secular affairs, and yet those who make the noise now demand that the Church shall plow in the very field which they claim it has no right to enter. The Latter-day Saints have the dispesition to carry whose arguments he could not re- own business." They have the disposition to let everybody else's business alone.

If their would-be dictators will follow their example in that respect, there will be much more peace in the land. Business affairs will flourish. The country=will be built up. The laws will be respected. The rights of all will be maintained. And all classes, creeds and parties will be free to attend to their own affairs and unite on such ground as they can meet upon in common, for mutual advantage and the general prosperity.

But this attempted dictation and this bombastic threatening of dire results if it is not followed, is entirely out of place, is an exhibition of vaporous assumption, and will have no other effect than to strengthen the prejudices of the uninformed, keep up the strife which they have fostered in the past, and make sensible people smile at the "gall" of the soi-disant shapers of religious and civil polity in Utah.

WHAT THE RECORD SAYS.

THERE is a good deal of feeling in the community, especially in the non-"Mormon" portion of it, regarding an effort that is being made to displace Chief Justice Sandford and re-instate C. S. Zane in his position. A large proportion of the Gentiles are opposed to the latter being put back into the office in question. That class take the ground that if a change should occur, the man receiving the appointment ought to be a person who will administer the law without vindictiveness, that he shall not, on acsount of his prejudice go outside of the law himself, by resorting to extra-judicial methods. They argue that if care is not exercised upon this point, the complaint of the "Mormon" people that they are persecuted will be emphasized and supported by incontrovertible facts.

The question is, in this connection, has Judge Zane, in his pursuit of "Mormons" charged with a certain class of offenses departed not only from the spirit but the letter of the law? Upon this point it is only necessary to let the record speak.

On May 2nd, 1885, when Parley P. Pratt was before the court for sentence for unlawful cohabitation, Judge Zane expressed his regret that the law did not provide a greater penalty than imprisonment for six unison with this unmerciful senti-ment, in addition to the maximum the court and said he believed it grand jurors, and has so charged months and a fine of \$300. In

penalty of the law, hard labor was included in the judgment. That element of the sentence was subsequently eliminated, being extra legal as well as extra judicial. But the District Attorney, for whom Mr. McKay acted, subsequently came to the relief of the Judge, as will be seen by the following record of a proceeding, on the 9th of October, 1885, in the Third District:

"The grand jury came into court at 11:30 today, and presented one in-dictment under the laws of the United States.

Mr. McKay then arose and stated that there was a matter he wished to bring to the attention of the court, which had been discussed informally and otherwise in the grand jury room. At least one member of the grand jury claimed the right to say whether he should find an indictmentor not, when at the same time he admitted the evidence sufficient to warrant it, claiming that it would be a usurpation on the part of the grand jury to find an indictment under certain circumstances, notwithstanding the evidence warranted it. Mr. McKay then stated the objection was in relation to finding more than one indictment for unlawful cohabitation in a certain period The juror referred to said he would do no such thing, in spite of being reminded that his oath required it, under the instructions of the Court. Under the circumstances, Mr. Mc-Kay thought the juror incompetent.

The Court asked for his name and Mr. Clayton was named as the juror.

Mr. Clayton said yes, he was the one, and desired to correct Mr. Mc-Kay in one particular. That he had not refused to indict where the evidence warranted. That he had dence indictment in the case. That he had vot-

Mr. McKay stated that the point he made was that the juror refused to find more than one indictment. The juror assumed to say whether the law was correctly laid down by the court or not. It was not dis-puted that the grand juror had a right to say whether the evidence was sufficient or not; but the grand juror claimed that even where the evidence was sufficient, the finding of more than one indictment was unconstitutional; that the law of 1862 fixed the maximum punishment for polygamy, the Edmunds law showe punishment for polygamy, and the Edmunds law showed it to be the intention of Congress to fix the utmost punishment for un-lawful cohabitation, which he lawful cohabitation, which he termed the "junior" offense, at six months' imprisonment and \$300 fine; and to find two or more indictments against a man he might be punished even a greater extent than for tõ polygamy.

Mr. McKay stated further that there was another juror he asked to have taken off for substantially the same reasons, Mr. Jacob Moritz; and he was informed that there were others.

Mr. Davis stated that in certain cases he had the same opinion as

was unconstitutional to find more than one indictment. than one indictment. The Con-stitution provides that excessive fines or unusual punishments shall not be imposed. He said he did vote for indictment were "the evidence" warranted it, but to go back and find an indictment for every day, or every minute or week, he would not indict. Not-withstanding the evidence showed the defendant had been living in The Conthe defendant had been living in unlawful cohabitation for three years, he would find but one indictment. He had advised with no one, talked with no one, except perhaps his wife.

Mr. Moritz and Mr. Davis thought that where parties had been in-dicted, tried and convicted, those they came out; then if they didn't live within the law they were ready to indict them.

The court then interrogated each of the other jurors as to whether he took the same position, but they all responded in the negative.

Court-Mr. Moritz, Mr. Davis and Mr. Clayton: I am surprised, gentle-Mr. Clayton: 1 am surprised, genero-men, that after you took the oath you did, that you would investigate and enquire into all the matters that were brought before you, and was whenever the evidence sufficient you would find the truth, and nothing but the truth; that you would not be influenced by fear, favor or affection, or by any reward, or promise, or hope thereof, but in all your presentments you would present the truth, the whole truth, and nothing but the truth, that you will state you will not do

Clayton-I have stated that I would, and did so.

Court-The effect of your statement is to that effect.

Clayton-I don't understand it that way— Court—Men must be careful when

they take oaths

Moritz-We had no evidence. We didn't take a vote on it.

Court—But you have no right to state you would not do it. You cannot trifle with your consciences like that in this court. It is astonishing that men have not more regard for their oaths than that. Where the evidence is sufficient you have no discretion whatever. If it is sufficient to indict, you must indict; if it is not sufficient, you cannot in-dict. You have no more discretion it is not sufficient, you cannot in-dict. You have no more discretion than this court has when a case is submitted to it. If the evidence is one way, the court under its oath cannot find another. If a case is submitted to the court, if the evidence is with the plain-tiff, it cannot find the facts the other way. So with a grand jury: other way. So with a grand jury; you have not the slightest discreyou have not the slightest discre-tion. You must move directly ac-cording to your oaths, and find the truth according to the evidence. You have no right to say you will not indict, though the evidence may be sufficient. You have no right to say a law is unconstitutional or wrong after the court charges you that it is the law. It is the duty of the court to charge you what the

you. Gentlemen, you are excused as unworthy to sit on a grand jury. Next time you come before the court and are questioned as you were in this case, as members of the grand jury, answer frankly and hon-estly, and if you go on the grand jury you must be governed by your oaths. Mr. Moritz, Mr. Davis and Mr. Clayton, you may retire; you are discharged from this grand fury.

This afternoon Mr. McKay made an argument in support of the proposition that the court had power to fill the vacant places in the grand jury. He read from the decision of jury. the Supreme Court in the Clawson case, affirming the legality of the open venire process in obtaining a petit jury, and contending that it was within the power of the court to adopt the open venire course in the present instance.

At the close of his remarks, Mr. McKay moved that an open venire issue, and the court ordered that it be for six names, and be returnable forthwith.

This proceeding was followed, as the 200 names on the jury list were exhausted.

Upon the return of the open venire, J. S. Scott, J. T. Clasby and A. Gebhardt were selected to fill up the grand jury.

Thus it was made possible to send a man to prison for the term of his natural life and fine him in a sum that could not be met by a millionaire, for a simple misdemeanor, solely because he happened to be a "Mormon." From that time forward, until the Supreme Court of the United States interfered, for a single offense of unlawful cohabitation, by the segregation process. men were sent to the penitentiary to serve terms on all the way from one to seven indictments or counts. and were under fines in keeping with the same process.

Thus scores of men were subjected to illegal imprisonment because the Chief Justice, in a persecutive spirit, departed from the requirements and purpose of the law, and there is no knowing how long this great wrong would have continued had the parties thus unlawfully punished been unable to reach the Supreme Court of the United States. That tribunal, in its decision, when the subject was brought before it, asserted that all the authorities, without a single exception, were opposed to the position taken by the courts below. This decision of the highest tribunal in the land caused a regular jail delivery of persons illegally incarcerated in the penitentiary.

Let the proceeding above quoted be looked at from another point of view, and its aspect is no more inviting. For what reason were three grand jurors expelled from the pan- ability .-- Doc. and Cov.

el? Because they declined to do an illegal act, their position being practically sustained by the Supreme Court of the United States. The vacancies thus unlawfully created were filled by open venire process. Taken as a whole, the proceeding has no parallel in civilized jurisprudence

In what position did the decision of the Supreme Court of the United States, declaring unlawful the action of the local courts in segregating the offense of unlawful cohabitation, place the district attorney and the judge? It placed them in one of two lights-that of a vindictive District Attorney and a prejudiced court, or officials who were ignorant of the law. The latter theory is not a feasible one.

Like Banquo's ghost, the apparition of a vindictive district attornev and prejudiced court will not down. It pops up in the courts ever and anon, as some person who did not formerly expect a fair trial comes into court with three or four indictments or counts over his head for the same offense, and the court dismisses all but one, the others not having been the off-shoots of a fair prosecution and an impartial court. This has been exemplified at every term of court since the jail delivery created by the decision of the court of last resort in relation to the continuous character of the offense of unlawful cohabitation.

Should the administration make a change in the chief justiceship of Utah, and wish to put a man in the position who will not be governed by the law, but show an unworthy example by going outside of it, then Charles S. Zane is the person wanted. If it is the intention to administer the law according to its spirit and intent, he is the antipodes of the man for the place. We are sustained in this position by no less an authority than the Supreme Court of the United States.

The reason why many of the non-"Mormon" citizens are opposed to the appointment of Charles S. Zane for Chief Justice of Utah, is not because they favor the "Mormon" people, the position being the other way, but they say they want no color given to the cry of "persecution."

For all men must repent and be baptized, and not only men, but women, and children who have arrivel to the years of account-

OFFICE SEEKING.

THE way of the office-hunter is hard. It is particularly so when he is seeking to displace another for his own occupation and emolument. Workmen have an expressive but vulgar name for a creature who, being out of a job, sneaks around an employer and by hints, inuendoes or direct accusations, endeavors to procure the discharge of an employe that he may jump into the vacated place. In our opinion that name and title are scarcely vigorous enough for persons who are now endeavoring to obtain, from the new Administration, offices that are not vacant and which cannot legally be made so except "for cause."

It is to be expected that when an incumbent resigns or his term of office is about to expire, there will be many applicants for the post. That is all right, as politics and prevalent customs go. But it is disgusting to decent people when a scramble takes place among the hungry horde of office-seekers, for a place which is still occupied, and when there is no reason why the term should be shortened. There are some offices in this Territory in the gift of the Government which are likely to receive a change of incumbents. It is to be hoped that suitable men will be chosen in the change. Republicans will, of course, take the places of the Democrate who resign, or are removed, or whose terms have expired. Efforts to obtain the appointment for these, if properly put forth, are legitimate.

But there are others, the judgeships, for instance, that are of a different character altogether. A Chief Justice, or Associate Justice, for a Territory is appointed for four years. That is his legal term. It is not stated in the law that he shall hold it "subject to removal by the President." Section 1864 of the Revised Statutes of the United States provides:

"The supreme court of every Territory shall consist of a Chief Justice and two Associate Justices, any two of whom shall constitute a quorum; and they shall hold their offices for four years and until their successors are appointed and qualified."

By recent act of Congress an additional Associate Justice has been appointed for Utah, whose term of office is the same as the others. The Revised Statutes also provide for a Governor, a Secretary, an Attorney and a Marshal for each of the Territories, and in every one of these provisions the term of office is for four years "unless sooner removed

by the President." (Sections 1841, 1845, 1875, 1876.)

It is clear that the omission of this limiting clause as to the term of office of the Judges was intentional. It was not the purpose of the law to allow politics to govern arbitrarily in the selection of the judiciary. The theory of our governmental system is that the judicial power should be above politics, using that word in a party sense. We do not say that the practice is now in accordance with the theory. But it is plain that a District Judge in a Territory is installed for four years without other limitation. That he may be removed "for cause" we believe is generally conceded. But we think that a Judge who determines to occupy his post to the end of his term, would be able to offer very solid resistance to any attempt to oust him, except for malfeasance er incapacity in office conclusively demonstrated. If he chooses to resign, that is another thing entirely.

The judgeships in Utah are now filled by appointees of a Democratic President. But they were confirmed by a practically Republican Senate. At any rate they have been chosen for a term of four years. They have the right to expect to remain in their offices until the end of that term, unless they should exhibit such unfitness for the position that their removal might be justified. The judiciary occupy a different status from any other class of office-holders, and this protection to them was evidently designed by the framers of our national statutes.

What must be thought, then, of the individuals who are now working with all their might, and pulling political wires, and spreading infamous reports, and misrepresenting the acts of judges now holding a four-years term, for the purpose of pushing them out and getting themselves foisted in? Can decent people entertain for such paltry tricksters the slightest particle of respect?

We consider the means that are now being employed to substitute for incumbents of the judicial office persons who have demonstrated their unfitness for the position, unworthy of any one having the least pretension to manhood. Such persons are no friends to the material interests of Utah nor to the peace of this community. If the puppets on whom they hold the strings were eminently suited for the places designated, these proceedings would be almost equally open to censure. There is no vacancy in a Federal judicial office in Utah. It is indecent | ly the true policy, if the object said | earnestly desire to promote.

for any man to endeavor to push himself forward as a candidate for that office. No one with common self-respect would resort to such tactics. And it is a matter of surprise that any man, with ever so hard a face and heart, would expose himself to the odium which must overtake him on the hard way of the inveterate and unblushing office-hunter.

As to the promoters and behindthe-scenes manipulators of this disreputable scheme, nothing higher or more respectable can be expected of them while they are bent upon their old work of fostering dissensions and striving to make gain out of the tumult aroused by their plots and misrepresentations. But the conservative and high-minded men of all views and parties in Utah should set themselves against such indecent measures, and use their influence practically to prevent their accomplishment.

THE MARSHAL'S LETTER.

MARSHAL DYER'S communication to President Harrison, which will be found in another column, conveys not only the Marshal's resignation but also a defense of his own official conduct and some suggestions to the President.

While we do not endorse all the Marshal's views respecting the majority of the people of Utah, we have no doubt that he expresses his own honest sentiments, and we think he is justified in tendering to the President the suggestions he has offered in regard to the kind of man who should be chosen as his successor. That he has been assailed by political opponents while endeavoring to discharge his duties according to law and his oath of office, is a fact well known to the people of Utah. It is proper that this should be understood by the President.

Marshal Dyer strikes the key-note of the situation here, when he recommends "moderation in enforcing the law," "without vindictiveness or malice," showing that "submission to the laws is the end in view and not persecution of the Mormons as a sect or class." This accords with his testimony that the "Mormons" are" a law-abiding people, except only as to such as affect their religious convictions." The policy of "mercy and kindness in the enforcement of the laws," which he insists are beneficent and fruitful of and act which the conservative good in their effect, is most certain- men and women of the Territory

to be in view is really sought to be attained.

But this is not the real aim of some radical and uncompromising agitators. They revel in cruelty and rejoice in the crushing severity which is the resort of tyrants and bigots the world over. A settlement of the difficulties which have retarded the progress of this Territory would be obnoxious to their sentiments and purposes, and therefore any official who takes a course to effect that end will be assailed by their vituperations and be exposed to their plots.

We have not approved of some of Marshal Dyer's movements, and we do not coincide with his remarks about the fanaticism of the "Mormon" people. We know that they are more conscientious in every respect than their defamers, and that their zeal for their religion springs from sincere and soul-felt conviction of its truth, not from fanatical excitement. But we believe the marshal has been as fair as could be expected of a man in his position, whose duty it has been to arrest and have the custody of many persons charged with the infraction of law. and against whom there is so much prejudice and animosity.

We hope and believe the Marshal's suggestions to President Harrison as to the kind of man required to fill this important office will have due weight. Considering the great scramble for the place, we would not be surprised if some person should be chosen who does not reside in the Territory, notwithstanding the President's announced territorial policy. A partisan is undesirable. We would not expect a man prejudiced in favor of the "Mormons" to be appointed, we do not think a malignant enemy to the majority of the people here ought to be foisted upon them.

A fair and humane enforcement of the laws-no matter what may be our opinion of their proprietywill receive no opposition from the great body of the people of this 'Territory. But the rigorous, merciless and vindictive policy which a few agitators desire to see revived, would be disastrous not only to men and women who are striving to live so that even their enemies can find no reasonable fault with them, but to the general interests of Utah, affecting all classes and all paities, and tending to postpone to a distant date that unity of purpose

DEATH OF JOHN BRIGHT.

HON. JOHN BRIGHT, the eminent British statesman, expired at halfpast eight o'clock this morning. The dispatches touching upon the precarlous condition of the health of the illustrious commoner during the last few weeks caused the event to be anticipated. His has been a luminous and honorable career. The world has produced but few men who have been so long and prominently before the public and yet have left a record as untarnished as bis.

He was the son of Jacob Bright, Esq., of Greenbank, near Rochdale, and was born in 1811. He entered political life about the time he atattained his majority, by engaging in the reform agitation of 1831-2, since which time he has been, nearly always, one of the most prominent figures before the British public. In 1839 he became one of the most influential and active members of the Anti-Corn-Law League, formed the year previous, for the purpose of securing the repeal of the laws which placed a heavy impost upon bread stuffs.

He was repeatedly elected to Parliament from various constituencies, was generally a leader in reforms proposed in that body, and has always, since the commencement of his parliamentary career, been a distinguished champion of free trade. About the year 1850 he became an ardent co-worker with the great political financier and reformer, Richard Cobden, in the advocacy of reforms then being agitated in England.

Mr. Bright's policy on the eastern question previous to and at the time of the war with Russia alienated many of his friends. He denounced the war and the policy of which it was a part or result, and while his course was criticised as one of erroncous judgment by those who differed from him, his courage in maintaining his convictions was admirable.

Space will not admit even of a cursory mention of the multitude of political movements, changes and reforms in which Mr. Bright took an active part. He was a pronounced sympathizer with the North during the American civil war, and the leading object pursued by him in the later years of his parlimentary career was the extension of the franchise. He was frequently in accord with Gladstone, but not always, the latter's position on the Irish question being a notable ex-

ception. He did not favor a distinct Parliament for Ireland on the ground that it would lead to the ultimate separation of that country from England and tend to the disintegration of the British Empire.

He was a member of the firm of Bright Brothers, cotton manufacturers, of Rochdale, for many years, and may have been at the time of his death. His time and talents were, however, mainly devoted to public, rather than private interests.

We have heard Mr. Bright speak when his powers were at their zenith. He was a man of fine presence, not over medium height but stoutly built. His face was of the leonine cast, the only weak feature being the nose, which was under rather than over medium size. The nostrils were somewhat distended, however, intensifying the eagerness of the entire facial expression. The eyes were large, unusually full. and lighted with the beam of intelligence.

Mr. Bright was a great orator, his power lying more in that direction than that of executive statesmanship. His ability to impress Parliament and sway the masses with speech was marvelous. In that respect Gladstone was his superior in the grouping of facts, but inferior to him in the matter of their effective presentation. Mr. Bright had a wonderful voice. It was rich, mellow and resonant, unsurpassed by that of any other publicist in England in point of flexibility. When addressing a multitude upon any great topic it varied in tone from the sigh of the wind to the roar of the cataract. His words, though unstudied, flowed betimes like a gentle stream and then like a rushing torrent. The effect of his oratory upon his auditors was remarkable. Occasionally they would listen in rapt and breathless stillness until, catching the genius of the speaker, they would break into a tumult of enthusiasm. His peculiar abilities constituted him more a political standard bearer than a manipulator and leader of men. Take him all in all, he can be properly classed among the great men of the earth. -----

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, March 24, 1889, commencing at 2 p.m., President Angus M. Cannon presiding.

The choir and congregation sang: on high. Every truth revealed to us

When God's own people stand in need, His goodness will provide supplies. Prayer by Elder John Ostler.

The choir sang:

The great and glorious Gospel light

Has ushered forth unto my sight. The Priesthood of the Fourth Ward officiated in the administra-

Ward officiated in the administration of the Sacrament.

ELDER CHAS. W. PENROSE

was called to address the congregation. He said he had not language to express his joy and gratitude at being again in the midst of his friends. He hoped that by the aid of the Holy Spirit he might say something edifying and interesting. It is nearly four and a half years since I had the privilege of meeting with you. I have traveled in many lands and among many peoples; wherever I have been, on land or on sea, the blessing of the Lord has been with me, and I have rejoiced in the God of my salvation. And this afternoon I praise Him for His goodness. No scene that I have witnessed during my absence has been half so pleasant as the one I behold today—an assemblage of Saints who have come here from many nations to worship the Lord their God.

It is often said that we are peculiar, and we are particularly so in our religion. People call it a new religion, but it is not new, except to the generation in which we live. It is an old religion-the everlasting Gospel; the one plan of salvation for all worlds; it is the one religion that will bring man back to God. It embraces all that is true and good. All religious systems in the world have some degree of truth, which enables them to live. But they are mixed with error, having been made by men; their weakness consists in The distinctive feature this error. of our religion is that every principle was revealed from on high. We did not make it, Joseph Smith did not make it; but the God of heaven revealed it to His Prophet. There is not an ordinance, a ductrine, or a regulation in our religion but has been revealed from heaven for our guidance and benefit, and our salation.

The religious systems of the world have been founded by men, though many have endeavored to base their ideas upon the Bible. Men have adopted a set of rules or ideas, but none pretend that they were revealed from heaven. No doubt a great deal of good has been done in turning people from evil ways. But none of these different systems has been authorized by heaven. True religion comes from God. No one can understand Him unless He reveals Himself, and in this finite condition we cannot fully comprehend Deity.

hend Deity. Our Father revealed Himself in the early history of the world. Our Lord Jesus came in the meridian of time to lead men in the path of right. In this age God and His Son Jesus appeared to Joseph Smith, who received authority to preach the Gospel and administer in its ordinances. This is the foundation of "Mormonism;"it was revealed from on high. Every truth revealed to us assimilates with the truths of the Bible. Our religion came direct from heaven, as John foretold, when upon the Isle of Patmos. He said. "And I saw another angel fly in the midst of heaven, having the ever-lasting Gospel to preach unto them that dwell on the earth, and to ev-ery nation, and kindred, and tongue and people. Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." No one on the earth had the fulness of the everlasting Gospel in this age until it was revealed to Joseph Smith.

The Gospel having been restored, the servants of the Lord have gone forth, as did the Apostles of old; having received freely, they gave freely. Most of the nations of the earth have heard the sound of the Gospel, and people have gathered from almost every part of the world. Wherever the people have received this Gospel, they are bound together by bonds stronger than those of kindred. The gifts that were enjoyed by those in the primitive church are enjoyed by the Saints today. Their hearts are filled with joy by the Holy Spirit, and they know they have received the Gos-pel of the Lord Jesus. They have gathered here to build up the Zion of our God. We did not come here merely to acquire wealth; but our object is to learn the ways of the Lord and walk therein. Having obeyed the principles of the Gospel, the Spirit accompanying it rests upon them, and they gather to practice those principles.

There are many foolish ideas concerning our religion. 1 remember a conversation with a prominent Congressman who actually believed the Church had a lien upon the land and parceled it out to the people, and assessed upon it a tax of onetenth, until we gave him correct in-formation which surprised him greatly.

There is another thing which disunguishes our religion from others. Our Elders go out as men "having authority." Not authority from authority." Not authority from men, but endowed with power from on high. And they are the repre-sentatives of the Lord as far as they They teach and act righteously. promise the people that if they will obey this Gospel they shall re-ceive a witness from Him of its truth. Those who have re-ceived the Gospel testify that God Almighty has given to them this testimony. It comes to all who receive the Gos el in sincerity. It comes not to those who do not repent; but there are no exceptions among those who are sincere. `The**v** know that God lives that their religion is true; this testimony enters into every part of their being. This is because God is in this work. While the people keep themselves pure, honest and upright, and seek to do the will of God, this witness of to do the will of God, this witness of the Holy Spirit abides with them in every condition. If they defile themselves; if they turn to evil, this spirit leaves them and they be-come darkened. The spirit of God, who will bring His people off tri-

"Mormonism" leads man to serve God with all his heart. Anything contrary to this is not"Mormonism."

The gifts of the Spirit have ceased among the "Christian" churches, but they are with the Church of Jesus Christ of Latter-day Saints, as the fruits of the Holy Spirit. The Lat-ter-day Saints have similar blessings to those bestowed upon the Formerday Saints; they can not only read of the spiritual food enjoyed anciently, but have the feast to-day, and the promises of the Al-mighty are fulfilled unto them.

Another peculiarity with us is the principle of the gathering. What is it that causes us to assemble in these valleys of the mountains? It is the Spirit of the Almighty. Those who have been called to lead the people have been called of God to that position. God is still with His people, and His power is with their leaders today. We are also a temple-building

people—another feature that distin-guishes us from the world. This we do because God commands us to, and all who have received the privilege of ministering in the temples of the Almighty can testify to the Holy Spirit that is poured out there, ac-companying the ordinances for the perfection of the living and for the redemption of the dead.

We are actually engaged in preparing for the personal appearance of the Lord. We do not pretend of the Lord. We do not pretend to know the day, the hour, or the year when He will come; He has not revealed the time to us, but He not revealed the time to us, but He has commanded us to prepare; He has told us that He will come; and we know that He will come suddenly to His Temple—to a place and a people prepared for Him. And who shall abide the day of His coming? There will be a people prepared. There will be "wise virgins:" there will be men "wise virgins;" there will be men and women who have consecrated all their powers to the service of the Lord, and to them will He appear.

We also believe in a practical, real heaven, here on this globe; which will be purified and cleansed for the habitation of resurrected beings. God will purge the very elements, and out of them will be made a new heaven and a new earth; and Jesus, the first-born of every creature, will reign with His Saints. These will be real men and women, not mere ghosts or shades, but those who are raised from the dead will dwell with Christ in the holy city. All of these peculiarities are Bible

peculiarities, but the world have shut their eyes to them. We could not find out these truths from the Bible, but they were revealed to us by the Almighty through His servants and by the witness of the Holy Spirit.

by the witness of the Holy Spirit. I rejoice in this testimony; in knowing that God lives; that Jesus is our Savior; that Joseph Smith was a Prophet of God. My religion is my life. I bear my testimony that "Mormonism" has been sent from heaven; that it is the Gospel of Christ, and will bring salvation to all who obey it. I know also that it

umphant. I exhort you to be chaste, to be true, to be honest, to be faithful, to seek and do the will of God. Let us not waste our time in finding fault, but be filled with love, charity and kindness toward all, that we may be continually found building up Zion. Then will we re-ceive our reward, and while the endless ages of eternity roll around our joy and dominions will increase, God will bless us, and He will be above all, and in all, and through all, forever and ever.

The choir sang the anthem: O Holy Jesus

Benediction was pronounced by Elder H. J. Foulger.

St. George Stake Conference.

Notwithstanding the recent copious rains at St. George and in the south, and the consequent bad con-dition of the roads leading to this place, the attendance from the out-lying settlements of this Stake was goo4. Saturday, the 16th inst., was quite a busy day in the quarterly gatherings of the Young Men's and Young Ladies' Mutual Improve-ment Associations of the Stake. The conference was held in the Tab-ernacle. The Stake conference of the Relief Society took place in St. George Lyceum, Stake President Anna L. I. Ivins, presiding. The quarterly conference of the High Priests commenced at 2 p.m., under the presidency of Stake President Wm. Fawcett, in the tabernacle basement. This was fol-lowed by the Stake Priesthood meet-ing, presided over by President D. good. Saturday, the 16th inst., was

ing, presided over by President D. D. McArthur and Counselors A. W. Ivins and Erastus B. Snow.

At 10 a.m. on Sunday, the Stake Quarterly Conference commenced in the tabernacle. It was continued in the afternoon and on Monday morning and afternoon, when an adjournment was taken for three months.

The Primary Association Quar-terly Conference was also held, Stake President Julia H. Ivins having it in charge.

During the above meetings the usual conference business was satisfactorily attended to in the reading of reports-statistical, educational, and financial.

The general authorities of the Church were unanimously sustained without a dissenting vote, as were also the authorities of St. George Stake. JAMES G. BLEAK,

Stake Clerk.

Malad Stake Conference.

The Conference of the Malad Stake of Zion was held at West i'ortage, on the 16th and 17th inst. On the stand were Apostle George Q. Cannon and President Seymor B. Young. The general business of the Conference was followed by interesting and instructive addresses delivered by the above named breth-me out genet interstructures manifested ren, and great interestwas manifested by the congregation in the proceed-ings. The anthems, so well render-

CURRENT EVENTS.

Edmunds Law Prosecutions.

The following is a record of the business in the First District Court, at Provo, before Judge Judd on March 23.

Isaac Fox was called for sentence for unlawful cohabitation, to which he had pleaded guilty. He was sentenced to 35 days' imprisonment and

to pay the costs of prosecution. United States vs. Wm. Gurney; unlawful cohabitation; the defend-ant pleaded guilty and was given 85 days and costs.

John Hart, charged with adultery pleaded guilty; sentence, 18 months and costs.

Wm. Hutchings, adultery; a plea of guilty was entered; sentence, 11 months and costs.

United States vs. MichaelVaughn; the defendant pleaded guilty to adultery; sentence; nine months and costs.

Mons Andersen; adultery; a plea of guilty was entered; sentence, 12 months and costs.

John H. Gardner asked for a new John H. Gardner asked for a new trial for the reason that the court erred in instructing the jury; the motion was overruled; he was charged with adultery; he was sen-tenced to 125 days and costs. Niels Aagaard pleaded guilty to a charge of unlawful cohabitation; sentence, 50 days and costs. Silas Jackson's initerer defendant

Silas Jackson; adultery; defendant thought he could live within the law, and sentence was suspended.

Stephen Mott had nothing to say why he should not receive sentence for unlawful cohabitation to which he had pleaded guilty; he was given 75 days and costs.

John Jacobs was called for sentence on a charge of adultery, to which a plea of guilty had been en-tered; sentence ten months and costs.

United States vs. Martin Buchanan; adultery; a plea of guilty was entered; sentence, ten months and costs.

Wm. Ball, charged with unlawful cohabitation, pleaded guilty; sentence, 85 days and costs.

Thomas Stirland, of Providence, was arrested March 24 on a charge of unlawful cohabitation, by Deputy Whetstone. He was placed under \$1000 bonds to appear before the commissioner for examination.

On March 25 deputy marshals arrested Joseph Dean, of the Nine-teenth Ward, on a charge of un-lawful cohabitation. The indictment against him was found nearly four years ago.

Proceedings before Judge Judd at Provo, March 25: United States vs. Fannie Whiting;

fornication; this case was given the jury that morning, the evidence having all been given previously. A verdict of not guilty was returned.

United States vs. Henry Mower; continued for the term.

United States vs. Wm. Grant; the defendant has served a term for unlawful cohabitation, and was tried for adultery and found guilty.

Rose Grant was tried for fornication and found guilty; sentence set for Sept. 21.

United States vs. Thos. Durkin; fine set aside.

Sylvester Bradford, charged with unlawful cohabitation, and pleaded guilty; sentence to be passed on the 20th of April. United States vs. Pleasant S.Brad-

ford; continued for the term.

Adolphus R. Whiteheai, of St. George, Washington County, was arrested in this city Mar. 28 by Deputy Sprague, on a commissioner's warrant. He is wanted at Beaver to answer to a charge of unlawful co-habitation. He was released on giv-ing bonds for his appearance when wanted.

Proceedings before Judge Judd

at Provo, Mar. 27: Jens Jorgenson, charged with adultery, entered a plea of not guilty, and the trial was set for the 28th inst.

Kerstie Jorgenson was arraigned, charged with fornication, with her husband, and pleaded not guilty. Joseph Murdock was arraigned on

a charge of adultery; a plea of not guilty was entered. United States vs. Joseph Clark;

the defendant will be arraigned on a charge of adultery on the 28th inst. Thomas H. Winder pleaded not guilty to a charge of polygamy, and the time of trial was set for the 30th inst.

Released From Prison.

On March 23 John M. Dunning, of Cannonville, Garfield County, was before Commissioner Norrell, who ordered his release from the penitentiary. Brother Bunning was sen-tenced to the full penalty for living with his wives, serving a six months' term, and 30 days' for the fine imposed. He was required to give \$1500 bail to await trial on a charge of adultery with his plural wife.

On Mar. 27 Alanson Norton, of Box Elder County, was released from the penitentiary, where he had served the term of imprisonment to which he was sentenced for living with his wives, and 30 days addi-tional for the fine imposed.

On Mar.27O.J.Anderson, of Emery County, was before Commissioner Norrell on an application to be discharged from the penitentiary, and was set at liberty. He has served a term of 120 days for living with his wives, and thirty days additional for the \$50 fine and costs imposed.

Richard Jenkins, of Nephi, Juab County, was released from the Peni-tentiary March 28, having undergone a sentence of four months for unlawful cohabitation. A fine of \$50 and costs was also imposed, for the non-payment of which he served an additional month.

Peter Jorgensen and Peter Fosgreen, both of Brigham City, were likewise liberated Mar. 28 upon the expiration of their terms of four months each for a like offense.

Arrival of Justice Anderson.

On March 20 Hon. Thomas J. human race into a new channel. Anderson of Iowa, the newly ap- We live in stirring times, and no

pointed Associate Justice of the Supreme Court of this Territory, arrived in this city. He will hold court here for some weeks while Judge Sandford takes a trip east, but it is expected that he will be assigned to the second judicial dis-trict at Beaver, where Judge Bore-man whom he succeeds presided man, whom he succeeds, presided.

Driver of a Steam Motor Killed.

On March 25, at Ogden, Patrick O'Hare, driver of the steam street-car motor, put his head out of the street car window, and it struck a telegraph pole, stunning him. The unfortunate man's head struck the next telegraph pole, breaking his neck and producing immediate death.

Samoan Affairs.

In the German white book recently issued. Bismarck, in a letter to the newly appointed German consul for Samoa, censures the course of Dr. Knappe, under whose adminis-tration the international complica-tions arose. Bismarck discount-enances, or pretends to, the proposition of annexation to Germany of the Samoan Islands without the consent of England and America.

A Warlike Gift.

It is reported that members of the Prussian imperial family have the Prussian Imperial family have subscribed the cost of a present of several thousand repeating rifles and a quantity of ammunition to the Prince of Montenegro. They are supposed to be intended for use against Servia in favor of Prince Karageorgavitch.

An Anarchistic Address.

On the evening of March 23, before an audience of 2,500 people, Mrs. Lucy Parsons, the colored female anorchist, delivered an ad-dress, a synopsis of which is fur-nished in the press dispatches, as follows:

"We want a revolution, whether peaceful or bloody makes no difference. A revolution must come. I have but one object in life, and that is, to make you, too, dis-contented; to make rebels of you all." After talking in a desultory manner on the social problem and how it was approaching a crisis, she continued:

"When the time comes, and it surely will, let us use all our means to bring about a revolution; let us act in these times of peace. Will it act in these times of peace. Will it pay? Go and ask the mothers and orphans of the 7000 who fell in the streets of Paris. Those who fell were martyrs, and the path which we tread is ever strewn with mar-tyrs; but all the blood should not flow on our side. There are, my friends stimut the treat the friends, stirring times before us. There are those who would slay us in cold blood. "But let us not, as they were in

Paris, be guided by namby-pamby philosophers; let us have generals. I don't wish to be understood as wanting to incite you; but when the time comes we will carry the

one knows when the first shot will be fired. Let us first be contented; then it only needs a handful of men and women to revolutionize the world. Then we will have liberty. If you who are chained to slavery had an idea of liberty you would rise up and be men. I am not seeking for martyrdom. They will not let me go on talking long, but I am willing to spend my best days in Jollet, or have the breath strangled out of me in some jail. I have but one thing to say to you, and that is: Keep the torch of liberty alive. We want a revolution; whether it is peaceful or bloody makes no difference. A revolution must come."

Mrs. Parsons concluded as follows: "We would fight and die. Yes, we mean it—die to maintain the honor and dignity of that grand old flag. We will even cherish recollections of a lost cause, and the flag that was never destined to float among the emblems of nations."

Elders From New Zealand.

On Saturday, March 23, we had a call from Elders John E. Magleby, of Monroe, Sevier County, and John W. Kaueleinamoku, of this city, who have returned from a mission to New Zealand, on which they left this city June 30, 1885.

who have returned from a mission to New Zealand, on which they left this city June 30, 1885. Elder Magleby was first assigned to the Poverty Bay district, where he labored as a traveling Elder for six months. The district was then divided, and Brother Magleby was appointed to preside over the new district, Waiapu. He remained in that position one year and five months, when he was transferred to the Bay of Islands district, in which he labored till released to come home. He was greatly blessed while on his mission, and had an experience that is of great benefit to him. He was kindly treated by the people, among whom his labors were quite successful.

When Elder Kauelienamoku reached New Zealand, he was also sent to the Poverty Bay district. There was a great desire among the natives, however, to see him, as he was a Hawaiian, from whom the Maories trace their descent. He was sent therefore. after being three months on the island, to travel among the people, which he did for three months. He then labored as traveling Elder in the Waiapu district for one year, at the expiration of which time he was appointed to preside over the Hawk's Bay district. He held this position one year, and was then called to preside over the Manawatu district, where, he remained until his release.

Elder Kaueleinamoku is a man of great faith, and was also a powerful speaker in the Maori tongue. Elder Magleby related a number of cases of healing under his administration, two of which we now give. A Maori of some prominence was severly afflicted with inflammatory rheumatism, and called in medical aid. The doctors prescribed for him, but as the weeks passed by he grew steadily worse, and it appeared that he was nearing the end. He sent for

Elder Kaueleinamoku, whom he asked to administer to him. The request was granted. The Elder fasted six days, and at the end of that time the native was suddenly healed, when the Elder partook of food. Since then the native has enjoyed excellent health. Upon his recovery he gave a great feast, to which many people were invited. While they were assembled Elder Kaueleinamoku preached the Gospel to them, thus reaching many who would not have listened to him otherwise.

Another instance was where the daughter of a native was very ill. He sent to Elder Kaueleinamoku, requesting him to come to the child. The Elder was about fifteen miles distant, and being in attendance on another sick person, could not leave. He gave the messenger a note, however, to the father of the sick girl. In this he promised him, in the name of the Lord, that his daughter would recover. A few days afterward the Elder called, and was informed by the father that while he was reading the Elder's note his daughter was suddenly and miraculously healed, and was then in her full health.

NOTES AND QUERIES.

Estray Animais on School Lands.

A correspondent at Levan asks if trespassing stock may be impounded, and damage collected, for injury to crops on school lands.

School lands under cultivation are to be classed precisely the same as private lands for which title has been perfected, in administering the estray law. The owner of stock which has done damage to the crops of a settler on school lands cannot plead the imperfect title of the settler to such lands as a defense against paying for the damage done by his animals. While the government permits him to raise crops on school land, the crops are his, and the estray law will protect him in the possession and enjoyment thereof, as against the trespassing stock of his neighbors. The question of the settler's title to the land cannot be raised in such a collateral manner.

THE SUGAR INDUSTRY.

SALT LAKE CITY,

March 22nd, 1889.

To all persons interested in the development of the resources of Utah:

Your attention is invited to the feasibility and practicability of establishing the industry of making sugar in this Territory.

A mongst the many articles of importation for which we have been paying large sums of money annually, the article of sugar stands forth prominently as one of the most costly.

and called in medical aid. The doctors prescribed for him, but as the weeks passed by he grew steadily worse, and it appeared that he was nearing the end. He sent for of sugar from any known sugar-

bearing plant, but exeriments made here during the past few years with sorghum cane and the introduction of the principle of diffusion in the extraction of the juice, have placed beyond doubt the practical and profitable production of sugar from that plant; and this success being assured, it is confidently believed that beets raised here in carefully selected localities can also be worked for sugar as readily and profitably as those raised in California, where the beet sugar production is a pronounced success.

Chemical analysis has demonstrated that sorghum raised here contains from one to three per cent more saccharine than the cane worked profitably and successfully at Fort Scott, Kansas, and there is no doubt that all other sugar-bearing plants raised in this altitude and dry climate will contain more saccharine than those raised in localities of lower altitude and greater humidity.

It has also been clearly shown by our own experience here and by the experience of the sorghum sugar manufacturers in the east, and by the best sugar producers of the west, that with cane at \$3 and beets at \$4 per ton of two thousand pounds, sugar can be manufactured at a profit, and from information received from the Beet Sugar Works at Alvarado. where the process is now in successful operation, sugar can be refined in the course of manufacture from the juice, thus overcoming the last difficulty that lies in the way of producing for our market, and from the crude elements, an article of white sugar equal in quality to the best imported.

As this industry when fully established will provide labor for hundreds, save the outgo of a very large amount annually, and yield a good profit to investors, we recommend it to the careful consideration and palpable support of all who desire to aid in the development of the resources of our Territory.

The foregoing is issued as a circular and is signed by the following gentlemen:

Wilford Woodruff, Lorenzo Snow, F. D. Richards, George Q. Cannon, Jos. F. Smith, Francis M. Lyman, John Henry Smith, John W. Young, Angus M. Cannon, Francis Armstrong, Elias Morris, A. O. Smoot, S. I'. Teasdel, Charles W. Hardy, Chas. W. Stayner, Oscar H. Hardy, L. W. Shurtliff, Orson F. Whitney, Samuel Bennion, W. A. Rossiter, J. M. Whittaker, Gco. D. 'yper. John W. Hers, S. R. Marks, Jesse W. Fox, Henry Wallace, F. A. Mitchell, Daniel Stuart, J. W. Snell, Heber M. Wells, H. B. Clawson, R. K. Thomas, Leonard G. Hardy, Arthur Stayner.

ALLEGED CONTRIBUTION.

A statement has been published by a contemporary that Mr. Arthur Pratt, warden at the penitentiary, contributed \$25 toward the Democratic campaign fund last fall. The effect of this assertion can be understood when it is known that Mr.

Pratt is an ardent Republican. The statement referred to is made on the authority of Col.S. A. Merritt. An explanation is also made that Marshal Dyer put Mr. Pratt's name down without the latter's knowledge, under the impression that he would contribute, and then paid the amount himself. Col. Merritt is credited with saying:

"I have this to say, that in October last Mr. Dyer asked me to drive with him to the Pen, saying that his employes there would contribute to the National Democratic Committee's campaign fund. As chair-man of the Democratic Territorial Committee, I had charge of the subscription books sent me by the National Committee, and taking one, drove to the pen with Mr. Dyer. While there I obtained subscriptions of \$25 each from nine employes, and wrote the name of each person, Mr. Pratt being among the number; and Mr. Dyer on his return to the city gave me a check for \$225 in pay-ment of such subscriptions. I saw each of the employes except one man who was asleep, he having been on guard the night before. I understood all of them to assent to the subscription, and that the amount subscribed would be deducted from their pay. I certainly never under-stood that Mr. Dyer was subscribing or paying for any of them. If such had been the case he ought to have so stated to me. It appears now from Mr. Dyer's and Mr. 'Pratt's statements that I have been laboring under an hallucination, although I opine that had Mr. Cleveland been re-elected, I would have still remained under that hallucination. If Mr. Dyer had intended to contribute out of his own funds what was the use of taking me to the Pen to see his employes? I never charged Mr. Pratt with being a Democrat, never thought he was one. and even his employment by Mr. Dyer would be no evidence to my mind that he was a Democrat. I never mentioned that alleged subscrip-tion by Mr. Pratt to any one un-til a prominent local Republican asked me the question and I replie i substantially as 1 have above stated. At the time the question was asked, I was not aware Mr. Pratt was a candidate for marshal.and the party then asking the question stated his reason for doing so was that he understood Mr. Pratt was a candidate for the marshalship and denied ever having contributed to the Democrat-ic campaign fund."

Col. Merritt has probably forgot-ten a conversation between himself and Mr. Pratt, which occurred in the Marshal's office, in the presence of a reporter of the NEWS about the time named, and which sheds some light on the controversy. Col. Merritt entered the Marshal's office and said, "Pratt, what will you do on this?" Mr. Pratt inquired the what it was, and Colwhat it was, and the col-onel explained that it was a subscription for the national Democratic campaign. Mr. Pratt replied, "My name is on the other list, and that is enough for me." Colonel Merritt remarked, "You have been benefited by the Democratic administration, and want us lawyers are fighting hardest against is the cause for the opposition to

to win again, don't you?" He then used further brief arguments in this line to induce Mr. 1'ratt to subscribe. Mr. Pratt's answer was, "I have contributed to the other fund, and have nothing for this one." Col. Merritt then walked into the inner office. The report had previously been convers-ing with Mr. Pratt, remarked, "So you are a Republican?" Mr. Pratt's answer was, "Yes, al-though I have been employed by a Democratic marshal." We publish this statement for the reason that Mr. Pratt is absent from the city, and is therefore taken somewhat at a disadvantage by the assertions that have been made. Further than that we have not the slightest interest in the matter.

THE OFFICIAL SCRAMBLE.

The scramble for office on the art of some ex-Federal officepart holders is awakening a lively in-There has been considerable terest. of an effort to have Judge Sandford removed, and Judge Zane reinstated as Chief Justice. On Saturday a number of members of the bar met in this city and made a protest, to be forwarded to President Harrison, against the proposed plan. This fact became known, and as a result the Associated Press agent in this city sent the following to Washington:

SALT LAKE, March 24 .- "A caucus of Mormon lawyers and their confireres was held yesterday, to protest against the appointment of Charles S. Zane for chief justice of Utah. Under Chief Justice Sand-ford, the chiefs of the Mormon Church, Cannon, Burton, Smith and others came in, received mere nominal sentences and quittances for the past. This agreeable state of things would be broken up on the installment of Zane, which Gentiles of Utah are unanimously asking at the hands of President Harrison."

Now, "the beauty of the thing" is, that lawyers whoare "Mormons" had nothing at all to do with the movement, which was conducted by non-"Mormons," some of whom have a long record as bitter oppo-nents of the "Mormons." Moreover, the leaders of the opposition to Judge Zane are staunch republicans, so that, instead of the Gentiles of Utah unanimously asking for the re-appointment of the deposed Chief Justice, they present the most de-termined opposition to that proceed-

ing. When the fact of what the Associated Press agent had done became known, it brought down a storm of wrath from most of the leading at-torneys. "It is an infamous false-hood!" exclaimed one of them, when approached on the subject this "Not only are the Genmorning. tiles not unanimous for him, but the majority of the bar are against him. We have counted noses and ascer-tained that fact. We've had enough of him, and he should have sense enough to keep out. He's a repub-lican, of course, but the republican

him, because the democratic dog has no place in the ring.

"How about permitting the agent to misrepresent you, as you say he has done?" queried the reporter of another prominent attorney.

"Oh, we have fixed that," was "On, we have fixed that," was the reply. "That scoundrel has been lying all along about the 'Mormons,' but he can't do it about us without being exposed. We have sent to Wm. Henry Smith, of the Associated Dress a true statement Associated 'ress, a true statement of the case, and if he isn't 'bounced,' I'm mistaken in the kind of men the Associated Press want as cor-respondents. I think they have had enough of that fellow."

"But the prejudice against the Mormons'"-began the reporter.

"Oh, yes," was the rejoinder, "I know what you would suggest; that anything can be said against the Mormons and the prejudice is so great that it will be believed. But there is a difference in this case. We're not Mormons. Further, there has been an effort to settle this dispute and have an era of good feeling. Capital has been induced to come here; enterprises have been inaug-urated; a new impetus has been given to business. The rallroads see this and they are launching out. The D. & R. G. W. is to be a broadgauge within a few months. The Utah Central is to be consolidated with the Utah & Northern, which is to be broadened, and thus secure a line through the Territory, from McCammon, Idaho, down the Cache Valley to Salt Lake, and on to almost the southern part of Utah, and then west to the coast. Salt Lake will thus become the junction Now the of all the big railroads. gang represented by this fellow propose to stop this, because the Gentiles won't answer to his lash. He wants to rule; and if we won't let him do that, he proposes to ruin us by inaugurating a new crusade against the Mormons, and thereby frighten capital away. He wants another reign of terror here, and above all, he wants to make the Moron their property. Your people have put his class up just right, and you want to keep your weather eye open."

With this expression of regard for the author of the dispatch and his associates, the reporter turned to a Federal official, who said, "They talk about Mormon attorneys, but there wasn't one there. We know the assistance of the Mormons wouldn't help us. Why, as to Mormon attorneys, those employed by the Church, Messrs. Sheeks & Rawlins, support Judge Zane, and they're democrats too.

"What is the cause of the opposition to Judge Sandford?"

"It is because they could not con-ol him. The other day one of trol him. those fellows came to him and wanted to make a bargain out of court. It was about Mormons too. The Judge told him he would do no such thing. He had not known Mormons as such in court, and had aimed to act fairly to all. Further Further than that he would not go. So there

Several others were seen, and expressed themselves similarly. The feeling is getting pretty warm among them, and the "Mormons" stand quietly by and watch events as the wheels roll round.

DYER'S RESIGNATION.

Following is the full text of Marshal Dyer's letter of resignation to i'resident Harrison:

OFFICE OF UNITED STATES MAR-SHAL OF UTAH.

Salt Lake City, March 9, 1889.

I enclose herewith a formal note resigning the office of United States Marshal for the Territory of Utah, to which I was appointed in April, 1886.

In closing my official career I deem it proper to say something more than to make a mere formal more than to make a mere formal surrender of the position. I do so partly on my own account, for rea-sons which I shall state, and the more so because you, in whom is vested the responsibility of designating my successor, are entitled to any information that I may have which may aid you in the just exercise of that duty.

It might seem that in making gratuitous suggestions I am assum-ing somewhat for myself; but I as-sure you that my motive has the sanction of my own judgment, and will be apparent to you as well as instituted by mote to you as well as justified by what I say.

It is, perhaps, proper to say that by reason of the extraordinary power which by special act of Con-gress has been conferred on the marshal's office in Utah, that officer exercises authority and has imposed upon him duties the most extensive ever conferred in this government upon a like official. He performs the functions of United States Marshal elsewhere; and in addition he is the ministerial officer with power to serve process in all the courts in Territorial business, criminal and civil; is authorized to make arrests without complaint or warrant; searches and seizures in the same manner; to arrest supposed wit-nesses without attachment, writ or process; may sit as a committing magistrate and hold to bail persons or witnesses thus arrested, and in many ways exercises by law powers of the most delicate character and gravest responsibility. These powers, conferred to enable the government to enforce its laws among a people intensely hostile to such laws, are such that in their execution both discretion and discrimination find a field for their wise exercise, which call for qualifications in the incumbent no where else so essential. Energy and vigilance, prudence and self-command, firmness and justice, knowledge of the habits and pecu-

him. He will operate the court justly, to the best of his ability, and because he won't bend to the 'ring' here, and be controlled by them, they don't want him. That's all there is to it.'' which promise immunity from the grasp of the law, the marshal of Utah is clothed with powers and charged with duties that call for the exercise of the highest administrative discretion. He is police officer, a detective, a judge, a jailor of criminals before conviction, then warden and keeper after conviction; the officer who executes the sentence of the court, serves process in civil cases and selects often the juries for all the courts of general jurisdiction. I do not, therefore, exagger-ate the importance of the office, and justify myself in retiring from it for the apparent impertinence of trying to impress upon you the importance of a selection whom you know to be equal to it.

I may remark that the importance of the position in this Territory is such that the incumbent should be able to have not only the support which the faithful performance of ministerial duty should always command from his superiors, and that perfect confidence not only in his ability and fidelity which is im-plied in all officers, but also that support which political alliance with the administration alone can give. My own success, if any I have had in this position, has been largely due to the cordial support I hargely due to the countries support a have had from my superiors, and I doubt not a faithful adhesion to duty would bring me, if I remained, your approval. I am remained, your approval. I am conscious that I should often be embarrassed by a fear that I would not be sustained, whilst I would be beset with suspicions and my usefulness impaired by our want of political and partisan accord. I believe your administration should be represented in this important and controlling office in Utah by one who is not only in political accord with you and will faithfully administer it, but who will by well known wisdom and discretion, ability and char-acter, be a creditable standard hearer in the great work of welcome bearer in the great work of redeem-ing Utah, and purging her of the evils that now afflict her.

I may seem to exaggerate the importance, but my experience in its duties and my knowledge of its power and influence prompt what I say.

So much have I said from a sense of duty to yourself. May I not add something in regard to myself. For the last two months partisans, opposed to me politically, have filled the air of Utah with imputations upon my official conduct, and aspersions of my character and motives. A desire for finding a pretext for removing me from office, or to justify asking you for my re-moval, has alone, I believe, caused these attacks. As a sense of pro-priety and duty has decided me to voluntarily vacate the office, I think justice to myself requires me to give a brief summary of my official con-duct without taxing your patience with details.

citizen of Utah for more than ten years, was familiar with the peculiar character of the mass of its population, and with the difficulties with which, as an officer of the law, I would have to contend; but my appreciation of their difficulties has been greatly heightened by my official experience. I have advocated the vigorous execution of the laws, and believe that the record of my work will show that my per-formance has equalled my professions. Under my predecessor, who held the office for four years prior to myself, there were one hundred and forty or one hundred and forty-five convictions for polygamy, unlawful cohabitation and crimes growing out of the social institutions of Utah. Since my entrance into the office there have been about nine hun-dred convictions for these crimes. When it is understood that these arrests for these offenses are made almost exclusively on in-formation furnished by the mar-shal's office, the charge of want of vigilance and fidelity on my part will be fully or my will be fully answered. less than three years part In less years I have been instrumental in securing the conviction of more than five times the number of such offenders than all my predecessors combined, and this is my answer to those who would defame me. And while I have been vigilant, active and faithul, I have believed and still insist that mercy and kindness in the enforcement of these laws are in their proper place beneficent and fruitful of good in their effect. However wrong and mistaken the Mormon people may be, and in my opinion they are, they are a law-abiding people, except only as to such as affect their peculiar religious convictions. Many of them are honest and sincere, and whenever moderation in enforcing that law can be used to effect, I have not hesitated to recommend its exercise, and when old or infirm per-sons have been arrested and convicted of these Utah crimes, and I could lawfully aid to mitigate the punish-ment and secure respect for the laws at the same time, I have done so. Humane regard for the fanaticism of many, to my certain knowledge, has advanced the cause of reform in Utah, where harsh measures though strictly legal would have had the

opposite effect. I believe in punishing the offense, but not in hounding the offender; and I believe a firm, regular, con-sistent enforcement of the laws, without vindictiveness or malice, will, if faithfully continued, secure final submission from this people. And while I have striven faithfully to aid in this, my most important duty, I have equally endeavored to impress upon the Mormon people my desire that submission to the laws was the end in view, and not persecution of them as a sect or class. This policy I have advocated as the proper one to be pursued, and I wish to give my testimony now as I retire from office to my firm belief in its wisdom and justice. Before closing I wish to refer to another matter, also personal to my-

liarities of the strange people among I took possession of the marshal's self. In November, 1887, in the whom he performs his duty, all find office in June, 1886. I had been a suit brought by the attorney-gener-

al of the United States against the corporation called the Church of Jesus Christ of Latter-day Saints to forfeit the property as provided by the act of Congress of March 2, 1887, Jesus appointed by the supreme the act of Congress of Marcn 2, 1857, I was appointed by the supreme court of Utah Territory to be the receiver of the property of the corporation pending the sale. The hostility of the Mormon people to this law and the proceedings to en-force it are well known. It was believed that in anticipation of its passage large amounts of property really owned by the Church, but held in the names of private parties in trust in its favor, had been con-vened to evade the enforcement of the law. It seemed to the su-preme court that the means and powers which as marshal I had at command, would greatly facilitate my acquisition of this property as receiver, and thus to the duties of marshal were superadded those of receiver, thus imposing up-on me labors and responsibilities of the most extraordinary character. I accepted the post with hesitation, though had I then known of its magnitude I should have declined it altogether. I gave a bond for a faithful performance of my trust in the sum of a quarter of a million dollars, and although there was voluntarily delivered to me by the Church authorities property to the amount of \$145,000 in value, in less than eight months I had, with the aid of persons I had in my employment unearthed of property held in secret trusts, and reduced into my possession as receiver, a further amount of property aggregating nearly \$600,000 in value. I will not detail the difficulties and annoyances of the position. It demanded con-stant vigilance, attention and labor on the part of my solicitor and employes and myself. I know that my duty was faithfully done. I believe it was well done, but I did not escape censure.

The success of your administra-tion, though not of your political faith, I most earnestly desire; especi-ally do I hope that in naming from among your many supporters in Utah a man to take charge of this, its most important office in your gift in the Territory, you will choose one who will be able to do which he is required to represent. A stranger to the masses of the people and their methods of opposing the enforcement of the law against the enforcement of the law against their peculiar institutions would, until he had learned by ex-perience what was required, find the office a burden to which he would be unequal. Fortunate for the officer whoever he may be, the ordinary divisions of politics pre-vailing elsewhere will not be found. Republicans and democrats, who are not Mormons, find substantial agreement in all local matters. I have been sustained in the discharge of my duties by men with whom politically, in national questions, I totally disagree, and my successor will find when he discharges his with the single purpose to do his lishment of religion or prohibiting duty, as hearty support from myself and men of my political faith as if we were one. The redemption of congress in this respect

Utah from priestly control, and its restoration to lawful government, the reformation of its people and the final exaltation into the American Union as a redeemed and a regenerated community, is the common wish and hope of all true American citizens.

In all your efforts to accomplish this end you will have the hearty support, sympathy and commendation of one who now begs leave to retire from office and return to pur-

suits more pleasant and congenial than holding any official position. Again tendering you my best wishes for the success of your ad-ministration I subscribe myself,

Very respectfully, FRANK H. DYER.

RELIGIOUS LEGISLATION.

The State of Arkansas appears to have difficulty in enacting laws in harmony with the Constitution of the United States and the great selfevident truths enunciated in the Declaration of Independence, that Declaration of Independence, that all men are created equal and en-dowed with certain inalienable rights. Four years ago the State Legislature of Arkansas repealed an exemption clause to the State Sunday law which granted those who conscientiously observed the seventh day of the week the privilege of laboring on the first. This working hardships, even to the fining and imprisonment of many fining and imprisonment of many respectable citizens, the next legislature of '87 re-enacted the exemption. But according to the Arkansas Gazette of March 5, a bill has been intro luced and already passed the Senate, to sgain repeal the exemption clause.

Various opinions were entertained by the different Senators as to the propriety of legislating upon relig-ious affairs, some holding that it was not in the province of civil law to prescribe a day or manner of wor-ship, that every sect should be al-lowed to observe the day of their choice, and that to abridge in any choice, and that to abridge in any way the laws of personal liberty was wrong in spirit and theory. Senator Miller said that he held a membership in the Methodist Church because he thought them the most liberal, and opposed the bill because it proposed "the worst kind of religious intolerance." Another Senator said if the bill should become a law some of the best citizens would leave the State. Senator Tillman, the projector of the bill, though styling those who would be seriously affected by the passage of the bill as "a very devout and respectable people? and "generally good citizens," favored their expul-sion rather than the toleration of a diversity in religious customs.

This appears to be quite a digression from the spirit of Ameri-can liberty and freedom and out of harmony with the principles of the Constitution of the United States, which prohibits Congress from making any laws respecting the estab-

The Constitution also says that no religious test shall ever be made as a qualification to any office of public trust under the United States. Neither should any test be made as a matter of right to citizenship or a standard of civility in the United States. The fourteenth article or amendment bears directly upon this point, which says, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." It also requires each State to grant to every person within its jurisdiction "equal protection of the law." This, it appears, the bill in-troduced by Senator Tillman and already passed by the Senate fails to do. It guards one citizen in his religious rights but not another. It allows one man to labor six days in the week and obey his conscience, and another but five if he obeys his. In other words, it interferes with the rights of conscience and assumes the right of the State to make choice in religious matters.

The words of Washington should be commended to the Arkansas legislature. Said he, "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God accord-ing to the dictates of his own conscience." This is not only good doctrine for law-makers and religionists, but it embodies the very principle upon which our government stands—civil and religious liberty. W. A. COLCORD.

INFIDELITY.

The merely casual observer of life in its various phases must be aware of the fact that infidelity is growing to a most alarming extent. ramphlets, newspapers, orators, authors sow the seed in every corner of the "Christian" world. At many universities infidelity takes the lead. Even theological professors and not a few clergymen are infidels, although paid for preaching the doc-trines of Christianity, and among the masses of the people it is quite fashionable to have something to say against God and His word. Young men and women, though alroung men and women, though al-most destitute of literary acquisi-tions, quote with admirable readi-ness the quintessence of stupidity exhibited to view by Voltaire, Ros-seau, Payne, and lately by Ingersoll. While formerly it was a shame to profess infidelity, it is now openly boasted of, and it seems to be thought a discrete advection and advection a disgrace to adhere to and advocate the old-established truths of Christianity. It is a cause for serious re-flection that this state of affairs should exist mostly in Protestant countries. Germany, whose soil is bedewed with the blood of the heroes who fought for the principles of Protestantism, whose colleges and chapels once resounded with the voices of Luther, Melancthon, Arndt, Spene and Zinsendorff, is now the very school of religious corruption. But the causes of the growing evil are as apparent as the evil itself, and are well worthy of consideration. The natural tendency of man is

to rebel against God. "Let us break the bands of God and His Anointed One, and cast away their cords from us," is a true representation of the vanity and rage of the rulers of the world. Obedience to a supreme power is the very point that haughty men always object to. Submission is a virtue not desired and not much understood. Hence infidelity. Men take refuge in the dark caves of this barron wilderness in order to escape God and His ruling power.

But this natural depravity of man does not give the full explanation. In this lies the fact that Christianity was never understood except comwas never understood except com-paratively by very few. The high principles introduced by Christ, were never grasped by the masses of the people. Even the first A postles of our Lord were but partially en-lightened on many points; and the light grows more and more dim as those bold messengers of God are light grows more and more dim as those bold messengers of God are taken away and the ages roll on. Anybody wild will compare the writings of the so-called apostolic fathers, and later on, the Church fathers, with those of the Apostles, will readily perceive how light and intelligence gradually faded away until lost in the mists of silliness. Once in a while the summess. Once in a while the clouds open and rays of heavenly light break forth upon mankind; but again its blessings are grasped only by the few. The gates of the world are thus always wide open to infidelity, from the very fact that the masses of the world never had a right understand-ing of the truth. ing of the truth.

An illustration of this may be given in the miraculous phenomena of Christianity. There was a time when miracles were not objected to. when miracles were not objected w. It was not thought impossible for God to arrest the course of the heavenly bodies, to divide the waters of the Red Sea, to feed 5000 men on a few loaves of bread, or heal a blind man with the touch of a hand. It could not be explained, or, rather, the explanation that "God did it" was thought to be suf-ficient. It was looked upon as a matter of fact that God could do whatever He desired. But science advanced, natural "laws" were discovered, and the assertion was boldly made that a miracle was an impossibility, on the ground that events always take place according to certain natural laws. Now, the friends of Christianity proved their utter ignorance of the spirit of their religion by denouncing this as un-true. They persisted in holding that miracles are against, or at least that miracles are against, or at least above, natural laws; and thus by their ignorance they broke down what they pretended to defend. If Christianity could not live without miracles thus explained, Christi-anity would have to go; and there are probably millions of infidels to-day who are so because they believe day who are so because they believe that the God of nature is at variance with the God of the Bible, an as-sumption founded on pure ignorance.

Another instance may be found in the position of the "Christians" to-

world." This was divided into three parts: Heaven, where all the angels and the good people lived; hell, where all the devils and the bad people had apartments; and hades, where those went who were not good enough for heaven nor bad enough for hell. Heaven was situated far above the stars, in the infinite re-gions of light and bliss; hell was sit-uated in the centre of the earth; and hades had no clearly-defined geographical position.

In this system the earth was the great centrum of creation. The sun and all the brilliant stars were nothing but so many lamps, made for the exclusive benefit of man. The earth was a stable habitation and the heavens with all their hosts had to revolve round the earth in the short time of twenty-four hours. Satan and his angels governed the air to a large extent, and caused much trou-ble among the children of men. They would have done a great deal more had it not been for the good angels who guarded and preserved men in their doings on earth.

This system, crude as it is, satisfied theologians and philosophers alike. The students of the Bible found no better information in the sacred volume, nor was Platonic-Aristotlian-Scholastic Philosophy at variance with it. For 1500 years it predominated. But suddenly the monk Copernicus appeared. With monk Copernicus appeared. With mighty arm he threw the earth out of its supposed position as the centrum of creation, and put in the sun as such, instead of the earth. This caused a wonderful revolution in the caused a wonderful revolution in the general modes of thinking. The stars became suns, and the earth it-self was reduced to a more atom, rolling its course 4n space. To com-mence with, the "defenders of the faith" gave the Copernican dis-covery no heed at all; but after a while the system was further de-veloped and proved in all its defails. veloped and proved in all its details. Then the conflict between "science and Christianity" commenced. The "Christians" understood their religion as imperfectly as possible, and philosophers attacked them merci-lessly. Two points were made. This little earth of ours, it was said, cannot be the chief point of creation. God's Son could not choose such an insignificant spot of the world to live and to die in. The thought is preposterous. This was the first point. The second was that it was a ridiculous idea to fancy the "spiritworld" heaven, hades and hell with all its angels, human souls, or devils should turn round in twentyfour hours or following the law of gravitation, with the earth run round the sun in a year. The idea But the was a laughable one. Christian world stood almost with-out an answer. The Catholics continued to sell admission tickets to heaven, and the Protestants said nothing. Christianity was not un-derstood, and human wisdom had it all its own way.

Subsequent researches led to further-reaching conclusions. Matter was subjected to the closest scrutiny; and when nothing more than matwards natural philosophy. There ter could be discovered there came was a time when everybody believed the too hasty conclusion that noth-in an unseen world — a "spirit ing more existed—that matter was

its own originator, governed by fixed, immutable laws. The whole world became nothing more than a working machine; and when everything happened according to laws, inherent in matter, so was the idea of God totally abandoned. For in a world moving according to its own "laws" a God had clearly nothing to do.

Thus men succeeded step by step to form a system wherein God had po room.

But man existed yet as a be-ing endowed with will, under-standing and conscientiousness. How could his "free will" harmon-ize with the unchangeable laws of the new system? When everything happens upon fixed laws, how is a free agent possible? The answer to this came soon. The Creator, whoever he was, had foreseen to this came soon. The Creator, whoever he was, had foreseen everything, even the special acts, good or bad, of men, and the world had been made so that all these acts could fit into it, and the whole work together to the furtherance of the general plan. Thus it was thought that a "free will" and un-changeable laws were made to fit into each other. And again there was no room for God; for everything is "foreseen." It can consequently is "foreseen." It can consequently not be otherwise than as it is. What not be otherwise than as it is. What is, is the only thing that possibly could be. It is, therefore, idle to talk of freedom, responsibility, sin or virtue. What is, is right. No God can make it otherwise. To these conclusions the system of Lothwitz poccessful did And to Leibnitz necessarily led. And to such fearful conclusions human wisdom has ever led. The "defenders of faith" have stood powerless because they did not, as a rule, under-The Word of God in the Bible, in nature, in history, were all illegible hieroglyphics to them. Hence there was nothing to prevent the flood of infidelity from inundating the was nothing to prevent the flood of infidelity from inundating the world. To all this comes another mighty factor which is by itself the originator of more infidelity than all the rest put together. I refer to the inconsistency which many pro-fessed Christians have shown, in professing one thing and practicing another

another. Look at the Christian world. They claim to believe in Christ and try to demonstrate that claim by innumerable religious performances. The spires of their Gothic "temples" and cathedrals of magnificent and and cathedrais of magnificent and curious workmanship, significantly point towards the sky—the "heav-ens." Their "priests" officiate in gorgeous apparel, adorned with gold embroidered crosses; and the na-tions how in adoration. But a little nearer acquaintance with the whole show discloses the fact that this same Christian world, includ-ing, pope, priests, bishops, etc., does not believe one single word of what Christ has spoken. Not one word! This is a fearful charge and must be substantiated.

Christ taught holiness as the condition upon which alone man can obtain the privilege of seeing God. The "Christian" world practices unholiness in various ways, and says "God is and will always be in-visible and incomprehensible."

Christ taught love towards God and towards his fellowmen. The love that rules the "Christian" world is love towards one's own self and what belongs thereto. Selfishness is the leading power in the world, a selfishness that is hardly greater or stronger among the brutes in the woods than in "Christian"_commu-nities, and so hardened in this sin has the world become that it has almost forgotten that it is a sin, a great sin. Christ taught humility. The Christian world teaches pride and vanity in word and example

The standing armies of the world, with the millions of uniformed soldiers; every sword made for the butchering of human beings, every cannon ball, are a protest against Christianity. Every act of oppres-sion, every dollar made by direct or indirect cheating, proves that Christianity is held as a mere theory, and the official "divine ser-vices" with all their idolatry vices," with all their idolarry, meaningless formalism, and carica-tures of worship, are so many blows in the face of Christ and His teachings. The world does not believe one word of the pure, admirable doctrines of our blessed Savior. Popular Christianity is nothing but a theatrical piece, a kind of bur-lesque, and a very poor one too. The world know this.

In many minds the term "Christian" is synonymous with "hypo-crite." It was a common saying among people in my childhood that the professed "Christians" were the greatest scoundrels for taking undue advantage of their fellowmen. They professed to live for heaven, They professed to live for neaven, but knew not when they had got enough of this earth—as if they ex-pected that heaven was a very poor place after all. It has always been a mystery to me how priests, knowing each other's tricks, could refrain from smiling when they met, for they know they are nothing but impostors from a religious point but impostors, from a religious point of view. This tremendous imposiof view. This tremendous imposi-tion, this world-spread hypocrisy, this professing one thing and prac-ticing another, is the most potent premoter of infidelity.

Infidelity, like the poisonous fun-gus, grows only where the soil and atmosphere are favorable. This putrified "Christianity" is the very soil, favorable to an alarm-ing extent for all that is evil. A misunderstood and horribly perverted Christianity, sown in human hearts, by nature inclined to diso-bedience towards God, is the only and real cause of infidelity. As in cases of bodily sickness, the causes, when known, often suggest the rem-edies, so with this mental disease. To know the real causes of infidelity is to know how it must be cured. Let it once be understood that human wisdom, in itself, is insufficient to comprehend those things which belong exclusively to the domain of revelation and infidelity is doomed. It has no longer any soil to grow in.

The supposed contradictions between revealed religion and science must be explained so that their nature may be understood, and then it will be seen that then it will be seen that there is no such thing at all. True, some men who thought that

they knew a great deal of nature, have advanced their theories as if these were facts. Others who thought that they knew a great deal of religion have put forward their doctrines as revealed articles of faith. From these sources all the contradictions arise. A science, too green to be properly digested, and theology dead and rotten, form together a dish which anyone will be only too glad to spit out: They "contradict" each other. But true science and true religion are never contradictory; they never can be. Science deals with facts and tries

to arrange and explain the facts which we perceive around us with our natural senses. As long as she deals only with such facts, arranges them properly and explains them correctly, she is a true science. But if she treats as facts what are if she treats as facts what are mere suppositions. or only appearances, she is both deceived and deceiving. Religion, too, deals with facts; with such facts as are known only from immediate revelation. Science and religion, as far as they are pure and free from human errors, are therefore both true, and can never be at variance. The complement one another and are both necessary for our advancement in knowledge and eternal happiness.

True religion then, based, as all true religion is, on revelation from God, is the antidote to infidelity. But this religion must be honestly and consistently carried out in practice. If there were a community where true religion was constantly practiced by every one, and this not only during the Sunday services but every day of the week and every hour of the day—a community where every prayer offered came from the heart, where every home was a little temple of God, every act an act of honesty, every word a word of truth, every sin and imperfection honestly dealt with accord-ing to the word of God; if there were, I say, such a community and an infidel came and tried to per-suade the people that religion is nothing, he would be laughed to scorn and considered crazy. He would not be able to make one proselyte, if he tried a life time. For houesty, sincerity and integrity are infallable preventives against in-fidelity. It would be just as easy to keep a piece of ice without melting when exposed to the heat of the midsummer sun, as to keep infidel-ity in contact with honest truth. Such truth would melt it in a moment.

Although the will of man is naturally against God, yet our faculties have such a relation to each other that when it has been made clear to the understanding that religion is real and for our good temporally and spiritually, the will must submit. It cannot be otherwise, as a little reflec-tion will make clear. Hence the conclusion is that true religion thoroughly understood and honestly prac-ticed, will be the end of infidelity.

Here, then is a work for the Lat-ter-day Saints. We have discarded all human intermixtures which the situation. Though there are many world has for centuries palmed off wine drinkers among them, yet beer as science and religion. We have is the favorite beverage, and as beer accepted God as our Leader towards drinkers they can fearlessly chal-

truth and happiness. In the revelations of God we have the remedy for all evils of the time in which we live. Are we also willing to give, in our every word and act, the dem-onstration of the truth of our profes-sion? If we are, our rewars will be great, truth will speedily prevail and God will be glorified. J. M. S.

EUROPEAN TOPICS.

Among things not generally known, is the fact that man for man the North German consumes more meat annually than the Englishman despite the beef-eating celebrity enjoyed by the latter through-out the wide, wide world. The national nickname "John Bull," has certainly something to do with the strong propensity for steaks and sirloins universally attributed to the English; yet more oxen are put away by the Germans in a 12 month than by their English cousins across the Channel. A correct impression has prevailed for many years past that the Teutons are mighty eaters of sausage, which of course is chiefly meat, though not always the particu-lar sort it professes to be. "Wurst," lar sort it professes to be. "Wurst," the German name for sausage, is unquestionably one of the favorite viands of that sceptical but like-wise eminently practical people in whose land, it is said, "religion is a phantasy, but sausage is a fact." When in imagination we picture to curfaily a the saverage German 25. to ourselves the average German assimilating uncounted yards of Blut-Wurst, Mett-Wurst, or Leber-Wurst, we do not go far astray. He resem-bles the venerable heroine of a fa-miliar nursery rhyme in that "victuals and drink are the chief of his diet," and what is more sausage is chief of his victuals, and beer chief of his drink. Whatever honor may be attached to a fine artistic, passion-ate taste for sausage, the Germans have certainly a claim to that distinction.

In regard to the real amount of flesh of various kinds consumed by the Germans, it is evident that they equal or exceed every other European nation. According to the official returns of Prussia for the past year, the Berliners of the present day are the champion meatpresent day are the champion meat-eaters of Europe. Without attempt-ing to enumerate the number of pounds of beef, mutton, pork and veal that find their way to the ables of the Berliners, there are no less than 7,000 horses slaughterno less than 7,000 horses slaug nter-ed yearly for the meat markets of Berlin. A large part of this "pherde-fleisch," as it is called, is worked up into sausages, a popular variety of which is cooked and served up hot on the streets, es-pecially late at evening. This pecially late at evening. This horse-meat sausage may be generally known by its dark color, and strange to say, it is called "Anglice Wuist," or English sausage.

Of course these hearty repasts are only the prelude to hearty drink-ing, and in this respect the worthy Berliners seem to be equal to the situation. Though there are many

lenge all competition. We may gather some idea of the vast amount of beer consumed from the fact that it averages seventy-six gallons each inhabitant anually, babies and total abstainers included.

What is Boulangerism is a question that has been asked countless times during the past six months by many in all of the world's great capitals. Innumerable articles have been written on this subject, yet many of these explanations have been written from a partisan view, and have left the reader still worse confounded. The truth is, that no one can understand this question without some idea of the history of France during the last hundred years. During that time there has been in France three monarchies, three repulies and two empires. The result has been that the form of government has been overturned on an average once every twelve years. The majority of living Frenchmen have personally witnessed two upheavals of the political system, while others have seen three of these national eruptions.

The consequence is that among a very large proportion of the voting population of France there is no deep interest, no abiding enthusiasm for any particular party, such as we perceive in Great Britain, Hungary, i'russia, or even in Rus-sia where the great majority of the peasantry have unbounded faith in one who is to them a semi-divine Czar. In France there are a great number of individuals, who live by politics just as the blacksmith lives by his hammer or the shoemaker by his last. Hence we see staunch Imhis last. Hence we see staunch im-perialists and monarchists changed in a day to republicans and vice versa. As every one knows the last upheaval took place about nineteen years ago; and after the terrible scene through which irrance had passed, the third republic was voted by the National Assembly by a majority of only one. Thus from the very outset the republic has had one-half the nation arrayed against it, and as a consequence the republicans have never been able to adopt a truly republican constitution. Here we find one great cause of French discontent. One half the nation chafes at the rule of the other half.

Under the Imperial regime, military glory united France for a period. Since the advent of the Republic, no party has held forth any greatall-absorbing idea equal to that aroused by the passion for military glory. Many warlike spirits in France love the idea of a Republic, yet deplore the fact that the present Government give them less opportunity to distinguish themselves in their favorite pursuit. Hence they look to Gen. Boulanger as one who will harmonize a Republican Government with a fair share of military glory.

Let us imagine, that in the ones. To course of one hundred years, there had occurred in the United States eight changes in the form of Government, and that the Constitution had been completely transformed by incessant amendments. It is quite possible that under the circumstances

Americans would be as discontented as Frenchmen are reputed to be. Ministerial instability is another great cause of Boulangerism, which, so far as it has any meaning at all, signifies the grouping, around the name of a popular General, of every kind of discontent, no matter from what quarter it springs. The last week of Mr. Gladstone's

The last week of Mr. Gladstone's stay in Italy was truly one continuous ovation. and his journey from Naples to the north of Italy was in some respects a triumphal march. When he arrived in Rome he was met at the station by Signor Crispi, the Italian premier, who saluted the Grand Old Man in the name of King Humbert and the Italian government. The remarks between the two statesmen were most cordial. For an hour they held converse together, and many Romans heard with astonishment the Great Commoner conversing in their own language and speaking enthusiastically of Italy.

From Rome he journeyed northward. The weather was stormy but it did not prevent him from ascending the heights of Ravello in the cathedral of which Nicholas Breakspeare, the only Pope of English birth (Adrian IV.) once addressed six hundred Knights of St. John, on their way to join the Crusaders in Palestine.

Mr. Gladstone was entertained here at the home of Mr. Nevill Reid who has for many years inhabited the old castle or palace of the Counts of Rufolo. This is in the same castle where dwelt Nicholas Breakspeare (Adrian IV.) and likewise some of the famous kings of the Anjovine dynasty in medieval times. The height on which it stands is one thousand two hundred feet above the sea. "There beneath you lies the blue Salernian Bay," as Longfellow calls it, while on the other hand, can be seen the distant peaks of the Appenines, which so often form a background for the paintings of Stansfield, Salvator Rossa, and Claude Lorrain. This ancient castle of the Rufolo family, though the tower is somewhat in ruins, is imposing in size and a fine specimen of Saracenic gothic, having been built in the palmy days of the great Mohammedan Empire. Not far distant from the castle are the famous vineyards of Ravello where the famous wine is made which bears the name of Episcopo, probably because the episcopacy or higher clergy love so well to drink it. From Ravello Mr. Gladstone returns to his native land. May he long live to battle for the right.

During the past two weeks Rome has witnessed a demonstration which has not happened lately in the ancient city. With all its ambition to be a first-class power, Italy cannot do everything, and there are many laborers in Rome who cannot today find bread for their dependant ones. The result has been a popular uprising and a destruction of the property of many innocent shopkeepers. The government, which had been repeatedly warned, actually delayed all action until the riotow ilberty. The result is that the track ilar circumstances. It is said by

of their procession is a scene of devastation, principally of plate glass windows and their contents. The animosity of the insurgents seemed principally directed against coffee houses, which are frequented by a class who toil not, neither do they spin, but live on the toil of others. Quiet has now been entirely restored. J. H. WARD.

EUROPE, March 4, 1889.

It has for some time been rumored that the death of the present King of Holland, which may happen at any moment, will lead to grave complications.

Germany, it is said, is not satisfied with the arrangements made for the King of Holland's succession, and is desirous of incorporating Holland in the German Confederation. Prince Bismarck has at different times declared that the annexation of Holland would be a desirable thing and that it would round off Germany's frontier in a wonderful manner, besides giving Germany fleets, commerce and colonies.

It is one of the great Chancellor's peculiarities to state plainly what he wants and what he is driving at, and then to trust to time and diplomacy for securing the coveted prize. The annexation of Holland to Germany is, no doubt, at this precise moment something like a wild dream; but so was the unification of Germany at a period not beyond living memory. There are, however, obstacles in the way of an-nexation which are even more difficult to overcome than those which stood in the way of German unity. Holland, for example, has made desperate endeavors in times past to resperate endeavors in times past to preserve her independence, and it is quite possible that she may do so again, if it is absolutely necessary. The Spain of Phillip II. and the France of Louis XIV. were quite as formidable in their day as Prince Bismarck's Germany is now, and yet Holland held her own against these formidable empires and issued victorious from the struggle. Holland could, if she desired to do so, break down her dykes and restore Holland to the sea, as she did in her contest with the "Grand Mon-arche." Nor would she be alone in her defense. On the other hand, she would have numerous allies. The next obstacle is that in the public mind of Europe there is so much jealousy. Any further exten-sion of the German Empire would sion of the German Empire would be sure to raise a host of enemies on all sides. Military empires have collapsed before now and may do so again; and it must not be forgotten that the armies of the first Napoleon were, in their time, thought to be quite as formidable as thought to be quite as formidable as Germany today. We may therefore feel assured that nothing will be done by violence or in haste. There may, however, be a series of diplo-matic intrigues tending to annexation, and against these Holland seems to be fully aware. Queen Emma of Holland may turn out to be just as vigilant a guardian of her child's interests as is the Queen of Spalu in sim-

certain journals that the Bismarcks, certain journals that the Bismarcks, both father and son, do not like the interference of women in poli-tics; and there are those in Europe who would be rather amused to see the great Chancellor successfully foiled by one of the sex he scorns so nuch. The Dutch of today have only to resemble their ancestors of two centuries ago, and they need not fear annexation to Germany. Germany.

Public interest has been again aroused in England by the strange events which have been brought about by the Parnell Commission. After having spent enormous sums to prove the authenticity of the infamous letters of which Mr. Parnell was said to be the writer, the *Times* has been obliged to admit that the work of an able forger named Pigott, and to apologize. This catastrophe has gone the round of the European press, and everywhere provoked sur-prise. Millions of readers have read about these letters. The *Times* never expressed the least doubt never made the slightest reservation respecting what was called "The criminal connection of Mr. Parnell and his colleagues with Revolutionists." It defied them to reply. It proclaimed itself ready to undergo all the consequences of its attitude if the fality of its assertions were proved. The *Times* never thought that the Irish members would consent to an English inquiry, or that the truth would be finally discovered. It boasted of the precautions it had taken to prove the authenticity of these letters which it was using to throw dirt on a party and on a nation, and yet these much boasted precautions consisted only in finan-cial truckling with the estimable (?) Pigott.

Mr. Gladstone's speech, March 1st, in the British House of Commons, showed that he had not lost any of his old-time eloquence by his sojourn under Italian skies. For an sojourn under Italian skies. For an hour and forty minutes he eloquent-ly advocated his policy, and it is safe to say that copies of this ad-dress will make their way to every village of the United Kingdom. Mr. Parnell has also shown that he Mr. Parnell has also shown that he can speak with eloquence when oc-casion requires, and the enthusiastic reception accorded to him by his political friends will not be grudged him by any honorable foe. The juvenile hands that now conduct the *Times* seem unable to sustain its weight, and to be para-lyzed by this incident. In the conlyzed by this incident. In the con-duct of newspapers as well as nations the Pitts are few and the imbeciles legion.

From Paris to Peking in twenty days, over the great Russian rail-ways via the Caspian Sea and Samarcand. Such is the announcement for the tourists of 1889. It is nothing very strange to go from Paris to Peking; thousands have done so already, but make the jour-ney through the heart of Asia; to ride in a railway carriage over the desert plains of Turkestan and Mon-golia is another and a very different thing altogether. The building of

tries. It means a revolution in the ideas of those people. Cities will be built along these highways of traffic, new industries will be developed, and markets opened for the commerce of the world.

In connection with this rapid railroad development may be no-ticed the efforts that are being made to secure more rapid transit across the oceans. Mr. Brice Douglass, the famous shipbuilder and archi-tect of those splendid and lately built ocean steamers Alaska, Oregon, Umbria, Etruria, the North German Lloyd fleet and the last Australian racers, Ormuz and Orizaba, is now making a tour through some of the leading capitals of Europe. He says the public is demanding vessels of increased speed. "The govern-ments of the United States, England and Canada are demanding that the mail service should be accelerated, and, in view of the next mail contracts, new and faster steamers will have to be built. To insure comfort with increased speed, vessels es-pecially constructed to meet the heavy gales of the Atlantic winter season must be built on quite a different model from what they have hitherto been. The length should be at least 580 feet; beam, 62 feet; and the engines driving twin screws of at least 25,000 horse power. Such a vessel could easily make 24 knots an hour, or 600 miles per day, and the whole voyage between Queens-town and Sandy Hook could easily be made in five days. Four hun-dred tons of coal per day, or 2,000 tons for the entire voyage of five days is not more than that which is consumed by many ocean steamers. The saving of two or three days in feeding a large number of passengers would be a great economy to the com-pany. Such a steamer could be built for at least two million dollars and it is quite probable several such will be shortly constructed." It is un-derstood that the French "Com-pagnie Transatlantique" have made negotiations for three such vessels, to be built at the earliest date possible. If so the famous British, German, American and Canadian steamship lines had better look well to their laurels.

Already Rome is full of strangers, who, with guide book in hand, seem determined to enjoy the spring weather and view everything from the Coloseum to St. Peter's. The streets are also full of wagons and carts loaded with merchandise and building material; for it should be remembered that Rome is growing faster proportionately than any faster proportionately other European capital. However. on Saturday, Feb. 23rd, there was more than the usual stir.

The American Base-Ball Club, which under their leader, Spauld-ing, of Chicago, has made the tour of the world, had announced that they would play the American na-tional game in the park of the Villa Borghese. This drew out more than 10,000 people to witness the per-formance, the like of which had never been seen before in Italy. The golia is another and a very different game was so entirely new that the two inthe Kook full advantage of this system of railways marks an to make of it, and seemed really the land given him, but remained to hear the tremendous in the King country, where he es-

hurrahs that were frequently given to the players by the American and English residents.

J. H. WARD. EUROPE, March 11th, 1888.

TE KOOTI.

New Zealand settlers living in the neighborhood of Poverty Bay have had a great scare recently over the threatened uprising of Te Kooti, a Maori fanatic. The man claimed to be the savior of his people, and was at the head of a considerable force

at the head of a considerable force of natives, when the government troops prevented his advance. Te Kooli, the leader, has had a remarkable history. With a num-ber of other natives, he was in 1866 deported to the Chatham Islan is for having been in rebellion in the province of Hawk's Bay. Not province of Hawk's Bay. Not having been released when they expected, these native prisoners seized and bound the guard, killing only one man, who made some resistance. They then man, who They then took possession of a schooner which had come for supplies and sailed for Poverty Bay. Here they were at-tacked soon after landing by Captain Biggs, who was in charge of the dis-trict, and withdrew into the fasttrict, and withdrew into the nat-nesses of the Urewera country. In a few weeks after, Te Kooti, with a considerable number of natives, at-tacked the village of Matawhero, near Gisborne, and killed Captain Biggs and about thirty other Eurobiggs and about thirty other Euro-peans, men, women and children. The massacre was accompanied by terrible barbarities and nameless horrors, and created a great sensa-tion, not only in the colony, but in England.

For about two years after that Te Kooti wandered over the country, fighting with the colonial forces and causing much apprehension in the At length he retired into the King country, and remained with Taw-hiao and Rewi, and into that dis-trict the government did not care trict the government did not care about pursuing him. When Mr. Bryce was native minister he was desirous of getting the King coun-try opened, and he decided to issue a pardon to Te Kooti. He found that Tawhaio's people did not care to give up Te Kooti to the govera-ment, while Te Kooti, by his influ-ence, could do much to prevent a peaceable settlement of the diffi-culty with the whole residents in the King country. There in the King country. There was a strong feeling of dis-approval throughout the colony at Mr. Bryce's action, as the massacres perpetrated by Te Kooti were of the most shocking charac-ter, and very different from what Maoris had done before. In order that Te Kooti might have some land for his subsistence, and might be induced to remain in Waikato, and not go back to the Poverty bay district, Mr. Bryce gave him a piece near Kihikihi amply sufficient for the sustenance of himself and those attached to him.

tablished a little court. He had great prestige among the Maoris owing to the skill and courage he owing to the skill and courage he had shown during the time he was fighting against the colonial forces. He established a karakia, or form of worship, and was appealed to on many subjects by the natives, es-pecially those resident on the east coast. Every year he gathered a large number of followers and traversed a large district of country, living at the native settlements till the supply of food which the resi-dent natives had was exhausted. He has always been anxious to make a kind of triumphal march through the districts where the massacres were perpetrated, but up to this time he has been prevented by the remonstrances of the govern-ment, who were influenced by the representations of the settlers of Poverty Bay. They were appre-hensive that his advent might cause dangerous excitement among the friendly to Te Kooti, while others are hostile, he having massacred a large number of natives in his raid

on Poverty Bay. Some of the settlers living in lonely places are also afraid. They fought against Te Kooti and his people and they believe that he might take revenge. Some of the Europeans whose near and dear relatives were murdered by Te Te Kooti under circumstances of shocking cruelty have also declared that they could not stand by and see him riding in triumph through the district under the protection of the law. Te Kooti came to Auckland on February 7th and interviewed Mr. Mitchelson, native minister. He objected to the land assigned to him at Waikato, and wanted a piece at Ohiwa, near Opotiki. This of course was not granted. Te Kooti went back dissatisfied, and the government may yet find it necessary to take vigorous measures against him.

ADMISSION OF UTAH.

Report of the House Committee on Territories on the Admission of Utah as a State.

Mr Springer, from the Committee on Territories, submitted the following

REPORT:

[To accompany bill H. R. 4428.] The committee on territories, to whom was referred the bill (H. R. 4428) for the admission of the State of Utah into the Union on an equal footing with the original States, having had the same under con-sideration, have instructed me to submit the following report thereon: Utah is asking to be admitted as a state, under a constitution means of

State under a constitution some of the provisions of which, and the circumstances under which it was made and by whom made, will be hereafter considered hereafter considered.

DUTY OF CONGRESS AS TO THE AD-MISSION OF STATES.

eral Government whenever there is a population within a defined localia population within a defined locality sufficient to justify a State gov-ernment, and of such a fixed char-acter and possessing such qualities and interests as to justify conferring the exclusive power to control local affairs. The admission of new States into the Union adds to its strength as a nation, and it may be said, therefore, that it is not merely the privilege of Congress but the duty of Congress to convert this public domain into States as fast as population and conditions will justify.

THE RIGHT OF THE PEOPLE OF A TERRITORY TO HAVE A STATE GOVERNMENT.

But it is not only the duty of Congress to bring in new States; it is the right of the people to have a State government when the conditions exist.

When Congress creates a Terri-tory, and a Territorial government for the people who may inhabit it, it is with the implication that they shall have a State government, and shall be part and parcel of the nation in every respect, and especially have a voice in its affairs.

With this promise held out to them, they occupy and develop a part of the public domain, and when they have fulfilled these conditions they have fulfilled these conditions their right to a State government cannot, without bad faith, be de-nied, unless there are other con-ditions existing that relieve Con-gress from the duty that would otherwise be imperative.

THE CONDITIONS AS THEY EXIST IN UTAH.

In the consideration of this subject your committee have carefully examined into matters relating to the population, resources, and mater-ial development of that Territory and the social status of the people.

The proponents of this constitu-tion, as well as those in opposition, have been fully heard; statistics have been carefully and elaborately presented and considered, and the facts about to be stated herein are undisputed. They are not only as-serted by the proponents, but they are freely and frankly admitted by the opponents, and are fully sus-tained by record statistics.

The population of Utah is now about 210,000.

The yearly productions may be summarized as follows:

Grain and hay products...... Vegetable and other garden pro-..\$ 6,419,000

The annual yield of farm and garden products, and profits of stock-raising and of the wool clip is estimated to be not less than \$18,-304.000.

The manufactured articles for 1888 are valued at about \$9,000,000.

The output of the coal mines of Utah last year exceeded in value over \$1,000,000.

The output of precious minerals in 1888 at sea-board value was \$10,-

business, way and telegraphic amounted to something like \$150,-000.000.

The transactions in real estate in Salt Lake City alone for 1888, as they appear by the records of that county, aggregated \$5,855,-666.58.

There are 1140 miles of railway in operation in Utah, and several new lines in course of construction and

lines in course projected. Telegraph lines connect all the cottlements, and the principal settlements, and the telephone and electric light are extensively used in the larger towns.

The real estate is valued at not less than \$110,000,000; the aggre-gate of property is placed at \$250,-000,000, exclusive of mines, which are untaxed.

The records of the land office show that that there have been, since its opening in 1869, 8157 homestead entries for a total acreage of 10,002,998 acres, and 11,056 pre-emption filings for 1,326,520 acres; cash entries numbered 3297, for 323,-2573 for 508,388 acres; timber cul-ture 1051 for 127,866 acres; a total of 26,134 entries and applications for 12,309,551 acres. The private ownership of the land in the Torritory is conscaled.

in the Territory is generally in small tracts. The average is not to exceed 70 acres to each owner. The Territory is conspicuously free from land monopoly. The people generally own their own lands, holding titles from the government.

MANUFACTURING INDUSTRIES.

The manufacturing interests are varied and of increasing magnitude. Among these are flour-mills, woolen-mills, saw-mills, planing-mills, paper-mills; clothing, boot, shoe, hat, glove, hosiery, silk, broom, brush, sash, door, and mold-ing factories; iron glass, soap, glue, ohemical furniture, conserver rechemical, furniture, cooperage, re-fining, and smelting works; foun-dries, potteries, machine-shops, lime-kilns, brick-yards, cementyards, etc.

MINERAL RESOURCES.

The mineral deposits include gold, The mineral deposits include gold, silver, lead, zinc and copper, the finest marbles, white and colored granite, limestone and various build-ing stones; there are also antimony, sulphur, gypsum, manganese, and bed's of asphaltum, ozokerite, och-ers, besides petroleum, natural gas, etc. The precious metals have yielded during the last seventeen years the sum of \$134,992,630, which is evidence of their richness and permanency. The coal bed's and salt deposits are practically inexsalt deposits are practically inexhaustible, and new discoveries of valuable minerals are made every year.

SCHOOLS.

The Territorial legislature has provided a system of public schools and for the support thereof, which is summarized as follows, the particu-lars being taken from the statutes of Utah and from the report to Con-It is certainly the interest, as it has been the policy, of the General Government to create States out of the Territory belonging to the FedThere are 24 counties in the Territory, in which there are 344 school districts, and in these districts there are 460 public schools. There are 641 teachers and assist-

There are 641 teachers and assistants, and of these 40 are non-Mormons.

The school population (between the ages of six and eighteen years) is 54,943, of which 47,371 are Mormon and 7,582 non-Mormon.

The number of scholars enrolled is 32,988, of which 30,721 are Mormon and 2,267 non-Mormon: (Com. Report, pp. 9, 10.)

HOW SCHOOLS ARE MAINTAINED. These schools are supported as

follows:

By a Territorial tax of 3 mills on the dollar for payment of teachers. Trustees are elected by the taxpayers in each district, and these trustees are authorized to levy and collect an additional tax of onefourth of 1 per cent. for general school purposes; and by a vote of a majority of the tax-payers in any district a further tax, up to 2 per cent., may be assessed and collected for school purposes. (Com. Report, pp. 2. 34.)

Report, pp. 2. 34.) The value of district school property is \$542,755.21. (*Ibid.*, p. 12.) The amount paid for school teach-

The amount paid for school teachers and appliances for schools for the year ending June 30, 1888, was \$293,085. (*Ibid.*, p. 15.) The text books used in these

The text books used in these schools are as follows: Bancroft's Readers; Harrington's Graded Speller; Appleton's Elementary and Higher Geographies; Spencerian Copy Books; Michael's System of i'enmanship for fourth reader and higher grades of pupils; Krusi's Drawing Series; Pathfinder Serles of Physiologies, consisting of No. 1, Child's Health Primer; No. 2, Hyglene for young people; and No. 3, Steele's Hygeine i'hysiology; Grammars: Barnee' Short Studies in English; Reed and Kellogg's Higher Lessons in English; Barnes' i'rimary History of the United States; Stephens' Music Readers; Harper's Arithmetics.

UNIVERSITY.

In addition to the foregoing there is the University of Deseret, which is in part supported by Territorial funds. It is open to all, and 40 students yearly are admitted upon condition that they become teachers in the district schools. (*Ibid.*, p. 24.)

Áll of the above-mentioned schools are non-sectarian; no denominational tenets are taught. (*Ibid.*, p. 6.)

DENOMINATIONAL SCHOOLS.

In the Mormon schools the scholars enrolled are 620 Mormons and 10

non-Mormons. In the other denominations the scholars enrolled are 2,277 Mormons

and 3,773 non-Mormons. (*Ibid.*, p. 13.)

It is very apparent from the statistics above given that the provisions for education are worthy of the highest commendation, and the results prove their value. These recults briefly stated are as follows, taken from the report of the United States Commissioner of Education for the year 1881:

The average duration of schools in Utah in a year is 140 days. Only twelve States and one Territory and the District of Columbia have a higher average, viz:

	Days.
Connecticut	180
Delaware	153
Illinois	
lowa	
Massachusetts	178
Michigan	154
New Jersey	
New York	
Obio	155
Pennsylvania	146
Rhode Island	
Wisconsin	
District of Columbia	
Idaho	150

ILLITERACY.

The fruits of this school system are shown in the fact that the percentage of illiteracy is lower than the average of the country; and there are thirteen of the States and Territories that show a lower percentage of persons who cannot read.

Connecticut and Utah have the same; namely, 3.37.

Leaving out of view persons of color, the following table from the last census report gives the comparison of illiteracy in Utah as compared with the aggregate of the States and other Territories:

	Utah.	
<u> </u>	Per	Per
Native whites, 10 years and over	5.9	cent. 8.7
Native whites, 10 years and over Foreign " " " " Whites, 1 to 14 years	11.8	12.0
Whites. 5 to 21 " Whites, 21 years and over	4.9	7.2

It can not be, and is not, disputed that the educational facilities in Utah are of a high order of excellence, and the effect is shown in the statistics above presented.

CHURCHES.

Of churches other than Mormon there are 65 in the Territory, holding church property of the value of \$540,000, and having 108 ministers. These are Catholic, Episcopalian, Presbyterian, Methodist, Congregational, Baptists, etc.

THE MORAL STATUS OF THE PEOPLE OF UTAH.

The population of the Territory may be classified, generally, as follows:

It is universally conceded that no locality equally populated with Utah is freer from the vices that afflict communities than this ferritory.

It is singularly free from saloons, houses of prostitution, and the like, and it is undisputed that the people generally are moral, industrious and law-abiding. While this is true as to this population as an entirety, it is especially true as to the Mormon portion of it. Their characteristics in these respects are indicated by the following:

the following: Governor West, in his report to the Secretary of the Interior for 1888, says: "I shall not arraign the Mormon people as wanting in comparis n with other people in religious devotion, virthe, honesty, sobriety, industry, and the graces and qualities that adorn, beautify, and bless life."

Dr. Miller, editor of the Omaha *lierald*, says:

"To the lasting honor of the Mormon people and system be it said that for twenty-five years such machines of moral infamy as whisky shops, harlotr es, faro banks, and all the attendant forms of vice and iniquity were tataly unknown in Utah."

Bishop Spaulding, in the Forum for March, 1887, says:

"The Mormons are sober, indus'rious and thrifty."

Mrs. Emily Pitt Stevens, editor Proneer, a woman's journal, writes:

"Utah is the wisest and best governed of any large section of people in the United States. In Great Salt Lake City there is less of rowdyism, drunkenness, gambling, idleness, theft, constiracy against the peace of society, a d crime generally than there is in any other city of the same population in the country, if not on the globe."

The tes imony of Bayard Taylor, the illustricus traveler and author, is:

"The Mormons as a people are the most temperate of Americans. They are chaste, laborious, and generally c⁺cerful."

Governor Stevenson, of Idaho, in his report to the Secretary of the Interior for 1888, says:

"Paris (Bear Lake County) has a population of about 1.500, all Mormons, and there is not a saloon or gambling house, or any other place. where intoxicating liquor is sold, and this is, I am told, the case in all the towns in Idaho where these people have exclusive control."

The Governor of Arizona bears similar testimony, and it appears that the moral character of the Mormous is good wherever they reside.

THE FINANCIAL CONDITION OF THE

TERRITORY.

That the affairs of this Territory have been well managed in the past is sufficiently evidenced by the fact that there is no Territorial indebtedness except \$150,000, which was created about a year ago under an act of the legislature for public institutions.

The legislature had appropriated \$125,000 for an insane asylum, \$75,-000 for a reform school, \$25,000 for a capitol building, \$20,000 for an exhibition building, \$85,000 for the university building, \$20,000 for a deafmute asylum, \$25,000 for an agricultural college, and the debt of \$150, 000 in 5 per cent. bonds was created to meet balances due on these appropriations.

There has been no case of official embezzlement or malfeasance in office during the twenty-nine years of Territorial government.

From what has now been stated it is apparent that all the conditions exist in Utah, in a marked degree, necessary to entitle the people of that Territory to have a State government, and it is equally apparent that, by reason of her geographical

position, her immense agricultural and mineral resources, her accumulated wealth, and the general intelli-gence and industrious and energetic character of her people, it is of na-tional importance that Utah should have a State government.

Your committee will present, however,

THE OBJECTIONS THAT ARE URGED AGAINST ADMISSION.

The objections are

(1) The existence of polygamy. (2) The power and the teachings of the Mormon Church on that sub-

ject. The facts in respect of these will be presented in their order.

It is not denied by the advocates of admission that polygamy is prac-ticed in that Territory. But they claim that it is not obligatory upon the members of the Mormon Church; that it has been gradually dying out, until now there are com-paratively few who are living in polygamous relations, and that this few are chiefly past the meridian of life. They claim that polygamous marriages have ceased to be sol-emnized; that in the near future polygamy will have ceased to exist altogether, and is even now practically dead; and that it is unjust to deprive the many of political rights because a comparatively few are violating the law in this regard.

Your committee therefore present such facts as have come to their knowledge on this subject for the consideration of the House.

The Utah Commission in 1882 when both males and females voted, found that there were 12,000 persons of both sexes who were, or had been, in polygamous relations. Of those who had been but were not then in polygamy, there were 3,000, leaving 9,000 men and women then (1882) in polygamy. How many of these were men and how many women can only be estimated. The estican only be estimated. The esti-mate has been made that there were on an average three women to one man, and this is probably a low esti-mate, and would show that there were not more than 2,250 men in polygamy in 1882, and probably less than that number.

It is asserted by Mormons who should know that they have no knowledge that there have been any polygamous marriages for several years. There is no evidence that there have been any in the past three years, but it should be also stated that the non-Mormons allege that the absence of evidence to the contrary is because such marriages are secret. But the fact, nevertheless, is that there is no evidence that such marriages have been solem-nized since that time. The probabilities are, in the light of the strin-gent legislation by Congress and the active prosecutions, that there have not been.

If that be true, then the number in polygamy, through death and otherwise, must have been greatly reduced since 1882, and must be

447, first session Fiftieth Congress, a report by the Attorney-General of the convictions for polygamy and unlawful cohabitation under the anti-polygamy acts of 1882 and the amendment of 1887.

An examination of these acts will show that Congress went as far as was reasonably possible in granting power to prosecuting officers and the courts to ferret out and convict persons who were in polygamous relations.

The result, as stated in that re-port, has been that there were convictions as follow:

For polygamy since November, 1884, 10 persons were convicted. For unlawful cohabitation between

April, 1885, and September, 1888, 453 persons were convicted.

This indicates very strongly that the fact is, as claimed, that polygamy is rapidly disappearing, and that, compared with the whole population, but a small portion, not as much as 1 per cent, are men who ever were in polygamy; and not to exceed 2 per cent of the present adult male Mormon population are in polygamous relations.

If it is thus rapidly disappearing, and becomes absolutely extinct as a fact, as the indications certainly are that it soon will be, Congress will be brought face to face with the question, whether a Territory will be excluded for opinions entertained by a majority of the people.

The facts above stated are given to the end that the House may determine whether the violations of the law in this regard are sufficiently numerous to justify rejection of this application to be admitted.

OTHER CONTENTIONS.

In connection with the existence of polygamy as a fact, there are other contentions which will be here stated.

The parties advocating admission insist that less than 1 per cent. of insist that less than 1 per cent. of the population are men in polyg-amy; that the doctrines of their church do not command polygany, but only permit it; that while by the creed of the church it is permissi-ble, it is only permissible when there is no law of the State to the contrary, and they propose to make a law by a constitutional provision whereby it is forever prohibited: whereby it is forever prohibited; and they have placed such a provis-ion in the constitution, which will be hereafter noticed.

On the other hand, it is claimed that it is not permissive merely, but obligatory; and that this offer to prohibit it forever is only a device to secure admission; and that after being admitted the State will amend that constitution, and then Congress will be without power to restrain or control.

These are the respective conten-tions; and we now proceed to state what has been offered in support of them. respectively:

(1) The Mormons present their church creed as it is taught in their reduced since 1882, and must be comparatively small now. The only additional evidence on the subject is found in Ex. Doc. No.

[The Articles of Faith are here given in full.]

They also present the following "On governments and laws in gen-eral," as found in their Book of Doctrine and Covenants:

[The article named is here presented.]

(2) To show that polygamy is not obligatory, but only permissive when not prohibited by the laws of the State, they present paragraphs 61 and 62 of the revelation in relation to celestial marriage, which are as follows:

61. And again, as pertaining to the law of the priesthood: If a man espouse a virgin and desire to espouse another, and the first give her consent, and if he espouse the second, and they are ne esponse the second, and they are virgins and have vowed to no other man, then he is ju-tified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto i m and to no one else.

62 And if he have ten virgins given unto him by this law he can not com-mit adultery, for they belong to him, and they are given unto him, therefore is he justified."

(3) Further, to show that polyga my is not commanded, and that they may, therefore, without any conflict with their duties as members connict with their duties as memoers of that church, in good faith and in entire harmony with their belief, prohibit it as proposed, they pre-sent and urge the fact, heretofore mentioned, that a very large majori-ty of the adult males never iid enter into polygamy, and they urge this fact as conclusive that the doctrines of the church do not require it.

(4) They further present the fact that a law has been enacted by the Utah legislature prohibiting such marriages, and inflicting penalties on any person who shall solemnize them.

The other side, to support their contention, to wit, that the Church does command polygamy, produce extracts from the same revelation above quoted from. But the por-tions thus cited relate to "celestial marriage," which is the marriage of a man and a woman for time and eternity, and does not necessarily

include polygamy. All of this revelation will be found in the printed report of the hearing.

Your committee do not feel called upon to give an opinion as to the true interpretation of this document, as each member of the House will form his own judgment upon his own analysis of it; it being the purpose of the committee in this report not to express opinions as to the meaning of church creeds, but to deal only with such matters, outside of mere belief or opinion, as affect the subject under consideration.

The Mormons say they do not believe polygamy is obligatory.

The non-Mormons say they do so believe.

The Mormons say they do not be-lieve the Church is superior to the State. The non-Mormons assert that they do so believe.

The Mormons say that their church tenets require them to obey the laws enacted by the State, not-withstanding any teaching of the church. The non-Mormons say that their church creed does not permit them to do so.

Where it is a question of *belief* and a dispute as to what the belief is, it can hardly be expected that Congress will undertake to settle the dispute, and take that as a basis of legislation.

It would hardly undertake to legislate in regard to a belief that was avowed; certainly would not venture so far as to act against or because of a belief that is disputed.

The constitution offered contains the following provisions:

[The sections relating to bigamy and polygamy are here inserted.] It is manifest that if this constitu-

It is manifest that if this constitution is accepted, and the provisions above quoted are enforced, polygamy must cease to exist, and cannot be practiced in Utah. The objection that is made is not

The objection that is made is not to the provision itself, but it is asserted that it is not intended in good faith to enforce it.

No *fact* has been brought to the attention of your committee to support this assertion. What is relied upon to maintain it is the doctrines of the Church hereinbefore referred to as interpreted by the non-Mormons, the contention being that persons who belong to that Church cannot in good faith carry out and enforce this prohibition of polygamy. This rests in belief and argument, and not in any fact.

On the contrary, the Mormons say that they do intend in good faith to carry out this provision; and as evidence of that good faith they point to the facts hereinbefore mentioned, viz, that the makers and ratifiers of this constitution were never in polygamy; that the doctrines of their Church do not require polygamy; that by their Church creed they are required to obey the laws of the State where they prescribe a rule of conduct, that they have already passed laws prohibiting plural marriages, and punishing whoever solemnizes such marriages.

They point further to the fact that the few Mormons who are in polygamous relations took no part in framing this constitution, and that the non-polygamous Mormons who did frame it, and who are urging it here, requested the non-Mormons of the Territory to unite with them and offered them representation in the Convention.

To such facts as these they point as evidences of their intention in good faith to execute this prohibition of polygamy.

If considering duly what can be offered against their sincerity in this regard, and what they present evidencing sincerity, Congress should conclude that they are proceeding in good faith and will act in good faith in carrying into effect this provision, there could be no doubt in the mind of any one that admission should 'be granted, for that would end this question, which has so long vexed the country, forever.

THE POWER OF CONGRESS AFTER ADMISSION.

This contention that the Mormons who have made and ratified presentatives could be denied; that by the House.

this constitution are not acting in good faith, and that they do not intend to execute its provisions as to polygamy, is coupled with the legal proposition that if Utah is admitted, Congress will then be powerless to deal with polygamy, and it may be practiced with impunity. The question thus presented is of such importance that your committee submit for the consideration of the House the respective contentions on that subject.

The argument of those who assert this proposition is in substance as follows: That when a State is created, its sovereignty as to all local matters is complete and supreme; that the people may then amend the State constitution or make a new one at will; that the legislature is free to make such laws as it may please, and, therefore, that if Utah is made a State with the above quoted provision in the constitution, the people may at pleasure make a new constitution, permitting polygamy, or may omit to make laws punishing it, and if this occurs, Congress will be powerless to interfere.

The opposite contention is as follows:

It is argued that this provision is in the nature of a compact between the Federal Government and the State, for the violation of which Congress would have adequate and peaceful remedies.

We have been referred to compacts similar in principle that have been made with numerous states; such as the agreements or stipulations with many states that the right to tax in certain instances should not be exercised for five years.

The case of Louisiana is cited, in which it was required that trial by jury should be provided for; that the laws should be printed in the English language; and much stress is laid upon the case of Nebraska, in which it was provided that slavery should be prohibited forever; and it is argued that if Congress could make such a provision for Nebraska as to slavery, it could make such a provision for Utah as to polygamy; that if Nebraska had violated the agreement in respect of slavery, Congress would have found a remedy, and that a remedy would readily be found if Utah should violate her agreement as to polygamy.

It can hardly be conceived that Congress imposed such conditions as above alluded to, from time to time during a period of eighty years, with the understanding that for violations of them there would be no remedy. It must have been understood that Congress would find a remedy for breach of such a compact, although no remedy was ever provided for. What the remedy would be would doubtless depend upon the circumstances of each case.

The remedies that have been suggested in the present case in the event of such action as it is asserted might happen are that representation in the Senate and House of Representatives could be denied; that

mail facilities and Federal courts could be withheld, and the like. And it is further urged that if there is any doubt as to Congress having the power to interfere that doubt may be removed by a stipulation for a remedy; that is to say, by Congress tendering admission upon such terms as to remedy as may be deemed to be adequate, and require Utah to accept those terms by an ordinance ado ted by the people as a condition precedent to admission; as, for example that if Utah should amend this constitution in respect of the provision against polygamy, Congress might assume control just as though no State government had ever been created.

These, in substance, are the respective contentions on this subject.

The makers of this constitution, while asserting their purpose in good faith to put an end to polygamy, further insist that admission as a State would not only be the most effectual means of accomplishing this, but that if Utah becomes a State the people will soon cease to be Mormon and anti-Mormon, and will divide themselves between the political parties, and thus the strife on the Mormon question will be buried under the political issues that are common to the entire country.

CONCLUSION.

Notwithstanding, and in view of the fact that the present Congress is soon to expire, and probably without opportunity on the part of the House to consider this subject, your committee deem it but just to all parties concerned to present to the House the condition of Utah as to population, resources, development, schools, etc, etc., and the extent to which polygamy now exists, as above set forth, together with the respective contentions as to the doctrines of the Mormon Church, and the good faith of the Mormon element in respect of the offer to make polygamy a crime by a constitutional provision, not repealable except with the consent of Congress.

The indications are certainly very strong that in the not distant future polygamy, in fact, will have ceased to exist; and when that time arrives, if not sooner admitted, the question will have to be met whether Congress will exclude Utah as a State because a majority of the people are members of the Mormon Church.

Your committee present herewith a report of the arguments before the committee on this subject. Gentlemen of the highest character, representing both sides of the controversy, were invited to appear before the committee and to present such facts and arguments as they might see fit to do. A careful perusal of these arguments, which are made part of this report, will serve to inform the House and the country fully as to the conditions existing in Utah at this time.

Having thus presented the situation as disclored at the hearing, the bill is reported back, with the recommendation that it be placed on the calendar for consideration and action by the House.



SALT LAKE CITY, UTAH, SATUBDAY, APBIL 6, 1889.

VOL. XXXVIII.

THE COMING OF THE LORD.

Based on the twenty-fourth chapter of St. Matthew.]

As He sat upon the mountain, Wisdom springing from the Fountain, His disciples gathered round Him,

NO. 15.

Saying "When shall these things be? Tell us, if we have found favor In thy sight, our Lord and Savior, What the sign is of thy coming,

When the world's end we shall see?"

"While I do not wish to grieve you, Take ye heed, lest men deceive you; Many false Christs shall arise, And your paths with snares beset"

Thus He spake, "When ye shall hear it, Do not be alarmed nor fear it; All these things must needs be passing, But the end is not come yet.

"Nation shall arise 'gainst nation; War shall be the proclamation; Earthquakes, pestilence and famine, Dire disasters, sore and great. Then no trouble need ye borrow; This is not the end of sorrow, It is only the beginning,

Ye shall suffer for my sake.

"Then shall ye be persecuted, Though ye cannot be confuted; Nations hate you and afflict you, Some of you they e'en shall kill. Then shall many be offended, Sin and sorrow shall be blended; Hating take the place of loving, Wickedness their hearts shall fill.

"Bat if ye are pure and holy, Never fatter, work no foly; Then shall ye have life eternal, In my Father's glorious home. And this gospel of the kingdom, Shall be carried, in my wisdom, To all nations, for a witness;

After that the end shall come.

"Were it not that God elected That the just should be protected, And those woful days be shortened, All flesh should be swept away. There shall be faise prophets many, Crying 'Christ!' Believe not any. If they say, 'he's in the chamber,' Go not forth ; I bid you stay.

"As the fishes of the lightning Sweep the sky with lustrous bright'ning

From the eastern to the western Horizon, with piercing gleam, Such the coming of the Savior. He will not meet all with favor, But the eagles will be gathered

Where the carcass is, I ween

"How they'll wish that they had hearkened, When they see the sun is darkened, And the moon to blood is turning And the stars from heaven fall; When the earth and heavens are shaking, And all hearts with fear are quaking; When they see Him in His glory, Then upon their Lord they'll call.

"Then the Lord shall call together Bis elect, no matter whether, On the land or sea they're scattered, They shall hear the trumpet's sound. As it was in the world's morning.

They'd not list to Nosh's warning, So it shall be at my coming; Hideous evil shall abound.

"Wat[•]h ye closely for the hour, When your ford shall come in power. No man knows, not e'en the angels, Of that time, the hour or day. And in spite of all the railing, Not ene word of mine is failing; `\ll these things shall be fulfilled, Though the earth should pass away." R. M. F.

DISCOURSE

Delivered by President Wilford Woodruff, at Springville, Tuesday Morning, March 5th, 1889.

REPORTED BY ARTHUR WINTER.

Brethren and sisters: I feel to say, God bless you. I am glad to meet with you and to have the privilege of once more bearing my testimony to the Gospel of Jesus Christ and the Kingdom of God. What Brother Cannon has told you with regard to the work of the Lord, is true. I have traveled in my day a great many miles with the Prophet Joseph Smith. I once heard him say that if he were the emperor of the world and had control of the whole human family, he would defend every man, woman and child in the enjoyment of their religion, no matter what their religion was, whether it was true or false. He said they had a right to that privilege, and the exercise of that agency which God had given to the whole human family. Those were his sentiments.

Revelator, St. John, represented to us that there would be about six hundred three-score and six different religions upon the earth in these last days—the number of the name that was spoken of by him. Today that number, I presume, is very nearly filled. The whole Christian world are as diverse in their views and principles of religion and roads to heaven or hell, as the stars are diverse in their position in the heavens. And while I would grant this privilege that I have spoken of, to all mankind, I claim the same privilege for myself and for all our people. We have a right to the enjoyment of our religion and belief. and to practice the same on the earth; and all other sects and parties have the same right.

Inasmuch as I claim this, I want to give some of my views and tell you my feelings with regard to the Gospel of Jesus Christ. To commence with, I will quote the words of the Apostle Paul. You are doubtless familiar with Paul's history, and know what a persecutor of the Saints he once was, and how he became converted to the truth; and his conversion was so thorough and complete that he finally laid down his life in defense of the Gospel of Christ. That same Paul said:

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

That was a strong declaration; and to make it more emphatic, he repeated it.

man, woman and child in the enjoyment of their religion, no matter what their religion was, whether it was true or false. He said they had a right to that privilege, and the exercise of that agency which God had given to the whole human family. Those were his sentiments. They are my sentiments today. The



that Gospel. He held the Priesthood, and he taught me the same Gospel that Paul taught. As many of you may have heard me remark before, I went to Sabbath school, in my boyhood, under Dr. Porter, in Farmington, Connecticut. He and Dr. Haws, of Hartford, Conn., were Presbyterian divines, and were considered great men in that day. In that Sabbath school I read the New Testament. I learned verse after verse and chapter after chapter. What did the Testament teach me? It taught me the Gospe] of life and salvation; it taught me a Gospel of power before the heavens and on the earth. It taught me that the organization of the Church consisted of Prophets, Apostles, Pastors and Teachers, with helps and governments. What for? "For the perfecting of the Saints, for the work of the ministry: for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness Christ." of These the are things which I learned, and they made an impression upon me. I believed in them; yet I had never heard them taught by any clergyman or divine upon the earth. In my early manhood I attended the meetings of almost every denomination there was. On one occasion I attended one of those great meetings which were sometimes held in Connecticut, at which forty or fifty ministers of various denominations were gathered together. They prayed for a pentecostal season and for a good many other things. At this meeting permission was given for anybody to make remarks. I was quite young then. I arose and stepped into the aisle, and I said to that body of ministers: "My friends, will you tell me why you don't contend for the faith once delivered to the Saints? Will you tell me why you don't contend for that Gospel that Jesus Christ taught, and that His Apostles taught? Why do you not contend for that religion that gives unto you power before God, power to heal the sick, to make the blind to see, the lame to walk, and that gives you the Holy Ghost and those gifts and graces that have been manifest from the creation of the world? Why do you not teach the people those principles that the ancient Patriarchs and Prophets taught while they were clothed with the revelations of God? They had the administrations of angels; they

had dreams and visions, and constant revelation to guide and direct them in the path in which they should walk." The presiding elder said: "My dear young man, you would be a very smart man, and a very useful man in the earth, if you did not believe all those foolish things. These things were given to the children of men in the dark ages of the world, and they were given for the very purpose of enlightening the children of men in that age, that they might believe in Jesus Christ. Today we live in the blaze of the glorious gospel light, and we do not need these things." Said I: "Then give me the dark ages of the world; give me those ages when men received these principles."

There is where I stood in my youth. I did not believe that these gifts and graces were done away, only through the unbelief of the children of men. They were done away when men rejected the law of the Gospel of Jesus Christ; turned away from the Kingdom of God, built up altars to Baal, and sought to carry out principles of their own. And the earth remained in that condition until the Lord raised up a Prophet in these last days. He raised up Joseph Smith, who laid the foundation of this Church and Kingdom. And from that day until the present, whenever any one has embraced the Gospel of Christ and Hved that religion, the gifts and blessings of that Gospel have been bestowed upon them. And this will be so unto the end.

I have traveled many thousands of miles, at home and abroad, preaching the Gospel of Christ to my fellow-men; and, in my experience. I have never known a man or woman who, when they received the Gospel with honest hearts and were baptized, did not receive a testimony for themselves. While in England, in 1840, I was inspired of the Lord to go to Herefordshire. There had never been any Elders in that part of the country. When I arrived there I found about six hundred people called United Brethren. They had broken off from the Wesleyan Methodists. They sought for those ancient gifts that I have been speaking about. They had been praying to God to open the way before them. What was the consequence? All of them, except one, including forty-five preachers, were baptized in thirty days. They received the Gospel, and the gifts and graces followed them.

principles that I believe in. And I will say here that this same Gospel was with Father Adam, with Noah, with Enoch, and with all the ancient patriarchs and prophets. There has been no change. And I say, as a servant of God, there is no change in the eternal and everlasting Priesthood. It is without beginning of days or end of years. It is from eternity unto eternity. By the power of that Priesthood, God, our Eternal Father, has organized all worlds, and redeemed all worlds that have ever been redeemed. By that same Priesthood men have administered on the earth in the ordinances of the Gospel of Christ. There is no change to the Gospel of Jesus Christ, nor to one of the ordinances thereof. And whenever that Gospel is offered to the children of men, it is by the power of the Priesthood. No man who has ever breathed the breath of life, since God made the world, has ever had the power to go forth and minister in one of the ordinances of the Gospel of Christ, without that Priesthood; and no man ever will. This may not be believed by many of the inhabitants of the earth; but it is true.

We have been gathered to these valleys of the mountains by the power and inspiration of God. We might have gone forth and preached till we had become as old as Methuselah, and if the power of the Almighty had not attended that preaching, Utah might still have been a desert. But the Spirit of God bore record to the teachings of the Elders of Israel, and the honest in heart and meek of the earth received the Gospel and gathered to these valleys. This is in fulfillment of the revelations of God. John the Revelator, in his vision on the Isle of Patmos, saw "another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come." Those words have been fulfilled. The angel of God has visited the earth and delivered the fulness of the Gospel unto the inhabitants thereof, and they are receiving it. By the power of that Gospel you left your homes and came to these mountains of Israel.

Now, Paul says that if we preach any other gospel than that which he taught, we should be accursed. The first principle in that Gospel is faith As I said before, these are the in Christ as the Savior of the world.

When men have faith, then they are required to repent of their sins and be baptized for the remission of sin. This is what Jesus Christ taught, and He set the example himself. Though He committed no sin, He went unto John the Baptist and demanded baptism of him. John the Baptist said he was not worthy to do it. But Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." After being baptized it is necessary that we should have hands laid upon us by men holding the Holy Priesthood, for the reception of the Holy Ghost. Now, if you have the Holy Ghost with you-and every one ought to have-I can say unto you that there is no greater gift, there is no greater blessing, there is no greater testimony given to any man on earth. You may have the administration of angels; you may see many miracles; you may see many wonders in the earth; but I claim that the gift of the Holy Ghost is the greatest gift that can be bestowed upon man. It is by this power that we have performed that which we have. It is this that sustains us through all the persecutions, trials and tribulations that come upon us. We also have the gifts of the Spirit among us. can bear testimony that the sick have been healed, the blind have been made to see, the deaf to hear and the lame to walk, and devils have been cast out, by the power of God. These gifts and graces have been with this people from the organization of the Church until the present hour. There sits a man [pointing to Brother Philo Dibble] who, fifty-five years ago, while in Jackson County, Missouri, was shot through the body because of his religion. If it had not been for the power of God, which was manifested in his behalf, he would have gone to the grave. Other men have been in like circumstances. The Lord has taken whom He pleased and when He pleased, and preserved in life those whom He would preserve, according to the counsel of His own will. I bear record that these gifts are enjoyed by this people, according to their faithfulness before God. If we lack these things, it is because we do not live our religion; for if we do our duty before the Lord, those blessings will be with us.

Brethren and sisters, the Lord has set His hand, in fulfilment of the words of the Prophet Daniel, to establish His Kingdon once more and for the last time on the earth, and to prone His vineyard with a mighty pruning. He has called men and mony. I know my testimony is present day, and it is not broken

ordained them and sent thom forth to prune the vineyard for the last time, before the judgments of God overtake the world. These principles are true, and if we will do our duty, the blessings of God will attend us. The Lord has set His hand to call forth His Church out of the wilderness. The world has been in darkness and error from the day that Jesus and His disciples died. The Lord took the Priesthood to Himself. He left the Christian and the Jewish world without the Gospel of Christ, without a solitary man who had power to administer in the ordinances of the Gospel. These are the truths of heaven, and I bear record of them to all men, and you will find that they are true when you go into the presence of God. If the Lord ever fulfills His predictions, it is guite time that He began to have a people on the earth who will acknowledge His name. The time has come when God is going to perform His work. If you want to know what is going to take place, read the Bible. Let the Christian world read the Bible; they don't believe the Book of Mormon or the Doctrine and Covenants Let them see what the Revelator St. John says is going to take place in the last days. Read of the opening of the seals, the pouring out of the plagues the turning of the rivers and the seas into blood, and of the death and judgement that are going to overtake the world. John wrote these things as he was moved upon by the Holy Ghost, and his words will come to pass. We are living in a great day. These mountains are filled with Latter-day Saints, in fulfillment of the revelations of God. The Lord has commenced this work, and He is not going to leave it. I warn all men of that. Zion is going to be built up. Zion is going to be established. Zion is going to be clothed with the glory of God. And the Kingdom of God will be like the little stone cut out of the mountain without hands; it will fill the whole earth, and prepare the way for the coming of the Son of Man.

Brethren and sisters, this is my testimony. This is the religion that I believe in. Have not I a right to believe in it? I say I have. I say to every Methodist, to every Catholic, to every Presbyterian, and to all, you have a right to your own belief. We have a little time to dwell here in the flesh. I shall soon be called to go into the presence of God, and I am willing to meet all the world there with regard to my testi-

true. I know Joseph Smith's testimony is true. I know he sealed his testimony with his blood. It required bis blood, apparently, to seal this dispensation, as it did the blood of Jesus and the prophets of old, to seal their dispensations.

Brethren and sisters, I want to see you faithful. I want you to be saved in the Kingdom of God. I want to be saved, too. What is gold, what is silver, what is honor, what is the glory of this world? It all perishes with the using. Where are the ancient prophets and apostles? They have fallen asleep. Where are the generations that have existed before us? They have gone to sleep. Our forefathers are in the spirit world. I shall very soon follow them, I expect. So will you. Our future destiny lies on the other side of the vail. When I die I want the privilege of going where God my Heavenly Father is, and where Jesus Christ, the Savior of the world, is-He who taught the doctrines that Brother Cannon and I are teaching you today, and that the Elders of Israel have taught from the commencement of this work. I want to dwell with them, and with our people who have been true and faithful to God. I believe God will save all people, except the sons of perdition, in some glory. There is a glory of the sun; there is a glory of the moon, and a glory of the stars, as one star differeth from another star in glory, so is the resurrection of the dead. All sects, all parties, all people, except those who shed innocent blood or commit unpardonable sin, will have a glory according to their condition and the lives they have lived on the earth. As Brother Cannon has said, God offers the Gospel to a generation, and if they reject that Gospel it will cost them dearly. It is a serious thing for any dispensation to reject the Gospel of Christ and to shed the blood of the prophets. What did it cost to shed the blood of the Savior? He came to His Father's house-the Jews. He brought the Gospel to them, and warned them of the wrath to come. But they rejected the Gospel; they crucified Him and put Him to death. What did it cost them? Jesus told them himself what it would cost them. He said: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles are fulfilled." That yoke has been upon the Jewish nation until the

until will yet and not be of the Gentiles are the times fulfilled, which is close at our door. Look at Jerusalem after Christ was slain. Look at the trouble and suffering the Jews endured in the great war against Jerusalem, under Titus. Twelve hundred thousand people were taken out of the gates

Jerusalem and fell by the famine and by the sword. A remnant was scattered throughout the world, and remains in that condition today. At the present time they are persecuted in Russia, in Austria, in Germany, and in other nations of the earth. They will be persecuted until Christ comes, or near that time.

It is the same in this generation, and in every generation in which God has had a people upon the earth. It costs something to shed the blood of righteous men.

I say to the Latter-day Saints, do your duty, honor God and remember your covenants. I want these young men and young women of Israel to honor God, to honor their parents, and remember their prayers. This Kingdom has got to rest upon your heads. The world do not believe these things; but their unbelief does not make the truths of God of none effect. Therefore, I have a right to urge these young men to qualify themselves and prepare themselves to take the places of their fathers, and to honor God and be united. United you stand, divided you fall. Union is that which God requires of us, as a people. I hope you will lay these things to heart. Read in the Bible and you will find that they are true, and they will have their fulfillment. God bless you. Amen.

ELECTRICITY.

[We give herewith a full report of the second lecture on "Electricity," delivered in the Social Hall, Friday evening, March 15th, by Prof. Jas. E. Talmage, under the auspices of the Students' Society of the Salt Lake Stake Academy. The lecture was made doubly interesting and instructive by practical experiments as explained and illustrated below, and by numerous blackboard drawings, showing the details of construction of the apparatus employed. The room was completely filled on the occasion, with a most attentive audience, and the lecture was listened to throughout with marked interest. ED.] ΠÍ.

When I had the pleasure recently of speaking from this stand, on the

subject of electricity, I endeavored, was the result. This historical exto direct your attention to the many commonplace manifestations of this mystic force as developed by friction. This evening we will notice some other forms of the electric power. Let us begin with a very simple experiment-first performed, we are told, in the year 1767, by a citizen of Berlin, named Sulzer. I will request this gentleman to kindly assist me. I place upon his tongue a silver half dollar piece, and I put at the same time a bit of zinc on the under side of his tongue, taking care to keep the two metals from actual contact, for the present. Now we are ready, and I bring the edges of the coin and the zinc together, when lo! the gentleman jumps in a remarkably queer way; we need not ask him if he experienced any unlooked-for sensation. The fact is, an electric current was generated, and, in passing through the young man's tongue, caused the sensation referred to. This simple liscovery was thought little of, except as a passing wonder, until other observations of a somewhat similar nature were brought out in 1790, by Galvani, an Italian anatomist. He noticed that some recently skinned frogs, lying upon his laboratory table, were thrown into a state of convulsive contraction when an electric machine in the neighborhood was set in action. On another occasion, Galvani was occupied in dissecting frogs, and had the bodies of several freshly killed specimens suspended on copper hooks, from an iron railing by an open window. The wind caused the suspended frogs to sway back and forth, and, at times, direct contact was made between the flesh and the iron bar; whenever this was the case, violent contraction



Fig. 1. Frog's legs electrically excited.

periment may be readily repeated as follows: (Fig. 1.) The body of a dead frog is skinned and dissected so as to reveal the large lumbar nerves, which will be seen lying like silken threads (n) alongside the spinal column. A strip of copper is placed beneath these nerves, and a strip of zinc is put in contact with the large muscles (m) of the leg.

When the free ends of these metallic strips are made to touch, the legs strike out with all the energy of life. (Movements are illustrated in the figure, by the dotted lines.) Such a discovery was surely an exciting one, appearing, as it must have done to the first experimenter, as little less than an actual restoration of life to a dead body. Galvani supposed the phenomenon to be due to the existence and action of a vital fluid or animal electricity. Another scientist, one Volta of Pavia, made a careful examination and advanced the theory that the contact of the metals was the prime cause of the electric manifestations. It is now generally believed that chemical action on metals is the exciting power. Upon this principle cells have been constructed for the purpose of generating the current, and such are usually named Galvanic, or Voltaic cells, in honor of those two men.

Here is the simple cell (Fig. 2).

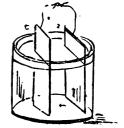


Fig. 2. Simple Galvanic Cell.

It consists, as you see, of a piece of sinc (z) and a piece of copper (c) placed in a vessel containing water, to which a very little sulphuric acid has been added. Whenever the wires, attached to the metallic strips, are brought together, bubbles of gas, due to the decomposition of the fluid, are seen rising from the copper plate; and when the wires are separated, a tiny spark passes. To develop an intense current, we would need many, very many of such cups; but cells of a somewhat different construction, though on the same principle, are common. Several cells connected together constitute a battery; and there are many forms of batteries at present in the market competing for favor. Here is an efficient one. I hold in

my hands the wires leading from lighting, are constructed; they all the + and the - plates, corresponding to the copper and the zinc in the simple cell. One wire I attach to the end of this file, and the other wire I draw over the roughened surface; at every breaking of the circuit, you see a succession of brilliant sparks, and these follow each other so rapidly as to be dazzling. You notice that the whole file, and, in fact, my own hands, seem to be in a blaze of light. The obvious explanation of this phenomenon is, that by the passage of the current, particles of metal from the wire and the file are heated so highly as to become incandescent; just as sparks ar caused when a horse in rapid motion strikes his steel-shod foot against a stone. These particles may be, in either case, of almost inconceivable minuteness, yet they become visible through their luminosity.

By way of farther illustration and proof of the heating effects of the electric current, and the luminous manifestations naturally resulting, I connect the two terminal wires of this battery by a fine wire of platinum; and as soon as the current passes, you observe that the platinum becomes heated to redness, then to whiteness, then to almost indescribable brilliancy, and soon thereafter it is melted. These changes were almost too rapid to follow; and the demonstration is the more impressive, when we remember that platinum is so refractory that no heat. short of that of the compound blowpipe, is effectual in producing a melting or fusion of the metal.

The conducting power of a wire depends, to a very great extent, upon its size, other conditions being the same; the larger the wire is, the easier and the more completely will the current be transmitted. The battery just experimented upon was sufficiently powerful to melt the fine wire; but now I will pass the current through a much thicker wire, also made of platinum, however.

This wire is fitted to the two terminal rods of a convenient stand, (Fig. 3.) forming a spiral bridge between them, and the battery wires support, and provided with binding are fastened by the binding screws upon its base. By the passage of the current, the platinum, as you readily see, becomes heated to intense brilliancy, though the heat is not sufficient to melt it. This illustrates the fundamental principle upon power. These lamps are now made which all the so-called incandescent

depend for their efficacy upon the luminosity of some poor conductor.

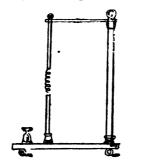


Fig. 8. Simple Electric Lamp.

Metals are not now generally used, however, for the light giving medium, as there is always danger that they will melt through the heat and thus render the lamp useless. Fine filaments of carbon are now employed. These are prepared in various ways-a single hair, or a bamboo fibre being thoroughly carbonize, becomes an admirable medium for the production of the light. If this carbonized filament were heated in the air, however, oxidation would occur, and the filament would be speedily destroyed. To avoid this, the filament is enclosed in a glass bulb, (Fig. 4), from which the air has been exhausted.

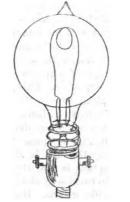


Fig. 4. Incandescent Lamp.

Platinum wires are fused into the foot of the lamp, and to the inner ends of these the carbon thread is affixed; while the outer ends are connected with convenient attachments, forming a socket for the chandelier or stand.

Here is a small table lamp of the same description, set upon a suitable screws for the attachment of the battery wires. The current, it is perceived, ralses the filament to brilliant luminosity; though the actual light-giving capacity of the lamp, is low-only about five candle

pea, and capable of giving but a single candle-power light. Of course the battery power required for such a lamp, is correspondingly low; the whole battery, you perceive, being scarcely larger than a church hymn-book, and of such a shape that it can be readily carried about the person. I place the battery in my pocket, and pass the wires under my coat, to the tiny lamp, which is affixed by a pin to the cravat. As I close the circuit, the lamp shines forth with a brilliancy exceeding that of the most famous of real or fabled diamonds.

[The lecturer wore this ingenious ornament during the rest of the evening, blazing with a fascinating lustre.]

The large arc lamps, the kind most generally used for electric lighting on a large scale, are made on a plan somewhat different. Two rods or pencils of hard carbon are held point to point. As the current passes, they are automatically separated to a short distance; the current drives minute particles of the carbon from one pole to the other, forming, in fact, a bridge of such particles, and these are brought to the incandescent condition, by the heating effects of the passing current.

. This heating effect of the current may of course be applied in other ways than for illumination purposes. I have here (Fig. 5) a small cup, through the bottom of which a pair of wires pass, leading from a battery. Inside the cup, the copper wires are joined by a thin wire of platinum. I place in the cup a quantity of gun cotton, and request the gentleman assisting me, to carry the cup to a distance, while I hold the wires.

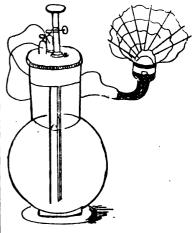


Fig. 5. Electric Explosion.

As I close the circuit, the platinin great variety of form. Here is um wire is heated and fires the excomps, so widely used in electrical a tiny specimen-not larger than a plosive material in contact with it.

458

The same result would be realized, if the battery wires were miles in length instead of but a few feet, as in this case. This is indeed an impressive application of this wonderful force. Blasts, torpedoes, and all explosives requiring heat for their action, can be fired by an operator, safely hidden at any distance. In the famous Flood Rock explosion in New York harbor, effected but a few months ago, this principle was strikingly displayed. Many tons of explosives were placed within a cavity in the rock; wires ran from this to the engineer's office; and when all was in readiness, his little daughter, seven years' old, pressed a button, and in response to her baby touch, the most terrific of artificial explosions ever arranged by human agency, was brought about. What greater example of potential energy, or of man's superiority over the elements and forces of nature could be wished for?

Among the most striking of the applications of electricity to domestic uses, are the arrangements for lighting gas by the electric agency. It will be remembered, that in the beginning of this evening's lecture, sparks were formed by breaking the circuit, and this was especially marked in the experiment with the file. On a previous occasion, I had the pleasure of demonstrating to an audience in this hall, that the electric spark was capable of lighting gas. Now, the spark created by breaking the battery circuit, is very much intensified if the conducting wire be first coiled many times piece of iron, or around 8 8 bundle of iron wires. You observe on the table here. an ordinary gas lamp, and 8 rubber hose connecting it with the gas pipe. The burner, however, is somewhat different from the ordinary gas burner. Over the jet, a couple of metallic points are seen in this case of platinum. Invisible wires pass from these points to the battery and spark coil, stowed away in a convenient corner. I simply pull on this pendant chain, attached to the burner, and without the application of a match or any other ignition material, the gas is at once turned on and lighted. A second pull, as you see, shuts off the gas, after which it can be re-lighted as Turning on and off by before. pulling the chain, is purely a mechanical contrivance, with which we are not required to deal in a lecture on electricity; but the lighting calls for our attention. A pull the alarm gives us notice of the in- inactive; then by a spring the on the chain closes the circuit, and trusion. The indicator in this case armature is thrown back again, thus

breaks it again, thus causing a spark to pass between the metallic points over the jet already alluded to, and this spark lights the gas.

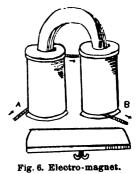
Here is a contrivance even more ingenious still. A battery and a spark coil are connected with the gas bracket, seen attached to the wall. Within the burner case is a magnetic attachment by which the gas is turned on and off, and the passage of the spark is provided for as in the preceding case. Now, as you readily see, by simply pressing a finger on this push button, I am able to ignite the gas at pleasure, and by another push on a button, seen alongside the other, the gas is put out again. Attached to the same burner, also, is a pendant push, as it is called. A flexible cord, enclosing, however, a pair of fine wires, is here seen terminating in an ornamented handle, on which are a pair of very small buttons. By pressing one of these the gas is lighted, as you observe, and by operating the other, the light is lowered or entirely extinguished. Think of the convenience and practical value of such a device. The handle of such a push could be hung near the bedside, within easy reach of the hand, and the gas is lighted with scarcely an effort.

A circuit marker has been affixed to the door leading to the stage room on my left and an attachment has been effected with the gas jet as before, and also with an alarm bell. the principle of which we will refer to briefly hereafter. This gentleman has promised to act the part of a burglar by way of illustration. You see he slyly opens the door as if an expert in the business, but behold the result-the gas is lighted and the alarm bell is set ringing loud enough to rouse any sleeper and put him on his guard. But see, the indicator attached to the alarm bell shows "front door" as the place at which the entrance has been effected. Attachments of such a kind could be readily made with all the doors and windows of a house; suppose then a burglar attempts an entrance, as soon as the door is opened or the window lifted, the resident of the house is roused by the ringing of the bell in his room, the gas is lighted there, and the indicator shows at once the place of assault.

Here is still another device of a similar nature. A foot push is here arranged so that as a person walks across the circuit is perfected, and

you observe, shows "dining room" as the place of disturbance. Bv means of switches of course, all of these attachments can be completely cut out during the daytime or whenever desired.

The electric bell already used now calls for a brief explanation. It depends for its action on the principle of the electro-magnet which is this.



I have in my hand a bar of iron, shaped in a horse-shoe form; the two arms being each covered with a continuous coil of wire. I bring the ends of this bar near a piece of iron lying on the table, without any very marked result. Now I attach the wires from the battery so that the current traverses the coils; and again I approach the piece of iron as before; the latter flies toward the coils, indicating a very strong kind of magnetic attraction; you see I can easily pick from the floor this heavy bar of iron by simply bringing the magnet near it; but see-as soon as the connection with the battery is broken, the magnetic power vanishes, and the iron falls to the ground. Such a magnetone depending for its efficacy upon the passage of an electric current is termed an electro-magnet. (Fig. 6.) This principle is made very extensive use of. Soft iron is always used for the core within the coil; for if hard iron or steel were employed, the magnetism would appear more slowly, and would remain after the breaking of the circuit. In the electric bell, one battery wire connects with the electro-magnet coil, thence passes to a spring and contact breaker here shown (Fig. 7) and back to the battery. A push button is here inserted in the wires for readily closing the circuit. As soon as the current passes, the magnet becomes active and draws the soft iron armature toward it, causing the hammer which is rigidly affixed to the armature, to strike the bell.

But the mere act of drawing the armature toward the magnet, breaks the circuit, and renders the magnet

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454

closing the circuit once more, causing a renewed activity in the electromagnet, and consequently a repetition of the stroke on the bell. So does the hammer vibrate back and forth as long as the button is pressed.

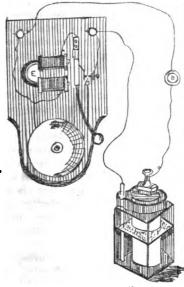


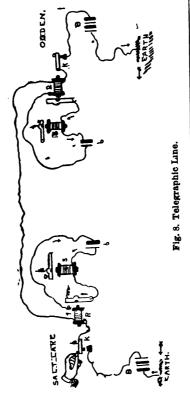
Fig. 7. Electric Bell.

A most extensive and an invaluable application of the electro-magnet is made in the telegraph. The essential instruments are a key and a sounder. The former is a simple device for closing or opening the circuit at pleasure, and the latter is simply an electro-magnet so provided that the attraction of the armature produces a click, which is understood by the operator according to an arbitrary system of signals now almost universally adopted. The rapid opening and closing of the circuit produces a succession of these sounds. When not in use the key at either station is kept closed. A line has been constructed from one side of this room to the other. (Fig. 8.) One station we may call "Salt Lake." and the other "Ogden."

These gentlemen seated at the operating tables, have kindly consented to receive and transmit such messages as may be presented by the audience. The line is open to all without charge. [A number of messages were received and sent in full view of the audience, and at the close of the lecture they were delivered to the addressees.]

Wonderful indeed, is it not, that the mere opening and closing of a key at one station will cause a corresponding motion of a sounder armature, perhaps hundreds of miles away? If the line be long, however, a relay will have to be introduced, the action of which is shown in the blackboard drawing here made. (Fig. 8.) B represents the main we shall find the one (--) to contain in the primary, a current is mys-

battery, K the key at either station; 1 and 2 are the relay magnets, so arranged that when they become active through the passage of the current, the circuits of the local batteries (b) are closed, and the sounders (s) make the report. Instead of a return wire as we use in the room line, connections may be made with the earth at each station.



Another effect of the electric current is its chemical action in decomposing compounds through which it may be passed. Here is a glass vessel containing water. (Fig. 9.) A pair of wires pass into the vessel from the battery. These wires terminate in platinum electrodes, over each of which a glass tube filled with water is inverted. Now I close the circuit, and you see bubbles of gas rising in each tube, but in one (-) about twice as fast as in the other (+).



Fig. 9. Electrolysis of Water.

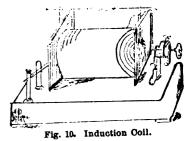
If we allow this operation to continue for a considerable time, and then test the contents of the tubes,

hydrogen, and the other (+) oxygen; and of these elements in fact the water was originally composed, and in the proportions here shown, that is two parts hydrogen to one part oxygen. But we may as easily decompose other substances beside water. Here is a solution of silver salt; I suspend from the negative (--) electrode a bunch of brass buttons; and from the positive (+) pole a plate of silver. After a time we will remove the buttons from the solution, and we shall doubtlessly find them uniformly silver coated. [These buttons were beautifully covered with silver, and were distributed among the audience as interesting mementoes of the occasion.]

This principle is also made use of in the process of electrotyping; an electrolytic deposit of copper being made on the surface of a waxen impression, which "shell" is then strengthened by a backing of Here is such 8 type metal. mould ready prepared; also a shell as taken from the mould, after the deposit had been perfected, and a completed electrotype.

A useful application of electricity and one from which much is expected in the future, is in the production of motion. Here is an efficient motor; the principle of its construction we can scarcely undertake to explain in detail, owing to the lateness of the hour; but we can all see it in operation. It has been attached to an ordinary sewing machine, and when the current is passed, the machine is driven at a very rapid speed. Electricity has already been successfully employed in the running of cars, and far more efficient applications are confidently expected

Suddenly changing to another phase of our subject, I bring before you here a little instrument (Fig-10), known as an induction coil.



It consists in fact of two coils of wire, one within known as the primary coil, directly connected with the battery, and an outer coil having no electrical connection with the other or with the battery, and known as the secondary coil. Whenever a current is started or stopped

THE DESERET WEEKIY

teriously generated or induced as we say in the secondary. This induced current produces effects very closely analogous to those of frictional electricity. You perceive the sparks passing between the wires on top of the coil, these wires being in fact the termination of the secondary coil. I will ask a number of persons sitting near to join hands; and the two end ones to hold these handles. They do so-you all saw the contortious, and perhaps heard the faint approach to a scream-and we know that some strange feeling must have been felt. [The lecturer here placed a coin in a vessel of water and connected the liquid with the coil. He invited several to take the coin out; and many tried, but each one writhed and wiggled like a hooked fish, and finally abandoned the attempt.]

It remains to be said, that in the applications made of electricity on a large scale, other sources of force must be sought beside simple batteries. Machines have been constructed by which intense currents are generated. They consist essentially of a coil of wire or a series of coils, made to revolve in the presence of a powerful magnet; by some means, a current of electricity of great intensity is generated in the coils, and this is led off by wires to light the town.

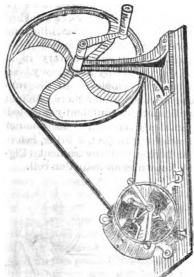


Fig. 11. Dynamo Machine.

Here is a small hand dynamo. As I revolve the wire armatures rapidly, and bring the two terminal wires near each other, a strong spark is seen. I shall attempt no fuller explanation of the principle upon which the machine is formed; such a consideration would require an entire evening for its treatment.

It has been my humble attempt in matter does not necessarily denote than the hero of any other. Or perthe present lecture to deal simply an increase of moral and intellectual haps the dark browed villian meets

with a few fundamental points connected with the practical applications of this great power. Has not electricity done much to overcome the disadvantages of separating space, and in fact to lessen and almost to abolish differences of time? It brings the distant parts of the world together, and men may talk from opposite points on the globe. A finger moves a key in New York, and the signal is heard and understood in Europe though an ocean rolls and roars between.

Electricity is indeed a most powerful manifestation of the great spirit of intelligence which is the spirit of the eternal God. What must His power and glory be who rules this mighty force in its grandest and most awful forms? He controls the lightning flash, and the destructive thun ler-bolt is His servant. Let us be awake to the developments of all lines of intelligence, and acknowledge the eternal hand in them all. This is true wisdom; and such is the glory of God.

I beg to thank you for your attention, and my heartiest acknowledgements are gladly rendered to several parties who have so kindly offered their aid in preparing the apparatus necessary for the experiments of the evening. I must mention in this connection E. Holding, Esq., the United Electric Company, The Descret Telegraph Company, The Deseret News Company, for the electrotyping instrument, and the Burton-Gardener Company, for the use of the sewing machine, and to C. R. Savage, Esq.

READING.

This is a propriately termed the age of Books. Never has literature of any kind been so cheap and plentiful as now. Only a comparatively short time ago most of the standard works were beyond the reach of all but the wealthy. Now they may be purchased by the poorest.

In such a condition of things, one would naturally expect to see a great advance made beyond the literature of our predecessors. But it is not so. On the contrary, the moral tone of the present literature is lower, and is continually lowering, while the course of the current seems irresistible. What is the cause of this retrogression? A difficult matter to explain and more difficult still to cope with and check. In the first place, the abundance of reading matter does not necessarily denote an increase of moral and intellectual

power. This is very evident. We may read a certain class of literature till the end of our lives, and be practically as ignorant then as when we began. It is not the amount but the quality that shows our real progress. We may have a large library at home and yet have our heads empty. There is a significance in the fact that men have produced greater results when books were few and scarce than we do with our abundance.

In the reign of Elizabeth the average library consisted of scarce a dozen works. Many rose to literary eminence with but a volume or two at their command; he who possessed the Bible and Shakespeare's works was considered well supplied with reading material. But liere is the principle of their superiority over us. What they read they made their own. They read little and reflected much.

We pursue a different course, one much like that of the butterfly. We read just according to the whim of the moment, and when it changes we turn at random to anything else at hand. And so we pass through life in this way, dipping into this, skimming over that, and glancing ever the next, but mastering nothing. Robertson says: "Multifarious reading weakens the mind like smoking." "He that reads a multitude of books has but little knowledge that is of any value."

A certain author was once ridiculed because of his limited library. "Ah," said he, "when I want a book I make it." Another writer says that he never felt afraid of a man with a large library.

Now for a few words upon novel-All must concede this reading. to be one of the greatest evils The habit of readof the age. ing trashing literature is most injurious, for t e memory is beclouded, the mind perverted, the morals corrupted, and above all, our time worse than wasted. Think of the many hours that are frittered away in romance-reading which could be devoted to the acquirement of practical knowledge. We are acquainted with some who evidently believe life is not worth living without novels to read. Indeed it is likely they would want to smuggle a few dime novels into heaven if they ever got there. Their idea of excellence in literature is rather peculiar. For instance the best book is probably that in which the hero has about seventeen more hair-breadth escapes than the hero of any other. Or per-

his doom in a fearful manner in chapter 64, in which case it becomes a matter of imperative necessity to obtain the details of the tragedy.

This squandering of time and talent is lamentable. We have greater things to do than this. Our time is barely sufficient to prepare for our coming duties. Remember the advice of our beloved Prophet, "Get thee from the best books words of wisdom." We are a light to the We are progressive, or world. should be. Our motto is Excelsior. Let us then discard all that is frivolous and grasp the weightier things of the Kingdom, for therein lies all that is great and good .- D. J. W., in Twentieth Ward Institute Index.

A STAGE COACH JOURNEY.

Time has wrought a wonderful change in the modes of traveling in this western country. Before railroads were introduced among us, all overland travel was by stage-coach; and this very useful vehicle, now well-nigh relegated into oblivion, was the recipient of much more public attention and interest than the ordinary railroad train is of today. Even among us, the generation of today may be presumed to know little of the typical stagecoach. So a passing and brief description of it may not be amiss as a prelude to my narrative.

The old overland coach was quite a heavy vehicle, and was usually drawn by from two to four span of horses. The body of the coach was suspended upon heavy leathern bands, which, in some degree, allowed it to conform to the inequalities of the road; but even with this attempt at ease, it was seldom that the way-worn traveler reached his destination without bruised and aching bones. When taxed to the utmost, the interior would hold six persons, though only four could be comfortably seated. The capacity of the top was indefinite; for no matter how many its occupants, there was always room for "one more." The "boot," oftentimes swollen into unseemly proportions, was the receptacle of the mail-bags and whatever baggage passengers might possess. So, one might readily infer that a stage-coach, with its inside and outside passengers, drawn swiftly along by its three span of horses, was a thrilling sight; and, as I have stated, it was with feelings of no slight interest that its appearance was hailed by the people of the little towns along the route.

my fortune, some years ago, to make a trip of three hundred miles in a stage-coach. As fortune would have it, I was not the only passenger. An elderly gentleman with his two daughters sat opposite me; while a third lady, wrapped in sombre looking clothes, sat beside me; but she, however, did not remain long with us, for she got off at the next town.

The country for some miles was level, and the roads good. At intervals, the sharp crack of the whip broke upon the air, as the driver urged his horses to increased speed.

Soon, however, we came to a rough and broken region; and, as we rumbled along, the coach began to jolt and sway in a most menacing Then it happened that manner. several articles, strapped at the top of the coach, came rattling down about our heads. At this, the girls gave utterance to a little scream, while the lady, who had not yet left us, anxiously inquired. "Do you think we are going to upset?" I was about to answer her in a most reassuring manner, when I was cut short by a vigorous thump on the shin, and a cry of pain from the elderly gentleman, whose poor foot had been the unwilling recipient of a severe blow from a falling package. I feel morally certain that he had corns, for he seemed for a few moments as if he were going into convulsions, and it was some time before he sufficiently recovered to apologize. I accepted his apology as gracefully as I could, and then sought to condole with him in his own misfertunes. In this wise, the ice was soon broken between us; yet, his attention was pretty evenly divided between the conversation we now endeavored to keep up, and his injured foot, for this complaining member of his anatomy appeared to send periodical twitches of remembrance to his brain, and while these continued he would make grimaces that were amusing, not to say ludicrous.

A few moments conversation informed me that the girls were both amiable and intelligent; and, withal, more than commonly good-looking, which, of course, rendered them none the less engaging in my eyes. I soon learned that they lived in the town to which I was going; they had been visiting relatives in a distant city, and were now returning to their homes. After changing horses, which, you are aware, is a frequent occurrence on a stage route, we found on setting out from the next station, that our number had But to come to my story: It was been increased by the accession of a covered from the fright of the pre-

genial Dutchman. This good gentleman was uncommonly fat; and, as fat folks are, was intensely goodnatured, meeting every sway and jolt of the coach with some humorous remark, which seemed to keep the company in excellent spirits, lespite the roughness of the road, and our ever growing weariness. The country had now become wild and picturesque. In long and graceful curves the road wound the angles of the mountains, now by a long dugway cutting through the side of the hill, and now running off onto comparatively level ground. Many feet below, a mountain stream plunged along over its rocky bed; here it was lashed into spray by its impetuous haste, there soothed into rest as it reached some friendly haven where its loud complaint died into a gentle murmur. In places the mountains came together, apparently to form impassable barriers; at others they expanded into diminutive valleys, that might well be thought a remnant of Eden.

It was springtime, and the melting snow in the mountains had transformed usually small and quiet streams into large and dangerous ones. So it was not without trepidation that we approached the ford of one of these. The coach plunged into the stream. As it sank deeper and deeper, the water rushed into the interior, through crevices of the doors. The young ladies began to scream, the old gentleman became almost frantic, and the representative of Holland, though badly frightened, was able to maintain a tolerable degree of serenity. To be candid, I must confess, as the water still rose, finally compelling us to stand upon the seats, that it really seemed we should be carried down the stream to find a watery grave in the dark and turbulent river. Meanwhile the girls were sobbing in their father's arms, and refused to be comforted. At last the water began to lower, and the coach once more reached terra #rma; it was indeed with relief that we reached it. The short distance to the neighboring station was spent in mutual congratulations; and it was with no slight content that we alighted at the door of the snug little hotel, to whose generous larder we were disposed to do ample justice.

The next morning the coach started out bright and early. When about to take my seat, I learned from the old gentleman that, on account of the indisposition of his daughters, who had not fully re-

vious evening, it was necessary for them to remain where they were for a day or two. I could not but express my deep regret at this, for 1 had counted on deriving much pleasure from their company. The father very kindly invited me to call at his home after he should arrive, an invitation which I afterwards was only too willing to accept. In place of these agreeable companions, we now had a somewhat seedy and rough-looking miner. The road now became so rough that the swings and lurches of the coach While we became tremendous. were crossing an unusually deep rut, I found myself precipitated into the bosom of the smiling Dutchman. I humbly apologized. He muttered between his gasps for breath: "Dat vas a pad sharge, but I vergeben Sie." Meantime the miner came near splitting his sides with laughter, and I haven't the least doubt that the scene was extremely ludicrous.

It was now long past noon. The rough road had nearly shaken us to pieces; our weariness was becoming almost intolerable, and our feet seemed altogether too large for the capacity of the coach. I really believe if it had not been for the sustained good humor of our friend Hans, we should have become confirmed misanthropes. As it was, the ordeal proved barely tolerable. .Another twenty miles wore away, and we ascended the top of the coach to enjoy the coolness of the waning day. As the distance to our destination decreased, our spirits rose in proportion. Friend Hans was in the midst of a glowing description of his Fatherland; the miner and I were listening with both attention and amusement. He led us down the Rhine, successively noting each point of interest. Suddenly we became conscious of flying through space. We scarcely realized what had occurred before we came to a halt, a halt as unexpected as it was anomalous. The coach had upset in running down a hill, at whose base the road made a sharp turn at the side of a marshy ravine. The driver jumped at the right moment and was safe, but it happened less fortunately for his passengers. Hans and I landed in a marsh; he in a sitting posture, I head foremost. Picking myself up, I saw Hans with nothing but his head above water, and a look of mingled amusement and disgust upon his feet, with dripping arm, he pointed do with its government. The faith, hope, and charity, you can do to a tree some few feet distant, and wishes of the majority of the peo- nothing.—Doo. and Cov.

said: "Dat peats der olt Fatherland! never before have I seen men grow on trees," and he made the hills resound with his laughter. Sure enough, there was the miner suspended, like Mahomet's coffin, 'twixt heaven and earth. His stout leathern belt had caught upon a limb, and he hung there, arms and legs a dangling in the air. It was not long, however, before we rescued him from his perilous position.

The coach was righted after considerable difficulty, and when we set out once more, our spirits were effectually dampened, for our impromptu bath did not add materially to our comfort. The little company quieted down into a sustained silence, while each mused over the phenomena of stage-coach traveling; of which, my readers will doubtless infer, it was our good fortune to encounter a very respectable portion. At all events, our destination was soon reached; and, as the coach drove into the town, it was with few regrets that we left its storied depths. It was fully a week before I recovered from the trip; and, though many years have passed since then, even to this day, when I hear the word stage-coach, such a flood of recollections crowd upon me that I am well-nigh terrified .---J. A. R., in Twentieth Ward Institute Index.

UTAH AN EXCEPTION.

AUTHENTIC information from the seat of government indicates that President Harrison is, at present, disposed to make an exception of Utah in his policy concerning territorial appointments. So far he has adhered to the principle of territorial residents for territorial offices, as embodied in the platform of his party and in pleasant contrast to the course of his predecessor. This is eminently satisfactory as a rule of executive conduct. It cannot be expected that everybody will be sat isfied with the choice that is made, because so many personal and private interests are involved.

We do not know of any permanent residents of the Territories who do not support the demand. official that every appointed the Government shall be bv bona fide citizen of 8 the Territory to which he is accredited. It is only fair to those who have helped to build up a commonwealth

ple in any Territory ought to be consulted in the choice of its officers.

In the single case of Utah, we are of the opinion that the rule of residents for the Federal offices should be departed from. If the reasonable desires of the great majority of its citizens could be complied with, this exception would not be necessary. That being improbable, for reasons that need not now be discussed, it is not fair that a clique should have the disposition of those offices, or that persons to fill them should be chosen from a class vehemently opposed to the majority in sentiment and interest.

The situation in Utah is such that, for some time to come, there will be a small band of aspirants and their associates who will be hostile to the true interests of the masses of the people here. They are irreconcilable and conspiring. They have far more regard for their personal ends than for the common good. They are active and vigilant and unscrupulous in their methods. They push their views and their nominees for a great deal more than they are worth. Their selections are almost sure to be obnoxious to citizens who desire harmony and peace and the promotion of general prosperity. Therefore, such candioates as they push to the front ought not to be chosen for the Federal offices here.

It would be much better to appoint strangers than the class of scramblers for office that are backed by the influence to which we refer. If some really conservative non-"Mormons" who would not be whipped into line by the radical lash, nor swayed from duty by any other influence, could receive the governmental appointment it would be far preferable to have them chosen from the resident, tax-paying and property-owning residents of the Territory. But failing this, give us appointees from the outside, every time.

All the "Mormons" ask in this matter is this: Give us good men for the offices in the patronage of the government, not malicious, or weak, or cruel or designing men, and, with a fair administration of the law, we will endeavor to be content.

Ask the Father in my name, in faith believing that you shall re-ceive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the chil-



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OHARLES	W. PENROSE,	IDITOR.		
Saturds	y,	April 6, 1889.		

RELIGIOUS bigotry has been aroused again in this country and Canada by a recent event affecting the Roman Catholic Church. The Legislature of the Province of Quebec passed a bill to indemnify that Church for the confiscation of lands which belonged to the Order of Jesuits, and the sum of \$400,000 was appropriated for that purpose. The Dominion Government holds the power of veto, but Sir John Macdonald, the Canadian Premier, has stated that the measure will be al-·lowed to become a law. This has stirred up the "no Popery" fanatics to extreme wrath.

From the history of this case, as it appears of record, the Quebec Legislature have erred only in the smallness of the appropriation. It is a sort of compromise measure. Such half-hearted settlements are seldom right. Through lack of moral courage to face hostile public sentiment, public men play fast and loose with conscience, and fail to do right while they fear to do entirely wrong. They yield a little to conscience, and grant the rest to popular clamor.

It is like some other people's method of settling a dispute over property. Instead of boldly deciding in favor of the lawful claimant, regardless of anything but justice and truth, they divide it between the claimants as Solomon proposed to do with the child claimed by two mothers. The difference between Solomon's wisdom and their weakness is, that his proposition was only a ruse to make sure where justice lay that right might be against the Protestant might be done, and their policy is a sacrifice of justice in a puerile desire to please both parties.

The present case is described as follows: "When Great Britain acquired Lower Canada, under the treaty of 1768, the Jesuits were posscessed of property amounting to more than five hundred thousand acres of land in extent, and in value to about \$3,000,000. In 1773 the mon" Church. But in the former projectors of the movement. Visits

order of Jesuits was abolished by ind of ecclesiastical property elongs to the Church at large, epresented by the Pope. On the uppression of the order of Jesuits, herefore, under Roman Catholic aw the property held by the order vould have reverted to the Pope; nder the English law it reverted o the Government, and in 1800 a varrant was issued declaring that y reason of conquest and confiscaion the property of the Jesuits belonged to the Crown, and later these properties were taken possession of by the Government.

The Catholic clergy never acquiesced in this decision. Thev have always protested against this seizure of property, which they claimed belonged to the Church and not to the Crown. On the other hand, the Canadian Protestants have held that on the extinction of the Order of Jesuits in that province. the property lawfully became escheat to the Government. Perhaps under the letter of the law the Protestants are right, but in justice and equity they are clearly in the wrong. It is also loubtful whether a fair interpretation of the law would establish the power of the Crown to confiscate the property in less of the popular voice and the dispute.

It is a question whether or not the British Government, by leaving undisturbed the possession of these lands by the Jesuits after the conquest of Canada, recognized their legal rights thereto. Also if, when the Catholic Church administered these estates, it was as the legal successor to the property. The original purpose of the trust was to promote the extension and interests of that church and therefore, under well known principles of English law, the judicial power should be exerted to secure the execution of the trust, after the disolution of the particular Order or corporation which was created for that purpose. This would place the property in legal control of the Catholic Church, where it justly belonged. And though this policy, yet it would be both lawful and right, putting sectarian considerations aside, and these ought not to figure in any dispute over propertv.

The confiscation of these Catholic estates was effected in a similar spirit to the attempt to escheat to the United States Government property belonging to the "Mor-

case there was more of the semhe Pope. Under the rules of the blance of settled law than appears Roman Catholic Church, every in the latter. Reversion and escheat to the Crown were recognized in certain cases as established principles in English jurisprudence. Property of extinct corporations could be and often was turned over to the Government. But in the United States there is no "Crown" to confiscate estates, and the property of defunct corporations goes to the stockholders, or contributors, or trustees for persons holding individual or associate rights.

In both cases prejudice, bigotry and religious antagonism prompted the robbery and moved under the pretended forms of law. In both instances the motive and the deed were wrong. Quebec is endeavoring in a timid, paltry way to undo the injustice perpetrated many years ago. The small sum of \$400,000 is poor compensation for the loss of the estates wrested from the Catholic church. It is to be hoped that the august tribunal before which the "Mormon" Church confiscation case is now pending will not be swayed by the hostile spirit in which this attempt to escheat the property of a Church has been made but will fearlessly do right according to law and equity, regardprospects of clerical criticism.

The Legislature of Quebec in touching the matter of the Catholic estates at all, should have either thrown out the bill or made fair compensation to the defrauded church. And if wrong is allowed to prevail in the present instance, there will come a time when it will be recognized, and the history of this assault upon the property of the Latter-day Saints will reflect no credit upon its promoters and abettors.

MANUFACTURING EPOCH.

In our last issue a circular appeared signed by a large number of our most prominent and influential citizens, recommending the establishment of the sugar industry as a practical measure likely to prove successful and sure to be a benefit to the people of this Territory.

Little need be said now, we presume, in support of the proposition that the manufacture of sugar can be established in Utah with profit to those who invest in the enterprise. The subject has been discussed at length. Practical business men have investigated the claims of the

have been made to manufactories east and west where sugar-making has succeeded. Samples of Utah soil have been chemically analyzed and found to contain the elements necessary for the production of saccharine matter both from sorghum and the beet. Labor can be obtained at reasonable rates. All that is needed is the organization of a strong company, the investment of the necessary funds, the purchase of machinery, the selection of a site for the factory and of a competent manager to take personal oversight of the works.

We hope that the agitation of this matter which has been in progress for some time will not pass off in vapor. It ought to crystalize into sugar fit for the market and in quantities to supply the home demand. The wind-work has been done, now shall the material work begin?

The endorsement of the measure by such names as are appended to the circular is a guaranty of its feasibility and probable success. Years ago we advocated in these columns the local establishment of the sugar industry. We believed then it could be made profitable to the manufacturer and of great good to the Territory. We believe so now. The money that goes out of the Territory for the purchase of this necessary article, which can just as well as not be made at home, would be kept in circulation here and help to make times better and foster other industries.

Manufactures are the present pressing need of the Territory. We have here a number of praiseworthy corporations for the conduct of business. They are no doubt of great worth to the community. They are in the control of bona fide residents whose prosperity means the further growth of our material interests. But they are chiefly of a commercial character. What we most want are industrial, producing enterprises. The sugar industry is one of them. Employment is needed for the young people growing up to maturity, for the artizans and laborers who come here from abroad and for every unemployed hand able to work for a living. "Idleness is the devil's workshop" and there ought to be no place for it in such a Territory as ours. Remunerative labor ought to be found for every willing worker. A loafer should be a curiosity in Zion.

The true benefactors of Utah are the producers and the providers of employment. The mercantile spirit has a sphere of its own, and its oper- universal league of nations.

ations are necessary and are honorable when honest. Skill and economy are needed in the distribution and utilization of the products of labor. But merchandizing is dependent upon agriculture and manufactures, and the investors in commerce will be subserving their own interests, as well as those of the community, by fostering and encouraging the production of articles that can be raised or made within our own borders.

In the field of sugar production we do not enter upon untried soil. That sorghum can be raised here and that the juice from the cane can be crystalized is known to nearly every farmer in the country. Beet culture is also an accomplished fact. In the manufacture of sugar from the cane we have the practical experience of several persons, Arthur Stayner being at the front He has devoted of the industry. much time, labor, skill and means in practical experiments by which the possibilities in this direction have been demonstrated. We thus have the soil, the labor, the skill and the results before us and while every project of this kind is more or less of a venture, still it is not in this instance a mere doubtful speculation.

We hope to see the sugar industry taken right hold of with a vim and vigor worthy of our active business men, and believe that it will be made a source of handsome profit to the investors, in good time, and of such benefits to the community as cannot now be calculated. It will prove, in our opinion, the beginning of a manufacturing epoch that has long been foreseen and desired and that will open up immense advantages to all classes of people in this Territory.

A GREAT LEAGUE.

THE premier of New Zealand, at a public banquet not long ago when the Samoan question was discussed, suggested the project of a league of English-speaking nations. This is an excellent suggestion. How much better it would be, for instance, if Great Britain and the United States were to form a close alliance, instead of regarding each other with jealousy and suspicion, and then take into the combination all the colonies and other countries and commonwealths where the English language is the vernacular!

This might be made the basis of a

would be mighty for either war [or peace. Peoples speaking one tongue ought surely to be able to unite for mutual advantage, for offensive or defensive action, as the circumstances might demand. If the two leading nations-England and America, could become truly united in spirit, purpose and form of government, they could dictate the politics of the world and pave the way for that universal form which will one day be the rule.

In all probability, though, an epidemic of war will precede the healthful, pleasant period of universal peace. The nations will some day be sick of strife and be glad to welcome measures that will bring about general harmony. But bitter and terrible experience will doubtless be the schoolmaster to educate them up to this point. English is the leading language of the globe, and English-speaking nations ought to lead the van in the interests of fraternity and peace.

IMPERTINENT.

IF PRESIDENT HARRISON fails to re-appoint as Chief Justice of Utah the fanatic whose brain has become unsettled through association with anti-"Mormon" incurables, he will bring down upon himself the wrath of their organ, and may expect to be assailed without mercy. Probably, however, he will never know anything about it, and should a rumor reach him of the distant bellowings, it will have about as much effect upon him as the yelping of coyotes in the wild wastes of the Rockies.

The latest information imparted from this source is concerning his executive power in the premises. He is "finally" notified that "The President has no possible right to defeat the universal wish of the men who have stood true in this region through something as trying as war itself."

"No possible right." That is to say: The President must do as these would-be dictators demand, in the appointment of certain persons of their ilk to office, or he will violate his oath, exceed his lawful powers and invoke their awful displeasure. The impudence of these persons is grotesque in its absurdity. They have succeeded so well in scaring timid "Gentiles" in this Territory by the crack of their ready whip, that they seem to think the very sound of it will alarm the Chief Magistrate of the nation. They not only require him to make appoint-It ments of their nomination, but declare he has "no possible right" to refuse!

Of course that will settle the matter The President must how to this decrevi of an irresponsible scribe. So Utah may expect a repetition of the scenes of terror which paralyzed trade, and disrupted households, and covered its courts with shame in the dark times when fee-fiends ran riot and jurisprudence was a mockery. The promoters of peace who desire harmony of interests among citizens of different creeds and parties, may as well give up their efforts. Those who wish to see the laws enforced as in other parts of the Union, without prejudice and without malice, may subside and give place to the clique that revels in discord and delights in class persecutions. The believers in the virtue and strength of unity in purpose and in effort may retire, and let the radical disturbers and minority rulers come to the front, to repel capital, stop progress, and bring again financial chaos.

That is, of course, supposing the President ever hears of this pop-gun fusilade, and hearing, is cowed into submission like some folks nearer home would be. But the probabilities are that the noise and dictation and bluster and fizgig will be wasted, except on the ears of the few who listen to such rhodomontade with admiration.

We do not believe this Territory is going back to the shameful conditions of the Zane-Dickson-Ireland regime, nor that the powers that be design to re-establish or encourage anything of that character. We hope there are men enough in Utah who cannot be lashed into line by the disturbers of public peace, and who will offer determined opposition to a policy of hate.

From what we learn of the intentions of the new Administration, we do not look for the appointment of known agitators, spoilsmen, "Mormon"-haters or tools of a faction. And as to the fulminations of the supporters of such candidates, they are absolutely forceless in the direction desired, and serve but to tickle the ears of the groundlings and make sensible people smile at their mingled impudence and folly.

OWNERSHIP OF THE SOIL

IT is one of the distinctive features of "Mormonism" to encourage the ownership of the soil. People who embrace its principles and cast in their lots with its people, are advised to become proprietors of at least

enough land to build a house upon and to cultivate as a garden spot. Farming is considered one of the most honorable of occupations and those who till the soil are counseled to be owners of the soil. The following words of Edward Everett are commended to the notice of our agricultural friends:

"The man that stands upon his own soil—who feels that by the laws of the land in which he lives, by the laws of civilized nations, he is the rightful and exclusive owner of the land he tills—is by the constitution of our nature una wholesome influence not der easily imbibed by any other source. He feels — other things being equal — more strongly than another the character of a man who is the lord of an inanimate world. Of this great and wonderful sphere which, fashioned by the hand of God, and upheld by his power, is rolling through the heavens, a part is his—his from the centre to the sky. It is the space on which the generation before him moved in its round of duties, and he feels himwith those who follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the scenes of his daily labors. The roof which shelters him was reared by whom he owe by owes his to those those to whom he owes his being. Some interesting do-mestic tradition is connected with every inclosure. The favorite fruit was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadows. Through the field lies the path to the village school of early days. He still hears from his window the voice of the Sabbath bell which called his father to the house of God; and near at hand is the spot where, when his time has come, he shall be laid by his children. These are the feelings of the owners of the soil. Words cannot paint them; gold cannot buy them; they flow out of the deepest fountains of the heart, they are the life-spring of a fresh, healthy, and generous national character."

THE CABINET IN SESSION.

NEARLY everybody is just now thinking and talking about politics and the administration. As a consequence there may be a general interest in the arrangement and methods of the cabinet in session. The President presides, seated at the head of the long table, facing north; on his right are seated the Secretary of State, the Secretary of War and Postmaster-General: on his left are the Secretary of the Treasury, the Secretary of the Navy and the Attorney-General; and opposite to him, at the foot of the table is the chair of the Secretary of the could be interred there, but he

Interior. The private secretary occupies a seat at a small desk facing the southern window, and near the President. This arrangement is not in accordance with the order of precedence observed by Congress in establishing the Presidential succession. If the Attorney-General and Secretary of the Navy should change seats, bringing the former fourth and the latter sixththe rank alternating across the table — the order would then be strictly correct. The sessions are in-formal affairs. No persons except those named are permitted to enter the room during the councils, and no official record of the proceedings is kept. The business done or discussed covers all leading subjects belonging to the various branches of administration on which the President may desire information or advice-department reports concerning special matters of importance, appointments to office and questions of general administrative policy.

AN INSTANCE OF BIGOTRY

NEWS has reached us of an incident that lately occurred in Shelby County, Ala., which is striking on the one hand for the element of pathos and on the other for the ingredient of bigotry. A member of a family of Latter-day Saints-a little girl-was taken ill. It soon became evident that her end was near. She was a child of heavenly disposition and devoutly religious. With her remaining breath she sang sweetly the hymn on page 100 of the book:

Lord, we come before Thee now.

At Thy feet we humbly bow: Do not Thou our suit disdain.

Shall we seek Thee, Lord, in vain?

She sang all but the last verse, in rehearsing which her lips moved, but no sound escaped them, and at its conclusion the spirit took its flight from the earthly tenement.

In due time the remains of the girl were conveyed to the cemetery, where the family and a few friends gathered around the grave. The parents requested that the hymn that had been sung by their child immediately before her decease should be rendered by those present. In accordance with this request the singing was begun, but was brought to a premature and abrupt termination by an unlooked for interruption on the part of Mr. Sturtivant, who was in charge of the grounds. He ordered the singers to desist. They at once complied He informed them that the body

461

DESERET WEEKLY. THE

462

would not permit any services to be held. Subsequently he even changed his mind regarding the permission for burial, forbidding it ^to take place.

The mourners were then compelled to convey the remains to another graveyard, where there was no Sturtivant in charge, services were held and the interment attended

This termination to the sad affair shows that there are cemetery keepers in Shelby County, Alabama, who are not steeped in bigotry. We do not believe that in taking the course he did Mr. Sturtivant represented the sentiment of the that part of the people in country. We believe that there is too much of the spirit of Southern chivalry in the body of the people to admit of a suspicion that they would even approve such a heartless and narrow-minded proceeding. Whatever censure belongs to the circumstance is attachable only to the man whose intolerant spirit cropped out so conspicuously on an occasion when kindly disposed people sought to pour the balm of consolation into the hearts of the afflicted.

IN EACH OTHER'S HAIR.

PERSONS who are hunting for Federal office in this Territory and their friends are in a perpetual state of turmoil. They are divided into groups that are not on amicable terms with each other. They are not a happy family; and instead of falling upon each other's necks and weeping, they indulge in crimination and recrimination.

Of late the wires between this city and Washington, if reports be correct, have been kept hot with that kind of business. It was stated this morning that no longer ago than yesterday a charge against J. R McBride was sent east, formulated among those who are not reckoned among his admirers. It could not be learned exactly what the allegations consisted of; it is therefore a matter of conjecture whether it related to his antics in Idaho, when he held office in Boise City, or had reference to something of a more recent date. Be that as it may, it was broadly stated that what was was broadly stated that what was communicated to Washington was not intended to help him to obtain the office of which he is eagerly in pursuit.

The great impediment which stands in the way of the success of the anti-"Mormon" office hunters given five wives as a reward for his other points of congregation. Also

in attaining the goal of their desires is, that when an office involving emolument is in view they become hopelessly divided among themselves. Perhaps this is well, as such a situation is likely to lead to the appointment of more disinterested and therefore more appropriate parties.

"MORMON" ACQUISITIONS.

THE change of abode of a few people in the Southern States who migrate to Colorado and other points in the west, ought not to disturb the press or the public to any appreciable extent. And yet every now and again inflammable articles appear in the public journals, about the departure of families for new homes in the direction of the setting sun.

But this is because the emigrants are said to be "Mormons." That, of course, makes a difference. If a "Mormon" attempts what other folks can do without comment, it forms the subject of newspaper articles that are copied all over the country.

The Atlanta Constitution, for instance, published the following, and it has been extensively repeated as something to excite the public and as evidence that Utah should not become a State:

"Fifteen Mormon disciples in charge of two of the missionaries who have been working in Georgia, passed through Atlanta early yester-day morning. They came in by the late Central train and left by the East Tennessee for the North. I destination is Salt Lake City. Their Chattanooga they were joined by others from Georgia and Alabama. At It looks as if Mormonism found a fruitful field in some parts of the South. The converts are, of course, ignorant people who are promised good homes and work if they em-brace the faith."

Here is another of the same kind:

"Oxford, Alabama -- Tomorrow morning Rev. Hiram Harrison and his family, consisting of a son and seven daughters, will leave for Og-den, Utah. The entire family are Mormon converts, and the conversion of Elder Harrison to that faith shows the wonderful influence the Mormon Elders obtain over the country people of this section. Har-rison was one of the leading hard-shell Baptist preachers of this sec-tion when the Mormon Elders first appeared here several years ago. For awhile he denounced them from of polygamy. Harrison has been preaching Mormonism for two years now, and has been made an elder. When he reaches Utah he will be

faithful service to the church in Alabama."

And still another:

"Chattanooga, Tennesse. - One hundred and fifty men, women and children passed through this city tonight from Georgia and Alabama, bound for Utah, in charge of three Mormon Elders. They go to join the Mormon Church. The party is composed of an ignorant and destihave been promised homes and plenty of work. They are to be fol-lowed by another deputation of 100 tomorrow night."

Commenting on this a western journal says:

"Almost every southern paper contains similar accounts of the accounts of the work of Mormon missionaries among the unsophisticated backwoods people of that section of the Union. ployed in Europe, particularly in those parts of England where poverty and illiteracy afford an inviting field for their plausible and decep-tive methods. All this demonstrates conclusively that the Mormon church was never more zealous in its nefarious work than it is today. It shows also that the statements of Bishop Sharp are without founda-tion in fact."

Why should anybody be startled at the migration of people from the comparatively barren soil of mountain regions in Georgia and Tennessee, to the richer lands in Colorado and Utah? Of course sensible people know that the nonsense about rewards to missionaries of "five wives" and other such sensational fliction, is merely the padding with which reporters fill up their communications and make them interesting to a certain class of minds.

The "Mormon" emigrants from the Southern States have in most instances settled in Colorado. There is not even a claim or a suspicion that they go there to violate any law of the nation or of the What has their change of State. abode to do with any question which has disturbed the country? What has it to do with anything that prominent Utah gentlemen have said when interviewed in the East? What has it to do with the subject of Utah's fitness or unfitness for the responsibilities of Statehood? Nothing at all, in any shape or form.

It ought to be understood by every journalist pretending to be informed on living questions, that no "Mormon" has ever claimed that the Elders of this Church have ceased to preach the Gospel abroad, or that believers have ceased to gather with their co-religionists to Utah and

that this preaching and gathering are perfectly lawful, that they do not imply the inculcation nor practice of any principle that is forbidden by the law.

A "Mormon" missionary has as good a right to promulgate the doctrines he is sent to preach as a Methodist or Baptist, and he is not authorized by the Church to preach anything but those tenets which are within the lines of the laws of the nation to which he is sent. He is forbidden by the Church to violate their laws or to inculcate their violation.

A "Mormon" convert has as much right to leave Europe, or the Southern States or the Northern States, to make his home in Utah or Colorado or Arizona or elsewhere as a Catholic or a Presbyterian or an infidel has. If not, why not?

The "Mormons" make no secret of the fact that they are endeavoring and intend to preach faith, repentance, baptism, the gathering and other principles of their faith against the practice of which there is no law human or divine, to every nation and people where there is liberty to do so. This does not conflict with anything that has been said by advocates of Statehood for Utah, and writers who pretend that it does, simply expose their own ignorance.

The trouble is-what we have had to complain of for many yearswriters for the press on the "Mormon" question do not understand it at all. And they do not seem to desire to understand it. They only want to say something against it, This is very pitiable and in many instances very contemptible. If writers for the public will not investigate, common sense to say noth ing of fairness, would suggest that they keep silent on the subject.

IMPURTURBABLE.

An entertaining incident occurred in the church of St. Carlo, Rome, on Sunday last. Some irreverent anarchist exploded a bomb inside the building while the service was in progress. It had a similar effect upon a number of ladies in the congregation to that produced upon the fair sex when a mouse puts in an appearance. number of them screamed A while others fainted. The affair did not appear to have any appreciable effect upon Father Agastino, the self-possessed preacher. He did not seem to notice the explosion any more than he would had his atten- his term. He but recently left his Zane is an insult to the President

tion been arrested by a sudden snort from an expert snorer among his auditors. Doubtless the devoted man was reeling off a cut and dried discourse, had not yet reached his peroration, and was determined that the trifling circumstance of the bursting of a bomb in church should not deter him from reaching the explosive part of his harangue. Father Agastino is evidently a cool and imperturbable individual.

ONLY AN IMPORTATION.

AN INTIMATION from Washington to the effect that President Harrison would probably depart from the rule followed in relation to other Territories, in the matter of the selection of residents to fill Federal positions in Utah, has created almost a tornado among the political intriguers in this locality.

Under ordinary conditions the Appointment of residents is eminently proper and just. Circumstances very frequently alter cases; the lines which divide classes here are drawn more strongly than in any other part of the Republic. Those who are hunting for the offices belong to the group that have been aptly designated "active politicians," who have kept Utah in a state of constant ferment on account of the rabibity of their processes, and the excesses of which they have been guilty. Their course is naturally of a character to bring the government into disrepute, because of the harshness and illegality of the measures they institute or favor.

They are seldom, if ever, consistent with their professions. The scramble in which they are now engaged after the offices is no They exception in this regard. profess to be animated with a desire to see the policy tending to the operation of home rule established. This is the reason why they have practically saved the President the trouble of making nominations, his prescribed part of the programme being merely an approval of their suggestions.

In unison with this professed home rule regime, ex-Chief Justice Zane is being "boomed" for re-instatement in his old position. The question is, how much of home rule is there in a nomination of that kind? The gentleman named came here with his carpet satchel as a Federal official appointed by the late President Arthur, and served office, having been supplanted by another.

How much of the tendency to home rule is there in the movement for his reinstatement, seeing that Judge Zane came here as a Federal official imported, and the present effort is simply to perpetuate the incumbency of the importation, with a break of only a few months?

The difference between an appointment of that kind, so far as res idential qualification is concerned, and the appointment of a person residing outside of now the Territory is so fine as scarcely to be discernible to the Yet those howlers naked eye. for the selection of residents are scraping the Territory with a fine tooth-comb, so to speak, in order to get the signatures of people who probably never investigated the subject in point for a moment with regard to its justice or consistency, that a showing may be made at Washington favorable to the gentleman whom certain "active politicians"are seeking to foist upon the people against the will of the overwhelming mass of them.

There is a cogent reason for this extra effort for the re-appointment of an imported Federal official. It is well understood by the whole community who have given attention to the subject, that the recent inquiry into the conduct of Receiver-or rather Marshal-Dyer and his attorneys was a mere political plot. It was instituted for the purpose of securing the removal of the Marshal, and, if possible-by implicating the entire bench of the Territorial Supreme Court-assure the removal of the Judges also, and thus effect almost a clean sweep of Federal officials, to make way for the nominees of the political clique who have disturbed the peace of this Territory for years. A fund was raised for that purpose, the school trustees being mere figureheads in the matter, and Judge Zane the chief active operator. Notwithstanding the utter failure of the proceedings from every standpoint. it appears to be necessary, in the estimation of the "active politicians" who raised the fund to carry on the project, that the principal and most active agent of the scheme should be rewarded for the part he took in connection with it. If the reward were to be commensurate with the absurdity of the figure he cut in the affair it would be positively prodigious.

This attempt to reward Judge

464

conduit through whom they would fain convey the wages of those who are used for the consummation of their plots.

Another idea connected with the matter is that it is the reverse of complimentary to the Chief Magistrate to intimate by this local action regarding the re-instatement of Judge Zane that he is under the necessity of falling back upon nominations made by the late President Arthur, which would imply that he is incompetent to originate them himself.

Besides this, it is an insult to all people who wish to see a proper and impartial enforcement of the laws to seek to return a man to office who outrageously departed from the spirit and letter of the statutes, a fact that can be proved without difficulty, by the record. He arbitrarily ejected from the panel of a grand jury three non-"Mormon" citizens of this Territory because they declined to perform an unconstitutional and therefore illegal act, and then filled the vacancies thus created by open venire process. The position taken by those three expelled jurors was afterwards justified by the Supreme Court of the United States, which decided that Judge Zane imprisoned a host of men without color or authority of the law, resulting necessarily in a wholesale jail delivery.

Does the administration desire repetition of such outrages? я. Does the Chief Executive wish unparalleled wrongs perpetrated by authorities of his appointment? If so, then President Harrison can but yield to the importunities of certain political schemers of this Territory, and reinstate in office an imported official whose past record shows the likelihood of a repetition of cruelties having scarcely a parallel in the jurisprudence of any civilized nation under heaven.

HUXLEY ON MORMONISM.

THE Popular Science Monthly for April reproduces the article by Professor Huxley, on Agnosticism, from the Nineteenth Century. We notice it because it contains a reference to "Mormonism," a portion of which has been given to the public by the Associated Press. Annexed are the full remarks of Professor Huxley on this subject:

whom the schemers seek to make the about the nineteenth, I foresee he will say something of this kind:

"The most curious and instruc-tive events in the religious history of the preceding century are the rise and progress of two new sects, called Mormons and Positivists. To the student who has carefully considered these remarkable phenomena nothing in the records of re-ligious self-delusion can appear improbable.

"The Mormons arose in the midst of the great Republic, which. though comparatively insignificant at that time, in territory as in the number of its citizens, was (as we know from the fragments of the speeches of its orators which have come down to us) no less remarkable for the native intelligence of its population, than for the wide extent of their information, owing to the activity of their publishers in dif-fusing all that they could invent, beg, borrow, or steal. Nor were they less noted for their perfect free-dom from all restraints in thought or speech or deed; except, to be sure, the beneficent and wise influence of the majority exerted, in case of need, through an institution known as "tarring and feathering," the exact nature of which is now disputed. "There is a complete consensus of

testimony that the founder of Mormonism, one Joseph Smith, was a low-minded, ignorant scamp, and that he stole the "Scriptures" which he propounded; not being clever enough to forge even such contempt-ible stuff as they contain. Never-theless he must have been a man of some force of character, for a considerable number of disciples soon gathered about him. In spite of repeated outbursts of popular hatred and violence-during one of which persecutions, Smith was brutally murdered-the Mormon body steadily increased, and became a flour-ishing community. But the Mormon practices being objectionable to the majority, they were, more than once, without any pretense of law, but by force of riot, arson, and murder, driven away from the land they had occupied. Harried by these had occupied. Harried by these persecutions, the Mormon body eventually committed itself to the tender mercies of a desert as barren as that of Sinai; and, after terrible sufferings and privations, reached the oasis of Utah. Here it grew and flourished, sending out mis-sionaries to, and receiving converts from, all parts of Europe, some-times to the number of 10,000 in a year; until in 1880, th flourishing community until in 1880, the rich and numbered 110,000 souls in Utah alone, while there were probably 30,000 or 40,000 scattered abroad elsewhere. In the whole history of religions there is In the no more remarkable example of the power of faith; and, in this case, the founder of that faith was indubitably a most despicable creature. It is interesting to observe that the course taken by the great Republic and its citizens runs exactly parallel with that taken by the Roman Empire and its citizens toward the ear-ly ('hristians, except that the Ro-mans had a certain legal excuse for

the Christian "sodalitia" were not licensed, and consequently were, *ipso facto*, illegal assemblages. Un-til, in the latter part of the nine-teenth century, the United States Legislature decreed the illegality of polygamy, the Mormons were whol-ly within the law."

We refer those who desire to know the Professor's views on Positivism to the body of the article. The foregoing extract is striking and interesting because of its closing sentences. The former part occasions surprise. It is strange that one who figures so prominently in modern science should handle this part of the question in a so thoroughly unscientific manner.

Prof. Huxley's views are clear and sound as to the course pursued toward the "Mormons" by their alleged "Christian" opponents, and the similarity between the persecutions of the "Mormons" and of the primitive Christians - the Latter-day Saints and the Former-day Saints. These are deduced from known facts, from veritable history. But his remarks concerning "the founder of Mormonism" are simply the echoes of unfounded rumors, a repetition of epithets flung against a great and remarkable man, by bigoted and enraged sectaries whose craft was in danger from his thunder-bolts of invincible truth.

The statement that he "stole the scriptures," meaning of course the Book of Mormon, is a falsehood which has been so completely exploded that Professor Huxley's misinf. rmation is almost inexcusable.

Judged by the rule used in the case of Joseph Smith, the greatest personage of the ages would be classed in the same category. The enemies of Jesus Christ denounced him as a wine-bibber, a glutton, a friend of harlots, an associate of publicans and sinners, a diabolical exorcist, a treasonable plotter against the government, worse than a robber and only fit for an ignoble death. His accusers included not merely the rabble, but learned doctors of law, the most devout and pious teachers of the times, respected persons of his own lineage and tribe, and various individuals who offered "a complete consensus of testimony" against him.

Yet even Prof. Huxley would hesitate to say anything disrespectful of the great Nazarene, whatever he might think of the Jivine nature claimed for that exalted personage. The epithets hurled by a man's ene-"When the historian of religion mans had a certain legal excuse for mies are no guide to his character. in the twentieth century is writing their acts of violence, inasmuch as The scorn and contumely with

which the very name of Joseph Smith is received by men who knew him not, are scarcely to be received as evidence to his discredit. And it is not unlikely that future generations will do justice to the Prophet of the nineteenth century, who must indeed have been "a man of some force of character," or he could not "gathered about him" so have great and fervent and devoted a body of disciples, and given to this age the most vigorous and scriptural system of faith and practice that the world has ever seen since the opening of the Christian era.

It is marvelous that such a mind as Prof. Huxley's should accept, without investigation, the estimate of so remarkable a man as Joseph Smith made by his religious opponents. So unfair and unscientific a proceeding on any agnostic subject or individual under discussion by antagonists, would be denounced by Prof. Huxley himself.

Those who were familiar with the life and character of the latter-day Seer are to this day enthusiastic in his praise. Although at the beginning of his prophetic career he was uneducated in the learning of the schools, he was by no means "low-minded," but of a lofty spiritual nature, a youth of strong faith and devotional mind. He was no "scamp," but a hardworking lad and an active, persevering, vigorous man, who acquired no inconsiderable learning and culture in the midst of a busy life, in which all his powers were taxed to an extraordinary degree. There was nothing "despicable" about him. Large-hearted, generous, hospitable and free, he bound men's souls to his own with indissoluble bonds, and was always on the side of progress, material and intellectual.

The "contemptible stuff" he brought forth consists of principles that have remained incontrovertible, and imbued with a spiritual influence that is abiding and mighty. Though he is dead, slain by wretches who reviled him, the religion he was instrumental in giving to the world is a living system, pronounced by its bitterest antagonists the most complete on earth and the most difficult to assail. That "contemptible stuff" is in perfect harmony with the revelations of the Book venerated in name by the Christian world, and with the demonstrated facts and truths of science, if not with the hypotheses and guess-work of that vain philosophy which sometimes passes for science,

The trouble with men like Prof. Huxley in treating "Mormonism" is, that they accept common fallacies for granted facts. They take no pains to enquire critically into their merits. "Mormonism" is assumed to be a mass of "contemptible stuff" and Joseph Smith "a most despicable creature," on no other ground than the misrepresentations of prejudiced enemies. The most deplorable Ignorance prevails concerning both. And it is great, if not greater, among the educated and upper classes than among the masses. Many of the most vigorous anti-"Mormon" writers know absolutely nothing of the "Mormon" creed. Legislation against the "Mormon" people has been framed and voted for by men who could not, for their lives, explain correctly one tenet of the "Mormon" faith or cite any proven fact against its devotees. The "consensus of opinion" which crucified Christ, killed the prophets, burned the martyrs and pelted and pilloried the reformers of all ages, is the same aggregation of ignorant and prejudiced rumors by which "Mormonism" and the "Mormons" have been condemned in these latter times.

Even Professor Huxley, without intending it, adds to the volume of misrepresentation which has produced the results he depicts and deplores, by echoing the unproven slanders against the founder of "Mormonism," which originated in that common desire to persecute when arguments are futile or not forthcoming.

It is perfectly true that the treatment of the "Mormons" finds a parallel in the treatment of the early Christians. Also that until recent years there was no ground whatever on which to base a reasonable excuse for the course pursued by their enemies. And even now the position assumed by their assailants is of shadowy tenure. It is chiefly the relations formed years ago, when the "Mormons" were "wholly within the law," or when the validity of that law was everywhere doubtful, that are now the object of so much intemperate opposition.

In both periods the cause of the general hostility was the same. "Mormonism" is primitive Christianity restored. The principles of both are identical. The spirit of one is the spirit of the other. Naturally the present system evokes the same opposition, and the parallel holds on throughout. It is certain that | made years and years ago, have not the professors of modern Christian-¹ been followed with the celerity we

ity have not been Christian in their treatment of the "Mormons." And it is equally clear that the "Mormon" question, in some of its aspects at least, has not been treated in a scientific manner by the scien. tists of the age, including the prominent agnostic scientist and philosopher Professor Thos. H. Huxley.

SANITATION

FAILING to frighten the four non-"Mormon" members of the City Council into the resignation of their offices, the organ of the obstructionists is particularly savage against the NEWS for its exposure of the weakness and impertince of this radical element which has done so much to retard progress in this City and Territory. As usual its anger is manifest in misrepresentation, an ever present symptom of chronic mendacity.

The DESERET NEWS, in recently pointing out the necessity for a fuller water supply for this city as of primary importance, did not pretend to utter anything new, as the back files of this paper will testify. We have urged attention on this matter for man years, and have supported every practical and feasible measure that has been presented with that object in view. And we did not oppose sewerage while we advocated a greater water supply. We objected to an ill-advised measure which the city was urged to adopt without due reflection.

Time has proven that our position was sound, and that which the organ aforesaid treated with ridicule a few months ago, it now supports and wants credit for applauding. The DESERET NEWS showed, then, the terrible distress in certain parts of the city for lack of water. The organ pooh-pooed the grievance and made light of it, but now echoes the very words of the NEWS and claims them as its own.

As to our opposing measures for the removal of filth, the record shows that the DESERET NEWS has advocated measures for the cleansing of the entire city, for many years, and pointed out practical taxpayers are entitled to the benefits of any public measure dependent upon general taxation.

The movement of the City Council to secure additional water supplies meets with our hearty approval, and we would rather exclaim "better late than never," than growl because our suggestions in this line.

plans by which it could be effectually accomplished. If those suggestions had been carried out, all parts of this city would have to-day the benefits of a sanitary system that would have cost but little but would have carried universal benefit, and the business part of town would have been relieved of those deposits of filth which are now complained of as though they were favored by the NEWS.

Sewerage for Main and adjacent streets and a dry-earth system of defecation for all other parts of the city, with competent inspection, enforced regulations, and the deodorization and change into fertilizing material of the waste matter, have formed the essential features of the measures proposed and advocated in these columns for many years. And it is useless for our untruthful opponents to try to deceive our friends or any considerable portion of the public, with gross falsehoods and misstatements of our position and our attitude on sanitary questions.

We desire the development and progress of this city and Territory, and will support any rational and proper measure likely to secure general prosperity. But we do not intend to favor any wildcat scheme or personal project for the enrichment of a few at the expense of the many, nor close our eyes to the fact that all the The obstructionists will desired. have to reform or get out of the way, and the unrepentant and perpetual maligners will reap only scorn and contempt for their sowings of falsehood.

THE APIA DISASTER.

THE marine disaster at Samoa has, in some of its features, no parallel in modern times. Catastrophes at sea have, even within a space as limited as Apia harbor, been more extensive and appalling, but the vessels destroyed by the fury of the wind and waves have not been of the same class.

Two American war ships - the Vandalia, Trenton and totally wrecked, and the Nipsic disabled. the loss of life to our navy being more than forty, is a remarkable occurrence. Germany's share of the destruction is even larger than ours; two comparatively new and splendidly constructed war vessels-the Eber and Adler-completely extinguished, and another, the Olga, rendered helpless by being thrown upon a magnanimity, a barbarous people bitterness in reference to "Mormon-

reef, the storm entailing a loss of ninety-six German lives.

A number of theories have been improvised, in the absence of definite information, as to the reason for the escape of the English warship Calliope. The idea of superioris generally seamauship disand all kinds of credited. plausible but not very solid constructions are placed upon the fact to account for it. This indisposition to take the most feasible view of the matter is, to say the least, ungenerous. As against the theory of immunity because of seamanlike foresight, it is explained that the English vessel was the only ship which had steam up when the storm arose. This does not destroy the strong probability of superior discernment, as the getting up of steam was in all likelihood a result of the perception of the approach of the terrible blast, that the vessel might be ready to put out to sea and thus avoid the danger of being stranded.

One of the lessons to the civilized people involved in the Samoan trooule is in the line of magnanimity. The incidents connected with the boarding of the American merchantman Constitution by officers of a German war ship are still fresh. The latter expressed an intention of searching the Yankee ship for contraband of war. The plucky little captain of the Constitution owed a fight by clearing for action and stating that any active attempt to carry out the searching part of the programme would be met with resist-The Germans then desisted ance. carrying out their purfrom Afterwards the American pose. vessel was wrecked, in plain sight of the Olga, which offered no assistance to the distressed mariners, her officers and crew gazing with coolness and presumedly with satisfaction at their struggles to save themselves and their ship.

Now, consider the course of the savage inhabitants of Apia. On the day following the great storm that destroyed the warships, the Olga was stranded and helpless. Mataafa and his men who had been fired upon by the guns of that vessel did not stand upon the shore and rub their hands with glee because of the calamity that had befallen their foes. Instead of following the heartless example of the Germans toward the Constitution, the savages, in large number, did noble and capable service in endeavoring to float the Olga. Thus, in a test of this matter, because its bigotry and

proved themselves superior to those advanced in the scale of civilization

The Apia disaster is singular from a number of aspects besides that associated with the character of the vessels destroyed. An incipient war had been in progress between factions of the aboriginal inhabitants of the islands, of the leading three nations of the world also taking a hand in the struggle, either actively or by efforts put forth to protect interests involved. A halt had been called, resulting in a suspension of hostilities, pending a resort to diplomacy. As if impatient of delay and anxious to continue the conflict, the elements took up the struggle where men left it, and in short order wiped out some implements the formidable of used by mankind in making war upon each other. It is but another lesson regarding the impotency of man and his contrivances, when seized in the grasp of the mighty wind and hurled and driven hither or thither as chaff by its resistless force.

EDUCATION IN UTAH.

A LARGE number of eastern journals have been misleading the public for several weeks in regard to education in Utah. This is nothing new in itself, but it is a new spurt in an old direction. The public are led to believe that "Mormon doctrines are taught in the public schools;" and that "the Legislature of Utah, composed largely of Mormons, persistently refuse to make adequate provision for the support of public schools in which Mormon doctrines are not taught to the children." We quote from the New York Independent and the Boston Herald, the former a prominent religious paper, and the latter an influential secular paper, which are both copied from extensively by smaller sheets, and their utterances dished up in editorial form by a host of scissor editors.

The impression is conveyed that while some of the public schools here are supported by territorial funds because "Mormon" doctrines are taught in them, others fail to to receive that support because "Mormon" doctrines are not taught therein. All this is false and injurious to Utah. We would not be surprised if the New York Independent has intentionally misrepresented

ism" have warped its judgment and influenced its veracity. The Boston Herald and its echoes have probably been deceived by the partisan report of the anti-"Mormon" Commissioner of Schools (resigned) from which the language of the second of the above guotations was taken by these papers.

There are sentences in that report which are calculated to carry the impression they have effected, and yet they cannot be denounced as literally untrue, while they were evidently intended to mislead. Everybody who is acquainted with the school laws and the school system of this Territory knows that they are non-sectarian and, further, that no religious doctrines of any kind are taught in them. Also that the Legislature has not "persisted in refusing to make adequate provision for the support of the public schools."

Provision is made and has existed for many years, by which the district schools may be "adequately" sustained. The territorial tax for the payment of teachers, it is true, is not of sufficient amount to establish schools entirely free to all comers. But, supplemented by the local tax in each school district, to be determined by the resident taxpayers therein, funds can be raised to cover all the expenses of maintaining free public schools, including the building and furnishing of school-houses, the payment of teachers, the supply of books and all the appurtenances necessary. The option is with the people chiefly interested-the taxpayers. If free schools, in the common acceptance of the term, are not established the fault is with the people, not with their elected representatives in the Legislature.

It is not true that "free schools are utterly unknown in Utah," as repeatedly stated by the press. Such schools have been opened and kept up by taxation in different parts of the Territory, and the plan could be made universal under existing territorial laws today, if the public chose to have it so. But the "concensus of public opinion" here has been in favor of the present system, which supports schools partly by taxation and partly by tuition fees. No religious tenets are taught in the district schools, and the text books

champions of the free system have been the first to vote down any proposition leading to its establishment, if it was to take money out of their pockets. And the greatest cry against the present system has been from those who had no wool. Persons who had nothing to tax wanted the taxpayers to bear all the burden of school expenses as well as other public costs.

That there is room for improvement in the educational system of this Territory no one has denied. But that the statements which have been made to the country in regard to it are false, we most emphatically maintain. And in many of the States whose papers are declaiming against Utah's school affairs, there are far greater imperfections than in ours, less school accommodations, a lower educational standard, and in some of them the very same local option law which they are finding fault with in Utah.

Improvements have been in gradual progress here for many years. They will continue. The true friends of education, instead of misrepresenting existing conditions will endeavor to introduce reforms and encourage those which have been commenced. The people here, in the mass, are in favor of educational progress. None of them, however, are greater friends to general and thorough education "Mormon" leaders. than the And the subtile, cunning and malicious official misrepresentation of the facts and of their intentions and doings, by which the press and the public have been deceived concerning them, has not arisen from any friendship to the cause of school improvement in this Territory, but from a spirit of intense hostility and hatred against men and a system infinitely superfor to their maligners.

We assure our contemporaries throughout the county who have been led to believe that "Mormon" doctrines are taught in the district schools of Utah, that they are greatly mistaken, and also in their statement that the Utah Legislature has refused to make provision for the public schools. We do not expect many papers to correct the errors which they have been instrumental district schools, and the text books in use are selected as the best to be had in the United Stat's by a con-vention authorized by law. There has been an occasional and spasmodic outcry for free schools in Utah. But when it has come to the test of taxation, the pretended in disseminating, for there is very

A NEW KIND OF PRIDE.

THE idea that Congress or the Administration will be influenced by numerously-signed petitions, when the merits of the case or person in view are exceedingly slim, ought by this time, we think, to have been entirely dissipated. Yet the organ of the applicant for the occupied Chief Justiceship of Utah, giggles with unrestrained glee over the fact that three thousand names have been secured to be tacked on to his petition. Why, no one knows better how such signatures are obtained and of how little value or significance they are, than the statesmen and high officials to whom such lists are sent.

While they were about it, the manipulators of the latest petition humbug might just as well have made the number six thousand. But it, would have had no more weight in Washington than if it were but a dozen. Politicians understand the whole business. The smiles of derision with which cartloads of such rubbish have been consigned to the lower receptacles of the Capitol and the dark cellars of the Departments, are evidences of the estimate which public men place upon these bogus expressions of unthinking sentiment.

Signatures can be obtained in the so-called "loyal ranks" to almost any document for the pulling down of some official and the overturning of some authority. The saloons and the mining camps may be counted on for any number of names that may be wanted, and the eager applicant for another man's place must feel highly flattered at the number of bibulous carousers and callow juveniles who have endorsed the claims of his peculiar fitness for judicial functions.

If this is "a proud thing" for the eminent place-hunter, what a different significance "pride" bears now, to its meaning in the days when a high-minded jurist would have scorned to intrigue for the possession of another man's shoes! It is a new kind of pride which swells over a mob-applauded effort to oust a gentleman from an office and crawl into his place.

A LAKE CAPTAIN'S YARN.

THE Chicago Tribune, which appears to be fond of anti-"Mormon" stories and reports, however absurd and Munchausen-like they may be. publishes an alleged interview with a retired lake Captain, who claims to have had some peculiar experiences with "Mormons" on the Beaver group of islands.

The "retired sea Captain" may be a creation of one of the Tribune reporters. He may be a veritable relic of the lake. But whether a figure-head for a reporter's screed or a real narrator of nautical varns, his story is about as reliable as most of the tales told by such worthies as a reward for a smoke and a glass of grog.

We do not propose to repeat the story of the depredations alleged to have been committed by "Mormons" in the long ago on St. James Bay, the stealing of sunk anchors and other such likely larcenies, the wrecking of vessels, the murder of crews and other similar horrors. Nor to comment on the admitted fact that a government special inquiry into these purported crimes, resulted in a decision that there was nothing in them. Neither do we care to dwell on the account of the burning of the houses of the people who were said to be "Mormons" and the destruction of their homes and property.

But we wish to state for the benefit of the public and the information of the Tribune, that the Strangites who once inhabited the Islands referred to and who were dispersed by mobocracy and violence, were not "Mormons" and had no connection with the Church that has its headquarters in Utah. James J. Strang, it is true, was once a member of this Church. But he was excommunicated in Nauvoo and afterwards started a society of his own, as separate and distinct from the Church from which he was expelled as the Episcopal Church is from the Roman Catholic.

Any wrongs that might have been done by the Strangites, or any idiosyncracies that may have distinguished them, cannot be fairly attributed to the "Mormons." And the attempted connection of the two bodies, one of which is defunct and the other most emphatically alive and vigorous, is not at all creditable to the Chicago Tribune, though quite in line with its methods as to "Mormonism." It is becoming the fashion with a certain class of sensational romancists to give gusto to

their imaginative and blood-curdling productions, by making the chief actors therein either "Mormons" or "Mormon" haters and hunters, and thus excite additional interest, and at the same time give vent to a malicious desire to misrepresent the Latter-day Saints. It is very low and contemptible, and does not embellish the pages nor raise the reputation of any journal claiming to be respectable, even if published in the rushing, racy and rustling city of Chicago.

A REFORMER.

THE Marquis of Queensberry is in this country. His name is almost a household word, being associated with nearly every prominent prize fight, as the author of the rules which govern the pugllistic arena. The distinguished aristocrat suffers mental disturbance because of this questionable notoriety. Doubtless it acts as an impediment to his progress in the role which he is now acting in-that of a social reformer.

The line he has selected to work in as a corrector of common evils of society is that of an advocate for friendly divorce. He is opposed to the laws now existing in relation to that subject, on the ground that they demand at least a quasi-criminal of the status of one parties against the other in order to obtain a decree of separation. He wishes the statutes so framed that, when there is any condition whatever existing that is preventive of the parties living together in the full sense of the relationship, as husband and wife, they be allowed to part in an amicable and friendly spirit.

The Marquis holds that when the law insists upon the relationship being maintained when there exists a barrier to the fulfilment of its natural conditions, vice and immorality in their most hideous forms are generated and fostered, innumerable murders even proceeding from this prolific cause of evil.

This noted Englishman gives his views upon this subject in a lengthy article which appears in the columns of the New York Herald. He characterizes the monogamic marriage system as a delusion and a sham, nowhere existing except professedly. According to his statement practical bigamy is the rule throughout the civilized world.

Speaking of the situation of society in his own country, he quotes row, brace back their shoulders, from an English Bishop, as follows: hold up their chins and draw in "We are told that there are no their abdomens. Then they are re-

fewer than 180,000 wretched women in this country. No fewer than 60,-000 in the metropolis itself gaining a livelihood by the wages of sin. It was a hideous fact; let us call it by a hideous name. these wretched wome Each of women was for the diffusion of What terrible profligacy centre vice. was here revealed, and what did it lead to? Why, disease, lunand what acy, infanticide; horrors of all kinds, ruin of body and soul for thousands upon thousands for whom Christ died. We believed in our Bible and we read our Bible, and it told us that these sins unrepented were an effectual bar against entering the kingdom of heaven."

Queensberry says a good word for the Latter-day Saints, paying a passing tribute to their theory in regard to the relations of the sexes and theirmoral status. He is careful to say that he is no "Mormon," and that he believes the monogamic system of marriage to be the ideal union of the sexes, which, however, being, from his standpoint, an advanced condition, is not practicable in the present state of mankind. According to his view, it will be the correct system when the race reaches a more advanced plane of moral development.

The Marquis claims that he has been unable to unrestrictedly ventilate his ideas on moral reform in his native land, but intimates that he proposes to take advantage of the greater liberality of the press in this country, and make it the medium through which to give the masses the benefit of his cogitations. He announces that he is not a religionist and cannot be until the existing sham systems of orthodoxy are supplanted by something more adequate to meet the demands of suffering humanity.

ANTI-COUGHING SCHOOL.

Among the many educational and other institutions of the great city of New York is an anti-cough school, or establishment for the prevention of coughing in public assemblies. Who has not been annoyed by the habit which many people have of coughing in concert at public gatherings, particularly in places of worship? One cough seems to suggest another, and a chorus of coughs goes up as soon as it is started. It appears to be epidemic. It is evidently but a habit and one that is imitative.

In the New York anti-coughing school the pupils have to stand in a

quired to sing some ditty in concert and must not cough This under any circumstances. performance is repeated three times a week. The results are said to be surprising. By the exertion of will the tendency of the throat to cough is overcome, and the exercise of the throat-powers as well as the restraint is beneficial and effective.

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The hurricane of coughs which follow and sometimes precede a prayer or a speech or some performance in public, and which is suppressed while the mind is occupied or the restraint of the will is exercised, indicates that the habit may be controlled and overcome. An anti-cough school would be a good institution for Salt Lake as well as other parts of this country. But the tendency to indulge in unnecessary coughing, particularly in public, could certainly be overcome by individual effort. Try it and see.

A NEW BRITISH CRUISER.

THE building of the United States cruiser, the Vesuvius, and the speed and sea-going qualities of that vessel, have stirred up the European ship-building powers to emulation and a desire to excel.

England is still a great naval power and has not given up her empire of the seas. The tradition remains in the minds of her sailors that "Brittania rules the waves." And any advance in maritime facilities on the part of Uncle Sam will be sure to stimulate John Bull in the same direction.

The launch of the British gunboat, the Spanker, from the Davenport dockyard is evidence of this spirit. The Spanker is intended to rival if not outstrip the Vesuvius. She is 230 feet long, 27 feet beam, of 4500 horse power, is built entirely of steel and her load draft of water forward is but 8 feet, and aft 8 feet six inches. She has water-tight compartments with doors at long intervals, longitudinally and otherwise. The engine rooms are divided off by a bulkhead partition and rendered secure in case of accident. The coal bunkers are on the sides of the engines, affording additional protection.

Her battery will consist of two 36pounder rapid-fire guns, one bow torpedo tube, and a pair of torpedo tubes on each broadside. The two-36-pounders are mounted, one for-ward and one aft, and can be fired at considerable angles abaft and be-fore the beam, so that, if necessary, they could converge on to the same

object. She will have also a steam steering engine, distilling apparatus, electric light engine and torpedo air eervice

The enormous amount of machinery intended for the Spanker will take up fully two-thirds of her fore and aft length. Her coal-carrying capacity is 150 tons, necessarily small because of lack of bunker space.

The Spanker is intended for active cruising work and expected to be a powerful destroyer of commerce in time of war, and also to do good service as a torpedo vessel, but is not designed to act against armored ships. Her trial trip will be watched with eager interest, and if she beats the record of the Vesuvius, American shipwrights will be put on their metal at once to get ahead of her. However to do this she will have to excel all other European gun-boats of the same onnage and class.

STAKE CONFERENCES.

SALT LAKE CITY,

March 29, 1889. To the Presidents of Stakes:

Dear Brethren:-As the Semi-Annual Appointments for holding the several Quarterly Conferences will be published at or immediately after the General Conference and, as in the case of Panguitch Stake, a desire has been expressed to have the dates of the quarterly conferences in that Stake changed to suit the convenience of the Saints, the idea is suggested that perhaps others might desire similar changes that might consistently be made to better suit their convenience. If so, we should receive notice of such desire, as soon as possible, and so far as consistent, the changes will be made.

> F. D. RICHARDS. Jos. F. Smith.

EUROPEAN TOPICS.

One of the principal features in the historical department of the coming Exposition in Paris will be a reproduction in miniature of that terrible prison fortress, the "Bastile," which is said to have been built so long ago as 1869, in the charles V. During the reign of Charles V. During the reign of Charles VI. the greater part of France passed into the hands of the France passed into the hands of the English, and this fortress was en-trusted to the keeping of Sir John Falstaff. This was the same man whose memory was traduced by one William Shakespeare, a writer of plays who flourished in the reign of Oueon Elizabeth After the foll of

ure-house of the French monarchy for a time, but soon reverted to the original purpose for which it had been built. For more than three For more than three hundred years the history of the Bastile was intimately con-nected with the history of France, for there in its terrible dungeon many of the distinguished states-men of France were compelled to take up an involuntary residence. The capture of the Bastile by the French revolutionists, July 14, 1789, has been immortalized by Carlyle, and those who will be in Paris on the 14th of next July may have the opportunity of seeing in mimic warfare the scenes of a hundred years ago.

Preparations for the great Exposition are going on rapidly. The United States seems to have the foremost place among the nations, excepting France. American artists have been given 300 feet more room than those of any nation except France, and when we consider the great expense which must at-tend all American exhibits, our youthful nation may well feel proud of the distinction conferred upon her. The great Exposition will open in May, but previous to that time will be given a "Grand Beauty Show," to which ladies of all countries, colors or previous condition of servitude will be eligible.

These "beauty shows" are of somewhat ancient origin, and in fact lead us back to the days of mythology, when gods and demi-gods walked the earth. The first one of these displays on record is said to have taken place on Ida, in Greece, about three thousand years ago. Three personages, one and all "di-vinely fair," were in rivalry, and each considered she had excellent reasons for considering herself the champion belie of that age. Juno was so very beautiful that Jupiter had picked her out from among all the lovely inhabitants of the Elysian Fields to share his throne. Minerva, his favorite daughter, was of opinion that Juno could bear no comparison with herself, while Venus, the goddess of beauty, would tolerate no claimant to supremacy in what she regarded as her own exclusive specialty. It so happened exclusive specialty. It so happened that these three persons met together at a wedding festival to which all the gods and goddesses were invited except Discordia, the sister of Death, who expressed her annoyance at the slight put upon her by throwing into the midst of the party a golden apple on which was inscribed these words: "To be given to the fairest." As might have been expected, this As might have been expected, this caused contention, and it was finally agreed that a great beauty show should be held on Mount Ida, and that the Shepherd-Prince Paris should be the arbitrator. How he awarded the apple, and with what disastrous consequences to Troy and Greece alike, is graphically described in the immortal verse of Homer. The disastrous consequences of this

469

gium which ended in a quarrel, and last February one was held in Lyons, which has caused any amount of dispute in that famous "City of of dispute in that famous "City of silk." At the close of this compe-tition the prizes were awarded to two ladies whose faces, it is said, were so thickly painted that many declare the prizes were given to Art rather than to Nature, that bismuth and carmine and "Circassian pow-der" had been esteemed preferable to harmony of features and natural der" had been esteemed preferable to harmony of features and natural delicacy of complexion. What a comment is all this on the degen-eracy and folly of the times, when thousands upon thousands of all classes of society become excited over the relative merits of the paint-ed countenances of disreputable women women.

Wherever one may go in literary circles in Europe he will hear from many only scorn and contempt for those who advocate female suffrage. And yet in France the influence of women in politics is perhaps greater than in any other country. True, a century ago the "Primrose League" of English women, under the leadership of the Duchess of Devonshire, had a mighty influence in the politics of that day. Woman, then as now is generally on the adde then as now, is generally on the side of reform. William i'itt, son of then as now, is generally on the side of reform. William i'itt, son of the great Earl of Chatham, was then a young man, and leader of the Whig party in Parliament. For some reason it was generally con-sidered by the Whigs that the elec-tion of Pitt would bring not only political privileges, but likewise re-forms in cookery and domestic com-fort. Indeed some of the campaign fort. Indeed some of the campaign mottoes of that day, such as "Pitt and plum pudding for ever," sound very strange to modern American ears

At the present time the Countess de Paris is engaged in founding a ate Parts is engaged in founding a political association of women under the title, La League de la Rose, which will have evidently a great influence on the general elections which will take place in France within six months from the present within six months from the present time. There seems no reason to doubt the movement will attain a fair measure of success. The or-ganization of the "League" seems to be complete, and the appeal of the Countess, who is the consort of the heir to the crown of France, will not be without effect. "Women of France, your dearest convictions and the interests and future of your children are at stake." Most France, children are at stake."Most Frenchmen will know what is meant words, and many the "League" as these by these words, and many may resist the "League" as an alliance between the women and the priests, against which the disciples of Voltaire have so long contended. Enrolment in the Lea-gue of the Rose will mean to many by more than mere assent to monarchy; it will imply an embarassing connection with the Catholic party. Wifely ingenuity may triumph over marital reluctance. Still, it over marital reluctance. Still, it will not do for the lady Leaguers of the Rose to be too sanguine. The power of woman is great in all civilized countries, and the means adopted are undoubtedly the most effective that could be employed for enlisting that power in the service

of the monarchy. The badge of the league is certainly a beautiful one. And so far as circumstances will permit of the free operations of the league the appeal to the men of France should be sufficiently strong, for no nation is more fond of parade or ornament. J. H. WARD. EUROPE, March 18, 1889.

A FAIR PRESENTATION.

The following appeared in the Newcastle Daily Chronicle of March 13th:

During the last week or two, a Mormon Elder from Salt Lake City, Utah, U.S.A., has been conduct-ing services in Newcastle, in the On W. Eldon Hall, Clayton Street. Eldon Hall, Clayton Street. On Sunday evening last, Elder A. W. Rankin delivered his last lecture in this city, his subject being "The Divine Mission of Joseph Smith." Although an "Elder," Mr. Rankin is still a young man. His discourse to the score or more of people who were gathered together in the Eldon Hall was thoroughly earnest, and he spoke of the life and character of the founder of "the Church of Jesus Christ of Latter-day Saints" elo-Christ of Latter-day Saints" eloquently and well.

He prefaced his lecture, however, by numerous arguments, drawn chiefly from Holy Writ, with the purpose of demonstrating that Mor-monism was the true faith of the monism was the true tails of the present generation. The people, he said, had departed from the laws of the Gospel, and their salvation was pre-ordained to be brought about according to the revelation of St. John the Divine, who prophesied in the following we people in the following verses:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and to gue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judg-ment is come."

This prophecy was fulfilled in the person of Joseph Smith, to whom several angelic visitors appeared. The second of these was en Septem-The second of these was on Septem-ber 21st, 1823, at Manchester, in the State of New York. Smith was told that the covenant which God made with Israel of old was about to be fulfilled, that the preparatory work of the second coming of the Messiah was to begin, that the time was com-ing for the Gospel to be preached in all its power and fulness to "every and people," and that this unlet-tered son of poor farm people was himself to be the instrument, in God's hands, to bring about some of His purposes in this glorious dispensation. Smith was also informed where to seek for certain plates, which had engraven upon them an abridgment of the records of that had the ancient prophets had lived in A merica, unat nau lived in America, but it was not until four years after-wards that the Angel of the Lord placed these records in his hands. These records were written by the Deputed Manager when had hid here wards that the Angel of the Lord placed these records in his hands. These records were written by the Prophet Mormon, who had hidden the plates in the earth, where they

remained until God inspired Joseph Smith to bring them to light, in that Smith to bring them to light, in that they might be made to unite the Bible "for the accomplishment of His purposes in the last days." The plates were seen also by Oliver Cow-dery, Martin Harris and David Whitmer. Smith preached the ap-proach of the millennium, in the face of bitter persecution and to the peril of his life. His courage drew disciples to him, and, on April 6th, 1830, "the Church of Jesus Christ of Latter-day Saints" was organized. Latter-day Saints" was organized. Converts rapidly increased the new sect, and a thriving colony was formed in Missouri; but, in Was formed in Missouri; but, in 1838, in consequence of continued persecution, the whole body of Saints, numbering about 15,000, quitted Missouri and took refuge in Illinois, where they founded Nau-voo, or the City of Beauty. Fresh disturbances arose here, and Smith was thrown into prison, at Carthage. where, on June 24th 1844, Smith was shot by a mob that broke into the prison, and died a martyr to the faith by which he had unflinchingly held since it had been revealed to him.

THE INTERVIEW.

After the lecture, a representative of the Chronicle had a talk with Elder Rankin, who gave him a good deal of interesting information con-cerning the Mormons and their doings. It was, he said, in July, 1847, that the first of the Mormons, then under the guidance of Brig-ham Young, who had succeeded Smith, arrived in the Great Salt Lake Valley. The place was then a wilderness, and it was believed that the cultivation of cere is was impossible, but the land was reclaimed to cultivation by the industry of the to cultivation by the industry of the people, and it was now as fertile a place as one might wish to live and die in. The Salt Lake City was founded, an emigration fund was established, and settlers poured in from all parts of Europe. In 1850 the region occupied by the Mormons was organized as a Territory, under the name of Utah; and a Territory—not a State—it still and a Territory—not a State—it still remains. A Territory, Mr. Rankin explained, stands to the government of the United States very much in the same relation that the Dominion of Canada bears to Great Britain. The government appoints a government The government appoints a gov-ernor and district judges. The his-tory of Mormonism had, continued Mr. Rankin, been one of continued progress. Forty years ago, the Mor-mons numbered 15,000; now they counted, roughly, 250,000. They had three temples in Utah, and a fourth was in course of erection. The command to preach the Gospel to all nations and to all peoples was being carried out to the letter, and mission aries were making converts in every part of the world. The first preach-ers, Orson Hyde and Heber C.Kimball, came to England in 1837, and made many converts in Leeds, Manchester, Liverpool, Birming-ham, Glasgow, and especially in the mining districts of South Wales. So

exhaustive statistics concerning the trict. In the vicinity of the smelt-Mormon mission in Europe. Dur-ing the year 1888, there had been 94 has authorized the sale of injoxiing the year 1888, there had been 34 branches in England, with one Apostle, 12 High Priests, 70 Seven-ties, 389 Elders, 119 Priests, 90 Teachers, 95 Deacons, 2,416 mem-bers; total, 3,193. The number of eni-grants to Utah during the year had been 392. Newcastle had 5 branches, 5 Seventies, 23 Elders, 3 Priests, 7 been 392. Newcastle had 5 branches, 5 Seventies, 23 Elders, 3 Priests, 7 Teachers, 7 Deacons, 112 members, the total being 162. In the Nether-lands, there were 5 branches, with 225 officers and members; in Tur-key, 3 branches, with 15° members, in Scandinavia, 45 branches, with 4,016 officers and members; and in Switzerland and Germany, 25 branches with 757 members. The 4,016 officers and members; and in Switzerland and Germany, 25 branches, with 757 members. The totals for Europe were 172 branches, with 8,237 officers and members, and of these 1,014 had already emi-grated to Utah. There were also colonies of Mormons in some of the States of America. The largest number of them, however, lived in Utah Territory. Utah Territory.

In March, 1887, the American In March, 1887, the American Congress passed a law to confiscate the church property of the Mor-mons. On being asked why they should do such a thing as this, Elder Rankin replied, "That's just what we want to know." A test Elder Kankin replied, "That's just what we want to know." A test case, he said, had been heard before the judge in Utah, who, of course, upheld the action of the Legisla-ture. An appeal had been lodged, and would in due time be heard before the Supreme Court. There, at present the matter rested

before the Supreme Court. There, at present, the matter rested. Elder Rankin is, by the way, a native of Fifeshire, in Scotland, his father having been an Episcopalian and his mother a Scotch Presbyterian. Both parents were converted to Mormonism, and Elder Rankin was nourished in the bosom of the Church; but, he said, when he grew to man's estate he thought out the matter for himself and became convinced of the truth of the faith which he had inherited.

THAT PRECINCT DISPUTE

There is an effort being made to have South Cottonwood precinct, Salt Lake County, divided, and a new precinct, Murray, created. Two petitions have been submitted to the County Court, one asking for and the other protesting against the separation. One document reads :

To the Honorable County Court of Salt Lake County:

The undersigned residents and taxpayers in the precinct of South Cottonwood, hereby respectfully represent that said precinct covers a large tract of country, about four miles east and west and about three miles north and south, an area of some ten or twelve square miles; is divided into four large school dis-tricts, Nos. 22 and 23 on the east side, and 24 and 25 on the west side; that within district No. 25

ers and saloons, where the county has authorized the sale of intoxi-cating drinks, is where their peace officers are most needed and where they should reside, but this right and privilege has been per-sistently ignored by the majority in the precinct and the people of this district left without protection. Either the magistrate, or contable, or both an encourtly selected from or both, are generally selected from two to three miles away from this locality. The conveniences of the people and the administration of juspeople and the administration of jus-tice demand that said precinct should be divided as the only re-medy for the inconvenience and hardships complained of. Your petitioners therefore respectfully petitioners therefore respectfully pray your honorable body to set off, make and constitute School District No 25 (as now bounded and defined on the county record) into one separate precinct, to be known as Mur-ray Precinct, and appoint (until our next general election) two discreet next general election) two discrete and trustworthy persons living in the immediate vicinity of the smelters to fill the offices of magis-trate and constable in said Murray Precinct, and we, in duty bound, will ever pray.

This is signed by Harry Haynes and 91 others.

The protest is as follows:

To the Honorable County Court of Salt Lake County:

Gentlemen-The undersigned residents and taxpayers of South Cot-tonwood Preciuct hereby respectfully enter our protest against the division of our precinct, as asked for by Mr. James and others, who have signed a petition asking you to form a precinct within the boundaries of School District No. 25. We do not see what benefit it will be to do so, and if it was necessary to do it, the best way to divide the precinct would be by a north and south line through the precinct, instead of taking only School District No. 25, as it would make awkward looking precincts geographically. The claim that is made that on account of the smelters and saloons drawing of the smelters and saloons drawing so many transients to that neigh-borhood that there should be a jus-tice and constable close by, so that the citizens in that neighborhood could be protected, is not a very strong one from the showing of the justice's docket for the last year. During the time there has been only one summons issued, and that case was settled without coming to trial, and there has not been a warrant issued for any arrest for eleven months. The claim that the majority of the voters will no elect a justice and constable who reside in justice and constable who reside in the west side of the precinct is not correct, as previous to the pre-sent justice, the three former ones lived on the west side, namely: William McMillan, O. A. Woolley, and William Bradford. We do not think it would be any benefit to the bona fide residents and taxpayers of the precinct; although there are there are situated two large quite a number of names signed to smelting works, several stores, the petition, when they are exam-boarding houses and saloons. Many ined closely there are not many transient persons frequent this dis-

of them are only renters, who are here today and gone tomorrow. Some of these are entered twice, with a little difference in the given names, and some of them have left names, and some of them have left the precinct altogether five or six months ago. There are also the names of quite a number of minors attached to the petition. Please consider well our protest before granting the petition, and we, as in juty bound, will ever pray.

Richard Howe and 89 others have affixed their signatures to this protest

The matter has been taken under advisement by the court.

CURRENT EVENTS.

Edmunds Law Prosecutions.

At Provo, March 80:

United States vs. Thomas Yates; adultery; to be arraigned on the 80th instant

On March 27 Deputy Marshal Whetstone arrested J. M. Hansen, of Newton, on the charge of unlaw-ful cohabitation. There was an indictment, nearly two years old, out against him and he was therefore placed under temporary bonds to appear when wanted.

On March 28 Jens Sorensen, of Richmond, was arrested on the charge of unlawful cohabitation by Deputy Whetstone. An indictment had been out for him for some time. and he was placed under temporary bonds.

On March 30 Judge Judd did the following business in the First Dis-

trict Court at Provo. Joseph Clark was brought down from the penitentiary to answer for the third time to indictments under the Edmunds-Tucker law. Having already served a term for unlawful cohabitation, he is now in prison on a charge of adultery with his plua charge of adultery with his plu-ral wife, of which he was found guilty. Today he pleaded guilty to another charge of the same offense and was given three years, to com-mence at the expiration of the term

now running. Thomas H. Winder was tried on a charge of adultery with a second wife married since the confinement of the first in the insane asylum, and was found guilty; sentence was set for April 1.

George H. Brimhall was before the court under similar circumstances and made a statement of his case before the grand jury, upon which he was also found guilty; sentence set for April 20. United States vs. J. H. Tidwell;

the defendant pleaded guilty to a charge of unlawful cohabitation, and sentence was set for April 20; a charge of adultery against him was dismissed:

Emma Saunders; fornication; the case was dismissed.

Thomas Yates; adultery; plea of not guilty was entered. J. B. Warden was charged with adultery, and pleaded not guilty.

Proceedings on March 29 before Judge Judd

United States vs. Geo. H. Brim-

hall; the defendant is under indictment for adultery; a plea of not guilty was entered, and the trial set for the 30th inst.

Jens Jorgensen was tried on a charge of adultery and a verdict of guilty was returned; sentence, 12 months and costs.

Joseph Turner entered a plea of guilty to a charge of adultery; sen-tence, two years and costs. Joseph Clark pleaded not guilty to a charge of adultery; trial set for

the 30th inst.

On the second of April, at Ogden, Anthony Heiner, who had former-ly pleaded guilty to unlawful cohabi-tation, was called for sentence. Upon the presentation of his case the court sentenced him to three months' imprisonment and to pay a fine of \$200 and costs.

On April 2 Thomas H.Winder was brought up from Provo, and placed in the penitentiary to serve one year on a conviction of polygamy. It appeared that some years ago his wife became insane, and she was placed in the asylum. After a time he married again, and for this he was prosecuted. These circumwas prosecuted. stances were considered by Judge Judd in passing sentence.

Released From Prison.

On Mar. 30 Brothers P. B. Young, of Fairview, John F. F. Dorius, of Ephraim, and Soren C. Jensen, of Mount i'leasant, Sanpete County, were released from the l'enitentiary. The first named had a six months' term to serve, in addition to a fine; the others had four months. All served 30 days for the fines imposed. They were imprisoned for living with their wives.

On Mar. 31 L. D. Argyll, of Utah County, was released from the penitentiary, where he has served a term of six months, and 30 days additional for the fine, on a sentence for living with more than one wife.

Bishop W. H. Lee, of Woodruff, Rich County, was released from the Penitentiary on April 4, having completed his sentence of four months for unlawful cohabitation. The fine in this case was \$150 and costs.

The Neilsen Case Advanced.

A special telegram from Washing-ton, dated April 2, states that the Neilsen *habeas corpus* case had that day been advanced and would be argued on the 18th inst. The case is an important one, as it involves the power of courts to punish for both adultery and unlawful cohabitation committed with the same woman within the same period.

A Human Skeleton.

The following is the statement of Samuel Campbell, of Littleton, Mor-gan County, April 2, 1889, in regard to the discovery of a human skeleton:

On Friday, March 29th, about 5 p.m., I was coming through some thick brush on the border of Can-yon Creek, about half a mile east of this place, when I came upon a human skeleton, which was lying

in an old cowtrail. After making the discovery I notified the settlers of it, and on the morning of the fol-lowing day myself and John Steed went to the place for the purpose of examining the remains, which were those of a very large man. The bones of the legs and arms were large and long enough for a man six feet four inches in height. The skeleton was partly covered with sand and leaves. The position was, head to the west and feet to the east. The skull was and leet to the east. The skuh was turned over by some means; it might have been done by some passing animal striking it or stepping upon it. A portion of the right side of the skull was crushed in, the par-ticles of bone being found on the spot where the head laid before be-ing disturbed. The backbone was covered with about an inch of send covered with about an inch of sand. covered with about an inch of sand. The ribs were, protruding out of the soil horizontally, showing the posi-tion of the person to have been lying upon his back. The hip bones and upper bones of the legs were lying upon the surface of the ground upon the surface of the ground, the lower bones of the legs being covered with a thin layer of sand and leaves. The bones of the arms were lying on the right side of the remains.

The following articles were found around the skeleton: Six shirt buttons; a powder flask supposed to be made of copper, the same being rusted in two, the charge guage be-ing of brass; a tin cap-box partly rusted away; the butt end of a ramrod with brass band around, such as is used for a shotgun; two front suspender straps of leather with rusted ring fastonings or buckles; 8 broad back leather with button hole; and some remnants of rotten cloth, the hem of which is machinesewed.

SAMUEL CAMPBELL. Sworn and subscribed to before me this 2d day of April, A. D. 1889. GEO. CRIDDLE,

Justice of the Peace.

The remains were taken charge of and buried by the justice. There is no one in that district who calls to mind the disappearance of any-one from the neighborhood, and there is no idea as to the identity of the unfortunate person whose bones have just received a burial.

Grand Jury Report.

The grand jury of the First Dis-trict Court at Provo has made the following final report:

To the Hon. J. W. Judd, judge of said Court, presiding:

The grand jury of said court beg leave to submit the following report:

First--We have been in session twenty days in all. Second—We have devoted eigh-

teen days to United States business,

Third—We have examined 150 cases in all, and have returned 81 indictments for unlawful cohabitation and other offenses, forty in-dictments for adultery, and three for polygamy; and 29 Territorial. Fourth—We have examined 421

witnesses. Jews nave Fifth-We have visited and ex- from Kief.

amined the Territorial Insane Asylum, and find its management good and everything in as good condition and everything in as good condition as can be expected under the cir-cumstances, and the capacity as compared with the number of in-mates altogether inalequate. Relief respecting this matter lies entirely with the Utah Legislature, which body, we understand, unjustly re-fused to make the needed appropria-tion for this nurrose tion for this purpose.

We have also examined the city jail in this city, and earnestly recommend better ventilation and a thorough renovation and cleaning up, and the removal of the high board fence, the tendency of which is to create foul air.

J. S. MCBETH, Foreman.

From Mesa, Arizona.

On April 3 we had the pleasure of a call from Mr. George Passey, superintendent of the Zenos Co-op-erative Mercantile and Manufacturing Institution, Mesa, Maricopa County, Arizona, who is on a short visit to this city, partly in the interests of the company which he represents and also with the intention of being present at the approaching Conference.

With regard to the general state of affairs at Mesa, Mr. Passey fur-nishes an encouraging account. He informs us that the health of the people is good, whereas at this time last year much sickness prevailed in that locality; and the outlook as to crops was never better.

crops was never better. It appears that Mr. Passey, who upon leaving Salt Lake will start for Chicago by way of Kansas City and St. Louis, is seeking to open up markets in the various places at which he proposes to halt for the sale of the products of the Institu-tion with which his name is associ-ated: and in order to further this ated; and in order to further this end it will be his endeavor to negotiate with prominent local estab-lishments in this city.

The Zenos Co-operative Institution, we understand, was incorpor-ated in the year 1884, with a paid-up capital of \$45 only. It should here be explained, however, that the Institution at that time was under a contract, the agreement with the a contract, the agreement with the other party being that it would fur-nish the government hay and wood at a certain figure, leav-ing eighty per cent of the hay that they put in and 50 per cent of the wood to apply on the capital stock. Thus at the end of the first year there existed a capital amounting to \$1.710. On this there amounting to \$1,710. On this there was paid a dividend of 33 per cent. Next year the dividend was 33 on a paid-up capital of \$2,880; and in the year succeeding it was 30 per cent, on a capital of \$4,190. In this way matters continued to go on with equally satisfactory results, and for 1888 a dividend of 30 per cent, on a 1888 a dividend of 30 per cent, on a capital of \$9,075, was declared. To day the Institution is worth upwards of \$15,000, the stock being held at 25 per cent premium.

Expulsion of Jews.

A dispatch from St. Petersburg says a large number of foreign Jews have recently been expelled



Attempted Suicide.

Some days ago Mrs. Sarah Muir, wife of David Muir, of Beaver City, took a dose of chloroform with suicidal intent. She is of a hys-terical nature and family troubles and the death of a child, drove her to the step. Her life was narrowly saved. Her mind is said to have given way.

New Telescope.

Alvan S. Clark, the telescope builder, is going to build a forty-inch telescope for the University of Southern California. He makes some interesting statements of the difficulties and care of lens-making. The disks are made in France. The principal work of shaping the lens is done by hand, no machinery being accurate enough. The final curves have to be so accurate that every ray of light from a star which strikes the telescope must pass through four surfaces and have its course so changed by refraction that it will meet every other ray in a point no larger than the cross section of a fine needle.

War Ships and Merchant Vessels Sunk.

On March 16 a typhoon suddenly sprang up which swept the harbor of Apia, the principal town on Upolu, one of the Samoan islands. In the harbor at the time were anchored the American warships, *Trenton, Vandalia* and *Nipsic*, and the German war vessels, *Adler, Eber* and Olga. Besides these there were a number of merchant vessels, but just how many is not stated.

The hurricane burst upon the harbor suddenly. The German man-of-war *Eber* was the first ves-sel to drag her anchor. She became unmanageable, and was driven helplessly on the reef which runs around the harbor. She struck broadside at 6 o'clock p.m. The shock caused her to lurch and to stagger back, and she sank in a moment in deep water. Most of her men were under the hatches, and scarcely a soul of them escaped. The German war ship Adler was the next to succumb. She was lifted bodily by a gigantic wave and cast on her beam ends on the reef. A terrible strug-gle for life ensuel among the offi-cers and sailors aboard. Many plunged into the raging surf and struck out, some reaching the shore in safety. Others clung to the rigging until the masts fell. Of those in the rigging only two gained the shore. The captain of the *Adler* and several of the officers were saved. Meantime the United States steamship *Nipsic* dragged her anchor and drifted towards the shore. The captain, however, man-aged to keep her under control and ran her on the sand bar. The boats were immediately lowered and the whole company were saved with the exception of six men. These were drowned by the capsizing of a boat.

The U.S. steamer Vandalia was carried before the gale right

the Gatling gun, and he fell stunned. Before he could recover a great wave swept the deck and washed him and others away into the sea. The vessel sank fifty yards from the *Nipsic*, and several officers and men wasted before with here of the recover went down with her. Others per-ished while making desperate efforts to swim ashore. Some of the ship's company tried to save themselves by clinging to the rigging; but the heavy and swift rushing waves dashed over them, and one by one they were swept away. By this time night had set in.

Many natives and Europeans had gathered on shore all anxious to render assistance to the unfortunate crews, but owing to the darkness they were wholly unable to be of service. Soon after the Vandalia had sunk the American war-ship Trenton broke from her anchorage and was driven upon the wreck of the Vandalia, whence she drifted to shore. The bottom of the *Trenton* was completely stove, and her hold became pletely stove, and her hold became half full of water. As morn-ing broke the German man-of-war Olga, which had bitherto with-stood the gale, although consider-ably battered by the heavy seas which broke over her, became un-manageable and was driven upon the heach where she lay in a tolar the beach, where she lay in a toler-ably favorable position.

The following is a record of the officers and men lost from the *Eber*: The captain and all other officers except one, and 76 men. The Vandalla: Captain and four officers, and 40 men. The Nipse: Seven men. The Adler: Altogether 15 persons. Mataafa sent a number of his men

to the assistance of the wrecked ships. They rendered splendid aid ships. in trying to float the Olga.

All of the merchant vessels in the harbor were lost. The total number of lives lost is not stated, nor is the amount of damage done estimated as yet. Three hundred shipwrecked sailors have applied for passage to San Francisco.

This is one of the greatest marine disasters of modern times. The loss of three war ships there places our government in something of a dilemma, as it feels the need of having at Samoa protection for American interests there, yet has not at hand a war ship that can be dispatched to take the place of the lost vessels.

Gold in San Juan.

Numerous reports have been made by old prospectors regarding placer gold discoveries near the Utah and Colorado line, in San Juan County, Utah, west of La Plata County, Colo., during the past ten years, but no report of gold in paying quanti-ties has been authenticated. Portions of rudely constructed sluices have been found there, but no water save that which might be saved from melting snows and stored in reservoirs. There are shallow basins reservoirs. There are shallow basins having earthworks, indicating that reservoirs had been constructed at some time. There can be no doubt that gold can be found in greater or

to mine or wash the gold is possible in the well-advanced theory that a stream of water once had a natural course through the great a natural course through the great Montezuma valley, when it was peopled and cultivated by the an-cient Aztecs. It is believed by many that the Dolores River, which now turns west at the Big Bend, once continued it course southward and flowed through the Montczuma Valley, and through the great can-yon McElmo emptied into the San Juan River. In this theory, which must be supported by the changing of the course of the streams and contour of the country generally by earthquake, is offered a solution of the mystery which the destruction of surrounds the destruction of the stone buildings of the Aztecs and the extinction of the race. Every feature of the hills, and in many instances the peculiar course of the streams from the Montezuma Valley on the west to the ruined city on the Char-co in New Mexico bear out the theory that at some time the country has undergone some violent change. Along this distance, in a direction from west to a little south of east, are the ruined cities of the Aztec people. The broken hills scattered along and between the streams, in so many places appear-ing on either side as the traveler passes between them, as if they had passes between them, as it they had just been broken, all show in their ragged and craggy appearance that they might have been shaken up, broken and tumbled over each other since the stone buildings of the Aztecs were erected. The ruined buildings are found in about the same condition in all the ruined cities, those built of boulders and mud being quite completely demolished. The walls of masonry, some of which are as high as fifteen or twenty feet, showing excellent workmanship, stood the test best. Does not the theory that the course of the rivers were changed apply as well to the Aztec mystery? Denver News.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, March 31, 1889, commencing at 2 p. m., President Angus M. Cannon presiding:

The choir and congregation sang: eet is the work, my God, my King,

To praise Thy name, give thanks and sing. Prayer by Bishop Wm. Thorn.

The choir saug:

O Lord of Hosts! we now invoke Thy Spirit most divine,

The Priesthood of the Fifth Ward officiated in the administration of the Sacrament.

APOSTLE JOHN HENRY SMITH

addressed the congregation. He read from the Doctrine and Covenants the Word of Wisdom, given through Joseph, the Seer, at Kirt-land, Feb. 27, 1833, and said: I do not know but the reading of this was carried before the gale right less quantity. That it is an old not know but the reading of this upon the reef. She struck with great gold district, and that there were revelation given to the Church so force, hurling the captain against at some time streams of water early as 1883 may possibly startle



some of our brethren and sisters into saying, "We have heard this repeatedly, and have been counseled and advised so frequently in regard to this matter that we had hoped that at last this revelation touching upon the course of our procedure in re-gard to the maintenance of life and health might be laid upon the shelf for a season."

To me there is no revelation that carries with it greater force and purposes to accomplish more among the people of God than does this, which in the beginning was given to us to commence to train us in self-control; and to prepare us more fully to accomplish our mission and establish ourselves completely upon the rock of truth. We may say that, so far as the doctrine of faith was concerned, when the Gospel was re-stored in this age, there was faith in the world; there were hosts of men and women who were seeking to abide by the word of God; the ordinances were also administered, incorrectly, it is true, but there were many people who accepted them in sincerity. There was no branch in which some one had not endeavored to bless and benefit his fellow beings.

But when the Saints received the Gospel covenant, our Fath-er began to point out to them how they could avoid the pitfalls that lay in the way of erring humanity. When we strove to keep ourselves free from the sins to keep ourselves free from the sins of the world, our Father gave us these words to protect us from the powers of the adversary. The world had drifted from the moral law of the Gospel, and those who were called to teach were so frequently onto refugate the more that entangled in the meshes that they dared not take a stand against the evils of the day. The Gospel of Christ was spiritualized, and little did man comprehend its divine principles. But we, having taken upon us the obligations of Saints, and accepted the responsibilities thereof, received a law in regard to the control of our appetites that would lead us to a condition to fulfil our obligations, that we might

regain the presence of our Father. This Word of Wisdom which I have read is adapted to the capacity of the weakest of all Saints, and was given by way of revelation. At a later time we were informed by the mouthpiece of God, that this had now become a commandment to the Latter-day Saints, and they must look upon it as a law binding upon them, as is every other law that God has revealed.

I am a believer in practical religion. My observation has been that without it the mission of man is a failure; that whenever religion partakes of the spiritual element alone, it is and will be a failure. But where we comoine the practical elements with the spiritual, it brings about the purpose for which religion was revealed—the preparing of man for a laber of good among his fel-lows. A dead faith is of no benefit to the human family; this is the faith that is without works. By the combination of the two we have a

overcome false appetites, and put away the traditions that have grown from the errors of our forefathers. In the beginning man lived to a wonderful age. By failing to live in accord with the laws of his being, his life in mortality has been shortened to a remarkable extent. It is today a necessity that some-thing be done to remove the causes of this premature decay. God has chosen us to engage in this great labor. He has revealed to us means whereby we may avoid the dangers of disease, and receive health and life in harmony with the decrees of God.

This revelation to us is no idle talk. In it the axe is laid at the root of the tree. Our Father has requested us, who are called to warn the world to flee from the wrath to come, to go forth upon the ground of temperance and call mankind to a life of purity. This is to be by their restraining appetites that tend to their injury and decay. The world are pleased to call our faith degraded, and to look upon us with contempt. How little do they know of the purpose of our faith? It may be looked upon as a little thing, but its purpose is to make of man a Priest and King in the world to come. This is not a vain hope, for those who have received this Gospel understand by the testimony they have received that, in doing the will of their Father, they receive will of their rather, they receive the right to rule and reign as Kings and Priests unto God. Every son and daughter of our Father is invited to receive of the prize, if they but walk in the light. The foundation is the principle of faith. One of the requirements is the law of temperance which I have the law of temperance which I have read—the unperverted word of God. We are forbidden to use wine, as it is not good, neither meet in the sight of our Father. This command is given to the Saints at a time when the traffic in this tempting element spreads over the whole land. Need we inquire why our Father placed His condemnation upon its use? Look upon the experience of mankind, and is there any safety in the habitual use of this death-dealing article? I say, also, that so long as this revelation remains upon our statute books, if we partake of these things we are on dangerous ground, and will meet condemnation therefor. Let us turn from such habits, if we indulge in them, and go forth temperance, with this standard of that life and light may be in our midst as an evidence that God has sent us. Let us stand upon the high plane of self-control, and labor for the benefit of the human family. Let us raise our voices and our actions in defense of the truth, looking to the placing of man where he is designed to be, instead of where many of them are, on the road to degradation

We find here that another thing that is attacked by this Word of Wisdom is the use of tobacco. "Oh," says one, "we have heard that time and time again." I do not care if you have heard it a thoucombination of the two we have a sand times. Every man with a the eternal worlds if I will but keep living faith. It is a part of our obligations to a child, should set their face against which we have received is branded

this death-dealing drug with a firmness of will that cannot be over-thrown. Who can say what are the causes which lead to these nervous troubles which exist so frequently in households, among children-broken, feeble, or a bundle of shattered nerves? Is it father, is it mother, in the course that they have pursued, who have led to this condition? Let who have led to this condition? Let each man and each woman judge for themselves. But I am firmly established in the belief that nine-tenths of the nervous troubles which prevail among children in all parts of our broad land, as well as throughout the universe, are traceable to this intemperate this as throughout the universe, are traceable to this intemperate, this improper, this ungodly use of that weed that so belittles man that he is powerless to govern and control his appetite in respect to this mat-ter. I say woe betide the Saints of God in the accomplishment of the mission that has been assigned unto them if they lack the moral recti-tude and physical strength and power, under the influence and dictation of God and in harmony with the promises made to them, to obey His laws and keep His commandments—if they are thus reck-less in the use of these things, and in the evil consequences and pain which they bring to their own homes

Shall we read these revelations to us and lay them on the shelf because they give us practical instruc-tion as to the course we pursue? Can we rebuke the diseases among us when they have been the result us when they have been one result of a wilful neglect of God's law? Man knows that the use of these forbidden things is injurious to him; but he will continue to partake of them himself, and give to his chil-dren broken health.

I call, as an Apostle of the Lord Jesus Christ, in the fear of the judg-ment that will come upon the chil-dren of our Father for disobedience to His laws, for a repentance from this wrong-doing, a turning from these diabolical evils that have been these diabolical evils that have been engendered among us by the neglect upon our part, and a turning to the plain and simple rules of life, as to the principles which pertain to man's well-being here and pre-pare him to go into the world as a hero and a conqueror himself, and also to preverse man for masterly also to prepare man for masterly action among the hosts of wicked-ness, that he may lead his fellowbeings in the way of repentance and instil into their hearts the love of God by the purity of his example.

I know that I cannot be success-fully contradicted when I say that many of the failures among the Saints o rebuke discases are because of the poison taken in violation of the revelation of God. Let us turn from these things, and turn from the use of that which God has said is unfit for our system. I am a "Mormon" for the reason that "Mormonism" purposes to bring to man all good and exclude all that is evil. I am a "Mormon" because God has revealed to me that "Mor-monism" is true, and that He will make of me a i'ricst and King in the eternal worlds if I will but keep by the world as untrue, I know that the world is mistaken. My testi-mony is that there is a God in heaven who will judge us all. Every one of us will be rewarded according to the deeds done in the body. None will receive that which they do not earn, and our actions in this life will confront us at the bar of eternal justice.

The choir sang the anthem:

How beautiful upon the mountains.

Benediction was pronounced by Counselor D. H. Wells.

Sunday School Union.

The regular meeting of the officers and teachers of the Sunday schools of Salt Lake Stake, held in schools of Sait Lake Stake, neur in the Fourteenth Ward Assembly rooms, April 1, was well attended by Sabbath school workers. Nearly all the city schools and those of Union, North Point, and Big Cottonwood were represented. Stake Superintendent John C. Cutler presided.

The opening and closing singing exercises were excellently rendered by the First Ward choir, led by by the First ward chon, led by Brother William Colton. Prayer was offered by Superintendent Willard Done, of the Eleventh Ward.

After the calling of the roll, Elder John Robertson, of the First Ward, delivered a very instructive address delivered a very instructive address on keeping the Sabbath day holy. He began by quoting the command of the Lord to Moses, requiring all Israel to strictly observe the Sab-bath day, and which was given as an everlasting covenant, with promise. The speaker was of the conviction that if the Gospel re-vealed anything more plainly than another, it was the fact that the Latter-day Saints were of Israel, and the law of the Lord concerning the Sablath was equally binding the Sabbath was equally binding upon the Israel of today as upon the people of God in former ages. The Lord had also, in this age, renewed the command to observe the Sabbath day. The teachers of Sabbath schools should use every effort to check the tendency among the young to desecrate the Sabbath, and young to descerate the Sabbath, and show an example before the young that would lead them to honor the Lord's day. The speaker was of the opinion that the same punishment inflicted in the days of Moses, would again be meted out to all who failed to ob-serve the Sabbath day and keep it holy holy.

The next exercise was by six members of the First Ward Theological class, who successively gave an interesting synopsis of the contents of the first six chapters of the Book of Mormon. The exercises were excellently rendered and showed that the young men giving them had read that portion of the Book of Mormon attentively and to

Brother Thos. McIntyre led the congregation in singing "We are Marching Homeward," from the Union Tune Book.

him, judging from his observations in visiting the schools of Salt Lake Stake, that they were experiment-Stake, that they were experiment-ing in the various methods in vague, and trying to determine which were best, so that the greatest good would result to the greatest number. In the various ways of conducting schools and classes, noticed by the speaker in his visits, he was reminded of the sects of Christendom in one particular-every school and nearly every class had ways of its own, each striving to do all the good possible, but all far from perfection. The speaker mentioned some particularly good points met with. In one school he visited the teacher made it a point never to directly answer a question asked by any member of his class, but suggested that the rest of the class answer the questions in their own way, and according to their own ideas. The teacher then designated the correct answer. This method taught each member of the class to think and reason for himself upon the principles of the Gospel. In one theological class he visited a subject was chosen, and a male member of the class was called upon to deliver a short lecture and a young lady to read an original essay upon the subject or principle. Each lesson was continued till thoroughly understood by the class.

Supt. Niels Rasmussen gave a description of the First Ward school, and of the general plan of conducting the same.

Congregation sang "Love at Home."

Ass't.Gen'l.Supt. George Goddard felt to compliment all who had taken part in the evening's exercises. He thought it a good idea for the Sunday school missionaries to gather up information of special interest and disseminate it among the various schools of the Stake, and also to present them before the

meeting. The choir sang "Around the Throne of God."

The benediction was offered by Elder Joseph Stay, and the meeting adjourned for one month.

The Twentieth Ward school will furnish part of the programme and singing exercises at the next meeting, the congregational pieces being "Beautiful Zion" and "Beautiful Day," from the Union Tune Book. Jos. HYRUM PARRY, Sec'y.

A New Ward.

Apostles George Q. Cannon and John W. Taylor; also Angus M. Cannon and Charles W. Penrose, of the l'residency of the Salt Lake Stake, were present at the regular meeting of the Saints in the Nine-teenth Ward last evening, March 31. The occasion was the taking of final action in the matter of dividing the ward named and giving a distinct organization to one of the divisions, to be known as the Twenty-second Ward.

President Angus M. Cannon ex-plained the boundary line of the new ward, which is as follows:

West to Ninth North Street, thence west to Sixth West Street, thence north to Twelfth North Street, thence west to the south end of the Hot Springs Lake, thence north-westerly to the north boundary of Ethan l'etit's farm on the Jordan River, thence south, following the Jordan River to Second North Street, thence east to the place of beginning. The rest of the Ward will remain as the Nineteenth, with its present organization.

The matter of the boundary being placed before the people in the form of a motion, the vote to accept of it as defined was unanimous.

The following were selected to constitute the Bishopric of the Twenty-Second Ward: Alfred Solo-mon, Bishop; Andrew S. Kimball, First Counselor; John L. Nebeker, Second Counselor Second Counselor.

These brethren were sustained by vote of the people for the positions named. Brother Solomon was or-dained a High Priest and a Bishop, and set apart to act in the latter capacity; and Brother Nebeker was ordained a High Priest and set apart to be Counselor to the Bishop. The ordination and setting apart of Brother Kimball was postponed for the time being, on account of his not having yet been released from the Indian Territory Mission, in which he labored for a considerable time and from which he was given a temporary leave of absence.

Apostle George Q. Cannon, after the business part of the proceedings was disposed of, spoke on the principle of the making of nominations to offices in the rriesthood. They come from the presiding authorities, who are presumed to make selections who are presumed to make selections after diligence an 1 prayer, thus ob-taining the mind of the Holy Spirit. It is the prerogative of the people, however, to vote freely on these nominations, as they are not compelled to accept of them. Brother Cannon then counseled the people to refrain from fault-finding and to be careful not to receive as true scandalous statements made to them that were derogatory to the charac-ters or reputations of their brethren and sisters. Receiving as correct, stories of this description is liable to work a great injustice to innocent persons, unable to defend them-selves against false imputations. His discourse touched upon a num-ber of other points of importance what in a to the over day day duties of relating to the every day duties of the people, his remarks being very instructive.

St. Johns Stake Conference.

The quarterly conference of St. Johns Stake was held at St. Johns, March 10 and 11.

Present, Presidents David K. Udall and E. N. Freeman (President Gibbons being confined to his bed with inflammatory rheuma-tism), most of the High Council, and Bishops of wards, and some visitors from Snowflake Stake. The Shirit of the Lord prevailed

The Spirit of the Lord prevailed and much good instruction was given and received. Bishops re-ported considerable sickness, but Elder J. D. H. McAllister, of the Bunday School missionaries, was the next speaker. It appeared to streets, thence north along Second tistical reports were read, and the



sustained.

Respectfully, SAMUEL D. MOORE,

Stake Clerk.

St. Johns, Arizona, March 25, 1889.

Maricopa Stake Conference.

The Maricopa Stake of Zion held its conference in Mesa, Arizona, on the 24th and 25th of March. A full attendance of Stake and ward of ficers was present. They gave re-ports of an encouraging nature, showing our Stake to be increasing in good works.

After and before the usual routine business, several Elders spoke upon subjects of spiritual and temporal importance. Elder D. T. Hibbert, just returned from a mission to the Southern States, delivered a dis-course full of interest. Many could not gain admittance to the meeting house, and the Saints felt to exclaim, "Give us room."

GEO. PASSEY, Clerk.

MISCELLANEOUS.

Did Nero Burn Rome?

There is no assignable motive, says a writer in the Architect, which can point suspicion at Nero, and he happened to be absent from Rome when the fire broke out. The silly credulity which for centuries has accepted this story, with its mythical embellishment of Nero in mad exultation at the success of his wantonness fiddling above the burning ruins, is a striking example of what will pass as history. Suetonius gravely relates that someone having quoted a Greek verse, the meaning of which is, "After my death I care not if the world perish in flames," Nero exclaimed, "Nay, let it perish while I live," "And," let it perish while I live." "And," adds the historian, "he acted ac-cordingly; for, pretending to take offense at the ugliness of the old buildings, and the narrowness of the streets, he set the city on fire, and this was done so openly that several consulars found tow and torches in the houses of his attend-outs but were affinid to med ants, but were afraid to med-dle with them. He knocked down dle with them. He knocked down the walls of the granaries, which were of stone, in order that the flames might spread. The fire he beheld from a tower on the top of the villa of Mecœnas, and being hugely diverted with the splendors of the flames, he sang the "Destruc-tion of Troy' in the dress worn by him on the stage." Yet the people nationally submitted to be ruined patiently submitted to be ruined, and thus openly mocked, not even wreaking their vengeance on the attendants! Suetonius, in a pre-vious chapter, has recorded of Nero that he ordered plazzas to be erected before all the houses, great and small, in order that in case of fire there might be a commanding position for extinguishing the flames; and these piazzas were constructed at his expense, so little did he disregard the interests of his subjects. Tacitus, a graver writer, tells the story with less manifest fiction. He says that the fire was by some attributed to accident, and by others to the wick-edness of Nero, adding, "Nero at

general and stake authorities were that time was at Antium, and only returned to Rome on the day when the flames approached his own palace, which he had built to join the palace of Augustus with the garden of Mecænas. This palace and all the buildings around were burned. To console the people, wandering and houseless, he opened the Campus Martius, and the monuments of Agrippa, as well as his own garlens. Here sheds were hastily constructed to shelter the poorest. Furniture was fetched from Ostia, and the price of corn considerably reduced." Thus the public acts of Nero are not only those of one innocent of the only those of one innocent of the imputed crime, but are those of an emperor really concerned for the mistortunes of his people. It is quite possible that such acts may have been mere hypocritical at-tempts to disarm suspicion; and if the crime work property of the superthe crime were proven, or even probable, such an interpretation might pass. But what evilence, what probability is there, to justify such an accusation? The vague rumors of an exasperated people. How these arise, and how supremely they dispense with evidence, need not be told. Have we not in our own time known the famine in Ireland boldly assigned to the wrath of heaven, because the words Fidei Defensor accidentally were omitted in a new issue of silver coin? and this accusation proceeding, not from this accusation proceeding, not ignorant and turbulent mobs, but from the ignorant and big-from the ignorant and big-"religious world," justifiably calls accustomed to Jurymen itself. delivering brought verin cases dicts by fire insurance offices must know the kind of evidence which they de-mand before they believe that a fraudulent tradesman has set fire to his own premises. I ask them if they can see anything of this kind the accusation against Nero? in the accusation against Nero? Without demanding the complete-ness of circumstantial evidence which would coerce their verdict against a living man, I simply ask whether there is any evidence against Nero? All that historians have produced has been given in the foregoing narrative. Its value may now be estimated.

A Cancer Which Eats Beefsteak.

Mrs. William Galloway, who lives in Trempealeau County, some years ago was attacked with a cancer. It increased in size and the physicians said nothing could be done to help her. But someone made the discovery that it was a "beefsteak" cancer and prescribed beefsteak as a remedy. Over a year ago it was thought she would not live from one day till the next. The beefsteak was applied and it was found that every twenty-four hours the cancer would eat seven pounds of beefsteak. Would eat seven pounds or constant. When taken from the cancer there is nothing left of the beef but the tissue and tough parts of it, and every particle of moisture will be drawn out, the remainder being as drawn out, the remainder being as porous as a sponge. Mrs. Galloway is no worse than she was a year ago, the cancer living on the beef in-stead of on her.—Black River Falls (Wis.) dispatch to the St. Paul Pioneer

Don't Toss the Baby

The throwing a baby into the air The throwing a baby into the air and catching him again is always a risky practice, certain though the tosser may be of his quickness of eye and sureness of hand. A sud-den unexpected movement of the child in his midair flight, may result in a cruel fall.

A gay young father snatched up his boy one morning and tossed him to the ceiling. Twice the little fel-low went flying through the air and came down safely into the waiting arms. The third time, the excited child gave a spring of delight as his father's hands released him, plunged forward, and pitching over the father's shoulder, fell head downward to the floor. When the poor baby to the floor. When the poor baby came out of the stupor in which he had lain for hours it was found that, although no bones had been broken, the brain had sustained an injury that would in all probability render the child an imbecile.

Another baby snatched from the floor and tossed into the air received a fatal wound in the top of the head from the pointed ornament of a chandelier. Still another child slipped between the father's hands as he caught her in her downward flight; and although his frenzied grasp on the child's arm saved her from falling to the ground, it wrenched muscles and sinews so cruelly that the girl's arm was shrunken and practically useless to her all her life. These are extreme cases, but the fact of their occurring at all should be enough to warn one from the habit of relinquishing one's hold on a child while tossing it.—Harper's Bazar.

Working a Hog.

When I entered the village, situ-ated among the hills of New York, at 10 o'clock in the morning all was peaceful and serene, and the pocket of every man who walked the streets had chink in it. When I left at 4 p. m., an excited mob had possession of the main street, and every other man was dead broke.

About noon a man arrived from the north in a buggy. He said he was a drover, and looking for hogs. He bought half a dozen before he ate dinner, and it was astonishing how closely he guessed at their live weight. He was within two pounds on four of them, and half a pound on the others. These had been an attraction for a crowd of idlers, and the general verdict was that the drover was as sharp as a barber's razor. Soon after dinner a farmerlooking boy drove a hog into town, and staked him out in front of the tavern. As he wanted to sell and the drover wanted to buy, they soon came together.

"Might take him on a pinch, but he's only a nubbins," said the drover, as he sized the porker up.

"Nubbin! Why, that pig goes over 200 pounds!" exclaimed the owner. "Can't stuff me, boy. I've been

in the business twenty years." "No one wants to stuff. That 'ere

hog goes to 210." "He does, eh? Wish your father

had come in. I'd like to make a bet with him. Boy, you ought to have better judgment. That hog won't pull down 180." "Guess you are off, too," remarked

a stranger who had quietly driven up in a buggy. "Ive raised hogsall my life, and that boy hain't five pounds out of his guess." "Ain't he? Raised hogs, have you? Ever raised any money?" "A little."

"Perhaps you'd like to bet on that hog?" "Perhaps."

"Have you got \$20 as says he goes 200?

"I have-fifty-a hundred!" "Then let's chalk. Anybody can

blow."

It was a chance to make a dollar and the citizens improved it. The man in the buggy was an accom-modating chap, and somehow or other the farmer boy managed to fish up about a hundred dollars from the hind pocket of his overalls. The citizens stuck by the drover, having abundant proofs of his judgment; and when every man in that town who had a loose dollar or could bor-

to the scales and weighed. "Gentlemen," said the drover, just before the weighing, "I was never deceived in my life. This just before the weighing, "I was never deceived in my life. This hog won't go to 190 pounds." "I'll take even bets that he goes over 200," replied the man in the

buggy. This bluff raked out the last nickel in the crowd, and the hog was driven upon the scales. The record was 211 pounds. He was weighed and re-weighed, but the figures stood.

"Well, it's my first error in a hog." said the drover, and all bets were at once handed over. The farmer boy slipped out, the two men drove off in the buggy; and half an hour had elapsed before a c'iurch deacon, who had laid his ten with the drover and lost, suddenly declared that it was a put-up job to skin the town.

"Durn my buttons, if it hain't!" velled two hundred men in chorus, but it was too late. The town had been skinned, and the trio had escaped. All the mob could do was to turn loose and wreck an old vinegar factory and pass a resolution to the effect that liberty was a sham and a delusion.—N. Y. Sun.

Character Sketch.

Arnold undertook to guide him to the police station, and the two set out together. "You take no notes?" said Ar-

nold, more for the sake of saying something than because he was interested.

"Well, as a matter of fact, sir," responded Mr. Prickett, "a man in my line has got to spend his time in tak-ing notes, but I don't find as I need to trouble to write' em down."

"Don't you find that your memory betrays you sometimes?" "No," said Prickett reflectively.

"I don't think it ever did, sir." rne major part of people ruin their you don't." A few moments after the shooting memories with reading novels, and songs, and trash. There's a chap at the yard as can recite by the were dictating an inventory to a and Ah Hong. They were dashing

hour. I should think as ne hourse Lord Byron from beginning to end, I should think as he knows but his head's that full of that kind of talk there's no room in it for any-thing else. You tell him what time thing else. You tell him what time a train starts, tell him what com-plexion a man's got, tell him what height he is, show him the plan of a building. If he don't write down what you tell him he'll be in a fog about it in twenty minutes. Many's the time I've told him, 'If you'd leave the wheels inside your you'd leave the wheels inside your head-piece free to act, you'd make a first-rate officer, but you clogs' em up with all them treacly verses, and what d'ye expect?'

"Do you never read at all, then?" asked Arnold, beginning to be interested.

"Criminal cases," responded Mr. Prickett. "Law reports. Takes a look at the advertisements in the *Daily Telegraph* sometimes. Ye see, sir," he continued, growing sudden-ly warm and confidential, and laying a gloved forefinger lightly on his companion's arm, 'all day long the inside of a man's head is like a piece of machinery in motion. It's bound to go, and it must have something to work at. Now, when I went into the force, sir, I made up my mind as I wasn't going to stop on the bottom round of the ladder all my life, and I says to myself, 'Now, what's the first thing wanted to make a tip-top officer?' I wasn't long in making up my mind He's not to be notice up my mind. He's got to be notice-taking more than any other man alive, and he's never got to forget any person or anything as he's once set eyes on. When I was on duty in the Strand-I was there for the best part of three years-I used to practice myself watching faces in the street. I spotted a man only yesterday that I see go by me seven years ago. I never see him before or since, till yesterday, and I could ha' picked him out among a million. You tell that to some folks and they'd think it was a lie, but it's true as gospel. Leave books alone, keep your head clear and your eyes open, and when you look at a thing, look at it. That's the secret, if there is one."

"Don't you think, sir," continued Mr. Prickett, who had evidently mounted his favorite hobby—"Don't you think I'm such a fool as to de-spise book learning. If I should live to be aged, and can afford the time, I mean to have a real burst at it, but just now I've got my way to make and I can't afford it."

"I suppose," said Arnold, "that you don't mean to say that you never forget anything you have seen?"

"Well, no sir," returned the the-orist, "I don't say that of course. But I never forget anything I've looked at. You'll notice, sir, that most people see things without taking the trouble to look at em, and so they don't rightly remember the things as ought to be the most familiar. Now for instance, sir, you ought to know that room we've been sitting in a good deal better than I do. I'm not bragging, but I'll bet you don't."

shorthand clerk. "Brussels, whitish ground, sprinkled with largish roses. Wall paper same shade as carpet, diamond pattern in dull gold. Facing door, water color; girl crossing stream on stepping-stone, mak-ing signs to little chap on bank. Over door, water color; old gentle-man, knee breeches, reading book in Twelve chairs, various-four wood. easy, three spider legged, in gold. Little round-topped table near, window, microscope on it, and a bracket full o'books; Tennyson's poems, green and gold, seven volumes: 'Imi-tation of Christ,' white vellum, gold letters; foreign book in a yel-low cover-don't know the name; 'Leaders from the *Times*,' two vol-umes, name of Phillips. Little cabinet in the corner, seven drawers, key in the middle drawer, basket of flowers and lady's photo. on top. Chimley ornaments Dresden chima, stag with antlers caught in a tree, left antler broke-

"I will not dispute with you, Mr. Prickett," said Arnold. The sun had fallen behind the

hill by this time, and the whole landscape before them lay in a gentle and equable light which was re-flected from the eastern skies.—D. C. Murray and II. Murray in "A Dan-gerous Calspaw."

Chinese Murderers.

Sue Yum, a ticket seller at the Chinese theatre on Washington Street, was shot twice at 4 p.m. yesterday at the corner of Dupont and Jackson Streets, by a Chinaman who, after firing three shots, turned and ran up Dupont Street.

The third shot did not hit Yum but struck Daniel Callahan, who was walking a few feet in advance of him. The bullet struck Mr. Callahan in the back, below the left shoulder blade, passed through the lung and came out near the left nipple. Mr. Callahan is 61 years old and unmarried. He boarded at the Lindell House, on Howard Street near Sixth, and on account of his age, together with the serious nature of the wound, his recovery is consi lered doubtful.

Sue Yum's wounds are also con-sidered fatal. The first shot passed through his right breast piercing the lung, and came out near the bottom of the right shoulder blade. The second bullet entered the right hip and lodged in the intestines of the groin. Both men were taken to the receiving hospital, and while the Celestial says with firm determination that he will live, Mr. Callahan has lost hope and fears that he will die.

Mr. Callahan did not see the man who shot him. "I was walking along leisurely," he said, "when I heard the shots, but before I had time to turn I was shot down." Officers Hall and Burgess were

the first to arrive at the scene of the shooting. A large crowd collected. Later Officers i'arrote and Cum-mings arrived and assisted in re-moving the wounded man to the hospital.

up Clay Street from Dupont and were armed with knives and 44caliber revolvers. The revolvers were both new and had never been discharged. Sue Yum positively identified Chong Hong as the man who shot him. He said he did not know his name. As Yum was greatly excited at the time, it is thought he may have been mistaken.

Alfred Trident, of 561 Broadway, an eye-witness to the shooting, said: "I stood on the opposite corner and saw two Chinamen, both slim, one being tall and the other short, following Yum closely. The short man did the shooting, and both ran up Dupont Street toward Clay after the shooting."

Bessie Watson, aged 11, a precocious little miss, living at 474 Washington street, saw the shooting and described Yum's assailant as medium sized in height and lean. She was positive that she could identify him. She was taken to the prison, and Ah Whon and Chon Hong were stood up with five other pagans. The little girl looked them all over very critically and was sure none of them did the shooting.

It is thought the attack on Yum was the outcome of the feud beween the several Chinese families caused by the removal of Miss Suey Lin from a disreputable den to the Chinese Mission several weeks ago. Lum Joe was shot by Ah Hoe about two weeks ago, that being the first fruit of the Miss Lin trouble. During Lum Joe's fatal illness Sue Yum called upon him at the receiving hospital. Ah Hoe is now on trial in Judge Rix's court for the murder of Lum Joe.

Detective Cox, who has charge of the Chinatown affrays, is puzzled. He does not think the shooting of Sue Yum was the result of the Suey Lin trouble. Ah Whon and Chon Hong were booked for carrying concealed weapons.

At an early hour this morning Callahan was breathing easily and his case looked hopeful.

Several attempts were made by detectives Cox and Glennon, to get a dying statement from the Chinese victim, but the latter could not bring himself to believe that he was dying.

He finally said that although he knew his murderer's face, he could not tell the name. He said to one of the attendants about 11 o'clock that he could tell the name.

Upon this statement the officers were sent for, but when they arrived he had changed his mind, and had come to the conclusion that he would live. His case is considered a hopeless one by Dr. Enright.— San Francisco Chronicle, March 26.

An Absent-Minded Man.

Cincinnati has the champion®absent-minded man. A gentleman living in the suburbs went into a store on Walnut Street to make a few purchases. The only light in the store was a candle standing on the counter near the money drawer. After making his purchases he handed the proprietor a bill, and after returning him the change the

proprietor walked to the rear of the store to arrange something, when suddenly he was left in the dark. He started toward the counter, and groping around it, found, not the candle, but the change. It struck candle, but the change. It struck him then that probably the man. in a fit of absent mindedness had taken the candle instead of his change. He started out after him, and, catching up with him, saw that he had the bundle in one hand and the candle in the other. After apologizing for the mistake, the stranger took the change and gave back the candle. This reminds us of the fact that a gentleman with whom the writer ought to be well acquainted, owing to having been with him all his life, is occasionally to be found eagerly hunting his spectacles, while they are adorning the upper part of his massive brow.

A Terrible Lesson.

The camera in the hands of a photographer has served many uses, but its value as a temperance advocate has never been fully tested. A few days since, according to the Philadelphia *Telegraph*, a couple of enthusiastic Indianapolis photographers, with an instantaneous pocket instrument a little longer than a sardine box, appeared at one of the city hotels and informed the clerk that they came to photograph a friend who had been taken violently drunk the day before, and who was still largely under the influence of the ardent.

Inquired of as to the reason for wishing to make a counter presentment of the vinous individual, they said their object was to reform him by exhibiting to him, on his next occasion of sobriety, a picture of himself taken in an advanced stage of whisky, and that this exhibit thus made would in all probability have the same effect upon him that the sight of a drunken woman had upon the Spartan youth-teaching him the need of moderation in his cups. The hotel people, at first disinclined to permit any copying from the still-life of the character referred to, were induced to relent and co-operate in the proposed reformation, and the expedition, including a reporter who was taken along to chronicle the success of the new method, pro-ceeded to hunt up its proposed sub-iect. There was no question of his hotel people, at cups. The ject. There was no question of his fitness for that test when found. Like Marmion, he had fallen in mid battle. One boot had been subtracted, but the other remained, and as if to leave no doubt as to the means of his overthrow, he had gone to bed with his hat on.

It required but a moment to supply the few details necessary to make the picture effective. An American flag draped after the manner of a winding-sheet, a few bottles and tumblers peeping out through the interstices, and the inscription, "We have given him up for gone," on a tag pinned to his collar, told the whole story. The instrument was leveled and sighted. Snap! and, with an instant's opening of the shutter-valve, the whole scene was perpetuated for all time to come.— Ex.

NEW ZEALAND MISSION.

I send you a brief report of the first conference of the Bay of Islands district, held at Taumarere, Bay of Islands, New Zealand, February 16th and 17th, 1889. I will state, however, that according to announcement we held a European meeting at Kawa Kawa on the evening of February 14th. We rented a hall at this place, and at the hour given for the meeting to commence the building was filled. In the European meeting, at 7:30

In the European meeting, at 7:30 p. m., the congregation was called to order, and after the usual opening exercises, Elder William Paxman, President of the Australasian Mission, delivered a powerful discourse upon the first principles of the Gospel.

Elder Geo. Romney, Jr., president of the Bay of Islands district, then spoke in a spirited manner upon the divine authenticity of the Book of Mormon. He concluded his remarks by bearing a strong testimony concerning the work of God as being established in these the last days.

The best of order prevailed during the entire services, and at the close all left in peace and quietness and apparently with the best of feelings. On the 15th the weather was beau-

tiful and the natives commenced to gather from the different branches of the district to attend conference, nearly all of them riding on horseback, bringing with them their blankets, etc.

The conference house where we stopped, in connection with the many natives assembled, was, seemingly, used many years ago for a hotel, but at the present time it is vacant and much the worse for wear. Seven Elders occupied room five, on the second floor; it was very small—about 10 feet square and, like all the rest, unfurnished, which we noticed most when we retired to rest on the floor. Each one rolled himself up in a single blanket, using his coat for a pillow, after the fashion of the natives. Thus we sleep most of the nights in New Zealand.

The meeting house, which is owned by the native Saints, is a fine frame building 20 x 38 feet. It has eight double windows and is finished throughout in the most modern style. This was greatly enjoyed by the Elders after holding meetings in the Maori whares (houses), the latter generally only having one small hole or entrance, which is used as door, window and chimney.

At 10:30 a.m. the conference was called to order by President George Romney, Jr. There were assembled about one hundred natives, a few Europeans and the following Elders from Utah: Wm. Paxman, president of the Australasian Mission; Geo. Romney, Jr., president of Bay of Islands district; John E. Magleby (who is now on his way home, after having filled a faithful and honorable mission of three years and nine months in New Zealand); Geo. W. Davis, Walter S. Reid, Heber J. Wagstaff and O.D. Romney. President George Romney, Jr., greeted the Saints assembled and stated the object of the meeting. The reports were then given of the sixteen different branches by the presidents, fourteen of whom were natives. They all reported the districts as being in a prosperous and flourish-ing condition, and the Saints as feeling well and desirous of living their religion and proving them-selves worthy of the blessings the Lord has in store for the faithful.

Lord has in store for the faithful. Elder John E. Magleby, being a most fluent and able speaker in the Maori language, greatly edified the Saints upon the restoration of the Gospel. He quoted Scripture to prove that it has been restored in its fulness, and showed that the gifts and blessings are enjoyed by the Saints today, as they were ancient-ly. This concluded the first day's corvices. ly. This services.

Before Sunday morning services we had the privilege of adding three more souls to the Church.

At 10:30 a.m. conference again convened. After the usual opening exercises we attended to the con-firmation of the baptized members, and the administration of the Sacrament.

President William Paxman then delivered a spirited discourse upon various principles of the Gospel, giv-ing excellent exhortation to the Saints in general, and impressing upon their minds the necessity of living their religion; he also proved by scriptural evidence that the coming of the Savior is near at hand and that the judgments of God are to be poured out upon this genera-tion if they do not repent.

Addresses were also made by the following Elders: Geo. W. Davis, Walter S. Reid, Heber J. Wagstaff and O. D. Romney, the former two spoke in the native tongue, while the latter two spoke through an in-terpreter Elder Maglibre cetter in terpreter, Elder Magleby acting in that capacity. All gave excellent exhortations to the Saints and bore

The names of the general and local authorities of the Church were local autorities of the Church were unanimously sustained by the Saints. The following Elders were then appointed to labor in the dis-trict: George Romney, Jr., as president, and George W. Davis, Walter S. Reid, Heber J. Wagstaff, and O. D. Romney as traveling El-ders ders

The statistical report was read, and showed a most pleasing result, there having been added during the there having been added during the last six months 227 souls; making a total of 440 baptized since the dis-trict was organized in October, 1887. The total number of members in the district at the present time is **52**3

There were seven meetings held during conference, five general and two Priesthood meetings. All were well attended and excellent instruction was given by all the Elders, while the best of order was observed. and the Spirit of God prevailed. Prest. Paxman made the remark that the singing surpassed any that he had before heard among the natives of this island. Much more might be said with regard to the conference and the districts, but time will not permit, as the mail leaves this place in about three minutes.

I remain as ever, your sincere brother in the Gospel of Christ, O. D. ROMNEY.

Bay of Islands, TAUMARERE, New Zealand, February 19th, 1889.

LETTER FROM SYRIA.

By courtesy of Apostle F. D. Richards, we are enabled to publish the following:

The present has no particular ob-ject except to let you know about my safe trip and arrival here. At l'aris Bro. Sjodahl went with two others to Berne, where he stayed about three weeks. By permission I visited numerous friends and relatives in France, north and south; thence I went to Genoa and Naples, the latter place a former residence of our family.

For pleasure I visited the south of Greece, and Egypt, rather conversing about than testifying of "Mormonism," (occasionally only). At Cairo I visited the l'yramids, the one called Cheops (or Shufu) with es-pecial thoroughness. Where repecial thoroughness. cently a portion of the immense layers of rock immediately above the arch of the passage facing the primeval i'ole star, have been re-moved, is now to be seen a beauti-fully engraved cartouche, (11 col-ums) of hieroglypics, which soon may solve the entangled opinions concerning the vast purpose of this wonder.

From Alexandria I took steamer to Jaffa. Owing to a florce storm we had to go to Beyrout. There, too, it stormed hard, which enabled the Arab boatmen to collect ten frances per head, where otherwise they get less than ten cents. From Alexandria to Beyrout, cost thirteen Alexandria to Beyrout, cost thirdeen francs (on deck)—a two days' and two nights' ride by steamship; for a twenty minutes' row through the harbor it cost ten francs. Brothers Hintze and Sjodahl went down south to Jerusalem and Jaffa, to meet me, and I came here from the north (Beyrout). I have telegraphed to them and written two letters. Mail service is very bad in this country.

It seems probable to me, as you may have anticipated, that I shall go to Armenia with Brother Hintze and perhaps stay there. While here I conversed with two German ministers. They have forbidden their flock to attend our gatherings. I have had two Sunday morning, two evening and two week-day meetings since I came here.

It is early spring at present here; the first flowers are out and early greens and salad. The Haifa colony bears some resemblance to Brigham City, but is much smaller. It is at the foot of Mount Carmel. The original Haifa is more like San Francisco's Chinatown, though not

Francisco's Chinatown, though not as systematic, clean or pleasant. Traveling alone by land, I lost several articles in a desert district; at a small village, the only police officer or magistrate robbed me of my shoes. Fortunately I took no value or clothes with me from Bey-route, where they are yet to come route, where they are yet to come from.

both rational and systematic lanboth rational and systematic ian-guage, although somewhat difficult; it very pleasantly resembles He-brew. Turkish is easier and more adaptable to quick and immediate use. Like English, it has borrowed very copiculty from all nations it has come into contact with. The alpha-bet is more intricate and fickle, however, than the English.

The Saints here do quite well. C. U. LOCANDER. HAIFA, Syria, Feb. 28, 1889.

SANDWICH ISLANDS.

I have often desired to write to you, but my time has been so occupied since my arrival here, and so little of interest has occurred on these dots in the racific Ocean beyond what has already been sent to you, either in conference reports or in the correspondence of "Homespun," the correspondence of "Homespun," that I have not until now availed myself of the pleasure. Realizing, however, that my mission here is drawing to a close, I have now determined to let you know that I am still in the land of the living.

I will first relate a little of my experience during an absence of nearly three years and a half. For the first two months after arriving here I assisted in building a house to shelter our families from the heat, storms, and winds of this land of perscornis, and winds or this land of per-ennial summer, and in other labor at the plantation. Then for fifteen months I labored in the minis-try on the islands of Kawai and Maui, endeavoring at the same time to obtain a knowledge of the Hawaiian language. During this time I had many interesting this time I had many interesting experiences, and made a number of baptisms. It was, however, no easy task for me to learn the language, on account of my age and h.nglish pronunciation. I did not expect to be bothered with the language, as I had learned to guard myself when speaking in my mother tongue; but the many vowels in the Hawaiian language showed me that I still had some of "th' ould country" brogue clinging to me, and it made such words as "ha-a-ha-a" (humble) "hana, ana" (doing, working), etc., very difficult for me to utter cor-rectly. By diligent study though, when opportunity afforded, and by frequent fasting and earnest prayer, I had obtained a sufficient knowledge of the language before the fifteen months had passed to take an active part in the work of preaching to and teaching the natives. At times I have so felt the good spirit glowing within me when preaching to the natives in their own tongue that with difficulty I have kept back my tears, and my heart has burned with love for the benighted people, and for the work of God. At such times one feels that to give his life for the cause of truth would, indeed, be but a small sacrifice.

About two years ago I was called to fill the position which I now occupy. I was at that period travelling on the Island of Maui, when Presi-dent Joseph F. Smith and Brother ute, where they are yet to come om. The Arabic is a beautiful and were there I was questioned in re-

gard to my ability to fill the position of book-keeper and manager of the plantation store. I did not feel capable of undertaking it. I also stated that I had only a theoretical knowledge of bookkeeping; and nothaving had occasion so far to bring it into practice, I could not tell how much I then knew. I further said that, personally, I would prefer to be out in the ministry next term, as I was just far enough ad-vanced in the native language to be enabled to travel alone, and another term of six months would make me more fluent in using it. I desired, however, at least to try, and do what those in authority thought best for me. Soon afterwards, when president J. F. Smith and Brother Davis had returned to Laie, I received a letter from the president of the mis-sion calling me to Laie, and at the general conference I was regularly appointed bookkeeper and manager of the store. I found the store in a rather disordered condition and had quite a task to get the goods ar-ranged in something like "departments." I also found, as I feared, that my theoretical knowledge of bookkeeping was not sufficient to save me from considerable trouble in understanding some of the more complicated transactions; but by the blessing of the Lord, coupled with perseverance, I was enabled to over-come all obstacles and fill the post to the satisfaction of all here. Although I would have preferred again to have gone out and labor in the ministry, I have been continued in the same existion until poor: this in the same position until now; this being my fourth term of six months each.

Soon after I took charge of the store I made the remark to some of the brethren that I had sold a certain amount of goods that eve. One of them remarked: "That is nothing to your credit, as it only increases the indebted ness of the natives. The less you can sell them the better. ' have, however, been enabled to make a decided change in that regard during the past two years, and now nine-tenths of the natives and now inne-tenths of the natives working for us are out of debt, and at the end of each month, when I settle with them, they receive or-ders on the store for the balances due to them. When the manner of our doing business, the number of em-ployes (from 80 to 100), and the impunity with which most of the Hawaiians disregard their obligations are taken into consideration, it will be seen that it was no easy task. Our employes get from 50c. to 75c. a day. They only work in fine weather, and then only five days in weather, and then only five days in the week. We pay them 50c. or \$1 a week cash. They are, however, allowed to draw or purchase from the store,on account, what they need during the month. I incurred the dis-pleasure of some of the natives at first by checking them from obtain-ing more than was their due, and ing more than was their due, and for striving to get them to leave some of their wages to pay off their some of their wages to pay of their old indebtedness; but by praising those who came out of debt, and showing the others how much bet-ter their condition would be if they so the state of the server of

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and they now have a wholesome dread of going in debt. If they do not have a balance coming to them at the end of the month, they will say, "Ua makehewa ka hana, ke puka ole," meaning, it is useless to work unless they come out of debt. We have this month 89 employes, and have issued to them 79 orders for amounts due to them when their accounts were balanced. The total value of the orders issued this month was \$375.85.

During my first year in the store the cash receipts and profits were more than doubled, although we sold goods at more reasonable prices. sold goods at more reasonable prices. Our inventory of stock was only about \$800; yet by purchasing sale-able goods, and having quick re-turns, the profits that year amounted to nearly \$1700. This year it will not be much less, notwithstanding there has not been so much work. But we have had others to come and trade with us who used formerly to go elsewhere to the stores kept by Chinamen, who are the principal storekeepers outside of Honolulu; and even there they do a large share of the business. We had one Chinaman keeping a store here at Laie, but he had to sell out by auction and has gone back to China. I cocasionally have a thirty-two-mile ride to Honolulu to pur-chase goods for the store, and instead of refusing to sell the natives what they need, we now keep the store well supplied. Every time I go into Honolulu 1 have many special orders from the natives for articles we do not regularly keep in stock. The natives now seem to appreciate my efforts, and feel proud to be out of debt. Many of them have not been in this position since, years ago, they came here to live; and when I mention to them my probable return, they tell me that "I must remain here until they are all gathered to Utah." I reel, therefore, that the Lord has blessed me in my labors; and although I may not have benefited the natives much in a spiritual capacity, 1 feel that 1 have improved them temporally, and bettered the financial condition of the mission as well.

Although remaining here at the plantation, we have ministerial duties. As you are perhaps aware, from articles sent to the NEWS, I am president of one half of the Island of Hawaii, also counsellor to the president of this the headquarters of the mission, branch clerk, chairman of programme committee in the Hui Opio Y. M. & Y. L. M. I. A., and teacher of a theological class in the Sabbath school; but what gives me more pleasure than all else is my preceptor class, which I formed some months ago. I have now twelve months ago. I have now twelve young Hawaiians in this class. They call themselves the "Ka Papa class or Tuorum Unukumamaluco of Elihu," and we meet at 6:30 p.m. on Mondays. I allow each speaker fifteen minutes, but so well do they

of the Gospel, have been very gratifying to me, to themselves, and the older members of our community, and to our i'resident, and the natives "mahalo nui nae" (thank or praise greatly.)me for my labors among their young men.

As the mill was not running last term I was enabled to was enabled to last term I was enabled to make a short visit to my conference on Hawaii, and while there I visited that great phenomenon of naturethe volcano. 1 felt well repaid for my journey. You have, of course, read attempted descriptions of the volcano; I will not therefore, weary you with a similar impossible effort. This term I shall not be enabled to visit my conference, but will have to rely on the three native mission-aries who have been called to labor there. When they return I shall have to straighten out their accounts and prepare the reports. We have now, through a lack of mis-sionaries from Utah, to leave the burden of traveling and proselyting with the native Elders, who are, as a rule, very successful in making converts on the island of Hawaii. Last term there were nearly 200 baptisms, and only re-cently a native Elder made over 30 hortigms in one work in only one dis baptisms in one week in only one district of Honolulu. He has had many other converts there during this term. We find that the native missionaries, with very few exceptions, are liable to err on points of doctrine, and in their ambition to make converts they are sometimes not particular whom they baptize. They often overstep their instructions and authority. They seem to make conauthority. They seem to make con-verts more by persuasion and by getting the best of their opponents in argument than by convincing the sinner of the error of his ways and teaching him the true plan of salvation, so that he might through his faith and true repentance come into the fold of Christ. The conse-quence is, that while the baptisms each term are many (last term there were 372), there is no per-ceptible increase in the Church membership. The seed sown in shallow soil does not long endure. Quite a number, however, who joined the Church when President Geo. Q. Cannon first came here are still alive and faithful members of the Church today. The race seems to have greatly degenerated since then, both physically and morally, and it is seemingly only a matter of a few years before the Hawalians will cease to exist as a nation. Their deetherate is large and thete indeath-rate is large and their in-crease very small.

I shall, if the present intention be carried out, get a release to return home at our April Conference, and will take the first steamer sailing from here after that, in all probability arriving in Salt Lake on the 24th of April. Brother J. F. Gates and family, Brother F. Beesley and family, and Brother M. Noall and family are expecting to be released at the same time. Quite a number of notive contemplate emigrating



SALT LAKE CITY, UTAH, SATURDAY, APRIL 18, 1889.

VOL. XXXVIII.

SHOULDER LIFE'S TROUBLES.

If some of God's would be advisers Could briefly the universe rule, Could lift all humanity's burthens

And turn all the race out of school, Or kill all the "thorns and the thistles," Would it equal the Deity's plan?

'Twere better to shoulder life's troubles, And learn just as much as we can.

When "The stars sang together" for gladness.

Pure spirits rejoiced that they could Obtain on this snug little planet,

A knowledge of evil and good While here in this trying probation

(Intended to discipline man) 'Twere well we should shoulder life's trou-

bles.

As bravely as ever we can.

Some, longingly, sigh for the sunshine Who better expand in the shade; Adversity, brightens the metal

Of which men and women are made. How foolish to rail at affliction,

To count ev'ry burthen, a ban

Philosophers shoulder life's troubles, And gain all the wisdom they can.

Mortality's lot 'tis to suffer,

'Twas decreed in the Councils above; We ought to encourage each other,

And cultivate patience and love;

So needful, life's difficult lessons; So precious, life's limited span;

'Tis meet, we should shoulder life's troubles, And do all the good that we can.

EMILY H. WOODMANSEE.

Salt Lake City.

GENERAL CONFERENCE.

The Fifty-ninth General Annual Conference of the Church of Jesus Christ of Latter-day Saints, con-vened in the Tabernacle, Salt Lake City, at 10a. m., April 6th, 1889.

There were on the stand, of the Council of the Twelve Apostles: Wilford Woodruff, Lorenzo Snow, Wilford woodrun, Lorenzo Show, Franklin D. Richards, George Q. Cannon, Moses Thatcher, John Henry Smith, Heber J. Grant and John W. Taylor; of Counselors to the Twelve, Daniel H. Wells; Patriarch, John Smith; of the Henry Bunnell, John W. Taylor; of Con-the Twelve, Daniel H. Weins, Patriarch, John Smith; of the Presiding Council of the Seventies, Henry Herriman, Jacob Gates, Abram H. Cannon, Seymour B. Young, John Morgan; of the Pre-siding Bishopric, William B. Pres-ton, Robert T. Burton, John R.

Winder. There were also present a large number of Presidents of Stakes and other prominent brethren from various parts of Utah and surround-ing States and Territories.

Conference was called to order by President Wilford Woodruff.

The choir sang:

All hail the glorious day, By prophets long foretold When, with harmonious lay, The sheep of Israel's fold On Zion's hill His praise proclaim, And shout hosanna to His name.

The opening prayer was offered by Apostle Moses Thatcher.

Singing by the choir:

The great and giorious Gospel light Has ushered forth unto my sight, Which in my soul I have received, From bondage and from death relieved. PRESIDENT WILFORD WOODRUFF

said: I feel that our hearts should be filled with gratitude and thanksfilled with graunde and giving to our Heavenly Father for the blessings g to our hearth blessings morning for the blessings oniov. We have which again the privilege of assem-bling in the tabernacle of our God to hold the General Conference, and while we attend this Conference I hope that our hearts may be lifted up in prayer to our Heavenly Father that we may enjoy and re-ceive His Holy Spirit, that our hearts may be united together, that the Spirit of God may be with us to instruct us, and guide us and direct us in our teaching, our counsel, our labor, while we are here together in this capacity. I feel thankful my-self to have the privilege of once more meeting with the Latter-day Saints under these conditions. I feel that the Lord has been very merciful to us in granting us this privilege and the benefits which we have enjoyed in these valleys of the mountains. We will call upon our brethren to bear their testimony, and teach and instruct us as they shall be led by the Holy Spirit.

tions, and adhere to them, that will enable us to be more energetic in keeping the commandments of our Heavenly Father. The longer I live, and the more experience 1 gain, the more gratitude I feel for the breadth of the mercy of the Al-mighty to all mankind. None can read the revelations given to the Saints with an unbiased mind without being grateful for the principles communicated to this people. We narrowed are liable to become are hable to become narrowed in our conceptions of the glories and economy of God, and lose sight of the fact that He is the Father of all peoples. It is, how-ever, difficult to realize that He will have our there will have a set our will bless even those who oppose His work. We should remember that it is according to His design to, in course of time, save all mankind except the sons of perdition. The Saints are accused of being illiberal in their views. This is unjust to those who understand the true genius of the Gospel. Of course there are those among us who are con-tracted, because they do not under-stand the scope of the plan of salva-tion and do not live according to their requirements. This is no fault of the system, but the wrong lies in those who do not conform to it. We those who do not conform to it. are called upon to proclaim the full-ness of the Gospel to all peoples until Christ shall come.

All will be rewarded according to the deeds done in the body. There is but one individual in every case capable of impeding the progress toward salvation of those who have professed to embrace the Gospel, that is the person himself. A dis-position to run in grooves is often shown by people belonging to the Church. They select one principle and follow that to the exclusion or neglect of other doctrines of equal importance. We must conform to the whole system, and thus erect a perfect individual religious struc-ture. We should not merely follow those principles in our practice that are easy of application to us because of our natures or circumstances. Those who imagine that merely to know that the Gospel is true as a whole will save them in the presence of God, without reducing the doctrines to practice, are laboring under a delusion. It is in line with the sectarian idea of the efficacy of death-bed repentance, which is a fallacy. Imbued with this error fallacy.

some people have held that a mur-derer by a confession of faith at the last moment, before he explates his crime upon the scaffold will be saved, while his victim who probably made no such profes-sion, for want of time, per-haps, will be lost. The breaking of every law brings its own punish-ment, and the keeping of the law brings its reward. Unless the con-

brings its reward. Unless the con-ditions of future reward are com-plied with it will not be forthcom-ing. I desire to overcome my short-comings, realizing that I cannot at-tain to a glorious destiny in any other way. He who trusts in the arm of flesh will have nothing to lean upon in the day of final judge-ment. But he who takes the Holv But he who takes the Holy ment. Spirit for his guide will be enabled to pass by the angels and the Gods to his excitation. Unless we are so guided we are liable to meet with obstacles that will cause us to stumble and perhaps fall. Brother Grant concluded with a forcible exhorta-tion to personal righteousness.

APOSTLE JOHN HENRY SMITH

said he was a believer in the fullness of the Gospel, as revealed anew in this age. It is rational, and man can rely upon it. There is no promise made in that Gospel but is based upon man's doing something to obtain its fulfilment. In none of the walks of life have I been en-abled to see that the rewards that men and woman receive are the result of negligence. We can never obtain any good thing but through the exercise of the powers we pos-sess and by which we seek to secure the same. To some blessings ap-pear to come easily. But it is observable that when such is the case, the boon is appreciated but lightly. I am so deeply fixed in my own view as to the need of practical religion, that there is but lit-tle room in me for theories estab-lished by the wisdom or gifts of men. Rewards are the result of performance. This is a clear propo-sition, and by its ald one is able to clearly go to work for the production of practical results. When the Di-vine Master proposes to give rewards to men as a result of the purity of their motives, the exercise of their faculties, the use of their powers the boon is appreciated but lightly. faculties, the use of their powers this is indeed of worth. Thus comes to us in this day, through the revel-ation of correct principle, a glorious field for intelligent operation. It is inconsistent to expect the reward without the performance of the labor on which its production is predicated. When men reflect upon the idea, as presented to us by Brother Grant, that they can dis-obey these laws and conditions con-tinuously can proval in wide before tinuously, can revel in wickedness righteousness, they are deceiving themselves. How inconsistent to outrage every law and requirement of heaven, and expect to stand an equal chance with the obedient those who have done right and have sought to fulfil in all respects the re-

abiding confidence we have in the dutiful son, in the thoughtful daughter, in the consistent and up-right child, while the wayward and thoughtless cause us anxiety, con-cern and deep regrets. We may cling to the latter and labor in their interests, to train them in the way of light and instil into them a love of honor and truth, but that confidence and that love are not so fixed in them as in the obedient, the up-right, and the thoughtful. We can right, and the thoughtful. We can only judge of things pertaining to the future and the judgments that will be meted out to the sons and daughters of men, in some measure, by those things which present themselves in our present experience.

We have gathered from the world to these mountains and have come to these mountains and have come for the purpose of keeping ourselves in practical training in the princi-ples of life, theoretically received in the first place. Many of the preachers to whom we had pre-viously listened had been of the opinion that no matter what might be a man's week-day practice, so long as he was devout on the Sabbath, he was relieved from great responsibility. Those who have been warned and forewarned through the medium of the Gospel fullness should take heed to the greater re-quirements now imposed upon them. Those who have entered into holy places should remember the obligation of chastity, imposed by the Divine Master, they took upon themselves. There need be no mistake regarding those requirements. They pertain to the higher law, forming the basis of future exaltation. These the basis of future axaitation. These things cannot be too deeply im-pressed upon the minds of the young. They should be taught that they ought to prefer to sacrifice life rather than their virtue. This should be embodied in our teachings, both by precept and example. Thus will the hosts of Israel become pure and clean in the sight of the Almighty. How great is the im-portance of this instruction! Unless virtue is practiced, sad indeed will be the condition of the community. To be exemplars and instructors in this regard is one of the chief duties of parents. There should be instituted with all Saints a searching self scrutiny. The inquiry should be whether they individually have been living according to their pro-fessions. In relation to the purity of conduct of the young, there has been a large measure of success, as thousands of the youth of both sexes would, I am satisfied, rather give up life than sacrifice their vir-tue. Yet, the seducer is abroad, and nothing should be more closely guarded than chastity.

ELDER CHARLES W. PENROSE

said he could echo the words of President Woodruff, uttered at the opening of the conference, that our hearts should be filled with joy and gratitude because of the privileges we enjoy. Such is my condition. I am in full faith of the principles sought to fulfil in all respects the re-quirements of high heaven. There are none of us who are the fathers and mothers of families but who know with our hearts the

them wherever my lot may be cast. I have not been idle since my absence from you, but have been busily engaged in forwarding the interests of the work of God. I endorse the principles that have been advanced here this morning. We will be rewarded according to our lives and opportunities, and so shall we be judged. The Lord offers rewards for good deeds and for good actions, because of our condition. The time will of our condition. The time will come when neither rewards nor punishments will affect our course. When on a higher plane, we will do right for the love of it and refrain right for the love of it and refrain from wrong because of its being wrong. We should, so far as practi-cable, reach after and approximate to that condition in this mortal sphere. It is to that state that God sphere. It is to that state that God wishes to bring us. He desires us to be influenced by the Holy Spirit, which is the mind of God. The Lord is just, and it is well that he will not judge us as we some-times judge each other. Man views the outward evidences. God com-prehends all the discussion grade prehends all the circumstances, mo-tives and temptations leading to the courses we pursue. He will also judge according to the principle of mercy, which, however, will not rob justice. Both principles will meet together, and each have its due. We should think of this when we attempt to sit in judgment upon each other. We have no right to judge persons unless we are appointed to perform that function. Be not too consorious, especially regarding the acts of those set to guide the af-fairs of the Church. Each should rather sit in judgment upon himself than upon his neighbor. There are than upon ins neighbor. There are times and places when and where to talk and to be silent. We should find out where these times and places are. We should do n_{ν} re and talk less. If we did we would place fewer stumbling blocks in our own way and in the way of our neighbor. As we show ourselves here so will we be placed in the world to come. If we are not entitled to an exalta-If we are not entitled to an exata-tion we will not get it; if we are worthy of it we will obtain it no matter what may be thought of us by our brethren and sisters. When we get there we will be valued for what we are, no matter as to appreciate the tag. as to appearances. Let us be merciful and charitable, and help each other, and put no stumbling block in the way of our neighbors. It is bad enough for him who has sinned that he has done so. For him there is sorrow and humiliation, without more being unnec-essarily heaped upon him. May we learn to overcome evil and devote ourselves to the interests of the kingdom of God, that the crowns and inheritances of the just may be ours. The choir sang:

O my Father, Thou that dwellest

- In the high and glorious place!
- When shall I regain Thy presence, And again behold Thy face?

Closing prayer by President Angus M. Cannon.

Adjourned till 2 p.m. Saturday Afternoon.

Proceedings resumed at 2 p. m. Singing by the choir:

Giorious things of thee are spoken, Zion, city of our God.

He whose word can not be broken,

Chose thee fer His own abode. Prayer by Bishop Orson F. Whit-

ney. Singing:

We're not ashamed to own our Lord, And worship Him on earth.

APOSTLE MOSES THATCHER

Addressed the assemblage, his re-marks being substantially as follows:

I feel the need of the faith and prayers of the Saints. Unless the Elders are inspired by the Holy Spirit there is little profit in their utterances. May my remarks be of a character to forward the interests of truth and righteousness. I am grateful to the Lord for His mercy and kindness to this people. We are favored with the presence

of a greater number of Apostles now than we have had for several years. We meet under the Presidency of Brother Wilford Woodruff. To those who have been suffering wrong these are great privileges. When we meet as we do now we should beseech the Lord for His Spirit, that beseech the Lord for His Spirit, that we may be united with each other, and exercise a great degree of faith, thus fulfilling the prayer of J ϵ sus to the Father regarding the prin-ciple of unity. Unless we are one we are not in the full sense the people of God. We should conduct ourselves in a way to fand to bring thus to press. To be to tend to bring this to pass. To be united spiritually we must also be in the bond of union in temporal things. If this course be taken there might be restored the condi-tion which existed among the ancient Nephites, when every man dealt justly with his neighbor. That people, however, lost that blessed state subsequently, indulged in pride, disputations and general unrighteousness. All proper action is the product of correct belief, the former being a product of the latter.

The speaker gave details of the establishment in one of the counties of Utah in 1874 of a board of trade, which undertook the exportation of wheat to the Pacific Coast. A muwheat to the rathe Coast. A mu-tual agreement was entered into among the producers for mutual benefit. The business was done through an agent of the people's own choosing. The transactions opened in that connection with the people of the transaction of the transaction of the transaction of the transaction of the people of the transaction of the people of the peop opened in that connection with the association, at the time referred to, with wheat at the rate of 60 cents a bushel. By the united method of business adopted in a short time it was raised to one dollar and seven and a half cents a bushel. This was not done by computition but by units. The rec competition, but by unity. The people were united and strong. A sim-ilar result was attained by the same process and union of interests in the conducting of contracts for building certain railroads in this region. Subsequently the people became jealous of each other. Contentions ap-peared, the old condition ensued, and the people have not since been and the people have not since been a gentleman who came from boston, neutrons of the during the last several years I have not been so plentiful. Zien's Co-operative Mercantile Institution was of the Provo mill, and after inspect-organized by President Brigham Young. His mind, reaching into goods, and on learning the price, he over financial affairs. You can

the future, comprehending the in-terests of the people, he was led by the Spirit of God to organize it. It has done a mighty work, but it has not filled its mission. It is paying, perhaps, today a quarter of a million of dollars per annum for labor, and we have a shoe factory here that is we have a shoe factory here that is worthy of any community. They have established a tannery that gives employment to many men, and they are gradually advancing themselves in the establishment of home industries which bid fair to make Zion's Co-operative Mercantile Institution what we have long hoped and prayed it might be-come. But if we seek to undercome. But if we seek to unusr-mine its influence, if we seek to show in the midst of the people to show in the midst of the people that God did not inspire President Young in its establishment, or, if He did, that those who have con-ducted it have departed from the spirit in which it was organized, then its mission will never be suc-cessful. But if weshall build safely and energetically upon the broad and deep foundation which the Lord has given us in His revelations, we shall success in these things, the we shall succeed in these things, the busy hum of machinery shall make music throughout the fair vales of Utah, and we shall have our home industries that will teach our nome industries that will teach our youth how to become interested, how to become industrious, how to become self-supporting, and how to become united in things both spiritual and terporal. Recent efforts have been made to

combine, to unite the wealth of this Territory, and we have succeeded to some extent. It was not the to some fruits of the labor of any one man or any score of men, but it was the resuit of the Spirit of God acting upon the hearts of those who had influ-ence in financial circles. The object of that combination was not to ject of that combination was not to form a monopoly in the midst of the people. Those who have interested themselves in the movement have never dreamed that it should be come a monopoly and a means of oppression to the people; but the ob-ject was that, through this union, the several banks throughout the Territory would be enabled to loan their money more closely, and with greater advantage to the people. The cheaper you can make money to a community, the quicker will The cheaper you can make money to a community, the quicker will you give the means of enhancing and fostering those things which we so much desire to see established. When money becomes cheap the avenues of trade are open, and if we had today perhaps five millions of dollars unnecessarily invested in commercial circles, and that amount of means could be employed in building up and furthering home industries, how much happier we would become.

I thank the Lord for the woolen mills in Provo; and I trust that the mills which have been recently erected in Salt Lake City may prove a success.

I heard it said the other day that a gentleman who came from Boston,

declared that he could do no business in Utah and therefore gave an order for a thousand pairs of blankets to be manufactured and shipped kets to be manufactured and shipped to Boston. When we can get on this basis and begin to export from Utah instead of importing everything, we shall become inde-pendent. What makes England--that little island—so powerful at the present time is her manufacturing interests, swaying the commerce of almost all the Christian world, and a great portion of the heathen world almost all the Christian World, and a great portion of the heathen world also. We shall not become a strong, united and influential people, until the best ability, prompted by the Spirit of God, shall come together of one heart and one mind and united with the set the set wild use unite us in these things, build up Zion, and make the people happy, industrious, and prosperous in all they undertake to do.

God grant that the inspiration of His Holy Spirit'may gradually draw this people together and not permit the spirit of the adversary to tear us apart. That which binds together unites. That which softens the heart, that which makes the selfish man lay his money upon the altar and devote it to God, that which makes him feel that the riches of eternity are more valuable to him than the riches of this world is that which purifies and sanctifies, and makes the people of one heart and one mind. That which tends to divide them and array them one against the other in spiritual and temporal things comes from beneath, and is not of God.

I am not afraid of what the world may do. We may be opposed from the outside; but the harder they press us the more cohesive shall we become. It is the dangers inside that I fear-the divisions that are that I fear—the divisions that are arising amongst the people—that which is selfish, and makes men haughty, proud, and hard-hearted; which does not prompt them to feed the widow and the orphan, but rather to do the opposite — make themselves wealthy and live in palaces while their brethren and sisters whom God created, and whom He loves as much as He loves them, are neglec-ted. ted.

As God's children, we should feel towards each other as one common family. Let those who have riches in abundance give freely to those who have but little. I do not mean to say encourage idleness; but en-courage industry and the prosperity of the people; and may God grant the time is not far distant when all that we have, for the love of the things of God, shall be laid upon the alter of sacrifice for the building up of His Kingdom on earth.

APOSTLE JOHN W. TAYLOR

spoke in substance as follows: I have had great pleasure in this confer-ence thus far. I can bear testimony to what has been said. It makes us to what has been said. It makes us rejoice to hear the Gospel preached in plainness. What we have just heard is of the utmost importance. During the last several years I have been traveling among you as a peacemaker. Nine-tenths of the



readily see the truth of the statement of Brother Thatcher that unless we are one temporarily we can-not be spiritually. Any Elder who would come up to this stand and speak, his expressions would be to the same effect.

We are taught that if any are sick they should send for the Elders to administer the anointing with oil and offer the prayer of faith, and the Lord would raise them up. is not the man who administers that is to do the raising up of the sick, but the Lord. The miraculous signs are enumerated in the New Testament. Anciently the Disciples were informed that whatever they asked in the name of Christ, believing, would be granted them. A certain incident occurred wherein they failed to cast an evil spirit out of an afflicted person, and they ex-plained the fact to the Savior. He He said that the reason for the failure was that they had not fasted, and lacked in faith. The speaker cited several instances of healing by the Apostles anciently — notably the lame man at the gate of the Tem-ple, related in the Acts. Christ performed many mighty miracles and works. In one place, however, he failed to accomplish much be-cause of the lack of faith in the people. When the boy Joseph Smith, afterwards called to be a great Prophet, was administered unto by the Father and the Son, it was the result of a prayer offered in full faith that there would be an answer. Not all have the same gifts, but they are given to men according to the will of the spirit which imparts them. I have a greater desire for the gift of wisdom than any other. In laboring among the Saints I discern that spiritual gifts abound among them. We have the Book of Doctrine

and Covenants, containing the rev-elations given through Josesh Smith the Prophet. In it the Saints are enjoined to call for the Elders, but if they have not faith to be healed they shall be nourished with mild herbs, administered with skill by the hand of a friend. No one can administer herbs with skill unless this subject be made a matter of study. In this line people should have a knowledge of what they are doing. Many people have died for the lack of the application of this requisite skill. There are some who are so fanatical that they would almost rather see those related to them die for the want of a little skillful attention than have it said that a doctor had been in their house. I have been somewhat prejudiced in the past against doctors, but the more I become acquainted with some of them the more I think of them and the less I think of some of the ubarree they make charges they make.

The speaker gave an instance in his experience, in which a doctor who was traveling with him ren-dered effective service in some cases of emergency. This medical pro-fessional was traveling with the speaker in the capacity of an Elder, This medical probut had numerous occasions to make practical application of his skill.

earth; and our example should be such as to lead other men to glorify and honor the name of God. Joseph Smith and Brigham Young were prophets of the Most High. 1 know that John Taylor was a prophet, and that Wilford Woodruff is a Prophet, Seer and Revelator. I declare unto you that the word of God will roll on until it fills the whole earth. Separate yourselves from all that is Separate yourserves from all that is impure; cleave to that which is good, praiseworthy and exalting in its nature and the Lord will bless His people. Keep your covenants, do everything that has been com-manded by the Lord in righteous-ness and welk always in that ness and walk always in that straight and narrow path that leadeth to eternal life.

The choir sang "The Battle Hymn of Israel."

Closing prayer by Apostle George Q. Cannon.

Sunday Morning.

Meeting was called to order at 10 a. m.

The choir sang:

With all my powers of heart and tongue, I'll praise my Maker in my song; Angels shall hear the notes I raise,

Approve the song, and join the praise.

Prayer was offered by Elder Abram H. Cannon.

The choir sang:

Shail I, for fear of feeble man,

The Spirit's course in me restrain?

Or, undismayed in deed and word,

Be a true witness for my Lord?

APOSTLE GEO. Q. CANNON

addressed the congregation. He read from 1 John, chapter iii:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear. we shal be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he

whoseever committeth sin trans-gresseth also the law: for sin is the transgression of the law.

And ye know that he was manifest-ed to take away our sins; and in him is no sin.

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

In standing up to address you I depend upon the assistance of your faith and prayers. It is a serious responsibility to address an audience like this upon the principles of salvation. I should not attempt it if I vation. I should not attempt to ff did not hope to be assisted by the Spirit of God. We are in peculiar circumstances. There never was a time when, as a people, we needed counsel from the Lord more than we do at present. We cannot live without the word of God. Our gathwithout the word of God. Our gath-ering into these mountains has been in compliance with the will of heaven. The organization of these

commands, and the Saints have gathered in obedience thereto. Our preservation, growth, union and strength are all attributable to His blessings. If these were withdrawn we would be in a most pitiable condition.

We assemble to be instructed that we may better understand our relalation and obligations to our Father, and to better know how to discharge our duties. Thus far He has not concealed His counsel nor withheld His words from us. The reflection gives me joy, that from the organiz-ation of the Church the Latter-day Saints have not been left to grope in the dark, without the will of God to guide them. The voice of revelation has not been withdrawn. There has been a voice from God, by which the people could receive a knowledge of His will. Shall we not today praise the Lord that there has been no darkness so great as to prevent the light of the eternal world coming to us? Our path has been plainly marked out. Mankind may have been pursuing devious paths, but the direction in which we should travel has here plainly mark paths, but the direction in which we should travel has been plainly mani-fest to us. This has been the case from the beginning, and I thank God that this certainty has been given to us.

Our Father has answered our prayers in the past, and has shown us what to jo. Persecution has laid its heavy hand upon us, but we have not been left to ourselves. This great work has not been deserted by its Founder; nor has His favor been withdrawn from us. He has ever been near to give us light and every gift necessary for our circum-stances. This has been a great blessing and is worth more to us than all worldly honor. Who is there that values eternal truth, that loves God, that desires eternal sal-vetion who would not give all he vation, who would not give all he possesses for the blessings and favor of God? Men have died for less have been revealed to us. These men have felt that they could sacrifice life itself for communication with the eternal world. Men have prayed for the Pri and authority of God, Priesthood and have made boundless sacrifices to obtain it. What would Martin Luther have given for this author-ity? As it was, he dared the whole world; he took his life in his hand, and was willing to die for even the modicum of truth he possessed. But how much more willing he would have been to make the sacrifice if he had had the truths that we possess.

In the providence of God, His will was not communicated till this latter age. The earth had been latter age. drenched with the blood of Apostles and righteous men. The Priest-hood was taken back to God till the time when He saw fit to communi-cate it. The courageous reformers will be rewarded for their labors, and receive the ordinances and salvation which they sought for. God's work is from eternity to eter-Our greatest desire should be to build settlements in this mountain region nity, and none of His children will up the Kingdom of God upon the is due to the fact that God has given be lost except the sons of perdition.



Those men who struggled so nobly for the right will receive the great reward their fidelity to truth has entitled them to.

To us who have beheld this glorious day the blessings and knowledge of the Gospel are given. We are chosen to be saviors to our ancestors — saviors of the world — be-cause of the grace of God to us. What a people we should be, and What a people we should be, and how our hearts should swell in grat-itude to God. Men have died for these principles we have received. They were hunted and slain be-cause of their fidelity to the truth. How is it with us? Contrast our circumstances with those of the men to whom I refer. We have everything necessary for our com-fort; elegant houses; abundant food fort; elegant houses; abundant food and clothing, no hardships such as the ancient Apostlessuffered. For us the ancient A postless suffered. For us there has been persecution compar-atively light or there has been no sawing asunder, no beheading, no having to run to caves, and dwell there with our wives and children; but we are enjoying all the blessings which God in His wonderful kind-ness has bestowed upon us, and He asks us to give unto Him our bears asks us to give unto Him our hearts. He asks us to worship earthly things, but says to us, "Choose first the Kingdom of God and its right-eousness and I will add unto you all these other blessings. I want all these other blessings. I want your hearts; I want your affections; I want your devotion; I want you to obey me." These are the re-quests which God, our great Crea-tor, our beneficent Father, wishes of us. Will we give to our Father that obedience which belongs to Him, the source of our strength and life? How our hearts should swell with praise to Him, for He has relife? How our hearts should swell with praise to Him, for He has re-warded us a hundred fold for all we have done.

Each Elder who goes on a mis-Each Litter who goes on a mis-sion testifies of the great happiness he enjoys in that labor. He testifies that God was with him and His angels were round about him. These Elders return and associate among the people. Today, you may go through our settlements, and though they may have spent years though they may have spent years on missions, you cannot find them by their poverty; there is no distinc-tion in their property to indicate their sacrifice, because God has multiplied His temporal blessings upon them and prosperity attends them. Thus God manifests that He is willing to reward these who serve is willing to reward those who serve Examine these things and ill find they are true. You Him. you will find they are true. You Latter-day Saints can testify to them. This shows that those who them. This shows that those who serve God are blessed as no others are. Those who have been liberal to the poor, and have been strict in the payment of their tithes, have also received of similar blessings. also received of similar blessings. They have been prospered more than those who have been stingy and neglectful of their duties. In this way God has been testifying to us that He rewards us for serv-ing Him. And if we continue to obey His laws, blessings will con-tinue to flow unto us, and the favor of God will be upon us

Gospel-that His children may become like unto Him. I do not mean in a spiritual sense; that is, mean in a spiritual sense; that is, in the way these things are spiritu-alized by some men. We believe that we are the literal offspring of Deity. We have descended from that great Being who formed this earth, and from Him we have inherited the glorious aspirations to be like unto Him. With this hope within us we will see to purify our within us we will seek to purify ourselves as He is pure.

In remarks made here a few Sundays ago by Elder Penrose, he referred to a doctrine held by some men about each people hav-ing their own God to worship. The Indian has his idea of God; the Hindoo has his idea of God; the various nations of the earth have their different views of God; and the Christian has his idea of and the Christian has his luca of God. Now, there is something cor-rect in this. We worship that which we admire; and no doubt everything that is admirable per-tring to God and the Godhead. We may not have it all, even with our light and our intelligence. We may not comprehend all the attrihend the greatness of our God. Others may have ideas of Him, correct to a certain extent. There is truth among even Pagans. With the lowest of the human species there is something of truth from God. As men advance they receive more truth. This is the distinction between us and others. We be-lieve in a God of revelation who will give more and more light to us till we can become like Him.

We worship the Being who has revealed Himself to us. It was necessary at the outset of this work to have a revelation from Him. There were many erroneous ideas about God, and the first revelation to Joseph Smith was the appearance of the Father and the Son. I have of the Father and the Bou. heard that there are some among us who say both are one person. is a fallacy. There are two person-ages, the Father and the Son. God There are two personis the Being who walked in the Garden of Eden, and who talked with the Prophets. This revelation came to us in certainty. As I said, in the very outset, the Father and the Son were revealed in ineffable Their testimony, this testimony, stands on record, corroborated and sustained by the testimony of others who have since seen the Lord Jesus Christ; we are living witnesses that they have seen Him, that He lives, and that He is indeed the Son of God and one of the two person-ages which form the Godhead. In this respect we differ from others; among this people there is knowl-edge concerning God. We know to a certain extent of Him and His attributes. "As man now is, God was; as God now is, man may be." We possess the attribute He pos-We possess the attribute he pos-sesses, and the object of the Gospel is to lead us to what He is. This is the true theory of evolution—that we can progress to become like unto God. This is the incentive of faith-

glorious prospects by committing sin? No one who has the Spirit of God would sin to be deprived of these great blessings. We may do things when we are not conscious of the results, but no Latter-day Saints will commit sin in view of the glorious prospects we have by keeping ourselves pure. There have been thousands upon thousands who have made all kinds of sacrifices for earthly preferment. But who shall compare this with the great glory that God has in store for us? Who shall compare it with the Kingdom which God has promised unto us? He has promised that we shall sit upon a throne, that we shall have a crown, that we shall have a have a crown, that we shall have a posterity as numerous as the stars in heaven, as countless as the sands by "For" save He, "I heaven, as countless as the sands by the seashore. "For," says He, "I seal upon you the blessings of king-doms, of thrones, of principalities, of powers, and of dominions. I seal upon you the blessings of Abraham, of Isaac, and of Jacob; I seal upon you the promise that you shall come forth in the morning of the first resurrection, clothed with glory, clothed with immortality, clothed with eternal life." These are the promises which are made to the Latter-day Saints. They have been sealed upon the heads of most of you. What sacrifice is there, then, that we should not make for such blessings? None. There are none of us who understand these things that will relinquish them for worldly pleasure. the first resurrection, clothed with worldly pleasure.

Those not of us, and yet who pro-fess Christianity, say that our docfess Christianity, say that our doc-trines are strange. Are they any more strange than the principles be-lieved in by the Christian world? They worship Jesus as their God, and He is. -But He was once a babe, and there are many who wor-ship his mother Mary. He was born of a woman. And if one God was born of woman, may not others be also? To say they could not is not logical. Some deny the doctrine of pre-existence in the face of the fact that Jesus the Lord was born of woman and that this same God had woman and that this same God had appeared to Moses and others. Is it mystery to say that if He could be born of woman, our spirits could also be so compressed that we could be born as infants? Because we do not comprehend these things shall we reject them, or shall we wait till we receive the full light? On one occasion Jesus met a man possessed of devils, who said their name was Legion. The devils besought Him that they might enter a herd of swine. Jesus gave permission, and they entered the swine, which ran down into the sea of Galilee and were drowned. Just think of a legion of devils in one man! Yet that was the fact. These spirits had rebelled against God in heaven, and lost their first estate. They wander about the warth and in the wander lost their first estate. They wander about the earth, seeking to lead men astray, and endeavoring to bring the rest of the family of God to the same condition in which they are. We have in this an instance of how spir-

We had an existence before we came into mortality. There is probof God will be upon us. The Apostle John says that "we fulness. will be like Him." It is for this purpose that God has revealed the ciple would think of sacrificing such not an impression as of something

they feel they have forgotten. How many there are who recognized, as something they were familiar with, the principles of the Gospel. I be-lieve that when we meet our Father, the recollection that we were with We Him will come back again. will also know our mother, and those with whom we before 8880ciated. We will know each other, father, mother, husband, wife, wife, children. I was a boy when my people gathered with the Church. I was curious to see the Prophet Joseph. I had no means of iden-tifying him, but recognized him as though I had seen him before; and I doubt not that I had. There are kindred spirits that are drawn together no doubt by ties that were formed anterior to their birth into this sphere. In the future our memories and our powers will be quickened. There is a remarkable power latent in the human mind, and when quickened by the Spirit of God it will reach back to the life that was before this. Abraham saw that he had been chosen to perform a mighty work.

will refer briefly to one doctrine which I have heard of. I have heard that there are those among us who entertain an idea that some are predestined to be damned, no matter what they do. This is a fallacy. Men and women confound foreknowledge with fore-ordination. God knew that Pharaoh would oppress Israel; but it was in Pharaoh's power to choose his own course. He was not foreordained to be damned, but God knew what he would do. Jesus knew that Judas would betray Him and become a devil, but he was not foreordained to become such as he did. It was his own choice. The doctrine that men are fated to commit sin is false. There is no such doctrine existing in the Gospel of the Son of God. We have our of the Son of God. We have our free and unfettered agency, as we were told so plainly yesterday.

We have the agency to do that which is right; the agency also to do that which is wrong. But it is for us to do that which is right. Tt is for us to keep the commandments of God and to serve Him with all our hearts; and if we will do this God will bring us off triumphant. We shall triumph over every obstacle, and this Kingdom of our God will spread and increase in power; it will overcome all the difficulties with which it has to contend, until with which it has to contend, that every word spoken concerning it will be fulfilled. It will fill the whole earth; it will rule and bear dominion, and Jesus will come to reign on the earth for a thousand years. If we are faithful we shall reign with Him; those who go to sleep will be resurrected and will be caught up to meet the Lord in the air as well as those who lie in the grave, as the Apostle Paul says. That day is near at hand. Be encouraged; do not be discouraged and fearful in your hearts, for God is watching over this work and over you. There is not a hair of your heads but what is numbered. Not a sparrow-a bird that is so common among us here now — can fall to the ground without His notice, and you are of more value than

many sparrows. God watches over you; His care is for you; His angels are around about you.

Remember what He said on one occasion: "Be careful that you do not offend the least of these my little ones; for I say unto you that their angels are before the face of my Father continually." Offend not then the elect of God. Be careful about trespassing upon your brethren and sisters. Their angels stand constantly before the face of our Father in heaven, pleading their cause, watching over them, and having charge concerning them.

I have spoken about the evil spirits and the evil influences of Satan; but I have not mentioned that glorious host of angels and pure spirits that are at the right hand of God our Eternal Father, and are as agents who are carrying out His behests over His elect at all times, lest they should strike their feet against a stone. God takes care of us and of all His children; and if we will be faithful unto Him, no matter how deep our afflictions may be, no matter thow heavy our sorrows, no matter though it may seem to us we will be crushed to earth, God is still near unto us; His angels have charge concerning us, and we shall be saved and delivered, and eventually exalted, if we are faithful to our God, which I pray for you all and myself, in the name of Jesus Christ, amen.

ELDER JOHN MORGAN

said: I have been requested to occupy a few moments in which to bear my testimony to what has been said. I do this with pleasure, and feel confident that the principles we have heard here today have fallen upon the ears of the Saints as the truth. I rejoice to see that the cause of the Kingdom of God is onward and upward. The experiences the Saints are passing through will be invaluable to them in the future.

I bear my testimony that this work will continue to grow until it will fill the whole earth, and that the time will come when every knee shall bow and every tongue confess that Jesus is the Christ, and that Joseph Smith was a Prophet of God. Notwithstanding the opposition arrayed against this work, it will triumph over all things, which may God grant in the name of Jesus, amen.

The choir sang the hymn:

How will the Saints rejoice to tell

And count their sufferings o'er, When they upon Mount Zion stand

And view the landscape o'er.

Benediction was pronounced by Patriarch John Smith.

Sunday Afternoon.

Services commenced at 2 p. m. The choir sang:

Mortals awake! with angels join, And chant the sofemn lay;

Love, joy and gratitude combine,

To hail th' auspicious day.

Prayer was offered by Apostle F. D. Richards.

The choir sang:

How great the wisdom and the love That filled the courts on high,

And sent the Savior from above,

To suffer, bleed and die!

1

The Priesthood were arranged and seated in quorums, in solemn assembly, according to the following order:

The members of the Council of the Twelve Apostles, and Counselors to the Twelve, in the two upper seats of the center of the stand.

On the south wing of the stand were the Patriarche—the Patriarch of the Church in front—Presidents of Stakes, their Counselors, and High Councilors.

The High Priests in the north centre of the body of the hall, the quorum presidents in front of them.

The Seventies in the south centre and south division of the body of the house, the first seven presidents and members of quorum councils in front.

The Elders were located in the rear of the High Priests.

On the north wing of the stand were the Bishops and their Counselors, with the Presiding Bishopric in front.

On the extreme left of the body of the hall were the Lesser Priesthood —Priests, Teachers and Deacons with the quorum presidents in the front.

The general congregation were seated in those portions of the body of the building not occupied by the Priesthood, and in the gallery.

APOSTLE GEORGE Q. CANNON

said: The object in arranging the Priesthood as they are this afternoon in their several quorum capacities is to form a general assembly of the Priesthood of the Church of Jesus Christ of Latter-day Saints; and in presenting the authorities of the Church they will be presented to each quorum separately, for such quorum to vote by a rising vote and by lifting up their right hands. If there be any who object to any name that is presented they will have the privilege of making manifest their objections. After one name is presented and it is carried by all the Priesthood, they will then sit down and it will be submitted to the entire congregation, including the Priesthood, who will rise, with the Saints in the galleries and elsewhere, to their feet, and vote as a congregation upon the names that shall be effered.

The first quorum to vote will be the quorum of the Twelve Apostles. Then the Presidents of Stakes, or, rather the Patriarchs, the Presidents of Stakes and their Counselors, and the High Councils. Then the High Priests will vote; then the Seventies, then the Elders, then the Bishops and their Counselors, and then the Lesser Priesthood, including the Priests, Teachers and Deacons, after which the body of Saints and Priesthood will be called on separately to vote.

Apostle George Q. Cannon presented the

GENERAL AUTHORITIES,

which were voted upon by the different divisions of the Priesthood, in the order given above, each division acting separately by rising and holding the right hand toward heaven. After the vote of each quorum or division was obtained upon the name of each individual presented, the action by vote of the whole assembly was taken.

The following is the order in which the authorities were pre-sented by Brother Cannon, the vote in each instance being unanimous:

Wilford Woodruff, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Coun-selor in the First Presidency.

Joseph F. Smith as Second Coun-selor in the First Presidency.

Lorenzo Snow as President of the

Lorenzo Snow as President of the Twelve Apostles. As members of the Council of the Twelve Apostles-Lorenzo Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John H. Smith, George Teasdale, Heber J. Grant, and John W Taylor W. Taylor.

Counselors to the Twelve Apostles John W. Young and Daniel H. Wells.

After the above named brethren After the above named brethren were voted upon and unanimously sustained, for the positions men-tioned, the voting was done by the general assembly only, and not by quorums, on the following: The Twelve Apostles, with their Counselors, as Prophets, Seers and Bevelators

Revelators.

Patriarch to the Church: John Smith.

First Seven Presidents of the Seventies: Henry Herriman, Jacob B. Young, C. D. Fjeldsted, John Morgan and B. H. Roberts.

Wm. B. Preston as Presiding Bishop, with Robert T. Burton as his First, and John R. Winder as his Second Counselor.

Franklin D. Richards as Church Historian and General Church Recorder.

The Priesthood of the Sixth Ward officiated in the administration of the Sacrament.

The choir and congregation sang: We thank Thee, O God, for a Prophet,

To guide us in these latter days;

We thank Thee for sending the Gospel, To lighten our minds with its rays.

PRESIDENT WILFORD WOODRUFF

then addressed the congregation. Hen addressed the congregation. He was listened to with deep atten-tion, and bore a powerful testimony to the truth of the Gospel. His re-marks will shortly be published in the DESERET WEEKLY. 相

APOSTLE LORENZO SNOW

read from Matthew, chapter 13, verses 44 to 49. He said he was aware that he would be unable to make all of the vast congregation hear, but would endeavor to speak as distinctly as possible. The Lord has said. Let men come unto me and I will show them their weaknesses. I dare say the experience of many Elders is in conformity to this saying. It is impossible to ac-complish our duties as Saints unless complish our duties as Saints unless we have the guidance of the Holy Ghost. I am sure I would not have started out if the leven our wives and our children needful that we should adapt to our

Lord had not given me an assurance that He would bear me There has been today a marup. velous exhibition of union so far as formality is concerned. There has also been something beyond this; there has been a Spirit in the hearts of those who have voted, to prompt them to this union. How many there are who are not united in supporting the Priesthood of God is not for me to say, but when we do right we are united in upholding those called by our votes to fill offices in the Church.

We say that we have no reason to feel proud when we are selected to fill responsible positions. We have learned the obstacles that we have to surmount when we are called to act in the name of the Lord. I know my feeling when I was un-expectedly called to be an Apostle. I did desire an office once, and that was to be an Elder. It was upon the Prophet's invitation, and I desired it because my soul was filled with the Holy Ghost, and had manifested to me that there was a God who had restored the everlasting Gospel. It was also revealed to me that Jesus was the Son of God. These Jesus was the Son of God. These things were revealed to me by the Lord, and I received a most perfect knowledge of their truth. This knowledge is still clear to my mind. There has never, during the trying times I have passed through, been a time when a shadow of doubt has come to me. There are secrificer connected

There are sacrifices connected with being called to the Priesthood, and the higher we are called, the greater the sacrifice that will be required of us. This Priesthood cost the Son of God his life, which He gave freely; and you and I will have to learn to make sacrifices freely in order to carry out the purposes of God. The Lord has blessed certain individuals, and selected them, not because they were better than many around them, but perhaps they had more faith than others, and they were called, to go to prison. This was done to try them, and they were required to make sacrifices that others with less faith could not make. When they have shown that they were worthy, they have been blessed. We may have an op-portunity to follow their example, perhaps not in the same manner, but in some of the numerous ways that we are called upon to make sacrifices in for the cause of truth. We have voted to sustain the around them, but perhaps they had

We have voted to sustain the Church authorities, and it is our duty to uphold them in all our ac-tions. The voice of slander or com-plaint should not be heard among

us. We have found the treasure spoken of in that which I have read from the Bible. I know it is of great value. I have made sacrifices, but they are unworthy in comparison to the blessings for which I am seek-ing. Are we willing to sacrifice all that we have in order to obtain the glories of the Kingdom of God? We made covenant with our Father at the waters of baptism that we would

would stand in the way. When we were called on missions, we left we were called on missions, we left all to proclaim the principles of the Gospel. We would not withhold anything that we possessed, but would devote all to the cause of God. When I was called to be an Apostle, I covenanted with the Lord that I would not even with-hold my life if called upon to lay it down in the cause of truth down in the cause of truth.

The first time I saw the Prophet Joseph was when I was a boy. He was talking to a small congregation. He told them of the visits of the angel to him. He was not then a great preacher, but afterwards became a powerful speaker. The people loved to hear him, because he was full of revelation. He had re-ceived authority to ordain men to the Priesthood, and according to the promise of the Lord, those who accepted the principles he taught re-ceived from the Lord a testimony of their truth. The Latter-day Saints are today witnesses that this testi-mony followed the administration of the Elders.

I feel that at this Conference we have renewed our determination to keep the commands of God; and I pray that He will give us strength to go forth and manifest increased diligence in keeping His command-ments, that we may be saved in our Father's kingdom.

The choir sang:

O Father, whose almighty power.

Prayer by Elder John Nicholson.

Monday Morning.

Apostle Francis M. Lyman, who was released from the penitentiary at six o'clock this morning, after serving a term for unlawful ochal itation, was on the stand.

The choir sang:

Great is the Lord! 'tis good to praise

- His high and holy name; Well may the Saints in latter-days
 - His wondrous love proclaim!

Prayer was offered by Elder Jacob Gates.

Singing.

Come, thou glorious day of promise,

Come and spread thy cheerful ray,

When the sheep of Israel Shall no longer go astray.

APOSTLE FRANKLIN D. RICHARDS

ad-iressed the Conference, the fol-lowing being the substance of his remarks: It is a great blessing which but few of us fully realize, that we are permitted to associate together in the holy faith. It is different to what it was when the Church was in its inference. The Saints are now in its infancy. The Saints are now more fully taught, as the doctrines were not fully revealed at first. We should dismiss the cares of the worl should dismiss the cares of the worl i and concentrate our desires and faith on what is before us on the truth that there is a great in-fluence and means to bring forth that which is needed for the instruction of the people. What is said may not necessarily be new, but it will be profitable whether new or old. As it is physically, the sim-plest food is often the most desirable, so with spiritual instruction. It is



lives that which has already been given to us. In this way we seek to conform to the image of God's own beloved Son. Thus we can see ourselves progressing from grace to grace and faith to faith, on the way to a fullness after the similitude of Christ. I am often reminded, in reading the Book of Mormon, in the work of the revision in translating the volume into the Jewish lan-guage, of the fact that Lehi and his family were brought from the land of Jerusalem, which the Lord pre-dicted was to be visited with des-truction. They were planted planted in this land, which is choice above all others.

Having been engaged in looking over the Book of Mormon, I am re-minded of those earnest and impresminded of those earnest and impres-sive words of one of the early prophets, I believe Nephi—and re-iterated also by Benjamin—with re-gard to the goodness, mercy, and blessings of God unto us. He re-alized that the Lord had com-passion on his father, Lehi, He in-formed him thest faruselem was goo formed him that Jerusalem was go-ing to be taken captive. In His great mercy He had shown him the Impending ruin, and brought him and his family forth into this goodly land of America, which the Lord had said was the choice land above all others. In the multitude of all others. In the mutuate of God's mercies to us, we have occa-sion to be thankful that our lot is cast in this land of promise—this land of Joseph; a land choice for its richness and fertility of soil. But still of greater importance because of the liberty and the constitutional gov-ernment that has been established herein; for we can see now what the liberal principles of republican government give unto us, in the incon-venience which we and our brethren and our families experience from time to time because of the limitation of their liberty on account of religion. It it is thus in this land of free government, what would it be under an absolute monarchy, or even a limited monarchy? We even a limited monarchy? We read of the Bartholomew massacre. Some of us may have traveled over the very places where men have been burned at the stake for their religious faith when their faith only extended to their morality, because they had no authority to administer under the ordinances of the Lord. If men in those times could so read-It men in those times could so read-ily give themselves up to be a con-suming sacrifice for the little faith they had to hope for, the little knowledge that they possessed, how much more have we occasion to be thankful? We have reason to be full of gratitude to God.

The speaker then delineated many of the glorious promises that had been prophetically made concerning the land of America and which were being realized by the Saints. He then spoke upon a number of themes, included among which were themes, included among which were the object for which the Saints have gathered—to learn of the ways of the Lord; the things of God can only be understood by His Spirit; the necessity of prayerful devotion; keeping the Sabbath holy; the neces-sity of avoiding all profane ex-pressions; the observance of fast lays; the great work devolving

upon the Saints to be done in behalf of the dead; the proper use of the authority of the Priesthood; the resurrection, and other subjects. An adequate idea of Brother Richards' discourse could not be given in a synopsis. It was reported in full.

BISHOP ORSON F. WHITNEY.

I hope you will sustain me by your faith and prayers while I ad-dress you. I have rejoiced with you in the instructions received during this Conference; in the glori-ous manifestations of the Spirit of God, exhibited in the remarks that have been made. I am thankful to be numbered among a people who receive such great blessings. I re-joice that we have with us so many of the brethren of the Twelve, who of the brethren of the Twelve, who have been released from imprisonment, in which they have been held for the testimony of Jesus. We, as the people of God, are expected to acknowledge His hand under all circumstances, and in all things, whether they be pleasant or disagreeable, whether they be pleasant of disagreeable, whether they appear like success or seeming failure. Even if we had not the leading brethren with us there is a faith in the hearts of the Saints that would acknowledge the hand of the Al-mighty in that condition. Job re-membered his Creator in the day of his prosperity, but more fully ex-hibited the greatness of his soul in his subsequent adversity, which he bore with exemplary patience, giving glory to God. When advised by his wife to curse God and die, his answer was, in effect, "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord." He knew how to con-fess God's hand in all things. It is in the midst of trouble, persecution and trial that the greater opportunity is given to men to show the metal that is in them.

A few weeks ago we listened to a discourse from this stand in which the speaker eloquently portrayed the greatness of General Grant on the field of Appomattox, and showed the magnanimity of his great soul to-wards his fallen foe. But I consider that General Lee, the man who then surrendered, evinced equal valor, equal greatness, at least, when on the field of Gettysburg he saw his shattered forces falling back and the hopes of the Confederacy melting like snow before the sun under that decisive stroke, which in reality decided the question of the war. In the moment of defeat, when a weak man might have blown out his brains or fallen to cursing, all that General Lee did was to say, with a sigh, "We cannot always win vic-tories." The patience that he there manifested showed the greatness of manifested showed the greatness of his soul no less than the magnanim-ity of his victor on the field of Appomattox.

Of all people on earth there are none having stronger opportu-nities for exhibiting great qualities than the Latter-day Saints. All will have in their time the privilege

acknowledge His hand in all things. The Saints are led by faith, but the world by the grosser senses. In the spirit world we maintained our stand by sight. We are having a more severe test now, when the face of our Father is hidden from our gaze. It is greater to believe and not see than it is to believe because we have seen. It is greater to receive a silent revelation of God's will than to demand visible manifestations to bolster up our positions. The inward evidence is superior to the visible, the latter being but a product of the former. The genius which creates is greater than that which is created.

Then let us go on and manifest the virtue of the Savior and His followers, even though we do not see him. We should do this be-cause the spirit of revelation im-pels us forward, doing right for right's sake. May God bless his Church, His Priesthood and people. The victory of this work is as sure as the rising of tomorrow's sun.

Singing:

Ye who are called to labor and minister for God

Blest with the royal Priesthood, and called by His word.

Benediction by President Angus M. Cannon.

Adjourned till 2 p. m.

Monday Afternoon.

Arise! Arise! with joy survey The glory of the latter day,

was sung by the choir. Prayer by Elder Junius F.

Wells.

Singing by the choir.

How are Thy servants blest! O Lord, How sure is their defense.

Eternal wisdom is their guide,

Their help, Omnipotence.

APOSTLE FRANCIS M. LYMAN

addressed the conference. He said: I am pleased with the privilege of meeting with the Saints in General Conference and listening to the testimonies of the servants of the Lord. He also was willing ta bear his tes-timony and speak of the goodness of God. We have greater cause to rejoice than any other people. The Lord has revealed the truth regarding Himself, His Son and the Holy ing Himself, His Son and the Holy Ghost, and our relationship to Him and the principles that will enable us to be His sons and daughters. We are charged with the duty of preaching the Gospel to the whole world. He has given us the Spirit of the Lord to enable us to accom-plush this. The Church has now been established for nearly a genera-tion. We are gathered on this land, tion. and God has given us the living oracles, who are within our reach. Each individual Saint worthy the name has a personal testimony that this is the work of God, never to be removed nor abolished. The Church is fully organized and the organization is perpetual. The Church cannot be diminished by the loss of any member or quorum. The God of heaven has established and maintains it. He has sustained it The since the first revelation of the Father and the Son to Joseph Smith. The hearts of men have been pre-



pared to receive the truth, and many thousands have embraced it. No man is indispensable. God can raise up whom He will. Those whom He selects are required to be honest, pure and valiant for the truth. So with all the members. They should be willing to endure, to perform missions or do whatever is required. There should be in the hearts o the Saints a supreme love for the truth, and a love for man-kind, no matter as to their condition. They should be filled with charity and render assistance by word and deed to the afflicted, that mankind may become one. There are here a host of men bearing the Priesthood, representing God on the earth. The Lord expects all such to do their duty. No man can be excused for sins either of omission or commis sion.

We are expected to attend the meetings of the Saints, especially those at which the sacrament is administered. We are to partake of it till Christ shall come. This ordinance tends to strengthen the Saints. Those who are neglectful regarding it will lose faith, and among such the sick will not be so readily healed. People who live near to the House of God and do not attend on such occasions are not living in the light and spirit of the Gospel. The necessity of attending to sacrament meetings should be taught by parents to their children. It is a ques-tion as to our salvation until we have completed the race. We have have completed the race. We have run well for a season, but the question of our continuing to the end is one of great importance. We should be a devout and prayerful people. Those who neglect the things of which I have been speaking are unwhich I have been speaking are un-worthy of the blessings of the Lord. We have been preserved and in-creased and the work is not dimin-ishing. The faith of the Gospel is increasing in the hearts of the peo-ple. When the time of trial comes we will learn that the Saints are bet-ter than they appear to be. They know that God lives, and the Church and kingdom of our Father cannot be broken. The Lord has made this fact known to Israel. It is important for us as the ser-

It is important for us, as the ser-vants of the Lord, to be devoted, to vants of the Lord, to be devoted, to be faithful, to be humble, to be con-trite, charitable, kind and loving, and try to win the erring and lead them in the paths which lead to eternal life. We should cultivate the Spirit of the Lord and its enlightening influence, that we may know on all occasions that what is presented by His Servants comes from God Himself.

When the President of the Church selors, the Apostles, all or any one of them, there should really be in the heart of every Latter-day Saint a testimony that he is the man to be a cestimony that he is the man to be the President—as we can testify to-day in regard to Brother Woodruff, Brother Cannon, Brother Smith, and the Apostles who stand here and hold their positions today in the midst of Israel. It is necessary and the Apostles who stand here remain. and hold their positions today in the midst of Israel. It is necessary the people should know they are men of God, not only through their personal acquaintance and knowl-edge of them and their close associa-transport of the Church. A com-ticle of it. Was it originated by the prophet Joseph? No, nor any Mutual Improvement Association was read, showing the movement

tion with them in times of trouble, but they should know by the gift and power of God, and then they cannot be wrong. Unless they have this knowledge they are not as thoroughly estab-lished in the kingdom as they ought to be. Every man who has not this knowledge is liable to have missiving and doubts in respect to misgiving and doubts in respect to these chief quorums of the Church. In every measure that is adopted, every mission that is established, and everything that is laid before the people and required of them, there should be a testimony abiding in the hearts of the Saints that they all come from God.

Now, do the Latter-day Saints know this? I say they do; and no Apostle can stand up here and teach the Latter-day Saints an error without the people detecting it. If an Apostle goes astray, if he sins against God and against his fellowmen, if he is not upright, devout and true to the cause which God has entrusted to his care, the Latter-day Saints will detect it. All men, women, and children who have reached the years of understanding and have received the Holy Ghost are entitled to know men—to know their Bish-ops, their Presidents of Stakes, and the members of their High Coun-cils; to know the High Priests and Seventies. They have the testi-mony in their hearts that these are men of God; they can reckon them up quite correctly, tell exactly where they stand, their degree of faith, and judge them by their work—not by their faith and testi-mony alone, but by the things which they perform. Now, you High Priests and Sev the years of understanding and have

Now, you High Priests and Sev entites, if you are not honest men, if you do not keep the commandments of God, if you drink with the drunkof God, if you drink with the drunk-ard and swear with the profane, and if you are corrupt, we will find you out; God will find you out; for you cannot deceive in the Kingdom of God. You cannot obtain by decep-tion any of the rights, blessings, and privileges of the Lord or His Kingdom. If, again, there are those who do not honor the Priest-hood, if we do not exercise our-selves in righteousness, in purity, in justice, in holiness—I would not give a fig for the authority or power of such men. of such men.

Why is it that the Latter-day Saints are not broken to pieces and discouraged? We were not discouraged in the very beginning when there were but few of us When the Prophet stood almost alone, hounded from place to place, persecuted and prosecuted, why was he not discouraged? Because he could not be. We cannot be dis-couraged, for God is at the helm, and has established us individually as well as collectively. In Wards and in Stakes, and in branches of the whole Church, God hath planted this work upon the earth, and it will remain.

and will endure, and the choice spirits which He has gathered from among the nations of the earth, those whom He is sending from above, are those who were faithful before they came here, who will be faithful here, and will endure here-after. That is the class of people and of spirits who are come to the earth, whom God has gathered and is sending to us.

Persecution never destroys the Church and Kingdom of God. It only makes men more faithful, more devoted; it only increases their strength; for have we not the sur-est of all promises, that if we keep the commandments of God we shall receive persecution? And when the Church has been withdrawn from the earth, when prophets have been killed, when the Savior Him-self was killed, and His servants be-fore him—it has all happened in accordance with the mind and will of God. Would the Sav-ior's life have been taken had it not been necessary? No. It was necessary that He should die and that His blood should be spilt in order that we might ob-tain a remission of sins and be made receive persecution? And when tain a remission of sins and be made free; that He should be resurrected as all other men will be. Was it as an outer men will be. Was it necessary that the Prophet Joseph should be tried as he was, and proven as he was proven? Yes, not only to prove him, but to prove to the world to whom he was sent; and it is necessary that the servants of God today should endure and travel throughshould endure and travel through-out the world, preaching the Gospel and laboring for the people—guard-ing, preserving and teaching them, in order that they might be saved, and that the world may be proved and judged; for light has come into the world, and those who reject it will be damned.

will be damned. I pray that the blessing of God may be upon all Israel. But I find I am talking too loud. My lungs are not very strong—they have not been working lately in this way. There-fore I shall have to close. I pray, however, that God's blessing may be upon you all. I thank God and tes-tify to you that this Church is properly organized. It came a little sooner than it did after the death of the Prophet Joseph—than it did after the death of President Young; but it came just when the Lord decided, and He will always show us not only in when the Lord decided, and He will always show us not only in regard to the keeping of the Quorum of the First Presidency filled, but in the filing of the Quorum of the Twelve, and every other vacancy that may occur in the various de-partments of the Church, that the kingdom may be fully manned, that no one person will have to do the labor of two or three; but that every man shall bear his equal proportion of the responsibilities pertaining to the Kingdom of God, which is my prayer in the name of Jesus Christ, Amen.

PRESIDENT GEORGE Q. CANNON

489



to be in a prosperous condition. Condensed statistics were also given from reports of the Primary Association, Young Ladies' Improve-ment Society, Relief Society and the Sunday School general organization.

The Central Committee of Education, as follows, was presented to the Conference: Wilford Woodruff, the Conference: Wilford Woodruff, President, Salt Lake City; Lorenzo Snow, Brigham City; George Q. Cannon, Salt Lake City; Karl G. Maeser, Provo; Willard Young, Salt Lake City; George W. Thatcher, Logan; Amos Howe, Salt Lake City; Anton H. Lund, Ephraim; James Sharp, Salt Lake City. The vote to sustain the educetional

The vote to sustain the educational committee was unanimous.

PRESIDENT GEORGE Q. CANNON

said: It is very gratifying to me, and I have no doubt it is to all present, to hear the voice of Brother Lyman again in our midst, and to listen to the testimony which he bears. I know it is a great gratifi-cation to us and that it is a group cation to us, and that it is an equal gratification to the rest of you, to see him once more among us. The see him once more among us. instructions which he has given unto

us are true, and have been inspired by the Spirit of God. We have had during this confer-ence many excellent testimonies and instructions which if we can remember and apply in our lives, carry out practically by making these in-structions a part of the rules for the conduct of our lives, will be of incalculable benefit to us.

Remarks have been made con-cerning the effect of persecution upon us, and how that persecution has a tendency to solidify the Saints. has a tendency to solidify the Saints. This undoubtedly is the case where they are faithful. A great many have made inquiries concerning the probable length of time that we shall have these things to contend with, and have asked, "Have you any idea when this will cease and when we shall be relieved from when we shall be relieved from these afflictions?" Now, I think myself that they are having a very salutary effect upon us. Personally I feel that I have been benefited by I feel that I have been benefited by that through which I have passed— that it has been of some little ser-vice to me in bringing me exper-ience. I have no doubt it has had the same effect upon most of this people, if not all. It is very re-markable the manner in which the Lord controls the conjust of Sate Lord controls the conduct of Satan for the good of His people. Satan intends or has intended persecution to destroy the work of God. But instead of that it becomes a means of developing His work. It has the effect of purifying the people; it has the effect of giving them a knowl-edge concerning the work in which they are engaged. It tests them and develops their character, and gives them opportunities of exhibiting unto the Lord and to their fellow men the kind of characters they are; and it gives them that which is very important in its place-a knowledge concerning themselves. It is most important, indeed, that we should know ourselves, that we should be-come familiar with the peculiarities of our own natures, that we may see of our own natures, that we may see to waste that we are missing. I am not believe it is a good policy for us our weaknesses, and so be able sometimes reminded of an expres- at the present time-for our young

by the help of the Lord to correct them. I therefore feel gratified that the Lord has permitted these things. I do not know what would become of us if we had nothing but prosperity. Suppose Satan did not persecute us—that there was no opposi-tion to us—would we be tested? Would we be the people that we are today if we had no afflictions, no persecutions, no ordeals to endure, no temptations to resist. Certainly not. Prosperity would not develop us. We could not know ourselves, neither could we be known if there were nothing but prosperity for us. But as it is the wrath of man is made to praise God; that which Satan designs as the means of destroying the work of God in the wisdom of our Eternal Father is controlled so as to accomplish His purposes, to test His children, and give them that experience without which they cannot be per-fected. Hence we should be able to recognize the hand of God in these afflictions, just as we were told this morning by Bishop Whitney to recognize the hand of God even in the most adverse circumstances that we may be called upon to pass through.

There is one subject that I have felt I should like to allude to before this conference adjourns. It is the disposition which is manifested in many quarters to scatter out. We hear of young men going east, west, north and south, scattering, in fact, all over. We hear that a good many of our young men are leaving this valley, leaving this county, and taking steps to secure for themselves tracts of land in adjoining States and Territories, in places remote from their own homes.

I have felt to ask if this is a wise proceeding under our circum-stances? We have been called to gather, not to scatter; we have been called by the Lord to build up Zion -to beautify the waste places of the earth, not to spread out all over creation and become so thin and so weak that there is no strength or power with us. This latter would be bad policy. "But," says one, "if I do not now do this I cannot secure land. The land will all be taken up." Well, suppose it is. If we have lond how and such is we have land here—and such is the case—we can live here. I notice that people who are not of our faith come into this valley and see numberless opportunities which we do not care anything about, or do not think it worth while to pay any attention to. They take places and beautify and adorn them, and they become a means of wealth in their hands.

There is an abundance of land in the valley for hundreds and thousands of families if we would make use of the facilities which we now have. But somebody wants 640 acres; somebody wants "the earth and the fulness thereof;" and as was remarked to me yesterday, "they want a hog pasture in addition." This is not wise. We should con-

centrate ourselves and combine our efforts, and not look to the ends of the earth and see how much is going sion attributed to Brother Parley Pratt. When he came to this val-ley in the early days he was travel-ing in Parley's Park—named after him-then a splendid region for grass; and he said to his companion, "What thousands of dollars I am losing."His friend inquired "How?" for he was surprised, knowing as he did that Brother Pratt was not possessed of very much then; we were all poor in those days. "Why," said he, "here are all these acres of grass going to waste, and if I only had a lot of cattle to eat it, what a lot of money I would make."

Well he had not the money be cause he had not the cattle. O Of course he said what I have repeated jocosely; but there are a great many people who seem to have that idea in earnest, and because there are large tracts of land of which they hear in remote valleys they are anxious to strike out and take possession for fear that somebody else will get them. This is not wise. Let us be governed by wisdom in our movements. This is the way to build up Zion I is not by correct to build up Zion. It is not by scat-tering abroad or attempting to grow tering abroad or attempting to grow faster than our strength. You know how it has been. We have extended our settlements to remote distances in the past, and those set-tlements have had to be abandoned afterwards through a variety of cir-cumstances. It would therefore be unwise for us to repeat this. It is unnecessary. We can grow fast enough right along here in these valleys which are already occupied, by making use of the facilities within our reach.

I have admired President Woodruff in this respect. He has set the people an example. He came in here with the pioneers and settled on a little farm of twenty acres. That is the extent of his farming land, and he has lived upon it from the time when the size of the set the time when the pioneers came in—or, rather, from the time he came in afterwards with his family. He has been content with it, and has made a pretty good living there by his industry. Others can do just as well.

When in Utah County I was con-versing with one of the brethren there who has a comparatively small area of land, and yet he makes an excellent livelihood by raising small fruits. I asked him, "Is there a mar-ket for these?" "A market," he answered "why, I can sell all I can raise, and if I had ever so many more I could sell fruits of this char-acter. They want them in the East. I send fruits to Denver and other places, and people are constantly asking me for more than I can raise." I do not know how that is; but this was his testimony to me.

There are many ways in which we can make a living without traveling all over the Territory to get hold of large tracts of land. I felt as though I wanted to make these remarks before the conference closed, and of course you must all judge for yourselves as to their correctness. But this is the view I take of the building up of Zion. I do



men-to be moving off into remote places, and thereby weakening the hands of their fathers, brethren and friends at home.

I pray God to bless us when we shall separate from this conference, and to fill us with His Holy Spirit, that we might be enlightened by it continually. I ask this in the name of Jesus, Amen.

The choir sang an anthem.

"O, be joyful."

PRESIDENT WILFORD WOODRUFF

said: I feel thankful that I have lived and had the privilege of at-tending this fifty-ninth annual conference of the Church of Jesus Christ of Latter-day Saints. It is nearly fifty years since I was or-dained into the Quorum of the Twelve Apostles, and the Lord has told us while occupying these posi-tions and holding the keys of the tions and holding the keys of the Kingdom of God, that whomsoever you bless shall be blessed, and whomsoever you shall curse shall be cursed. I have never sum I have never seen a moment in my life since I have been a member of this Church and Kingdom when I felt like cursing any-body, and I would not wish to do so unless I was commanded of the Lord. I have had a desire to bless my friends, and at this time, when I have the right and privilege, I feel to bless my brethren, my counselors, my brethren of the Twelve Apostles; and I feel to bless in the name of the Lord also bless in the name of the Lord also the Patriarchs, Presidents of Stakes, the High Councilors, and those who bear the Holy Priesthood, even the High Priesthood throughout the land of Zion. Likewise the Seven-ties, Elders of Israel who are called as messengers to the nations of the earth, the Bishopric, the lesser Priesthood, and all the Saints of God who dwell in our midst. I feel to bless the Primary Associations-our little children; I feel to bless the Sabbath schools, the teach-ers and pupils; the Mutual Improvement Associations, the Relief Societies, and all those or the ganizations which have been estab-lished by the hand of God and by His power, His helps in the build-ing up and establishing of the Church and Kingdom of God on the earth. All these I feel to bless in the name of Jesus Christ and by virtue of the holy Priesthood, even so, Amen.

Woodruff then Brother pronounced the benediction.

Conference adjourned till ten o'clock on the 8th day of next October.

WRITE PLAINLY.

No MAN should be permitted to occupy a public position in which his duty requires him to communicate anything in writing, unless he can perform that duty legibly and in such a manner that his writing can be easily read. It too often occurs that the calligraphy of public men resembles undecipherable hieroglyphics. No person is fee leaves a night shadow on the "winter of discontent" comes after.

properly educated who cannot write a plain hand that ordinary people can comprehend without the aid of an interpreter. Legibility ought to be considered one of the essentials to acceptable penmanship.

A recent order of Lord Wolseley, Adjutant General to the British forces, is a step towards reform in this direction in England. It says:

"The attention of the Commander-in-Chief has been drawn to frequent cases of bad handwriting on the part of officers studying at the Staff College. H. R. H. con-siders it absolutely essential that a staff officer should habitually write a hand that is easily legible, and he desires that superior officers will bear this in mind in their reports on candidates."

It is further announced that the royal regulations will contain the following:

"A student at the Staff College will also be liable to removal at any time if he cannot write legibly, or if he be deficient in the power of ex-pressing himself clearly and intelli-gibly on paper. It will be the duty of the professors to bring these de-fects to the notice of the Commandant, who will report all such cases for the information of the Commander-in-Chief."

Similar rules should be established and enforced in all branches of the public service on both sides of the globe. In this fast age, when time is so precious, life is all too short to be wasted in poring over the fearfully and wonderfully made handwriting which some people affect, and which they seem to think is a mark of genius. In attempting to convey to others any matter of importance, every man with any pretense to culture ought to be able to express himself inteiligently and in easily discernable handwriting.

A CUP OF COFFEE.

WE clip the following from an article in the North American Review. Confirmed slaves to the arromatic berry will not perhaps be practically influenced by the teachings of the experience here related, but young people may be deterred thereby from contracting a habit which is the more dangerous because its deleterious effects are not immediately apparent:

"I am satisfied that defective vision and blindness will pretty soon be a prominent characteristic among the American people, the same as rotten teeth have been during the last 200 years. I make this assertion without having seen any statistics what-ever on the subject of blindness. I found out long ago that a cup of cof-

brain which continues longer than an eclipse of the sun. I had long noticed that the eyes of old coffee drinkers had a dry and shriveled appearance. "Having discovered some years

ago that my own eyesight was surely weakening, I then ceased to drink coffee as freely as I had used it, and became a moderate and more observant patron of the fragrant narcotic. But I have learned that moderate coffee-drinking is a hard thing to manage, being pretty sure to de-velop into the regular habit again with insidious case, especially at those times when the physical system feels to be in need of some elixir. Besides, it is quite distressing for a person to be fighting off a powerful habit at each meal. I now feel free from the coffee-drinking vice, and will have no more trouble with it unless 1 shall again fall a victim to some church supper or to the magnetic blandishments of some buoyant hostess.

"Having long worked at a trade which requires almost as exact a use of the eye as the occupation of a jeweler, I made the discovery that a single cup of coffee would have a perceptible effect on my eyes. This fact was the more apparent because my eyesight was originally very good—in fact, about the best. After having used coffee with indifferent frequency and copiousness for many years, my sight became abnormally weak, and I began to feel a horror of darkness, wishing that the sun would never set, and desiring in-stinctively to go to some place where the nights would be short the entire year. But now I have quite little of this feeling left. My eyes have gained to a curious extent their former range and spontaniety. I again enjoy the long panoramic views of nature which are afforded from the baby mountains that skirt Council Bluffs on the east like an encampment. I can take these long tele-scopic sweeps of vision again with-out blinking or feeling the weak-ened relaxation which alarmed me a week ago.

"I have no doubt but what this weakness of the eyes which results from coffee drinking is due to the sympathy which the optic nerve has for the masal cavity (the latter be-ing continuous with the membrane of the mouth). The nasal cavity, with its first pair of brain nerves, is naturally a principal place to be af-For fected by any drinking habit. instance, to partake of a dish of soup will sometimes cause a person's breathing to become thick and decidedly labored. All of the sensory nerves are much affected by coffeenerves are much an ected by conce-drinking—those gentle and highly refined threads of sympathetic force which enter largely into the sense of smell, taste, sight and hearing. The entire sympathetic system is like-wise involved immediately in the coffice detaking healt. The brain coffee-drinking habit. The brain, again, is intensely affected thereby, because the principal nerves of the brain branch off from the nasal cavity."

"Pride goes before a fall," and the



The	Deseret	Weekly.
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CHARLES	W. PENROBE, -	- MDITOR.
Saturd	By,	April 18, 1889.

THE CONFERENCE.

THE April Conference of eighteen hundred and eighty-nine will figure prominently among the memorable events in the history of the Church of Jesus Christ of Latterday Saints. After a long period of retirement from the public gaze, most of the leading spirits of the Church were present and in their places upon the stand prepared in the Tabernacle for the presiding authorities of the Holy An immense gather-Priesthood. ing of the Saints greeted them and listened with profound interest to their counsels. The congregations were large from the commencement. On Sunday the spacious building was filled to overflowing, and in the afternoon the Assembly Hall was thrown open to accommodate the throngs who could not gain admission into the Tabernacle.

The addresses were replete with Doctrine, principle, instruction. practical suggestions, correction of wrongs, exhortation to duty, were administered in the gift and power of the Holy Ghost, and every heart was cheered and every soul fed. with the bread of life. Peace reigned and harmony and unity of spirit prevailed.

The Solemn Assembly on Sunday afternoon, in which the quorums of the Priesthood were arranged in order and voted in turn upon the names presented as the general authorities of the Church, was a grand and inspiring sight. And no one sensible to the higher influences could look unmoved upon the majestic scene when the whole body of the people, Priesthood and members, males and females, arose, and with uplifted hands to heaven in token of covenant and consent sustained the men chosen to conduct the affairs of the Church of Christ upon the earth. It was like the sound of many waters when they arose, and like the sublime unity and power of the heavenly hosts, as they stood before the Lord with facts without impediment, he visit- as possible, but their only anxiety one heart and one mind making the ed that section in the pretended seems to be to avoid newspaper men

sacred sign of assent. Nothing equal to it has been seen on earth in modern times outside of that Tabernacle. It was a glorious spectacle for men and angels, and the spirit accompanying it was divine.

The re-organization of the First residency was highly gratifying to the Saints. They have felt for some time that this was very desirable. On Sunday they knew that the right time had come and the right men had been selected. From what we know of the sentiments of the Saints we are sure that they would have named the brethren "chosen by the body" on Sunday, if they had been the proper make the persons to nomination. The votes came not only from their hands but from their hearts. There was not a dissentient voice or sign. The people were unanimous in all the votes. It was the voluntary union or ten thousand souls representing the scores upon scores of thousands of the hosts of latter-day Israel.

A great and pleasant spirit of contentment and satisfaction goes with the people to their respective homes. They have the most profound conviction that God is with them and that He will guide the affairs of His Church through the men who have been sustained as His servants, and that no matter what perverse man may be permitted to do in the exercise of human agency, Almighty wisdom and power will be exerted to bring off the truth victorious and establish the kingdom of righteousness in all the earth.

The Conference has been a glorious gathering. Its effects will be felt in every part of the Territory, and its influence go forth to every land where there is a living Saint or a believer in the restored Gospel of the Son of Man. May the spirit present during its sessions be carried to every settlement and permeate every home, and bring to memory, in the varied scenes of life, the teachings and impressions of this rare occasion!

AN UNTRUTHFUL WRITER.

A CORRESPONDENT of the New York Herald lately forwarded to that journal from Birmingham, Alabama, what he claimed to be a detailed description of the proselyting process adopted in the northwestern portion of that State by "Mormon" Elders from Utah. He states that in order to get at the facts without impediment, he visit-

capacity of a railroad passenger agent, seeking to dispose of tickets to this Territory, and at other times falsely impersonated a mining prospector. His report is, as a whole, about as correct in some of its features as was the nature of these claims. Had he visited the northwestern part of Alabama in his real character-that of an expert economizer of facts-he would have been equally as successful in the portrayal of the picture he has drawn. It is conspicuous for incongruity and discoloration.

After stringing out a mass of misrepresentation — mixed here and there with a glimmer of truth-to the extent of a couple of columns, correspondent, whose aim the throughout is evidently to float with the current of popular prejudice, speaks regretfully of the fact that efforts to drive the Elders out of that section have been feeble and spasmodic, intimating in this way that he would prefer them to be vigorous and continuous. On this point he reaches the conclusion of his article by quoting from the Rev. William O'Dell, a Baptist minister, who spoke to him as follows:

"I have preached and worked against them and done all in my power to arouse the people to action against these men, but to no avail. You see they first interest our people by their promises of good homes and rich lands in the West. Our people here know nothing but pov-erty and hardship. It is all they can do to live; they are in debt and the future looks very dark and the future looks very dark and gloomy to many of them, and they eagerly accept any chance to better their fortunes. More than one half of their converts are made by glowing representations of the ease with which fortunes are made in the Far West."

One thing to which my attention was called was the fact that none of the converts carried west ever write to their friends or relatives who were left behind. It is supposed that all their correspondence is ex-amined by Mormon Elders, and no letters telling of the bitter disap-pointments and the horrors of a life in a country of Mormons are al-lowed to find their way back to fields which have been so fruitful.

From the counties of Clay, Cle-burne, Randolph and Talladega over five hundred converts have been sent to Utah, Arizona and Idaho during the past four years, and the Elders expect to send away two hundred more early next autumn. There is no longer any pretense of opposition to their work in this section. They preach where and when they will, distribute literature from house to house, and no one ever thinks of molesting them. They till are chout their more as cultably still go about their work as quietly

and not attract the attention of intelligent people. At the present rate it is only a

question of a few years when the Mormons will almost depopulate several sections of this State.

These statements, alleged to have come from a professed follower of the meek Jesus, could scarcely be more absurd or inconsistent. This man who pretends to preach and practice the Gospel of peace, confesses that he has done all he could to arouse the people to action against men belonging to another body of religionists. That means that he has incited the people to commit violent acts of persecution. Even if the Elders were not engaged in preaching the truth-we claim they are-his position would be without the least justification, on the ground that the persecutor is always in the wrong.

That the Elders are in the habit of drawing rosy pictures of material prosperity and comfortable homes in the west as a leading inducement to gain converts is incorrect, notwithstanding that there would be a measure of truth in the representation if they did. It will not be contended that the facilities in that direction are not much greater in the wide West than exists among the farmers of the South, taking the gloomy description given by Mr. O'Dell as a basis of the argument. The Elders preach the glad tidings of the fulness of the Gospel of faith, repentance, baptism by immersion for the remission of sins and the imposition of hands for the imparting of the Holy Ghost; the people become converted to these doctrines receive the spirit of gathering with the Church, and exhibit tonacity The correspondfor the religion. ent of the Herald himself states that he found among the converts he visited a wonderful devotion to the principles preached by the Elders. Here is what he said of one, as a sample:

"While poorer than some of his neighbors he was above the average in intelligence, being able to read a little. He was an enthusiastic believer in the doctrines of the Latterday Saints, and from a large paste-board box filled with old circus posters and patent medicine almanacs he drew forth a packet of Mor-mon literature which he insistel vould fully explain his reasons for the faith that was in him."

Then it is love for the religious principles involved and not the prospect of future luxurious homes that causes converson which accounts for the success of the Elders and the comparative impotency of the efforts me, the same is my church.-Doc. know exactly to the contrary. They of sectarian preachers.

The old chestnut about "Mormon" Elders examining all letters is too absurd for anything, and unworthy the consideration of any person of ordinary intelligence. Such a state of surveillance is utterly impracticable, even if there were any necessity for or disposition to operate it. But some reason must be adduced for the non-appearance of tales of the "horror" of a life among the "Mormons," and this transparent one is considered better than none, although it is not, as its absurdity destroys the intent of its perpetrator. If such horrible tales were to be written they would require to be penned by the hand of an artist to excel the uninviting picture credited to Rev. William O'Dell as being descriptive of the life of a certain class in the South. If the correspondent of the New York paper had aimed at consistency he would have observed that, admitting the correctness of the statement made by him that one of the brethren visited "was above the average in intelligence, being able read little," it furto 8 the why the nished reason horrible letters desired were not written. Why should letters be expected from people who are said to be unable to write, one who is able to "read a little" being "above the average." Of course we do not believe that illiteracy exists to the extent that this person claims, but that makes his position no more logical.

The assertion that the Elders are afraid to come in contact with newspaper men and intelligent persons does not accord with their anxiety to get their message before the people as widely as practicable. Neither does it harmonize with the statement made repeatedly that in many instances the converts to "Mormonism" have been from among the most respected and intelligent people in various sections of the South. Such anti-"Mormon" portrayals as the one referred to, and to which the New York Herald opened its columns, are no credit either to those who manufacture them nor those who give them wide publicity. They are self-conflicting, because they are so manipulated as to cater to popular prejudice, the ends of truth and justice not being taken into consideration in connection with them.

Behold, this is my doctrine: whosoever repenteth and cometh unto and Cov.

FALSEHOOD'S WORK.

WHEN the falsity of the dispatch sent by the Associated Press agent of this city in regard to the protest against the reappointment of Julge Zane was exposed, the author of the untruthful message endeavored to make out that no error was intended. But the object of the misleading telegram was partly attained. Newspapers receiving it were led to believe that the signers of the protest were "Mormons," while the truth was that they were every one non-"Mormons." A "Mormon" appeal against Zane's appointment would be of course construed in his favor, as the public had been led to believe that the "Mormons" would oppose any one who endeavored to enforce the laws.

The dispatcher understood this, and therefore framed the dispatch for the purpose of conveying to the press the impression which has obtained. It was also intended to have an effect at Washington damaging to the protest. That part of the project has failed. The influential persons thus sought to be influenced obtained better information. They know how to value an application supported by falsehood and fraud.

A number of eastern papers received here have editorial articles commenting on the "caucus of Mormon lawyers and their conferees," and repetitions of the additional falsehood that "under Judge Sandford the leaders of the Mormon Church convicted of polygamy have received nominal sentences and quittance for the past."

Those papers ought to know that none of the "Mormon" leaders have been convicted of polygamy; that they have not even been inthat offense; dicted for and that in cases of unlawful cohabitation the penalties inflicted by Judge Sandford have been ample to vindicate the law, and much more effective than the merciless policy of his predecessor, if the object in view is to bring about respect for and compliance with the laws of Congress.

Some of those papers speak of the knowledge of these "Mormons" who were supposed to have held "the caucus," that Judge Zane would "carry out the law rigidly and im-No such caucus was partially." held as represented, but the "Mormons," whether in or out of caucus, will concede the rigidity when

"Mormons" were at bar, but not ments, like ordinary corporations, the impartiality. Cases in which judicial clemency ought to have been extended, because the law had been but technically violated, received the full double penalties provided for as the maximum, when "Mormons" were convicted, no matter how slender the evidence.

But in cases against non-"Mormons" such light penalties were imposed by the same Judge who trembled and paled with rage when "Mormons" were sentenced, that the contrast was striking and shameful. The record will bear witness of these facts and they cannot be truthfully disputed.

It is true that the "Mormon" people do not favor the re-appointment of the Judge who so venomously and openly exhibited his spleen against a certain class, and his willingness to screen another. But they did not figure in the protest which the press dispatcher in this city attributed to them, as he well knew when he sent it with the objects we have explained.

It is also true that the "Mormons" are thoronghly disgusted with a person, who has been willing to permit efforts to be made in his interest to turn out of a four years' office a gentleman who has occupied it but about six months, so that he might wiggle his way back into it himself. And in this the "Mormons" have the sympathy of a great number of respectable "Gentiles" who have been more pronounced in their protests than the "Mormons" have been.

The papers which have been misled into publishing and commenting upon the untruth sent over the wires from this city, ought to be fair enough to print the facts and pillory the author of the falsehood.

SHOULD BE RECOGNIZED.

A SHORT time since the telegraph brought the news that the war ship Olga, which was stranded at Apia, had been floated and thus saved to the German navy. Now comes the further information, through the medium of the Calliope that has arrived at Sydney, New South Wales, that the American ship Nipsic, which had also been thrown upon the reef, had been floated likewise.

It appears to be understood that the respective governments owning these saved ships are largely indebted to the generous and energetic cforts of the natives of the island approving pat from the organ of the for their preservation. Govern- obstructionists and growlers.

too often manifest by their conduct that they have no souls, and are afflicted with short memories. It will be shameful if either of the two governments involved shall exhibit forgetfulness of the noble and disinterested service rendered them by the Samoans. Disgrace in such case would adhere specially to Germany, whose distressed ship was saved by the efforts of people on whom that country had been warring--- Mataafa's men. It would be but a proper recognition, too, of the service rendered the Nipsic, and consequently to this country, that those who came to the rescue of that vessel be protected still more assiduously in their rights by our government.

CLOUDED BRILLIANCE.

THE news of the sudden physical and consequently mental collapse suffered by Edwin Booth will cause a feeling of regret to pervade the minds of his admirers in this section.At the time of the visitation the foremost actor in the world was enacting a role in which he appeared on the boards of the Salt Lake Theatre during the Booth-Barratt engagement. His lago was undoubtedly the best presentation of the character ever given on any stage. He is a genius of great brilliancy, with a countenance of remarkable mobility and wonderfully eloquent eyes, whose counterpart can scarcely be found. It is sad to think that ability so transcendent in its line must remain obscured under the cloud of partial physical stagnation, until relieved from its "mortal coil," and permitted to again exhibit itself in a sphere beyond mortality.

A DESPICABLE PRACTICE.

THERE is a manifest disposition on the part of many officials in this Territory to say something in their official reports indicating hostility to the majority of Utah's citizens, in order to please the clique which has so long hindered unity and progress in this Territory. Every opportunity is seized to say something spiteful and mean, no matter whether it be relevant or not to the matter under immediate consideration.

This is particularly observable in grand jury reports. Most of those temporary bodies feel under obligations to give a parting slap at some public officer or institution representing the majority as a bid for an

The grand jury of the First Judicial District which has just completed its labors at Provo, in making a final report to the Court recently presented the following:

Fifth-We have visited and examined the Territorial Insane Asylum, and find its management good and everything in as good condition as can be expected under the cir-cumstances, and the capacity as cumstances, and the capacity as compared with the number of inmates altogether inadequate. Relief respecting this matter lies en-tirely with the Utah Legislature, which body, we understand, unjust-ifiably refused to make the needful appropriation for this purpose.

The Territorial Insane Asylum is one of the institutions of Utah that no fair-minded person can take exceptions to. It is a credit to the Territory. The Legislative Assemblies that have convened since its inception have all been favorable to its prosperity and improvement. The slur cast upon the Legislature of 1888, in the above extract, is mean and undeserved and evidently originated in the base and paltry motive we have here exposed.

The Legislature of Utah at the last session appropriated no less than \$93,398.94 to the Territorial Insane Asylum. At previous sessions \$126,697.48 had been appropriated, making a total of \$220,096.42, from which \$30,000 must be deducted, as the appropriation bill of 1886 containing that amount was vetoed by Governor Murray, leaving the Territory, the Insane Asylum included, without any funds to meet current expenses. This makes \$190,-096.42 actually appropriated for this institution. Figures do not lie, no matter what grand juries may do or say. These figures appear in the statutes of Utah and cannot be denied.

There was considerable feeling on this subject towards the close of the session of 1888. A demand was made upon the Territorial treasury by persons who seemed devoted to one idea and that embodied in the Insane Asylum, for the sum of \$202,795.81 for that institution. We will not insinuate, with some unkind individuals, that they were afflicted with monomania or that they were mentally affected by association with the establishment to the interests of which they were so ievoted. They simply closed their eyes to other pressing demands upon the territorial finances.

The majority of the Legislature did not think that the entire revenue of the Territory should be devoted to one institution. There were the Reform School, the Agri-

cultural College, the Deseret University, the Fair Buildings, etc., besides the regular expenses of the Territory to be considered. As it was, the Legislature appropriated more money for the Insane Asylum than for any other one purpose, and in order to meet the increased demands departed from the usual economic policy of this Territory and provided for a bonded debt of \$150,000.

How, then, can the grand jury or any other body or person anxious to gain the applause of the chronic growlers and defamers, presume to assert that the Utah Legislature "unjustifiably refused to make the needful appropriation for this purpose?" These continual endeavors to place the representatives of the majority here in a false light the before country are despicable to the last degree. In this case there was no excuse for the slander. It is refuted by the facts and figures set forth in public documents. But such statements are copied by the press at a distance, and the refutation is left unnoticed.

It is time that the promoters of progress and material development in Utah, of all classes, combined to frown down these repeated efforts to misrepresent and belittle public men and measures because they are supported by the majority. Any person or paper engaged in such slimy work should be condemned in so pronounced a manner that the practice would become uncommon and eventually expire for lack of congenial atmosphere.

IDAHO AND STATEHOOD.

THE proclamation of Governor Stevenson calling for a Constitutional Convention in Idaho will, of course, be responded to by a portion of the citizens of that Territory. The Convention will be held and the form of an election will be gone through for the ratification of the Constitution that may have been framed. But it will not be a republican proceeding. From beginning to end it will be a sectional and arbitrary affair, contrary to the spirit of American liberty. A large body of law-abiding citizens will be prevented from taking part in the movement.

On general principles we are in favor of a total abolition of the Territorial system. We believe it to be anti-republican and anomalous to the system of government embodied in our national Constitution. Any scheme which denies to the citi- the people who have attained their tropolis will be utilized by them as

zens of proper age and status a voice in the selection of the officers of the government and the framers of the laws, is in our opinion, hostile to the spirit and form of American republicanism. A Territory as at present organized is not a free commonwealth, but is little more than a satrapy. The Constitution contemplates only free and united States, and we look for the time when there will be nothing else under the national banner of liberty. But as the laws and customs of the country now prevail, Idaho is not n a condition to enter the Union on a footing with the States which compose this great federation.

In the first place the population is not sufficient. Probably seventyfive or eighty thousand at the most will fully represent the number of its inhabitants. Its voting strength will prove a pointer in this direction. The census of 1890 will doubtless tell the tale. We do not think Idaho will be able to rush in before that counting will be completed and reported. It will show that the population of Idaho is not sufficient to entitle it to one Representative in the lower House of Congress.

Then Idaho has not now, and will not have, under present regulations, "a republican form of government." Setting aside the territorial disabilities, for which she is not responsible and which are not included in our objection, she has denied to a large number of American citizens, who are of full age and are not debarred by the commission of any crime, from any voice in local governmental affairs. Their only fault is their faith. They hold views on religious matters that are different to those of the majority. They belong to a church that is considered unorthodox. For these reasons and these alone they are robbed of the elective franchise.

A Constitutional Convention and an election consequent thereupon from which a large proportion of the citizens are arbitrarily excluded, will not be a fair representation of the will of the people. A Constitution framed upon such a basis and perpetuating such a wrong, will not be republican in form, as required by the National Constitution. A nd therefore Idaho, under present conditions, is unfit to take a place among the free and independent States which have been formed in the spirit and with the institutions of democratic republicanism.

In the formation of a sovereign State of the American Union, all and other organizations to the me-

majority and are not debarred by the commission of crime, should of right be equal at the polls. Their peculiarities of creed, their associations as members of a religious body, their adherence to or dissent from any peculiar faith, should have no bearing whatever upon the rights of suffrage.

495

Idaho, in pretending to form a State to be one of the free commonwealths of this Union, while trampling upon the rights and liberties of many hundreds of her citizens and shutting them out of participation in the necessary formalities, will be acting out a living lie and perpetrating a flagrant fraud upon this great nation. The record of the Territory shows that instead of being crowned with the diadem of State sovereignty, it should rather be split in pieces and divided up among the surrounding States and Territories, where laws and liberties prevail that comport with the free institutions of our Constitution and our country.

A GREAT CELEBRATION.

IN THE closing days of April and the first of May an event occurs that is witnessed only once in a lifetime-the centennial celebration of the inauguration or George Washington as President of the United States. The Metropolitan says it will be a monster affair, the biggest thing of the kind the nation has ever seen. All the States and Territories, from Maine to California and from Minnesota to Texas are taking a hand in it, and the committees at work throughout the country have nearly completed their plans. The New York committee which started out to collect \$200,000 to defray the expenses of the celebration, obtained it promptly. As the work of preparation is of great magnitude, it has been apportioned among ten organizations, consisting of 200 representative men, conspicuous in all the walks of life. Chief of these is the committee on Plan and Scope, to which are submitted all the suggestions, plans and purposes of the others for approval or disapproval. Of this Mayor Grant is the chairman. Ample arrangements have been made for getting people into and out of the city, and likewise for their accommodation in boarding houses and hotels at the regular prices. A large number of boats have been engaged for the occasion, which after bringing troops

lodging places. The great military display will take place on May 1, and the industrial parade on May 2. The latter will give the mighty hosts of spectators a comprehensive view of America's vast progress during the century. The Governors of all the States and Territories are expected to be present. Following as nearly as practicable the programme observed on the occasion of the inguauration of George Washington, President Harrison, with his Cabinet and the Justices of the Supreme Court, will be received at Elizabethport, N. J., on April 29, where a naval procession will be formed and the distinguished guests will be escorted to the place of disembarkation at the foot of Wall Street, where the President, following the example of the Father of his Country, will enter a boat manned by a crew of thirteen members of the Marine Society of New York. It was this society that put George Washington ashore a hundred years ago. A reception at the New York City Hall will follow and at night the centennial. ball ends the first day's festivities. The latter will be a grand affair.

On Thursday, April 30, being the second day of the celebration and the centennial anniversary of the first inauguration, the President will go to St. Paul's church at 9 a.m., as Washington did, and sit in the pew occupied by the latter when he was there. Governor Hill will sit in Governor Clinton's pew. Literary exercises follow the religious ceremonies at 10 o'clock, President Harrison sitting in Washington's chair with Washington's Bible at his hand. A parade takes place in the afternoon, and at night a banquet, in the Metropolitan Opera House. In short, for three days New York will give herself up to patriotic jollity, the streets will be thronged by a million or more additional people, the guns will boom, and the American Eagle scream her londest.

ERRATIC FRANCE.

THE antics in which the French government is indulging with regard to Boulanger are likely to lead to a bloody tragedy. What the prosecutors of the General charge him with seeking to produce they appear to be taking a course to precipitate—civil war and disruption. The erratic head and front of all this bother claims that he wants because the people wish it—a revision of the constitution of the Re-

public, and has been agitating in that direction.

The ground of his demand is that the present instrument is not sufficiently liberal, being far from form ing a proper basis for popular rule. The government characterizes this position as a conspiracy to overthrow the existing government. It was resolved to prosecute him upon a charge of that character before a tribunal improvised by the Senate. That body had in effect pronounced Boulanger guilty beforehand; consequently for him to stay in France meant trial, conviction, and either banishment or death, most likely the latter.

This being the case he stood not upon the order of his going, but went at once to Brussels, from which point he could continue operations as an agitator and cause the eyes of all France to turn toward him, that being a consummation by him devoutly wished.

Boulanger new poses as a martyr, into which the action of the Senate has suddenly transformed him, and thus he is more than ever the idol of the mass of the French people. In this capacity he is rendered more dangerous than before to the existing government.

The martyrdom posture is emphasized by the expressed willingness of Boulanger to appear in Paris and stand trial before the court of assize. This at once impresses the people with the idea that he is ready to submit to be impartially dealt with, and that the Senate has resolved itself into a body of persecutors. All this plays into the hands of "the man of destiny," making him more than ever powerful in France, because it increases his hold upon the hearts of ber people.

It appears singular to Americans that a citizen of a republic should be relentiessly pursued by its government because he agitates for its The posigreater popularization. tion of the Senate amounts to saying that there shall be no advance; no broadening of the institutions of the country. It must remain stationary or recede, for every forward step will be met with an opposing force, and the leaders and advocates of the wider theory will be mercilessly persecuted. Surely such a policy will create and not prevent civil strife. A government professing to be free which takes such a course digs its own grave. Another French revolution seems im-

OUR SENTIMENTS ALSO.

WE take pleasure in endorsing the remarks of the Salt Lake *Heraid* of late day, on the subject of the appropriation made by the city Council for a toy reservoir on Capitol Hill. We do not think there is any wisdom in spending public money for an impracticable purpose. We regard this project as one that will prove costly and useless.

The money could be expended to far better purpose in providing more water, or extending service to parts of the city where it is absolutely needed, than in laying a foundation for claims that will no doubt be asserted when necessity arises, that should not prevail a moment as against the vital needs of a large body of citizens, who view with alarm the drouth that seems impending.

The danger in this measure, it appears to us, is in this very probability. The expenditure of this money for a hole to put water in will lead to the claim of a right to the fluid to fill it, and to the commencement of such measures as will require water that ought to be conducted elsewhere, to complete and preserve them.

We must confess to great surprise that practical men in the Council, who are familiar with the great needs of the people, should give encouragement to this ill-advised measure in view of the situation, especially after deciding not to extend the mains in directions where they are sadly needed, because of the present and expected scarcity of water. We learn that the Mayor, though placed on the committee to see the scheme carried into effect, has not favored the appropriation. This does credit to his judgment, and we think others would show wisdom in a sober second-thought and a reconsideration of their votes.

We will add that these are the views of the DESERET NEWS, not of any persons or authorities for whom we are supposed to speak. It often happens that when this paper presents arguments and reasons for or against a public project, our opponents, unable to bring forth anything to overcome our position, resort to the expedient of falsely stating that our utterances are the views of the Church. This ought to have no influence against them. If our views are right thev ought to prevail with sensible people, even if they should happen to be in accord with those of experienced men, ecclesiasts or otherwise. But there is a class who would fight anything supported by our leading men in the Church no matter how much it might be for the public benefit, and it is to their prejudices that such appeals are made.

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The DESERET NEWS speaks for itself. When the authorities of the Church have anything to say through its columns they do so over their own signatures, or we explain that it is with their sanction. Otherwise we alone are responsible for the views we express. They are generally decided, and both our friends and our foes know where we stand. We talk as we think on this toy reservoir affair, and cordially support the *Herald* in its dissent from the action of the City Council.

PRESIDENT AND CLERGY.

THE New York Mail and Express endorses a request from the Committee on the Centennial Celebration of the Inauguration, to the President of the United States, that he issue a proclamation calling on clergymen to hold a special service throughout the country at 9 o'clock on the morning of April 30th. They also ask that the President suggest that the day be celebrated as a national holiday.

Is not this connecting Church and State a little too closely? Would not such a procedure from a "Mormon" official be so construed? It looks like a stretch of Executive authority for the President, by proclamation to regulate religious services. He is only to "suggest" that the day be a national holiday. But he is to "call" on the clergymen throughout the country to hold services at a given hour.

It is all very well for the clergymento ask their fellow preachers to do this. But we hardly think President Harrison, even though he be an ordained Elder of the Presbyterian Church, will attempt to order anything of this kind as the Chief Magistrate of the nation.

We have no objection to the simultaneous service. It would be a good thing if the people of this blest country would recognize the Hand of Providence in its growth and prosperity, on all public occasions. We would be glad to see a religious and devotional spirit animating the nation and entering into all its affairs. We have no fears of any ill effects from the religious element in politics, or in trade, or in social life.

But we do not want to see

the powers of the Government exercised in the direction of ecclesiastical matters in any shape or form, and therefore think the committee and all who sustain their action have made a great mistake, which we trust the President of the United States will not fall into, even if urged to do so by the pious editor of the New York Mail and Express.

Since the foregoing was written the Proclamation of the President has come to hand. We are pleased to see that he does not issue the "call" upon the clergy which he was importuned to make. He merely "recommends" that the people repair to their respective places of worship on the day designated, and there "implore the favor of God that the bleasings of liberty, prosperity and peace may abide with us as a people, and that His hand may lead us in the paths of righteousness and good deeds."

To this no reasonable person can object. It is not a command to the clergy, but a word of counsel to all the people of this great nation. And we who believe that the hand of the Lord should be acknowledged in all things, certainly cannot dissent from so pious a movement. If the whole nation would sincerely unite in seeking for Divine help and guidance, and at the same time work together for the securing of true liberty to all citizens irrespective of creed or class, and to establish righteousness in the land, the sun of prosperity would ever send forth beams of gladness and its light would never grow dim in these United States.

HARRISON AND BLAINE.

THERE is a great deal of speculation about the relations between Harrison and Blaine. It has been reported that the President not only pays little attention to the suggestions and recommendations of the Secretary of State, but takes pleasure in going against them. It is stated that appointments have been made with the view and intention of snubbing the man of Maine, and of asserting the individuality and independence of the head of the Administration.

We take very little stock in these rumors and suspicions, for they are little else. It does not follow that they are correct because they are repeated in the Associated Press dispatches. They may have originated in the minds of some disap-

pointed office-seekers, whose name is Legion, and have been uttered in spleen by enemies of either the President, or Secretary, or both.

James G. Blaine is recognized as the strongest man in the Republican party. It was pretty certain, however, that he could not have been elected to the Presidency. His very strength made him enemies within the party to which he belongs. He was vulnerable, too, in important points. The convention showed wisdom in the selection of some other, if weaker, man for standard bearer. But the recognition of his merits and abilities exhibited in his selection for chief place in the cabinet, was eminently proper. And it was evidence rather of the strength of mind than otherwise of the Chief Executive. It was claimed that Harrison would be dwarfed by Blaine. That the Government would be dominated by the Secretary of State. And that the President dared not select him, for this very reason.

But President Harrison did the proper thing regardless of the prognostications of the politicians. He has exhibited similar determination and resolution in other appointments. He has nominated such men for office as seemed proper to him after considering all the circumstances and the candidates.

There is no reliable evidence that in doing so he has purposely snubbed Mr. Blaine. It may be that the gentleman has favored some applicants who have not succeeded. Or he may have appeared to do so, not wishing to offend them, after the fashion of politicians generally. In neither case does it follow that the President has offended the Secretary of State in taking his own course and following his own judgment.

We think the Maine statesman too sensible to become angry if the Executive acts upon his own mind, and does not adopt suggestions no matter who may be their author. The President is responsible for his own nominations, and a blunder would reflect upon him, not upon the person who proposed an improper candidate.

It is generally perceived now that President Harrison has a mind of his own and that he is following his own counsel. But the reports that his action offends Mr. Blaine, and has proceeded from a desire to slight the man whom he has chosen to the highest position in his Cabinet, appear to us mere opinions without good reason, and are most likely inventions evoked by disappointment

or to make press dispatches interesting if not sensational.

LIGHTNING LIARS' WORK.

THE plot to re-instal certain obnoxious officials in this Territory, is being worked out in different nefarious ways but all pointing to a common end. One of them is in the prostitution of the telegraphic wires and the columns of reputable journals to the dissemination of intentional falsehood. The Associated Press having managers been warned that the plan of sending deceptive dispatches is being revived here, are wary of accepting those misleading communications, so they are now being sent as "specials" to eastern papers. The New York Tribune has been imposed upon by several of these vile fabrications.

Alleged facts are related which never occurred. Straight, barefaced, manufactured lies are reported and dated from this city. They are made the basis on which to attack individuals, whose offices are wanted for the nominees of the gang that is determined to raise disturbance here, if possible, to further their own wicked ends.

Judge Sandford is made the special victim of their injustifiable attacks. It is represented that a penalty of \$150 is "the usual fine" which he inflicts, in cases of violation of the Edmund's law. Everybody here knows this to be false, and no one better than the author of the libellous dispatch. The only case in which that fine was made the full penalty was one of an exceptional nature, demanding judicial clemency and petitioned for by leading citizens, many of them prominent non-"Mormons."

The falsehood which is being resorted to for the purpose of defaming and ousting officials, that unfit persons may be foisted into their places, proclaims the wrong which is sought to be wrought. President Harrison should be made acquainted with every circumstanec of this character, that he may understand the plot to which he is designed to be made a party. This of itself ought to be sufficient to defeat it.

We hope the Judges who are now on the bench in Utah will have the manhood and firmness to remain unmoved, while these schemes are on foot to induce them or some of them to step down and out. They should not be influenced by the falsehoods of these maligners, nor be tempted to resign so as to secure leaving the stomach proper to view. schemers for other men's offices

their own peace. They owe a duty to the public and to the country, and all they have to do is to remain at their posts and not resign their offices, and the paltry and villainous efforts to defame them and "jump" their places will signally fail.

Meanwhile we caution the New York Tribune, and other respectable eastern journals, that specials have been recently sent from this city and published in their columns which are utterly and notoriously false, and that they are being imposed upon for a most disgraceful and inexcusable purpose.

A SINGULAR CASE.

A PECULIAR case has been brought to the attention of the medical profession in Louisville, Ky. As it is an instance of recovery, by unusual means, from the effects of accidental poisoning by concentrated lye, it may have a special interest to some of our readers. Accidents of the same nature have been sadly too common in this Territory.

The patient, Kate Kendall, eight years of age, has not swallowed a mouthful of food for over eight months, and yet is reported to be not only alive but doing well. Early last August the child swallowed a large dose of concentrated lye, and in a few days she was unable to retain anything in her stomach, her throat grew smaller, and she found it very hard work to breathe. Her physicians gave her the customary antidotes for lye, but thev failed of effect, and the child grew worse. She was now unable to swallow even water or milk. and the indications were that she would starve to death through an inability to force sufficient nourishment into her stomach. The entrance to that organ was completely closed, and when in November the physicians in the case endeavored to open the passage, they were unable to force even their most delicately pointed instruments through. For weeks every breath the child drew was expected to be her last, and she grew so thin that she was literally nothing but skin and bones.

At last it was decided to attempt as a dernier resort one of the most delicate operations known, and possibly the only one which could even prolong, if not save, the child's life.

Chloroforming the child, the physicians made incision an through the abdominal wall, to the left of and above the navel, intil the flap could be thrown back,

They then drew that organ as far to the exterior of its cavity as possible, and a small incision by the means of silken cords was made, after which the stomach was returned to its resting-place. When it had about healed from the incision made through it a small bit of rubber tubing twenty-four inches in length and one-eighth of an inch in diameter was inserted, and all of the incision, save just enough to admit of the passage of the tubing, closed by delicate stitches. The child was then allowed to recover from the effects of the anæsthetic, and in a few hours some tepid milk was forced through the tubing into the stomach. Almost immediately the physicians observed a change for the better, and the child was permitted to take all the rich milk she desired. She would take a mouthful, and, placing the tube in her mouth, would force the milk into her stomach. Bread and meat were cut up for her, soaked in milk, placed in a piece of cheese-cloth, and she would suck this until she had a mouthful, when it would be forced into her stomach as was the milk

In this way, since the operation. she has nourished herself so that she has not only increased in weight from twenty-one pounds to fortythree pounds, but she goes to school daily, and to all appearance is as healthy as the average child. Her gullet is still closed, but the little one wears her rubber tube constantly, one end around her neck and the other through the hole in her abdomen into the stomach, and for one in her condition is said to be happy.

WISE DELAY.

THE eminent politicians from Illinois, whose applications for certain offices in the gift of the government were pigeon-holed and lost in one of those spacious depositaries of the departments, were not moré disgruntled over their disappointment, than are the Utah horde of applicants, over the delay that has occurred and the delay that is in prospect anent appointments for this neglected Territory.

However, nobody but they and the plotters who backed them feel any disappointment or sorrow over this postponement. Other folks look The Presiupon it as a good sign. dent, no doubt, intends to look into the matter thoroughly.

This is as the true friends of Utah would have it. It is only the

498

and their supporters who are in a rush. Deliberation means death to their intrigues. Investigation means ruin to their hopes. It has been haste and rashness that have brought trouble and distress upon Utah. Calm inquiry and wise waiting would have saved many of our statesmen vain regrets and many people here much needless suffering and expense.

We hope the President will take plenty of time and make sure he is right before he settles down upon his Utah policy. Sometimes delays are dangerous. In this case they will prove the ways of wisdom.

"DAYLIGHT FOR UTAH."

UNDER the above heading the New York Globe publishes some excellent comments on the Report of the House Committee on Territories in relation to Utah affairs. The most important part of the Report is reproduced in the Globe, and the editor says:

"The Report which the Committee on Territorics submitted to Congress on the 2d of March, as to the admission of Utah into the Union as a State, shows that the country is beginning to see that beautiful and prosperous Territory as it really is, and its people as they really are; and not as they have for a lifetime been maliciously represented to be by the enemies of the Mormons. "Holding, as these enemies have

"Holding, as these enemies have for many years, every Federal office in the Territory, controlling the courts, the mails, the telegraph, and the Associated i'ress, and sustained by the fanaticism and religious intolerance of thousands of willing pulplts and newspapers throughout the country, they have been able to scatter their falsehoods broadcast over the whole Union, and to poison the minds of the great mass of the people outside of Utah against the men who, going thither when it was a treeless desert and in a foreign land, brought it into the Union, and have built it up into one of the hapiest and most prosperous of all our Territories.

"The light of truth has, however, been at last let in upon Utah, chiefly through the fact that it has been brought into close and constant communication with the rest of the country by the opening of its **mines**, the great development of its **trade**, the construction of railways, and telegraph lines, and by the numberless attractions which have drawn to it tens of thousands of persons, intent on business or pleasure, and who have thus become familiar with the Territory and its people, and have learned how grossly they have themselves been deceived for years as to the Mormons and their country.

form "And lately the Mormons themselves, for the first time in their history. and contrary to their earlier lites.

traditions, have undertaken to repel the slanders of which they have been so long the victims, and to make known to their countrymen the true condition of things in Utah.

"The result of all this is that a committee of Congress, every member of which probably believed two years ago every falsehood that was circulated about Utah and the Mormons, now makes to Congress a report which shows that there is not on the Continent a frontier population of greater intelligence, or of higher civilization, than that of Utah, nor any community that is more virtuous, or more thoroughly American. "We print the material parts of

"We print the material parts of this report in today's issue, in the very words of the committee, and we commend it to the careful reading of every one."

WHAT'S IN THE LARD?

Some of the big pork-packing establishments of this country are alarmed over the action of the German authorities in relation to lard. It will be remembered that a few years ago there was a great outcry from England against impure American lard. France next joined in the protest. Then came Canada and Mexico and other countries, and now Germany prohibits the importation of impure lard.

There are some pretty strong stories told about the rendering down of diseased hogs for lard manufacture. The saving addition is made to them that such lard is used exclusively for exportation. This may be comforting for Americans, but not very honest in principle nor assuring to foreign consumers. Either the lard makers of the United States will have to be more particular with their hog-grease, or the ports of the world will be closed against their nasty messes.

Who knows what sort of "shortening" housewives get and unsuspecting husbands and boarders eat out of an innocent-looking can of lard?

"THE RELIC LIBRARY."

THE first number of a work devoted to the reproduction of choice writings relating to the rise and progress of the Church of Jesus Christ of Latter-day Saints has been published at York, Nebraska. It contains some articles and revelations of Joseph Smith, the Seer of the nineteenth century. The compiler is not a member of the Church, nor at present of any church, though we believe he was formerly connected with the organization commonly called Josephitee.

If the succeeding numbers shall prove as authentic and interesting as the first, the work will be valuable to the public. Not because it contains anything new, for these writings were published years ago in the *Times and Seasons*, or *Millennial Star*, or other Church publication; but because they will be in convenient form for binding and preservation, and will perhaps aid in disseminating truths of great worth to the whole world.

The publisher is John R. Sheen; and while it should be understood that his collection called *The Relic Library* is not in any way authorized by the Church—the doctrines of which are to be set forth in its pages, we shall view with pleasure any honest effort to present to the world the genuine utterances of Joseph Smith, who will yet be recognized as one of the greatest prophets that ever came to man with "the burden of the word of the Lord."

RIGID CHRISTIANITY.

CHICAGO is a great city in many ways. It is somewhat noted for its divines. Also for its anarchists, its boodlers, its pig-killing, its pork-packing, its political methods and sensational sermons. Its church-going folks desire also to be specially celebrated for extreme piety and rigid Sabbatarianism.

Recently there has been quite a disturbance over the desecration of the Sabbath by a tobacco-using pastor. He violated the sanctity of the day, and the tender sensibilities of his congregation, by purchasing five cents worth of tobacco and—being found out.

It does not appear whether he dropped a nickle in a slot and received a plug in return. But it seems his nerves were disturbed by contemplating the wickedness of the world and denouncing the sins of the times, and he had to resort to a chew to quiet them. Gum was not sufficiently sedative so he went for "the weed."

If he had been too attentive to another man's wife, or committed some other venial offense, he might have managed to procure a coat of whitewash to cover up his fault at little cost. But to invest a nickel in tobacco, or chewing gum, or candy on the Sabbath day was too awfully awful to escape the severest censure.

This is an advertisement of the rigid character of Chicago Christianity, and how particular it is, even in small things, and of course is

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not suggestive of its condonation of shocking immoralities, nor of the sharp sayings of a certain great teacher conveyed in the allegory of the mote and the beam.

NOT A CORRECT LIKENESS

THE New York *World* contains a lengthy article in relation to Redfield Proctor, the new Secretary of War, who is depicted as hard, selfish and exacting, while his workpeople are described as in a condition of white slavery.

We are not prepared to accept the portrait as correct. The *World* is pronouncedly democratic and decidedly antagonistic to the administration, besides being not over scrupulous regarding the correctness of its statements. It has evidently determined upon making war upon the Cabinet, especially some members of it, and that means no recognition of the virtues of the objects of assault.

Mr. Proctor has business connections in this city, and has been in Utah on several occasions. One of the firms with whom the gentleman has dealt for some time-Watson Brothers-speak highly of him as an honorable gentleman, giving every indication of a kindly and sympathetic disposition. This estimate of him is borne out by his countenance, which has a benevolent expression. He is described by those who have met with him as being cautious, evinced by thoughtfulness before utterance, and by deliberation in the act of speaking. He is a man likely to take all the time he deems necessary to justify a conclusion upon any question, and when a decision is reached by him, he would doubtless shape his conduct conformably with it and press on without swerving a hair's breadth.

MEDIUMISTIC TRICKS.

THE Brooklyn *Times* contains this description of the manner in which professed spiritualistic mediums deceive the public:

"The Criterion Theatre held an audience of good size last evening when Miss Helen Sawyer and her assistants endeavored to furnish amusement and instruction by showing how some of the "spiritual manifestations" performed by mediums were accomplished. Miss Sawyer performed several neat tricks rather cleverly, and then exposed the methods briefly, but clearly. Most of the tricks exposed were performed so easily that they lost their interest as soon as explained.

The entertainment was opened by a tall, slim gentleman, who walked leisurely out on the stage and in a drawling tone of voice informed the audience what Miss Sawyer was going to do. Then he thrust one hand deep in his trousers pocket and spoke a few words on religion, which he called a "very pretty thing." When he had observed that the expose was not intended to reflect upon anybody's belief, he introduced Miss Sawyer. She is a rather pretty young lady with a pleasant voice and a bright smile, which last evening made its appearance every few minutes as a sort of indorsement to the a sort of indorsement to the laughter of the audience. Pick-ing up a slate from a table, she asked that some gentleman step on the stage, and a large and plump young man promptly stumbled up the step-ladder leading to the foot-lights. The audience laughed, and the young man, who was rather bashful, laughed too, showing an elastic mouth. He was requested to sit in a chair near a table, which he did, and then the lady seated herself directly opposite and handed him one end of the slate. He gig-gled and took it. The slate was held under the table, and after a few minutes returned covered with faint writing. The young man looked surprised and blushed, while Miss Saw yer explained how she held a little piece of pencil under the nail of her middle finger, wrote what she wanted to, then turned the slate over so as to make it appear that the writing had been done on the side laid against the bottom of the table, and produced it. The young man was excused, and, after gazing dubiousexcused, and, after gazing dubious-ly at the step-ladder, turned his back to the audience and climbed down. Miss Sawyer also explained how she could change a clean slate for one covered with writing with the aid of an invisible pocket, and also how two slates could be tied together and writing made to ap-pear on the inner surface of one of them by means of a false piece of late bld between the Ar slate held between the two. In this work she was assisted by an-other young man from the audi-ence, who looked mystified and chewed gum. The old "ballot test," reading a name written on a piece of paper folded up was ex-plained, several slips being written on by members of the audience, including the plump and bashful young man, who wrote "Grover Cleveland" on his ballot, and immediately became known by the occupants of the gallery as"Grover." young man, having overcome This his timidity, volunteered his services every time a request was made for gentlemen to step to the stage. His services were declined with thanks every time he clambered up the step-ladder, but he stuck to the idea that he was needed, and furnished much amusement whenever he crawled into the orchestra, admonished by the cheerful advice of "Don't break your neck, Grover," from the gallery.

"Manifestations" from the cabinet were cleverly performed by Miss Sawyer, after she had been securely tied to a staple in the back of the

mystic looking affair. So many knots were tied in the bandage which held her that she was able to move her wrists and hands easily, as she demonstrated by rattling a tamborine with the curtains of the cabinet drawn back. Table lifting, by aid of a trick ring, and table tip-ping, by use of a cuff, were shown, and after an intermission a materialization seance was given with the house in total darkness. The fact that the lights were down seemed to amuse the upper por-tion of the audience, and Miss tion of the audience, and muss Sawyer had to plead for quiet sever-al times. The apparent rising of spirit forms from the floor was ex-plained by the manipulations of the black curtains and the use of a white cloth. One of the alleged spirits, the audience were informed, was a little girl named Bessie. Bessie tried her hand at talking in a spiritual infant voice, which, to say the least, sounded queer. Her choice of words, too, was a little out of the ordinary, and an auditor asked to guess whom such a voice belonged to would probably have said that it was that of a sick Chinaman trying to talk English. With the expose of the cabinet methods the entertainment closed."

STAKE CONFERENCES.

Appointments for Quarterly Conferences until October, 1889:

Weber, Juab and Cassia Stakes-Sunday and Monday, A pril 21st and 22nd, 1889; and Sunday and Monday, July 21st and 22nd, 1889.

Box Elder, Tooele and Oneida Stakes-Sunday and Monday, April 28th and 29th, 1889; and Sunday and Monday, July 28th and 29th, 1889.

Cache and Wasatch Stakes Sunday and Monday, May 5th and 6th, 1889; and Sunday and Monday, August 4th and 5th, 1889.

Bear Lake, Emery, Summit and Uintah Stakes—Sunday and Monday, May 12th and 13th, 1889; and Sunday and Monday, August 11th and 12th, 1889.

Sanpete, San Luis, Morgan and Bannock Stakes—Sunday and Monday, May 19th and 20th, 1889; and Sunday and Monday, August 18th and 19th, 1889.

Millar I, San Juan and Sevier Stakes—Sunday and Monday, May 26th and 27th, 1889; and Sunday and Monday, August 25th and 26th, 1889.

Utah and Snowflake Stakes-Sunday and Monday, June 2nd and 3rd, 1889; and Sunday and Monday, September 1st and 2nd, 1889.

Davis, Panguitch, Kanab and St. John Stakes—Sunday and Monday, June 9th and 10th. 1889; and Sunday and Monday, September 8th and 9th, 1889.

St. George, Malad and St. Joseph

Stakes-Sunday and Monday, June 16th and 17th, 1889; and Sunday and Monday, September 15th and 16th, 1889.

Parowan, Beaver and Maricopa Stakes-Sunday and Monday, June 23rd and 24th, 1889; and Sunday and Monday, September 22nd and 23rd, 1889.

> FRANKLIN D. RICHARDS, JOSEPH F. SMITH.

THE SUGAR QUESTION.

Referring to telegrams from Referring to telegrams from Washington giving a synopsis of Chemist Wiley's report of experi-ments in sugar making from sorg-hum, there appears to be a remark-able stultification, gross ignorance, and egregious incompetency, for al-though he says that 80 or 90 pounds of sugar may be expected, yet he though he says that 80 or 90 pounds of sugar may be expected, yet he realized only 19 pounds in his ex-periments. Side by side with this report I have Prof. Swenson's re-port of the campaign of 1888 in which he realized an actual output of 80 pounds, notwithstanding he was compelled to run for syrup alone one-fourth of the season because of the failure on the part of a centrifugal manufacturer to furnish new centrifugals according to agreement. I am forced to the con-clusion that the reports of Wiley emphasize into truthfulness the following charges made against him by Hon, Floyd King in Congress as found in page 2982 Congressional Record.

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After stating, "This immense European sugar interest, represent-ing two-thirds of the world's entire production, makes no secret of its hostility towards our sugar growers, or of its desire to crush us out," he further states: "The chief chemist (H. W. Wiley) having been per-mitted during the past few years to usurp the charge of almost everything relating to the sugar industry and having sole control of the Government sugar making experiments, has every opportunity to serve secretly these foreign sugar interests which are in every possible way an-tagonizing ours; and I say here and now that Prof. Wiley improves his opportunities wonderfully well."

"I charge that he is, in my judg-ment, in the employ of French and German beet root sugar manufac-turers and sugar machine builders, and London refiners, whose sole ob-ject is to stagnate all efforts of the government to aid in developing our cane sugar industry by the introduction of the diffusion process." "That he is working in European

sugar interests and against our own his every official and unofficial act since 1882 shows."

In addition to this construction of his failnres is one that may be more charitable and that is that as Professor Swenson really discovered the than twenty in one hive. Thus secret necessary to the securing of there are queen cells to make many the sugar by this process. Mr. artificial swarms or divisions. By Wiley, with the natural jealousy of a rival chemist, declines to use it and is wandering around in the colonies, and placing them in the

realms of ignorance while Swenson

is making a splendid success. While I have before me my own actual output of five tons of sugar at the rate of 50 pounds to the ton, on the old process of milling and open pansI may be permitted to regard any man as foolish or venal who claims only 19 pounds as the result of his experiments with the advantages of a new principle capable of giving, and which has alrealy given in a whole season's run nearly twice that amount. ARTHUR STAYNER. SALT LAKE CITY, April 11, 1889.

THE SWARMING OF BEES.

Within the last forty years apiculture has taken a mighty stride in advance of its previous known history. The interior of a beehive is no longer a mystery, for with the movable frame beehive the brood, the combs, the queen and all her subjects can be examined; and if anything is wrong with the colony of bees it can be righted. the colony of bees it can be righted. The honey can be taken from the combs without resorting to the cruel process of killing the industrious little workers with brimstone; but for that plan the day has passed, and the apiarist has learned to manipulate his bees with success and profit. Many persons undertake to manage an apiary without studying the habits and workings of the bees. Hence they make a failure of their work, blame the present mode of handling bees, and say the old plan is the best.

Now I wish to give the plan of artificialswarming, or dividing, that I have used for many years, and which I have found to work well. All the hives that are used in the apiary I have of the same size, and when I find the drones flying around from the hives I know that the bees are preparing to swarm. I then open the strongest colonies and select about eigh frames of honey from the three best banded Italian bees, taking only two frames from a hive, and place them with all adhering bees into a new hive. I am careful to remove the queen from her own hive, and also examine the frames closely, for she may hide herself among the bees on the frames. I return the empty frames (or combs if I have them) into the four hives from which the eight frames have been These the bees will soon fill taken. I next remove another hive, again. and put the new one in its place. This will receive all the bees that are out at work, and ensure a very strong and populous swarm. The bees from the different hives will soon become reconciled to each other, and, finding they have no queen, will commence immediately to make queen cells. In about twelve days it is advisable to examine the new colony, and it will then be found that there are many queen cells. I have discovered no fewer than twenty in one hive. Thus

new hive, a person can make one new swarm from two old ones. Give them a queen cell from the first prepared hive, and the first prepared hive, and there will be a swarm start-ed in better condition than on the old plan. This method can be repeated through all the hives, until the queen cells have been used or all the bees divided. The second day is the best time to give them the queen cells. They will accept of them and not destroy them; cut the piece of comb containing the queen cell wedge shape, and insert it withcell wedge shape, and insert it with-in the comb of the newly-divided swarm, about the centre.

My advice is, do not try to get rich in one season by dividing your bees too much, or before they are ready to be divided. If you divide a good strong colony you get two halves; if you divide a half or poor colony you get two quarters, and thus injure them. My plan has been to keep them strong.

By taking out two or three frames from each hive in making your di-visions you do not discourage the bees, and they work with a will to replace what you have taken away. You can repeat this dividing about every two weeks, if desired, without injury. If you do not remove the old queen from the hive you will find a lot of new worker comb built in the frames of the hives. Do not allow drone comb to be in the centre of the hives containing hybrids or dark queens, but raise the crones from your best Italian queens; by so doing you will improve or keep them pure. It is quite necessary to have a bright yellow banded drone to mate with the young yellow Ital-ian queen, or your stock of bees will soon run down to hybrids, which are very cross and will sting more than the pure Italians. If you have black drones in your apairy, at even ing contract the entrance with a piece of tin in order to keep the drones in the hive, allowing the bees to go in and out. This they can do through an eighth of an inch opening. There are other modes of dividing, but I have found this plan work very well, and I can connumber of new swarms. Natural swarming is all right if you only knew what time the bees

were going to swarm, and where they were going to cluster, on what tree or bush, or whether they had concluded to go to the mountains. for it is very provoking to remain at home several days, or even weeks, watching for the bees to swarm. They fly in and out, or cluster on or under the hive for days. Then all of a sudden out they come and away they go.

In an apiary of fifty to a hundred hives, if you depend on natural swarmingto secure your increase, you may have several swams issue at the same time. I have had five swarms come out within two hours. Then you have your hands full of work to secure them, especially if they cluster in the top of a tree. T have known bees to be placed in an empty hive, remain two days in their new home, then swarm out again, and leave for parts unknown. Therefore I think that a certainty

501

is better than an uncertainty, and if the artificial swarming is done in a proper manner, and at the right time, it is a certainty.

To secure or hive a natural swarm of bees, I would say when the bees are discovered in a cluster, on a bush or on the low limb of a tree, sweeten some water and sprinkle them thoroughly with it; then spread a sheet upon the ground or on a table. If the bees are clustered high enough place the empty hive on the outer edge of the cloth, with the entrance turned in; then strike the limb a sudden blow which will cause the bees to loose their hold of the limb, and drop in a bunch on the cloth. Brush them lightly towards the entrance of the hive; they will then commence to enter it, and all will go in. Keep a sharp lookout for the queen. Do not be mistaken about the drones, which are large "stout" bees and many of them are with the swarm. When the queen enters the hive the work is done. If it is very warm weather you may shade the hive until the evening, and then remove the hive to the place which you intend it to occupy all the summer. If the swarm has clustered out of reach get a ladder, sprinkle them, saw off the limb, bring them down to the cloth, and let them walk into to the cloth, and let them walk into the hive. But be sure you have the queen in the hive. Give them a frame of brood, honey, etc. If you have to buy it from your neighbor examine them next day, and place the frames three-eighths of an inch apart, filling the hive with frames. See that the bees build straight combs to start with. If not you must help them by cutting the combs and straightening them into the frames, so that at any time each the frames, so that at any time each frame can easily be taken out of the

hive. In handling or working with bees you must move slowly and without fear or hurry, and do not squeeze them more than you can possibly help. Much more could be said upon this subject, but this will suffice for the present.

A BEEKEEPER.

CURRENT EVENTS.

Edmunds Law Prosecutions.

Proceedings before Judge Judd at Provo April 11: United States vs. John Beck; the defendant entered a plea of not guilty to a charge of adultery. United States vs. Wm. Racker; to charges of unlawful cohabitation and adultery the defendant pleaded not guilty. not guilty.

Released From Prison.

OnApril6SanfordBingham, of Riverdale, Weber County, was released from the penitentiary, where he has served a three months' term, and 30 days for the fine imposed, on a conviction for unlawful cohabitation.

On April 8 Apostle Francis M. Lyman was released from the Penitentiary, where he has been confined since the 14th of January last, on a sentence of 85 days' imprison-

ment for living with his wives. He paid the fine assessed against him.

Eli B. Hawkins, of Benjamin, Utah County, and Robert Craw-shaw, of Cache County, who have also been in the penitentiary for unlawful cohabitation, were released A pril 8, after going before comhad a five months' term and the last named was sentenced to three months. In addition to this they received 30 days for the fine imnosed.

On April 8 Stephen Nye, of Ogden, had a hearing before Commissioner Woolcott, and was discharged. He was also im-prisoned for living with his wives, his term being three months. He seved 30 days for the costs in the case. Brother Nye has been in the case. Brother Nye has been in ill health during his imprisonment, having been afflicted with rheumatic fever. His condition is somewhat improved from what it was a few weeks ago.

On April 9 Daniel B. Hill, of Wellsville, Cache County, was re-leased from the penitentiary, where he has served a six months' term for living with more than one wife. He also paid fine and costs amount-ing to \$145.15.

Smallpox at Provo.

At Provo, on the afternoon of April 6, Dr. Simmons was called to attend Mr. A. J. Stewart, who had just got back from Mexico and was staying at the home of August Allen, his son-in-law, in the Third Ward of that city. Fearing small-Ward of that city. Fearing small-pox, but not being fully acquainted with the disease, the doctor returned next morning accompanied by Dr. A. O. Riggs, and both phycians became convinced that Mr. Stewart was afflicted with that dreadful malady. The house has been placed under the strictest quarrntine

Effects of a Change.

Ogden is now in the hands of "Liberal" party, and considerable change has occurred with regard to gambling dens and similar places. The following is from the minutes of the session of the Ogden City Council, held April 5:

E. H. Anderson and about 25 others stated they had good reason to believe there was a house of illrepute in a certain part of the city, and asked that it be abated and the sign taken down. Councilor Blais-dell stated that the owner of the house had rented it knowing what he was doing, but if there was a law to compel them to leave he would be in favor of putting them out at once. Mr. Heywood, city attorney, stated that a man could do as he pleased with his property. The law for the people in that vicinity was the same for them as for others and the courts were open for complaints. Referred to Marshal Metcalf.

Educational.

On April 9, in the Social Hall, an educational convention connectheld.

education, a large representation from the Stake academies, and members of the various academical faculties were present. Remarks pertinent to the object

of the convention were made by o'rof. Karl G. Macser, Presidents Wilford Woodruff, George Q. Can-non and Lorenzo Snow, Brother James Sharp and others.

A considerable number of com-mittees, in which most of the Stake educational organizations were represented, were appointed to consider a large number of questions pertaining to the movement. The results of the deliberations of these committees are to be submitted in writing by them, and in that shape transmitted to the Central Board, to be considered and acted upon. The questions are of a vital character, and action upon them will doubtless give the schools already in existence and those contemplated a fresh impetus.

He Has Repented.

On April 12 Mr. Henry Reiser, the watchmaker, received the fol-lowing unsigned note, mailed in the The envelope also contained a \$15 watch which was stolen about four years since:

Mr. Henry Reiser:

Dear Sir-Enclosed you will find a watch I took from your store sev-eral years ago. I have never used it. I intended to have returned it the first time I came to town, but neglected it until now. I am both ashamed and sorry for the mean act, and trust it will be the last time I will ever do the like.

Fatally Stabbed.

Patrick Mulvahill a young man who has been engaged as a miner at the Horn Silver mine, Frisco, is now at the Sisters Hospital, suffering from a knife wound which the doctors say is necessarily fatal. The wound was received on Saturday, April 6, in a fight in a saloon. Two men came to blows, and it is stated that Mulvahill made an effort to separate them when one Kilmartin assaulted him. In the scuffle that ensue'l Kilmartin drew his pocket knife and struck two blows. With the second Mulvahill received a deep gash, four inches long, in the abdomen. It is stated that Kilmartin was arrested and then released. He has left the country.

Mills Burned.

Ricks & Co.'s flouring and saw mills at Rexburg, Idaho, were burned to the ground about mid-night April 9. The loss is about \$7000. No insurance. Swen John-son the miller was hedly burned in son, the miller, was badly burned in niaking his escape out of the burning building.

Prairle Fires.

Extensive and lisastrous prairie fires have lately been sweeping over extensive districts in southeast Dakota. In some instances the fire would leap across a plowed strip one ed with the establishment and con-ducting of Church schools was held. The central committee of horse. The drouth that has been

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prevailing has rendered the prairie grass highly inflammable. Great damage has been done to farms and farm improvements.

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A few days ago a prairie fire ap-proached the town of Mt. Ver-non, at about three o'clock in the afternoon. The inhabitants turned out en masse to fight the fire, but in vain. Though aided by people from the neighboring town of Mitchell, they could not stop the fire, and it consumed the entire town, leaving all the families in it homeless. The loss amounted to about \$130,000.

Several other villages have been destroyed in a similar manner, one of them, Leola, containing 300 in-habitants. A furious wind drove the sweeping flames from farm to farm and from village to village. The total damage will amount to hundreds of thousands of dollars.

Alderman Smith returned to Minneapolis April 10, from Sully County, Dakota, where he went to investigate the extent of the damage by the recent prairie fires. "It was a terrible sight," he said. "I did not suppose that the fires were so bad. There are at least 100 families in Sully County who lost most of the wheat they had. Some of them saved a few things, but in most cases nothing was saved. Those who witnessed the fire told me that the flames jumped four and five rols, so that ordinary fire protection was of no avail. One man was sick, and his daughter in bed, when he saw the fire coming, and his wife rushed into the barn to untie the horses, while he ran to save the girl, and he had just carried her out on a plowed field when the fire sprang upon his house. His wife barely escaped. The horses wife barely escaped. The horses were burned. I saw where 400 sheep were burned in a heap. The people of Blunt have done a good deal for the sufferers, but they are unable to do half enough, and I hope the good people of Minneapolis will put their shoulders to the wheel at once. Seed wheat is what they want particularly, now that the spring season is at hand. Everything that can be given in the shape of relief ought to be turned in at once."

A Sudden Stop.

In Castle Garden, New York, on April 10 six English boys being passengers on the steamer Wyoming, were detained on the charge that they had been hired in England by a man named Rew, to work on his brother's ranch in Iowa. The boys will probably be sent back to England.

Samoan Affairs.

A Washington despatch says: It is authoritatively stated at the Depart-ment of State that the three treaty powers concerned in Samoan affairs -England, Germany, and the United States, have reached an understanding, by the terms of which they will each keep but one war vessel at Samoa, pending the termi-nation of the Berlin conference. The vessel to be sent there by the United States will be the *Alert*, 1000 tons, now at Honolulu. The German corvette Sophie, now on her way out from Zanzibar. will repre-man of this city, and pioneer of the sheriff's posse came up on the Utah

sent the German interests; while England- will doubtless order the *Calliope's* return to Samoa from Sydney or replace her if she is materi-ally damaged by the hurricane.

ally damaged by the nurricane. The London News, referring to the coming Samoan con-ference, says: "Germany must abandon her ideas of reducing the preponderating influence. The ap-minument of Bates as one of the pointment of Bates as one of the American commission shows that any claim in that direction will render the conference entirely nugatory."

A Scoundrelly Cashler.

The following account of a crime that is becoming far too common, is given in a late dispatch from Anoka, Minn.:

Minn.: The doors of the First National Bank were closed last evening. The cashier is in Canada. There is a woman in the case. P. F. Pratt, the cashier, went to Minneapolis a week ago last Thursday, and on Fri-day the bank officials were startled by a note from the Merchants Bank of St. Paul that the account of the First Na-tional was overdrawn \$20,000. A tional was overdrawn \$20,000. A messenger was at once dispatched to St. Paul and discovered Pratt had drawn out about \$5,000 due the bank and about twice as much more on his check. A bank examiner was notified and gave the books a hasty overhauling. Enough was learned to show that matters learned to show that matters were in a bad way, and that Pratt is short nearly \$100,000. Not knowing where the end might be, the directors con-cluded to place the bank in the hands of the examiner and he will appoint a receiver. It is impossible at the present to tell the amount of Pratt's villiany. Correspondents of the bank both in Chicago and New York allowed Fratt to overdraw to the amount of \$15,000. In addi-tion to this he raise 1 \$30,090 an the personal vote of Mrs. Neland, an aged widow residing at Dayton, who trusted Pratt to manage her business matters to a large extent. It also appears that Prattin company with H. S. Sparks, has been speculating in wheat, and Sparks is overdrawn. \$10.000.

Last summer the good people of Anoka were horrified to learn that Pratt was on intimate terms with a handsome young woman of doubtful reputation. The scandal soon became public property and his wife took her two children and went to Boston where they have since re-sided. Soon after this the grass widow also disappeared, but it is alleged she has since lived in Minneapolis where Pratt supported her and her illegitimate child.

There was quite a contest in the hank directory at the meeting in January over his position on ac-count of the scandal, but it was finally decided that he close up certain business matters with which he was familiar before closing up his affairs with the institution. It is believed his stealings began at that time.

northwest. The capital stock was \$150,000. Unless matters prove worse than expected depositors will worse than expected depositors will probably be paid in full. As yet no steps have been taken to hunt down the absconding cashier, but a reward for his capture will probably be offered at once. As he has had a week's start he is undoubtedly on It is learned he disposed of all his property in this vicinity some time ago.

Desperadoes Captured.

On the night of March 20th last, as the east-bound Atlantic & Pacific as the east-bound Atlantic & l'acine passenger train was pulling through Canyon Diablo, west of Winslow, Arizona, it was boarded by four masked men. The train was moving slowly and the robbers mounted the locomotive without difficulty. By threats of shooting they forced the engineer to stop the train. One of the men stood guard train. One of the men stood guard over the locomotive while the others took the fireman to the express car and compelled him by threats to call to the Wells Fargo Express messenger to open the door, which the rob-bers entered. They searched the mes-senger and obtained from him between \$200 and \$300. A safe containing several thousand dollars was not touched and no demand was made on the messenger to unlock it. None of the passengers were molested, and no resistance was offered. In fact it would have been useless, and the robbers had a decided advantage. After the robbery the four masked men started south. As soon as possible, Sheriff Buck O'Neil, of Yavapai County, Arizona, collected a posse and started in pursuit. The sheriff learned that the des-

peradoes had made for Utah, and he followed, being close upon their track. While he was after them a dispatch was received stating that he and three of his men had been killed. This was accepted as true killed. This was accepted as true by his friends, as the pursued party were known to be desperate men, but fortunately the rumor proved to be false.

The robbers made the best time they could into Utab. Word had been sent ahead to the sheriffs of Kane and Garfield countics, and about the last of March two of the fugitives made their appearance at Cannonville, Garfield County. It is stated that there were about thirty men attempted to arrest them, but the two robbers kept them at bay and managed to escape. They traveled eastward, and had gone about forty miles when Sheriff O'Neil came upon one of them, "Bill?' Stiren. The sheriff's party had "the drop" on him, so he gave up. This was on April 1st. The next day another one, John J. Smith was there and on April 4th Smith, was taken, and on April 4th the remaining fugitives, Tobe Quince and Charles Clark were taken into custody. As the penalty in Arizona for train robbing is death, the rob-bers were armed and would have shown fight had their been a chance, but this was not given

Central train from the south. It was deemed best not to attempt to go back overland, as it was feared would be The sheriff attempt that яn made to rescue them.

made to rescue them. The sheriff did not consider the risk necessary, so concluded to go by rail. On April 10 he placed his prisoners in the city jail for safe keeping, and continued his journey next day, going by way of the Union Pacific to Denver; thence the party will make the trip by rail to Arizona. The prisoners are a decidedly hard-looking quartette. Clark is about five feet six inches high, medium complexion, slender build, and about 32 years of age. Quince is about 36 years old, dark complex-ioned, near six feet in height, and weighs about 160 pounds. Smith is also dark complexioned, five feet is also dark complexioned, five feet eight, inches high, sharp nosed, and is slightly lame in the left leg. Stirer is aged about 38, is 5 feet 9 Stirer is aged about 33, is 5 feet 9 inches high, light complexioned, very small eyes, prominent nose, heavy build, and walks with a swagger. He keeps his eyes on the floor most of the time, but occasionally glances up without raising his head. Smith and Ouince were chained to raising his head. Smith and Quince were chained to-gether by the feet; Stirer and Clark each had a set of irons on When spoken to they would seldom. reply, and when they did it was in a most surly toue. They evidently think the game is up with them, and are as sullen as though the death penalty had already been pronounced. In the afternoon their irons were taken off by a machinist and the men took a bath. The manacles had been fastened on by a manacles had been fastened on by a blacksmith at Panguitch, Garfield ('ounty, this precaution being taken that they might be given no chance of escape.

Railway Disaster.

The following is an account of the accident on the Chicago, Santa Fe & California Railroad April 10: The regular eastbound train was just leaving Lorenzo station, fifty miles from Chicago, at 4:30, when the accident occurred. Attached to the rear of the train was a private the rear of the train was a private car of Manager McCool, of the Calcar of Manager McCool, of the Cal-ifornia Central, occupied by. J. F. Hart, Mayor of Brookline, Massa-chusetts, and a director of the Call-fornia Central Railroad, his wife, his son Henry Robert Hart, his niece, Miss Winslow, J. L. Lamb, a porter known as "Harry," and a cook named Thos. Smith. Just as the train was pulling out of the sta-tion with a fast stock train followtion with a fast stock train following, it ran into the rear of a passening the private car and exploding the boiler of the freight engine. Large quantities of steam escaped, scalding those who got away from the effects of the crash.

of the cars except that of Hart were seriously damaged.

seriously damaged. The dead and wounded were put upon the train and brought to Chicago. The bodies of the dead were taken to an undertaking es-tablishment, and the wounded were conveyed to Mercy Hospital. It cannot be learned that Manager McCool was on board but the party McCool was on board, but the party in his car were friends who had been visiting him at Los Angeles. It is difficult to get the exact facts. One account says that the freight engi-neer was crushed to a jelly against the boiler head; another that he es-caped unhurt. It is also said that several of the wounded in the other cars of the train were left at the scene of the accident. This is not believed to be true, as the other cars were not badly damaged.

Later—The passenger train was running on time and the extra n some through inexfreight, cusable error of the train dispatcher, was allowed to follow. train At Lorenzo the grade is very steep, and the engineer of the extra saw the train was unmanageable just as he perceived the lamps of the pas-senger train. He whistled for the brakes, but too late. His engine crashed into the private car, driving crashed into the private car, driving it upon the steps of the Pullman car ahead. In addition to being scalled, James L. Hart had both his legs broken; Henry W. Lamb, also in the private car, was scalded about the face and body; Palmer, the freight brakeman, was hurled over the freight engine into a mass of debrie and escened with a scalded of debris and escaped with a scalded face and terribly burned hands. John Byender, engineer of the pas-senger train. was severely hurt. The fireman of the passenger train said: "We cannot be blamed for the accident; it was pitch dark and densely foggy when the crash came. We were running on time, but the freight ran extra?. The freight enreight ran extra²⁷. The reight en-gine ran right through the last coach, and then the boiler burst. The cries of the dying and injured were simply awful. Boiling water had been thrown over them, and their flesh was terribly scalded.

Boulanger's Trial.

During the last few days scenes of furious disorder and excitement have taken place in the French Chamber, over the question of try-ing Boulanger. By a very small majority the resolution to have him tried by the senate instead of by an

assize was adopted. According to latest advices Bou-langer may be permitted to remain in Belgium, though it was reported that he had been ordered to depart from that country.

A Railroad Train in a Fire.

During a terrible gale, and the fires the effects of the crash. As soon as the wreck could be cleared to allow of the removal of the dead and wounded, they were found to be asfollows: Killed—Miss Winslow, Henry Hart, porter and cook. Scalded: J. F. Hart and wife; J. D. Palmer, brakeman. J. L. Lamb and another engineer and fireman of the freight train jumped and escaped without injury. None

lest he should find no track ahead, and there in the sffuocating smoke and heat, with blazing ties underneath the train, and flames on each side of the track, the crew sought to extinguish the flames and save the train. Passengers became excited and pleaded to be released from the death by fire or suffocation that seemed so near at hand.

For a time escape seemed impossible and several passengers gave up. Several ladies prayed aloud, and on all faces were pictured the fright natural to mankind when death appears to be only a few moments hence. The train crew and passengers worked heroically. Men bent forward gasping for breath, felt their way to the tender, and found water to dash on the burning ties, while others went a few feet ahead of the engine to see whether it was safe to move ahead.

Behind the road was on fire as far as the eye could see, while ahead all was darkness and mystery. But it was death to linger in that caldron of fire, and when the surroundings either meant moving or death, the effort was worth the attempt and a start was made. The suspense and horror of the few moments required to pass over the burning track and through the terrible heat and smoke cannot be expressed, but the train finally pulled out of the flames to fresh air and safety.

Storms and Fires.

Since the opening of the present month, snow and wind storms of extraordinary severity have swept over portions of the Middle and Southern States. At points on the coast, great damage has been done to shipping. At Norfolk, Va., a cyclone created a tidal wave, which flooded portions of the city, doing great damage. The water coming in contact with some lime piled on a wharf, caused a fire to start, which destroyed property valued at over \$200,000. The damage by wind and water is probably an equal amount. A few days ago a fire swept through the business portion of the city of Savannah, Ga., doing dam-age to the extent of \$2,500,000.

An Outlaw Killed.

Following is an account of a desperate fight which occurred a few days ago, resulting in the killing of a noted desperado named Bill Moran, the outlaw, who has been terrorizing BramwellCo.W.Va. for a year past. Two weeks ago he raided the railroad station at Fall's Mills, and the railroad people de-termined to put an end to his career. Detective Baldwin swore out a warrant for Moran and, accompanied by DetectivesWallace and Robinson, located their man in a house in Tazewell County, Virginia. Early in the morning they went to the house and Baldwin at once sprang rant for Moran and, accompanied noise and Baidwin at once sprang into the room. Beeing a man he supposed to be Moran in bed, he called him to surrender. Just then Moran appeared at the door of an-other room and fired two shots at Baldwin, one passing through his coat and the other striking his arm

near the wrist. By this time Wallace and Robinson were in the house and the firing became general. Wallace went down with one shot in the mouth and two in the arm. Baldwin caught another bullet in his wounded arm, and Robinson fired two shots at the outlaw, when his pistol was knocked from his hand by a bullet which cut one of his fingers. A woman in the house also fired five shots at Moran and then fainted. Moran shot all the cartridges from his two revolvers and then fell. He died in two minutes and when examined twelve wounds were found on him, six bullets being found in his body. The three detectives received eight balls. Wallace was lying at the point of death. Baldwin was in a serious condition. Moran never spoke after the firing began. There is general satisfaction at his death.

Dynamite Conspiracy.

The following account of a desperate conspiracy was telegraphed from New York April 7:

An explosion, presumably of dynamite, which occurred Feb. 8, in the rear of Stevenson' brewery, in the rear of Stevenson' brewery, has been found to be the work of labor union men, four of whom are in custody at police headquarters. One of the men Inspector Byrnes has in charge made a confession, and told of the guilt of the other three. The informer is the other three. The informer is Henry A. Fitzgerald, formerly walking delegate of the Ale and Porter Brewery Employes' i rotec-tive Association, who compose a local assemply of 8,300, embraced in District Assembly 49 of the Knights of Labor. The man invultant dard of Labor. The men implicated and who are in custody are John Zoydent, of the local assembly, Patrick F.Close and Thos. Reardon, members of the executive committee. O'Connell was president of the executive committee and undertook to bring Stevenson to terms. The prisoners constituted the executive commit-tee at the time of the explosion. Ac-cording to the informer's state-ments the committee were about to invent some scheme wherehy Stevenson could be made to recognize the union and discharge non-union men. The first plan was to send union men to the brewery to apply for work and state that they were not attaches to the union. Union men who secured employment under this disguise were to place greese in the beer and ale vats. Several applicants who visited the brewery failed to get employment. The con-spirators then conceived the plan to blow up the brewery. The engine of dstriuction, it was planned, should be exploded in the engine the engine room was not afforded the conspirators, and dynamite was finally used in the area.

The detectives who have been on the case learned recently that O'Connell stated at a meeting it was one thing to blow up a brewery and another to reach the Indian Territory line on the evening of April 21 and enter Oklahoma at noon next day. The chairman of the meeting gave a glowing description of the New

Territory, and a cowboy who had been across it several times spoke of the dangers new settlers will have to avoid. Newspaper clippings were also read stating there were more men awaiting to enter the new territory than there were homesteads, and that there would doubtless be much fighting. Notwithstanding this discouragement every man present signified his intention of going.

Inspector Byrnes, after securing Fitzgerald's confession, took him before the grand jury, where he repeated the confession, and indictments were found.

Earthquakes in South America.

Advices to the San Francisco Chronicle of recent date, respecting elemental disturbances in Ecuador and other portions of South America, say: A succession of earthquakes of

A succession of earthquakes of more or less severity have occurred, and are apparently still occurring, to the southward. That damage has resulted is almost certain, although advices are wanting. The shocks having uniformly moved from east to west, it is probable that the seat of the disturbance is in the ecuadorian center of volcanic activity, the highlands of Chimborazo. Latest advices state that the concussions have been felt as far north as Buenaventura, and therefore it is not impossible that, should the disturbances continue and increase in violence, the force of the concussions may even extend so far north as the Isthmus. A dispatch dated Lima, March 4th, says: The reports from Guayaquil, which state that slight shocks have continued from 11 p. m., on the 2nd, are not confirmed, but it is feared that there is disaster in the province of Manavi. All telegraphic communication in that direction is interrupted.

MISCELLANEOUS.

Frontier Life in the Army.

The routine of army life and the monotonous march through the wilderness does not prevent a soldier's making an interesting acquaintance now and then with prominent characters. Thus the writer was so fortunate as to fall in with two well-known frontiersmen who happened to meet at Maxwell's while we were all enjoying that gentleman's hospitality. One of them was the famous Indian fighter, Kit Carson, who had come down from his mountain home on a flying visit. His personal appearance dif-fered very widely from the type usual among men of his kind and surroundings. His voice was quite mild, and whoever looked at his smooth-shaven face and his hair combed down close to his head, would have taken him for a minister of the gospel, rather than for a man who had many years been the terror of the Indians all over the western country, and on whom they looked even then-about two years before his death-with fear and awe. The other man was Lieutenant-trica Colonel Pfeiffer, who had served in tire

the regiment of which Kit Carson was colonel, and the two old soldiers hugely enjoyed meeting again on that occasion.

Since the Indians were constantly Since the Indians were constantly on the war path at that time, it was only natural that our conversation should turn on that topic. Colonel should turn on that topic. Colonel Pfeiffer was persuaded to relate an adventure which he was rather averse to talk about, because it awakened the sad reminiscence of his wife's death. There was a small military post by the name of Fort McRae now abandoned on the McRae—now abandoned—on the Rio Grande. It was a wild-looking spot and a dangerous one, because the Indians use it a great deal for driving their stolen cattle across the river, which is comparatively shallow and free from quicksand just at that point. The river describes a semi-circle about forty miles in di-ameter, and on account of its banks being bordered by rocks, thick bushes and ravines, the teams cannot follow its course in that neighborhood, but have to go across what is called the "Jornado del Muerte" (Journey of Death). The road takes its name because so many horses and other stock, and even men, have perished there from want of water. The military and their trains used to take large, transportable water tanks for the men along with them, and to travel at night, so as not to be af-fected by the heat. The animals, however, had to be unhitched while the soldiers were in camp, and driven fourteen miles to the vicinity of Fort McRae and back again, merely in order to get a drink of water at the Rio Grande, and thus be saved, if possible, from a miserable death. There are hot springs within nine miles of Fort McRae, and thither Colonel Pfeiffer went one day with his wife and an escort of about twelve soldiers. While he was bathing, the men were on the look-out for Indians at the top of a rock about ten yards from the springs. But the Indians outwitted them, and captured the lady, while he had just time to seize his rifle, and wade Just time to seize his fille, and wade across the river without a stitch of clothing on. Knowing the Indian character, he calculated they would not kill his wife immediately, but take her to their hiding places, and make her do menial work. He therefore made for the fort to give the alarm and send reinforcements. He was followed by the Indians who sent arrows after with the end coming out in front. In this condition and with the arrow in his body, he ran until he reached an inclosure of rocks, where he made a halt and defended himself for several hours, while the burning sun shown on his bare body, causing intense pain. He was known by the Indians as an excellent marksman, and when they found that they could not get him out of his stronghold without losing several of their number they gave up the seige. They had no sooner left than he ran for dear life to the post, nine miles away, and at last reached it more dead than reached it more dead than alive. When the surgeon ex-tricated the arrow the ented the arrow the en-skin peeled off from his

body from the effects of the scalding sun; and he was at the point of death for almost two months. His escort, meanwhile, went in pursuit of the Indians who had captured of the indians who had taparted his wife, and were almost within leach of them when the savages, finding that the lady would be an incumbrance to them in their flight, killed her on the spot, and took to the bushes.

Whenever new troops arrive at the frontier, the savages make it a rule to test, if possible, the enemy's fighting qualities and efficiency in their own peculiar warfare. Since they have advantage of thorough knowledge of the country they are apt to get the better of the soldiers, unless they are commanded by officers who have experience in fighting the savages.—*The Overland Monthly*.

Eating by the Alphabet.

"Have you got anything here be-ginning with 'k' that's good to eat?" inquired a new customer at a wellknown local delicacy market. "How will pickled kidneys answer?" re-plied the clerk, after a moment's thought. "First rate. Give me a dozen cans. The kitten's life is saved,"excliamed the strange patron with enthusiasm. "I told my wife," he continued, "that if I failed to send home a kangaroo, dead or alive, before 2 o'clock I should expect to find the kitten served up for supper, in the latest Chinese style. But your happy thought saved her. You see we all got tired eating the same things day after day, and so last month we agreed that during last month we agreed that during December we would eat up (or rather down) the alphabet, taking one letter a day, with bread, pota-toes, tea and coffee thrown in as staples. So December the 1st, we inaugurated the dietary system, with a bill of fare consisting of apwith a bill of fare consisting of ap-ples in many forms, apricots pickled, asparagus, almonds and the staples. The next day's menu was beef, beets, beans, biscuits, buttermilk, bacon and bon-bons. The next day we feasted on chickens, codfish calls, clams, celery, cucumbers (20 cents each), crabs, cheese, cakes, crackers, crullers, carrots, canned currants, canned cherries, citrons, cider cateur and candy. And so it cider, catsup and candy. And so it has gone on. The fifth day would have been a fast day had it not been for eggs, but we made an Easter of it. Yesterday we dined, breakfasted and supped chiefly on jellies. Today your kidney suggestion saved us from starvation, while tomorrow we will grow fat on liver, lamb, lobsters, lettuce, etc. A queer thing about our new food departure is the number of things it has put in our mouths which we never thought of before."-Buffalo Express.

The Postage Stamp Myth.

For years past there has been an idea in the minds of many young people that there lives a man some where who will give\$1000for1,000,000 canceled postage stamps. In reply-ing to a youthful correspondent, the Syracuse *Herald* says: "This canceled postage stamp myth, for such it must really be called, has been celed postage stamp myth. for such milk. Hot milk was also given as a it must really be called, has been drink, and the throat well rubbed current among American juveniles externally with spirits of turpentine.

for nearly twenty years. In many households throughout the land it is believed in as unquestioningly as the Hindoo devotee believes in Brahma, or as the Mahometan in the prophet of Allah. Somewhere there is a person eager and willing to pay \$1000 for a million canceled stamps, and in many places indust-rious collectors have been engaged in the fond endeavor to gather up the necessary million. No one has ever stopped to inquire the mean-ing of a million, or to figure for a moment how long a time it would take for one person to collect a million stamps.

"An enterprising youth in search of stamps would think if he got a hundred a day he would be getting a great prize, and yet at that rate it would take him nearly twentyeight years to gain the coveted million. Suppose he could collect one thousand a day every day in the year, it would still occupy nearly three years of his time, and then it would take nearly as long a time to count them out to the person paying the money for them, and there would be very little time left either for eatbe very little time fett either for eat-ing or sleeping, much less doing anything else in the way of daily duties. Thus it may be seen how foolish the idea is that, with great industry, a million stamps could be collected in many years and then recounted to a purchaser. And yet it seems like something that could be secondiabed

"A few years ago a pleasant story went the rounds of the papers telling how some young person, eager-ly desirous of obtaining this \$1,000 for his education, went the rounds of the business offices, told his needs and gathered up all the stamps in innumerable waste baskets. In this way he obtained 1,000,000 of stamps, and, as the story goes, got the \$1,000. But if one critically examines the tale it will be seen what an impossibility it is. To sever the stamps from the envelopes, to count and bunch them, would take a very large amount of time. The most industrious worker could not possibly do this work at this rate of one stamp a minute, but supposing he did do this, it would only be at the rate of sixty an hour, or about 600 a day, for an ordinary day's work. At that rate it would take nearly five years to count them. Then, if they had to be counted again to the purchaser, it would take another five years.

Diphtheria Recipes.

Dr. Deriker, of St. Petersburg, who is the head physician of the Children's Hospital, and has treated no less than 2,000 cases of diphtheria, and tried all remedies, both internal and external, says that he has found the following a certain cure for the disease: As soon as the white spots appear on the tonsils he gives a laxative, usually senna tea. When the purgative effect has ceased, he gives cold drinks acidu-lated with lemons, limes or hydro-chloric acid, and every two hours a gargle composed of lime-water and

The Academy of Medicines in France offered a large sum of money for a successful cure of diphtheria, for a successful cure of diphtheria, and this is the best obtained there: Equal parts of liquid tar and tur-pentine are put in an iron pan and burned in the patient's room. The dense resinous smoke gives imme-diate relief. The fibrinous matter soon becomes detached and is coughed up. This is effective in all cases of a moderately virulent type. Dr. Deriker claims that his method has been even more successful. has been even more successful, reaching to the worst class of cases.

Both remedies are of such a character that they are not injurious if used with ordinary care.

IDAHO'S STATEHOOD.

The Boise, Idaho, Statesman of April 2 has the following proclamation of Governor Stevenson, calling for an election of delegates to a constitutional convention, to be held in Boise on the 4th of July next, to draft a State Constitution:

Whereas, It is desirable that the Territory of Idaho be admitted into the Union as a State, and it has been the Union as a State, and it has been clearly indicated by leading men of Congress of both political parties that so soon as a suitable Constitu-tion is presented to Congress such admission will be granted; Now, therefore, I, E. A. Steven-son, Governor of Idaho Territory, fully recognizing the great advan-tages which Statehood will confer, and in accordance with the fully expressed wishes of the citizens of

expressed wishes of the citizens of my proclamation to the ple thereof, and recommend this peoī to them that they take the necessary steps for such admission; that for this purpose they hold throughout this Territory, on the first Monday in June, A. D. 1889, an election for delegates to a Constitutional Convention to convene at Boise City, in said Territory, at 12 o'clock, noon, of the 4th day of July, A. D. 1889, for the purpose of framing a con-stitution for the State of Idaho; that such constitution, when so framed, be submitted for adoption or rejec-tion to a vote of the people at an election to be held throughout this Territory, at a time hereafter to be provided for, and if adopted by the people at such election, to be then submitted to Congress for ratification, and the admission of this Territory as a State of the Union; that the qualifications of delegates to such convention shall be such as are now required by the laws of said now required by the laws of said Territory for members of the Legislative Assembly of said Territory, and such delegates must take the same oath of office re-quired of such members; that the election provided for shall be con-ducted, the returns made, the re-sult ascertained certificates to persults ascertained, certificates to persons elected be issued, and the qualifications for voters thereof shall be the same as now provided by the laws of said Territory for general elections therein.

That said convention shall be composed of 72 members, apportioned as follows:

Ada County 9, Alturas 6, Bear

Lake1, Bingham 9, Boise 3, Cassia Lake 1, Bingnam 9, Boise 3, Cassia 2, Custer 4, Lemhi 3, Idaho 3, La-tah 6, Kostenal 3, Nez Perces 3, Oneida 2, Owyhee 3, Sooshone 8, Washington 3, Logan 3, Elmore 3. Done at Boise City, the capital of the Territory of Idaho, this 2nd day of April, A. D. 1889. E. A. STEVENSON, Covernor

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Governor.

A MUNIFICENT OFFER.

The criticism I am about to offer is not intended as personal, neither can it be construed into a reflection upon the general intelligence of the Capitol Grounds Commissioners; because all men, however intelligent, do foolish things sometimes.

There is nothing in the title of Capitol Grounds Commission" There is nothing in the title of "Capitol Grounds Commission" which indicates authority to call for plans; but we may safely assume that they have it, because they say "the successful architect is to re-ceive \$500 for his approved plans." Now, if a real estate agent should conduct the sale of \$3,000,000 worth of property would be do the busiof property, would he do the busi-ness for \$500, even if it did not take more than a day's time? He could afford to do it, because the physical condition of the property remains the same.

The architect, to make even a preliminary sketch, must contemplate the manufacture of \$3,000,000 worth of raw materials, not made as that amount of marketable goods by some established methods, but speci-ally designed and fitted for a pecu-liar and special purpose. Some liar and special purpose. Some faint idea that it required time to do this seems to have passed like a pleasant zypher through the minds of the commission, because they note that "nearly seven months of time is given competing architects to furnish and deliver plans." Of course the architects will immediatly suspend all other business and put their whole clerical force to work upon a competition for perhaps a chance of getting the mag-nificent fee of one-sixtieth of one per cent for this work if one of their number can only meet the views of the commissioners!

The man who stands in front of a jeweler's window and says he will buy a fine gold watch if he has to give 5 cents for it utters a tame joke compared with this proposition. The jeweler might offer the man a toy watch and get his 5 cents. Some architect may offer the commission a toy plan and get their \$500. If he does, such plan will not be worth what they pay for it. WM. WARD.

THE SABBATH SCHOOLS.

The annual meeting of the Deseret Sunday School Union convened in the Tabernacle, Salt Lake City, on Sunday, April 7th, at 7 p. m., President George Q. Cannon presid-

ing. There were present on the stand, of the First Presidency of the Church, Wilford Woodruff and George Q. Cannon; Apostles John

President Angus M. Cannon, of the Salt Lake Stake; the general officers of the Union, Stake Superintendents and others. There was a very large attendance.

The choir, composed of members of schools, sang:

"We'll sing all hail to Jesus' name."

Prayer by Elder David John, of Utah Stake.

The choir sang:

"Let the Holy Spirit's prompting."

The roll was called, showing 18 Stakes of Zion to be represented at the meeting.

The general officers of the Sunday School Union were unanimously sustained as follow: George Q. Cannon as General Superintendent, with John Morgan and George Goddard as his assistants; Levi W. Richards, Secretary; George Rey-nolds, treasurer, and John C. Cut-

ler, assistant secretary and treasurer. Filders John C. Cutler, Thomas C. Griggs, George Reynolds, Jos. W. Summerhays and Abram H. Can-Board of the Union, and William Willes as General Missionary to the Sunday schools.

The statistical report for the year ending December 31st, 1888, was read, showing 52,575 pupils enrolled, and the total officers, teachers and pupils to be 61,091.

ELDER JOHN MORGAN

said: This report shows a very marked increase over the preceding year, but it is painful to say that a large number of the children of the Latter-day Saints do not attend our Sabiath schools. Those engaged in this great work should gather all the children in, so that they may be trained in the ways of eternal life. Quite a percentage of the rising generation of Zion are not receiving that religious training which is essential to their salvation, and one of the objects in gathering here tonight is to try and infuse in your hearts a greater desire for the welfare of your children, and get them under the influence of our schools. Throw a wall of protection around about the sons and daughters of Zion, and it will be a benefit to them in their lives. Superintendents and teachers should take hold of this work with an earnestness. Seek for the Spirit of the Lord to aid you in this direction and He will bless you.

While visiting the Saints in Ari-zona last fall, I had the privilege of visiting the Sabbath School of the Papago Indians. They have their own choir and teachers, and the superintendent informed me that the teachings imparted are having a wholesome influence in raising these Lamanites from their fallen condition. If the Gospel has such an influence over them, how much more will it have upon the children born in the new and everlasting covenant?

ELDER GEORGE GODDARD

expressed his pleasure at seeing so large an attendance at the meeting, and remarked that the Sabbath

none in the Church; therefore the best talent in Israel, men and women possessing the love of God, should be selected as teachers. This is of the greatest importance, for it requires such people to instil into the minds of the young such prin-ciples as will make them disciples of our Lord Jesus Christ.

To have a successful and flourishing Sabbath School, there should be as little interruption as possible. Nothing short of Stake and other conferences of the people or other justifiable causes should interfere with the sessions of these schools. Funerals should not interfere with runerals should not interfere with them. Every teacher knows how difficult it is to get all the pupils of a school to-gether if only one session be not held. This should be guarded against. Where the Presidents of Stakes and the Bishops take a deep Stakes and the Bishops take a deep interest in this work, and the latter attend Sunday school regularly, as some do, the benefits are greater to the schools than where this is not done. It is also important that punctuality and order be strictly ob-served on all occasions.

ELDER GEORGE REYNOLDS

said: In a late circular issued by the Deseret Sunday School Union refschool lessons prepared for the use of the children of the Latter-day Saints. We have some sample lessons for We have some sample lessons for distribution to Superintendents of Stakes and also to the Superin-tendents of schools. These les-sons, which are intended to be taken up consecutively, treat on the life of Christ. The first num-ber is dated for the first Sunday in June. We have eight lessons ready June. We have eight lessons ready The birth of Christ; Jesus as a boy; the testimony of John the Bap-tist with regard to the Savior; the baptism of Jesus; the temptation of Jesus in the wildermeet the marrie baptism of Jesus; the temptation of Jesus in the wilderness; the marri-age at Cana of Galilee, and first miracle performed by Jesus; Jesus cleansing the temple of those who defiled it by selling oxen, sheep, doves, etc.; and Jesus and Nicode-mus. These are the first eight numbers which have been decided upon by the general board of the union, and will be sent free to all the Sunday schools of the Latter-day Sunday schools of the Latter-day Saints, in the proportion of one to every four of the number of children in the school. It is the intention hereafter to make a nominal charge and ask five cents for the whole of the remainder of the series of thirtyone numbers. In addition to lessons taken from the Old and New Testament, sketches will be taken from the Book of Mormon, Doctrine and Covenants, and other Church works. The numbers which I have mentioned are now ready at the Juvenile Instructor office for those who wish to get them, and the others will be sent out as soon as prepared.

Singing by the choir, "Our mountain home so dear."

APOSTLE HEBER J. GRANT

was pleased to learn of the progress George Q. Cannon; Apostles John and remarked that the Sabbath being made in the Sabbath schools Henry Smith and Heber J. Grant; School institution was second to of the Saints. Fifty thousand and upwards of Sunday school children among the Latter-day Saints is a powerful testimony to the world in opposition to the charge made ag inst us that we are a corrupt people. This is in keeping with the great and first command. Not long since I read an article in one of the great journals of this country, from the pen of a gentleman con-nected with the Sabbath schools of New York City for 40 years. He expressed his regret that that Chris-tian city with its big fine church on Fifth Avenue could not muster as many as 100 Sabbath school children out of 1500 church members of that district. It is looked upon by many people in the world that the giving of birth to children is de-grading, but the killing of their offspring or destroying the fountain of life and breaking the command-ments of God are looked upon by this same people as being legitimate and proper. They will come under great condemnation for doing these things.

I rejoice that the Latter-day Saints are faithful to God with re-gard to their offspring and that in-stead of 100 children to 1500 mem-bers, we can produce between 600 and 700 Sabbath school children for every 1500 members. Let more time and attention be devoted to the proper training of the young and rising generation and God will bless us and them.

PRESIDENT WILFORD WOODRUFF

said: I am happy and thankful to God to meet with so many of the Latter-day Saints tonight. You are engaged in a glorious mission. are engaged in a glorious mission. We have an army of nearly 60,000 immortal souls, noble spirits sent from God and born of goodly par-ents. Here we have a mighty harvest before us—a large field of work. I feel that Brother Cannon, has been spared of the Lord and he has performed a great and a good has performed a great and a good work in establishing the Sabbath schools in this Territory, as also those associated with him in his labor.

I desire the Presidents of Stakes and the Bishops to interest them-selves in this work, and also to assist in building up the Primary or-ganizations and Mutual Improvement Associations, for they all need encouragement. Encourage the sisters who have charge of the Primary organizations. Having Primary organizations. Having charge of the smaller children they need to be sustained in their labors. Take a deep interest in all the or-Wards and visit them as often as possible. Minister to all the people in the Church of God as they require.

Now I want to say a word regard-ing the training of the children of the Latter-day Saints. A question was put to the Prophet Joseph as to the time when the education of children should begin. He said it was at the time when the was at the time when the spirit of life came from God and entered into the tabernacle. That was Joseph Smith's doctrine, and it is mine. Parents are responsible for the proper training of their chil-dren. I have a great anxiety con-flower, lifting its gold head, to catch adapt itself to circumstances. Ob-

cerning the young and rising gen-eration of Zion, for the Kingdom of God has got to rest upon their shoulders; they will have to carry on this work when their fathers and mothers pass into the spirit world. Then let us as parents, Elders, su-perintendents and teachers prepare perintendents and teachers prepare them for the great and important mission awaiting them.

PRESIDENT GEORGE Q. CANNON

said: It is very interesting to see so many people turn out on a Sabbath evening to attend this meeting. It gives evidence of the interest in the subject of Sunday schools. I am exceedingly thankful that we have such an organization, and pleased at the results attained. Still, as has been said, we can progress, and this is our mission. The work of the Lord is ever progressing. We are like a city set upon a hill and can-not be hid.

It has been said by some that we will be left to ourselves some day or other in a condition of isolation, but I have not taken that view of the subject. That we have been as-sailed by the wicked is true. This has been the case from the very beginning, but our institutions are such as to endure the attacks made upon them. And why? Because this is the work of God, and it is designed to remain. was thought by many that the building of a railroad here would solve the "Mormon" problem, but President Young remarked that it was a poor religion that could not stand one railroad. It would be a poor re-ligion that could not stand many railroads. The Gospel will endure all things. It will withstand sa-loons and the drunkard, the gam-bling den and everything brought against it. It will remain intact in the midst of this atmosphere. No rivalry can affect the Church of God. It will stand unmoved in the midst of all things. It is for us poor religion that could not stand the midst of all things. It is for us to remain true to its principles. Rely on the Lord continually; travel in the path that He has marked out for us, and we need not fear the results.

You who are called to preside over Stakes and Wards, take an extra interest in the institutions and organizations of your districts. Seek to qualify the members for usefulness and fidelity to the cause of truth. Superintendents and teachers of Sun lay Schools magnify your callings also, and the blessings of God will attend all your labors. The choir sang: "Kind and Heav-

enly Father."

Benediction by Apostle John H. Smith.

LEVI W. RICHARDS, Clerk.

THE DANDELION.

"Dear common flower, that growest beside the way,

Fringing the dusty road with harmless gold; 'Tis the spring's largess which she scatters now.'

In the course of a morning stroll a few days ago, I found a dandelion successfully with its rivals, and to

the early sun. It was the first of its kind I had observed during the present spring, and I felt to welcome that modest blossom, as I would a returning friend. Glancing then along the sunny hillside slope, I found others; some just bursting from their buds, others in the full pride and enjoyment of their flowery prime, and yet others with whitened locks and ripened seed.

I plucked a few of the flowers, in each of the conditions named, and forthwith opened a conversation with them, in the language which Nature understands so well-that of careful observation.

A word first, however, in regard to the name by which the plant is known to us. The word "dandelion," is in reality a changed form of the French expression dent de tion, meaning literally, lion's tooth; and this same idea is conveyed in the German name for the plant, Löwenzahn. These titles have reference, without doubt, to the peculiar shape of the leaves. Each leaf, as can be seen, is of an elongated form, the margins are deeply cut, the lobes being inclined backward (Fig. 1), with a supposed resemblance to the dental projections of the king of beasts.



Fig. 1. Dandelion Leaf.

These tooth-like lobes are not without their use; though perhaps we have not learned to recognize such in its fulness. I have frequently found a dandelion growing amongst grasses and other plants much taller than itself, with many chances seemingly of its being overshadowed by its taller neighbors, to the total exclusion of sunlight. However, in such a case, when the grass stalks are blown by the wind against the dandelion, the toothlike hooks on the leaves, catch it, and thus prevent its return, compelling it to assist in holding up the leaf to the sunshine.

The dandelion possesses the characteristic of being able to compete

serve the striking difference between the form of the plant in poor soil, and under conditions of rich fertility. In the former case, the plant forms a rosette of short, spreading leaves, apparently striving to cover as much ground as it reasonably can, and thus securing a considerable region from which its roots can absorb nourishment. In rich ground however, a smaller quantity of soil contains all the needed nutriment, and the leaves in such cases are long, and less divergent in their course. The flower stalk, too, is short in the poor soil-just long enough to support the flower in such a position that it can receive abundant sunlight; but in a more luxuri. ant growth, the stalk may be two or more feet in length instead of but as many inches.

The stalk upon which the flower is supported is hollow; and this feature adds to its strength and general stability. It is a well-known fact among mechanics, that for a given weight of material, a tube is much stronger than a solid bar. To demonstrate this fact, the following simple course may be pursued: Take a sheet of foolscap paper, divide it into equal halves; roll one as a solid bar, and the other as a tube. Tie a thread around each end to prevent unrolling, and support the ends of these paper rods on a couple of books. Now place weights on each -the hollow rod will support nearly double as much as the solid body, without breaking. So even the flower stems and the stalks of grass are formed upon a plan of consistent mechanism.

Now let us examine the flower with some detail and attention. To clearly see its parts we may cut a blossom completely in half, using a sharp knife, and cutting from the stalk upward. This done, we will look attentively at the cut surface, by the aid of an ordinary pocket magnifying glass. And this is what we see (Fig. 2).

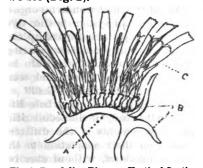
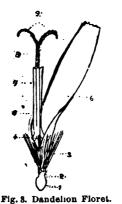


Fig. 2. Dandelion Blossom, Vertical Section. A plump, cushion-shaped organ seems to form the termination of the stalk (A). This the betanist calls

the *receptacle*. From the surface arise a number of small flowers (C), set closely together; though in positions of perfect order, and appearing to the hasty observer as but one large flower. Around the outside of this floral bunch, are seen a number of green scales, like very small leaves, forming a cup-like cluster, (B), technically known as the *involucre*.

To look more closely into the structure of the blossom, we must remove one of these pretty florets (C) from the receptacle, and examine it through means of a higher power magnifying glass. A complicated structure is readily perceived (Fig. 3), all the essential parts of a larger flower being present, though in a somewhat modified form.



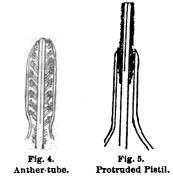
First we notice the little ovary (1) by which the flower was set on the receptacle, and which, if dissected farther, will be found to contain a single ovule or seed. A very slender neck (2) connects the ovary with a bunch of fine bristles (3) which correspond in position and function with the calyx of larger and single flowers. Slender *filaments* (4) are seen to join the stamens (5) to their anthers or pollen cups (7). These stamens are five in number, the edges of neighboring ones being joined so as to form a tube through which the *pistil*, with its long style (8) passes, dividing above into a pair of re-curved divergent stig. mas. The colored part of the little flower (6) is known as the corolla; it is tubular part of its length, but is flattened above into a flower-like leaf, terminating in five tooth-like projections.

One great object of flower life appears to be the production of seed, by which the species may be perpetuated. That this may be effected, the process of fertilization must be brought to pass. Fertilization of flowers is the mingling of the fluid contents of the pollen with the material within the ovules; and unless

this is accomplished, fertile seed cannot be formed. If the pollen of one flower act upon the ovule of the same blossom, the process is called self-fertilization; and when the pollen is conveyed from the flower upon which it was produced, to another, acting upon the ovules of the second, cross-fertilization is said to occur. Now, it appears that crossfertilization is the more efficient method; the seeds resulting from self-fertilization being, as a rule, far less vigorous. Our thrifty dandelion seems admirably adapted to the more desirable way of cross-fertilization; and this is brought about in a very beautiful manner.

Let us return to the floret of our specimen, once again; each lit_ tle cup is filled to the brim with a sweet juice-a golden chalice of the purest nectar. Wandering insects readily succumb to temptations of this sort, and they eagerly accept the dandelion's invitation to tarry and indulge in a draught of honeyed liquor. To comprehend how an insect, in sipping nectar from the flower cup, can aid in the fertilization of the blossom, some farther attention to detail is requisite. Notice carefully the upper part of a stamen-tube in a freshly opened flower (Fig. 4).

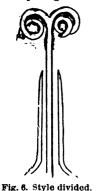
The pistil is entirely within the tube; the style is thickly set with short hairs, all directed upward; and upon these hairs is a large quantity of pollen, shed from the anthers. As growth progresses, the style protrudes carrying the pollen with it, still borne upon the bristle-like supports (Fig. 5).



An insect alighting upon the blossom and seeking for nectar, would certainly rub off a quantity of pollen from the outside of the style; the stigmas, however, are still hid. den within the tube, and consequently safe from self-fertilization. The next step in the development of the floral organs is the splitting of the style, and the rolling back of the parts, so that the inner surfaces or styles are exposed (Fig. 6).

509

in this condition, after having perhaps visited a younger blossom, from



which pollen was taken up, some

pollen will, without doubt, be rubbed off against the exposed stigmas, which become somewhat sticky at this stage, through the secretion of a kind of vegetable mucilage; so that a grain of pollen once brought in contact with the stigma-surface, will in all probability adhere permanently.

But it may happen that no sinsect visits the flower, and in such a case, cross-tertilization cannot be effected. Here is another wonderful adaptation to circumstances. The stigmas, as already seen, continue to coil themselves, so that the inner surface is finally brought in contact with the pollen on the style, and self-fertilization is thus secured as a last resort.

Soon after the fertilization of the blossom, the involucre closes, thus protecting the fruit during the critical process of its development. The corolla, style, and stamens, having discharged their functions, and being now of no farther use to the plant, wither and fall; the ovary swells to accommodate the growing seed within; its outer surface becomes hard, and, the slender neck, bearing the calyx bristles, (2 Fig. 8) grows in length, rapidly elevating the bristles (Fig. 7).



When an insect comes to a flower with the seeds all ready for transportation. These, the playful child blows away to tell the time of day. They are fitted most beautifully for travel. As they are wafted through the air they almost put to shame man's clumsy inventions for ærial navigation. The hard ovary, being heavier than the other parts, will, of course, hang below the downy pappus above. If the ovary be rubbed between the fingers, blunt projections will be easily felt upon the surface, and an examination through our magnifying glass will show (as illustrated in the enlarged ovary in figure 7) that a number of points or barbs grow from the ovary shell, all directed upward.

The seed may be borne by the wind perhaps for many miles from its parental home; but when it comes to earth, the barbed ovary being directed downward will touch the ground first then by the waving to and fro of the hairy pappus, the seed will be worked deeper and deeper into the soil, the nectar, the flower is tightly and so safely sown. The barbs act closed, and the precious juices prelike grappling hooks in preventing the withdrawal of the seed.

The pappus hairs are worth a closer glance. Let us separate one of them, and bring to bear upon it the power of a compound microscope. An appearance similar to this (Fig. 8) is presented.

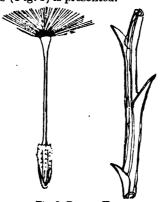


Fig. 8. Pappus Hair.

Instead of being simple threads, each is seen to be hollow and branched, the many projections giving of course a greater extent of surface, and a consequent increase of buoyancy.



Fig. 9. Receptacle. After all the see is have gone, the Now, the involucre bends back- convex cushion, or receptacle as we

9). Upon its surface may be seen numerous indentations marking the former attachments of the seeds.

Such may be learned from this humble plant. Surely the unmistakable marks of infinite care and wisdom are there, on leaf and flower and downy hair. Not a fibre without its use, not a worthless cell to be found. As soon as the purpose is fulfilled for which a particular organ was designed, straightway that organ shrivels and decays. The brighthued corolla was needed in the economy of the flower that flying insects might be attracted, and fertilization secured. But as soon as this was effected, the golden flowerets dried and fell away.

In fair weather the tiny flower cups of the full-blown dandelion are spread wide open to the air and sun, and are conspicuous objects to the passing insect. But at night when dew is likely to fall, and during damp weather when the moisture of the air would likely dilute and spoil served. Who can venture to suggest an improvement in the capacities of the dandelion! As it is in its sphere-specially adapted to the circumstances of its allotted life, so with all others of God's great works.

Before we leave our subject, the economic purposes to which man applies the various parts of this humble plant should be alluded to. The young leaves form indeed an excellent salad-highly prized by those who have learned its merits. The green leaves are used extensively as a pot-herb, and the root is a valuable medicine. The milky juice pervading the whole plant, contains a caoutchouc, but not opium as is generally supposed.

"Those whom Truth and Wisdom lead, May gather honey from a weed."

J. E. TALMAGE.

THE USE OF THE EYE.

One of the most wonderful organs in the human system is the eye. The various parts that make up this useful and indispensable sense are so grand and complex, that we are led to exclaim, "How great and wondrous are the creations of God!"

We might spend our whole life. time in the study of the peculiarities and arrangements of the different parts, and their adaptation to the uses of mankind, without ever being able to construct one on the same model. Paracelsus, the alchemist, once made an artificial ward and exposes the receptacle have decided to term it, remains (Fig. | rose, and spent months trying to

give it an odor, by using the ashes of richly perfumed roses that he had burnt.

A scientist once imitated a grain of wheat so perfectly that the eye could not tell the difference between the imitation and the genuine; but when he tried to make it grow, there was something lacking. In both cases there was an absence of the life principle; both efforts were failures. These facts, with many others of a like character, show that all mankind can do is to imitate; we cannot originate anything; we cannot make anything different from what we see, or think of new and different forms of life other than what we find around us.

The eyes are so formed that they are intended to last us during the period of our natural lives. Who has ever seen an Indian using spectacles to help him to see? He has lived without having over-taxed the organs of sight.

The white races of mankind are influenced by other aims and objects, and cannot pass through life without looking into and examining the wonders of nature that surround them; for this reason their eyes fail somer than the races who never look beyond their daily needs, and care but little for "sermons in stones, and books in running brooks."

Without attempting to enter into a minute study of the different parts and uses of the eye, I may say in brief that it is a scientific *lens* or combination, receiving the images presented, and transmitting them to the brain, by the optic nerve. In the lens used by photographers, the images are transmitted in the same manner, as we make an arrangement artificially that serves the same purpose.

As the brain is placed behind the eye, so is the sensitive plate behind the lens. In the last case, only one object can be imprinted on the same plate; but in the case of the brain, it can receive and contain the impressions of a lifetime.

We can expand the iris of the eye so as to allow more light to enter the pupil, and close it to exclude an excess. We imitate the same arrangement by the use of diaphrams in the lens, but it is all a poor copy of the wonderful original.

The vultures and eagles that soar aloft, have the power of seeing objects at a great distance; their eyes are controlled by the will, and enable them to expand and dilate the iris, so as to enjoy long and short sight as their needs demand.

In early life our eyes are round and full—we have no trouble in reading objects close to the eye. As age creeps on, we push our newspaper farther and farther from us. Why? Because our eyes flatten; and just in proportion as we grow old, so we see distant objects with more distinctness.

As long as we can read at from eight inches to a foot from the face, we are all right; but when we cannot see easily at that distance, we should obtain glasses of slight convexity, which will restore the sight, and enable us to read with our book just where we want it. But glasses should not affect the eye. We should read easier for using them; if they strain the eyes, they are too round.

We should not put off the use of glasses too late. When reading, always let the light come over your shoulder. Shield your eyes from direct light immediately in front of you. Take this rule: When the book you are reading begins to blur and look confused, lay it down and let your eyes rest. Never force them beyond this. Place the proper estimate upon the "windows of the soul," and try and imagine what the world would be to you without your sight. A man who was born blind, when asked what conception he had of light, replied by saying he thought it was "something he could feel."

Near-sighted persons are those whose eyes are very full and convex. Old age improves their eyesight in the proportion that the eyes flatten.

If children are allowed to read too much by artificial light, they will become near-sighted, which proves a very inconvenient trouble; for the reason that, being unable to see objects at a distance, they are excluded from enjoying views of distant objects. Of course artifical aid can be obtained in the use of glasses that restore the natural roundness of the eye.

There are too many young persons now wearing glasses to remedy this defect. Too much study is the cause. To fully enjoy our eyesight, we must preserve our health. The greatest of all our earthly happiness is the possession of this the greatest of all blessings. The rosy cheeks and sparkling eyes are very magnetic.

The Duchess of Sutherland was scriptions fail to convey to the brain remarkable for possessing eyes of surpassing brilliancy. She was once asked who paid her the finest comleaves, the weeds, the flowers, the

pliment as to the beauty of her eyes. She replied, a Scotch ferryman, who, while rowing her across a river, caught sight of her shining orbs, and was so captivated that he asked her to allow him to "light his pipe by the light of her eyes." All these considerations deal with the uses of our eyes, from a utilitarian standpoint; but many have "eyes and see not."

Thousands of people travel and see but little. Like the gentleman who visited Mount Vesuvius, who said he went to Naples, saw nothing in it; visited the burning mountain; looked into the crater; "nothing in it."

I have asked dozens of persons who have visited wonderful places and have been disgusted to learn how few could tell the truth about scenes of wonder. Ask them how high the mountains were, how deep the canyon, was it well wooded, what was the color of the rocks, and general characteristics. "Couldn't remember," was the general reply.

The reason for this failure to use our eyes, is the disposition to slur over matters. We look, but we do not see; the images are not imprinted on the brain. When we look at anything worth our time, we should learn all we can about it; for we can seldom forget those images that circumstances have printed on the brain.

We can learn faster by the right use of our eyes than by our ears. The power to distinguish fine shades of color, is enjoyed by very few persons. The ability to tell when anything is straight, is rare. Scores never see when a picture is hung crooked.

How many are there who can guess lengths in inches, quickly, and yet we can see? How many of us can tell the number of different kinds of grasses that may be found in our lots, or name the varieties of trees to be found in our city?

The writer once asked a gentleman from London, to gather some walnut leaves for a certain purpose. He replied, that he could not tell a walnut tree from any other; yet this man was of mature age. He had looked at, but had never seen the objects of beauty around him.

We can find out more about the rocks that compose the crust of our earth, through our eyes, than we can by reading books. Printed descriptions fail to convey to the brain the sensations of pleasure we glean through the use of the eyes. The leaves, the weeds, the flowers, the fruits, all possess sources of wonder and beauty that must be examined critically and carefully by our eyes.

We often meet men of mark; and when asked to describe them, are perfectly at sea. True, we spoke to them, but did not notice them.

There is a profound mystery of fitness of arrangement in all things pertaining to this earth, and the planetary system which calls for such close observation as enables us to describe what we see; and demands that we should look well into everything that it is our duty to understand.

What a wonderful object of study is mankind! When we think that there is not a straight line in the human form, but that all is made up of graceful curves through the entire system; how much we should recognize that there is an immensity of knowledge before us.

If the Psalmist said man by searching, could not find out God, he was right. We know but very little of man, and less of the worlds around us; we are only on the threshold of the knowledge of the Gods.-C. R. Savage, in Twentieth Ward Institute Index.

KINDNESS REPAID.

"He that hath pity upon the poor lendeth to the lord; and that which he hath given will He pay him again." Proverbs.

Several years ago, while dining with half a score of artists, the main · object of our meeting being for the purpose of arranging for the disposal of pictures donated by painters, for the benefit of the "Artists' Fund," a charitable organiza tion, instituted for the relief of destitute and needy widows and orphans of deceased artists; of course our conversation was mainly on the benign influence of charity, with the blessings occurring, intermingled with kindred subjects of benevolence; one of the elder members of the party related the following little reminiscence from self-experience, as a proof that "the giver receiveth tenfold," etc. I give the story in his own words, as nearly as possible:

"It is needless to say, gentlemen, that when an art student, I was possessed of a great deal of ambition, but supplied with a very, very limited amount of cash-in fact, a ten-cent piece, at times, assumed in my imagination, the proportions of a cart wheel. The circumstance I am going to relate occured, when nearing the end of my three years' studentship, and at a time when

I found it hard to scrape pennies enough together to pay for the simplest kind of food and lodging.

"Moody & Co., dealers in frames and artists' materials, at that time kept a store on Eighth Street. where many of the artists, in embryo, like myself, purchased our mill-board, canvas and paints; and, by the way, this firm would buy from us, our painted copies, at a very small figure to be sure, yet still enough to perceptibly lighten our expenses. Late in the afternoon of a cold, foggy, drizzling day, I stepped out of the art store, after making a purchase that had cost me more than I had anticipated, but still leaving me with a solitary tencent piece in my hand; the silver dime looked wofully small, but as I dropped it into my pocket, I hoped give you for a picture like this?' it would at least be large enough 'to keep the devil out and hold good luck in;' and with this wish I faced the storm and strode up the street homeward; but I was suddenly brought to a stand-still. William H. Dobson, at that time, kept a jewelry store four doors north of Moody & Co. On a store box, in front of the jeweler's window, with all its display of gold, silver and wealth of precious stones and gems for a background, sat, shivering, the most pitiable object I had ever seen. It was a little boy, not possibly over seven years old; he had lost both feet by some accident, and propelled himself about on his knees, on which he had strapped, or tied, pads of worn and dirty cloth; his clothes were worn and patched, and soaked with the drizzling rain.

"It was not the general appearance of the boy, that brought me up so sud ionly; it was his face. Oh, sirs, I shall never forget the pleading, imploring, beseeching look, the sorrowful, sad, despairing expression of that child's face. Instinctively I darted my hand into my pocket, and grasped the dime, and thought, alas! it was my last penny; I was poor. No, no, rich; rich alongside of this poor little waif; better the devil in the pocket than in the heart; and so thinking, I dropped the dime in the little cripple's tattered hat, then hurried on with a heart as light but not as empty as my pocket.

"Now, mark the sequel, gentlemen: Two weeks later, I was passing this same store of Mr. Dobson's with a picture under my arm, to sell, if possible, to Moody & Co. A middle-aged gentleman was standing in the store door; it was Mr. money was so scarce with me, that Dobson, as I soon learned. He

asked me to come into the store, at which I was somewhat surprised, but followed him. After entering he said: 'You are an art student. Martin, by name?' 'Yes, sir,' I answered. 'I know,' he said; 'Moody has told me all about you. I like to look at pictures; I buy them sometimes; I see you have one with you. Will you let me see it?'

"'Certainly;' and I nervously took the picture out of its newspaper wrapping, and placed it against a show-case, where it could be seen in the most advantageous light.

"After looking at it for a few moments, Mr. Dobson asked if the picture was for sale. I answered 'yes. I was on my way to Moody's to see if I could sell it.'

"'And pray, what will Moody

"'Perhaps a dollar and a half, or one seventy-five,' I answered.

"Well now,' said Mr. Dobson, I don't think for a moment, that Mr. Moody would underrate your work; I do think it worth more than two dollars. I like it, and I'll tell you what, I'll give you ten dollars for it; now what do you say?'

"What could I say? I was overjoyed, yet I honestly told him that the picture was not worth so much money. 'Never mind,' said he, 'it is worth that to me, worth more, indeed,' and he placed in my hand a bright, new ten-dollar gold piece.

"And now to explain: Two weeks ago, while looking through the window, I saw you suddenly halt; this, with the expression on your face, drew my attention. It was most interesting to me to mark the conflicting emotions flit over your countenance like lightning. The struggle was as plainly written on your face, as though given in speech. I knew you were parting with your last penny, and I determined, there and then, that your good deed should not go unrewarded; and more, the little cripple, whom I had not observed, before your charitable act, I brought into my store, fed him and warmed him, and through my intercession he is now well cared for in the Orphans' Asylum, for he is an orphan, and was almost literally homeless."

"That I was delighted to know that my generosity was so well rewarded, it is needless to say, and this was not all; Mr. Dobson remained my kind friend until the day of his death, aiding me without stint, by a continuance of his support during my struggles for success."-G. M. O., in Twentieth Ward Institute Index.



NO. 17.

SALT LAKE CITY, UTAH, SATURDAY, APRIL 20, 1889.

VOL. XXXVIII.

METEORS.

Did you ever see a meteor Flashing in the moonday light?-For I think there must be meteors In the day as in the night. Any child can tell the reason Why we do not see them fly, For a brighter light is shining in the merry noonday sky.

Did von ever see a tyrant. Be he peasant, king, or knight, But you thought upon the meteor As it flashes in the night? It may scare the timid gazer As it rushes swiftly by, But no one can point its ending. Nor its birth-place in the sky.

Did you ever see a bigot, Be he lawyer, judge, or juror; But you said, "Just like the meteor, As it flashes in its fury !" You may hear a rumbling echo, A flash ! a hiss !-- and then

The light that was to rule the world Is dead and gone again!

Oh! yes, there must be meteors That are flashing every hour, But their course is so erratic, That their light must lose its power-Though they will with a keen willing, And they had the best desire, There's no danger that a meteor Will set this big world on fire. JAMES DUNN.

DISCOURSE

Delivered by President Wilford Woodruff at the General Conference, Salt Lake Oity, on Sunday afternoon, April 7, 1889.

REPORTED BY ARTHUR WINTER.

While the Sacrament is being assed to this congregation I will ry to make a few remarks; but rhether or not I shall be heard by his assembly I cannot say.

If after the scene we have passed prough during the last hour any uan can answer his mind and satsty himself before an assembly of his kind to occupy the position that do, unless he is assisted by the od of Israel, he is made of differit material to what I am. That

afternoon is a testimony to heaven and earth that what has been presented here could not have been witnessed in the midst of any other people on the face of the earth. unless that people were the children of God. Here we have had ten thousand men and women lift up their hands in a vote to sustain not only the Presidency of the Church and the Twelve Apostles, but other men in their various positions, and without a dissenting vote. Where on the earth can a scene of this kind be seen except among the Latter-day Saints?

I feel it my privilege, right and duty to now make a few remarks with regard to myself and the dealings of God with me. But before doing that I will say that the Lord has never set His hand, in any age of the world, to perform a work among the sons of Adam, but He has prepared an element for that work. You will see this in the whole history of His dealings with the human family. It is so in the generation in which we live. The God of heaven, having set His hand to carry out His great purposes and decrees, which have been revealed in the records of divine truth, has been under the necessity of preparing a people to take hold of and to perform the work which He has decreed should come to pass. Ten thousand of that people are before me today, with tens of thousands throughout the land.

With regard to myself I will say that in my early youth, while reading the Bible-the record of Judah, and the New Testament-I read of Jesus Christ, of His Apostles, their works, and the dealings of God with them, and of the doctrines which they received and taught to those around them. There was something glorious in those principles which the Savior of the world hich we have had before us this and His disciples taught in their veil. I still have the privilege of

I had a great desire in my day. boyhood and youth that I might live to behold a people who were inspired of the Almighty, and who had power and authority to go forth and teach those principles which I read of within the lids of the Bible. At that time I could not hear them taught. They were not taught by any person within my knewledge. But, as I have said, I had a longing desire that I might live to behold a people on the earth who would teach these principles to me. I spent many a midnight hour in my mill, and among the rocks, in the forests and in the fields, in pouring out my soul to God and praying that I might live to behold a people on the earth who would teach these principles. In answer to my prayers, the God of heaven promised me that I should live to find such a people. He promised me that I should have a name and a place within the House of God and among His people-a name that should not be cut off. I am strongly impressed today, in reflecting upon our history and the history of myself, and the position which I occupy, with the promises of God to me in those early days. They have been fulfilled; and this day has crowned the pinnacle of the responsibility which is placed upon my head. I marvel when I contemplate these things, which are in fulfilment of the promises of God unto me. And when I say this of myself, I speak of hundreds of the Elders of Israel who have been moved upon if the same manner that I have been. Those with whom I stood connected in the early period of the Church-the Prophet Joseph Smith, Hyrum Smith, and those men that laid the foundation of this Church and kingdom, together with other Prophets anp Patriarchs-have passed away. They are on the other side of the

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remaining, and I this day have been called to this responsibility in the midst of my brethren-a responsibility that no man can fill unless he is inspired o God.

But I will say this to my brethren and sisters, in the name of Israel's God: The Almighty will never permit me, nor any other President who hol is the keys of the Kingdom of God, to lead you astray. If I do not walk in the paths of righteousness and do what is right in the position that I occupy, He will remove me out of my place, or any other man who attempts to lead the people astray. The position which I occupy, and that occupied by my brethren the Apostles, should not have a tendency, if we have the Spirit of God, to make us lifted up or exalted in our spirits before the Lord. I know, as the God of Israel lives, that I have no power, nor have I had, in this Church, to perform any work pertaining to this Kingdom until it has been given unto me by the God of heaven. I know Joseph Smith had not, nor Brigham Young, nor John Taylor, nor any Apostle or Elder in this Church and Kingdom. And the moment that I attempt to become lifted up in the pride of my heart, because of any position that I hold, that moment I become a very unwise man. So with anyone else. The higher our position the more our responsibility. During the little time I may spend here in the flesh, I stand in need of the prayers of the Latter-day Saints, of those who have faith in God. So do my brethren that surround me. So do all the authorities of the Church. We all stand in need of the Holy Ghost and the power of God. Without this we are not qualified to fill the positions which we are called to occupy.

I know that this is the work of God. So do all you who have ever had the testimony of the Holy Ghost with you. The God of heaven has set His hand to establish His Kingdom, in fulfilment of the revelations of heaven which He has inspired men to declare and put on record from generation to generation. His hand has been manifest from the beginning of the work until the present day. It will be until this scene is wound up. T have a great desire that, as a people, we may be united in heart; that we may have faith in the revela-tions of God, and look to those things which have been promised unto us. We should be humble before the Lord. Trace the millions of the descendants of Cain,

history of Jesus Christ, the Savior of the world, from the manger to the cross, onward through sufferings, mingled with blood, to the throne of grace, and there is an ensample for the Elders of Israel, an ensample for all those who follow the Lord Jesus Christ. In meekness and lowliness of heart He labored faithfully while He dwelt in the flesh to carry out the will of His Father. God has laid upon our shoulders and has sealed upon our heads the holy and eternal Priesthood, which is from eternity unto eternity. Without that Priesthood we have no power to administer in the ordinances of the Gospel of Christ, either for the living or the dead. But with that Priesthood we have power to perform the work that is assigned unto us. By that Priesthood we have preached the Gospel, we have administered in the ordinances of the House of the Lord, and we have gathered together the sons and daughters of Zion into these valleys of the mountains.

I feel as though I want to bear my testimony to the truth of this good old book, the Bible, for a few minutes-the book that all the Christian world profess to believe in. There is an effort made today by the infidel and unbelieving world to ridicule the Bible, as not being the word of the Lord. I will refer to a few things that have been manifested in fulfilment of the record. To commence with, I will touch upon the first dealings of God with man. The first son that was begotten by Father Adam, whose name was Cain, proved to be a murderer. He slew his brother Abel, who held the Priesthood, and the Lord pronounced a curse upon him. He showed Cain the position he was in, and told him what the result of his crime would be; and Cain said unto the Lord:

"My punishment is greater than I can bear. "Behold, Thou has driven me out

this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vag-abond in the earth; and it shall come to pass, that every one that findeth meshall slay me."

But the Lord said unto him:

"Therefore, whosever slayeth Cain, vengeance shall be taken on him seven told. And the Lord set a mark upon Cain, lest any finding him should kill him."

What was that mark? It was a That mark mark of blackness. rested upon Cain and descended upon his posterity from that time until the present. Today there are

through the lineage of Ham, in the world, and that mark of darkness still rests upon them. Though nearly six thousand years have passed and gone, this mark is visible to the whole human family. Yet the fool and the infidel say there is no God, and they ridicule the Bible.

The Lamanites, on this continent, suffered a similar experience. They went to war against the Nephites; they thirsted for blood, and they painted themselves red; and the Lord put a curse of redness upon them. Hundreds of years have passed since then, but wherever you meet the Lamanites today, you see that mark upon them.

Read the history of ancient nations and the dealings of God with them, as contained in the Bible and other historical works. When those ancient kingdoms and peoples became wicked and corrupt, when they turned away from all that was virtuous and holy, the Lord raised up prophets to warn them; and these prophets, though perhaps unpopular in the eyes of those with whom they dwelt, warned these nations and cities of the judgments that would overtake them. What followed the warnings of these prophets? Read of the fall of the mighty cities of Thebes, Nineveb, Memphis, Tyre and Sidon, Babylon the Great, and Jerusalem itself. All these great and mighty cities and nations were warned by the servants of God of the juigments that would overtake them. Did the inhabitants of those cities believe the words of the prophets? They did not. But did those words come to pass? They did; and those cities were laid waste and their inhabitants destroyed. Thus the words of the prophets and inspired men were fulfilled to the very letter, not one jot or tittle failing unfulfilled. And yet the infidel says there is no God. These same prophets and patriarchs also saw, by vision and revelation, our day; they pointed out the generation in which we live, and they all declared that, in the latter days, the God of heaven would set His hand to gather together His people and establish His kingdom. The Revelator St. John also declared what should come to pass in the latter days. In the 14th chapter of Revelation he says:

"And I looked, and lo, a Lamb stood on the mount Zion, and with Him an hundred forty and four thousand, having His Father's thousand, having His Father name written in their foreheads."

These one hundred and forty-four thousand were sealed out of all the twelve tribes of Israel, because they were righteous in the latter days.

Following this, John says:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and

tongue, and people, "Saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come."

Again, John says:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Following this, he speaks of the reaping down of the earth and of the judgments of God which were to come upon the inhabitants thereof.

In fulfilment of the declaration of St. John, the angel of God has flown through the midst of heaven. He has delivered the Gospel of Jesus Christ to the inhabitants of the earth, and revealed unto them the word of the Lord. The Holy Priesthood has also been restored. This Gospel was to be preached "to every nation, and kindred, and tongue, and people." It has now been preached almost sixty yearsfrom the organization of the Church until today; and in fulfilment of the revelations of these inspired Prophets and Apostles, a multitude of people are today gathered together in these valleys of the mountains. In fulfilment of those revelations I stand today in this Tabernacle, which the prophet saw was to be built upon the tops of the mountains, as a covering from the heat and the storm. In this Tabernacle today, also, are ten thousand Latter-day Saints, which is a witness to Jew and Gentile of the fulfilment of the promises of God. Yet the infidel says, "Behold, there is no God." The man who says there is no God is a fool. We are here in fulfilment of prophecy and revelation. We have received the Gospel of Christ. The Kingdom of God has been organized. It is rolling on; and it will continue to roll on until this scene is wound up.

🗰 ow, I want to give a little exhortation to my brethren. Brother George Q. Cannon touched upon a very important principle this forenoon-a principle which has often rested upon my mind; that is, with regard to the spirits that surround us. He said that one-third of the hosts of heaven were cast out because of their rebellion. I suppose

dred thousand millions were cast down from heaven to earth. Where are they? Some are in Salt Lake, some in New York, some in Amsterdam, some in Constantinople, some in Jerusalem; in fact, they are in every city and hamlet wherein the inhabitants of the earth dwell, and especially where there are any Latter-day Saints. And whether there are one hundred or not to every man, woman and child, there are enough of them, at least, to labor for our overthrow. I say to my Counselors, to the Apostles, to the Seventies, the High Priests, the Bishops, and all men who bear the Holy Priesthood, do you suppose these devils are around us without trying to do something? Are they asleep? Have they not a work to perform? I say to my brethren who bear the Priesthood, we have got a mighty warfare to wage with these spirits. We cannot escape it. What will they do to you? They will try to make us do anything and everything that is not right. These devils would be very glad to make me and my brethren think we are great men, smarter than any one else; to divide us one against the other, and to cause us to seek to confess our brother's sins instead on our own. We should therefore watch ourselves well. I should do this; my Counselors and the Apostles should; we all should. And unless we are united together, as has been said before, we are not the Lord's. But today we have certainly manifested a union here that the world is not acquainted with. We have, however, a mighty responsibility resting upon us. The eyes of all the heavenly hosts are upon us. The eyes of Father A lam, and the patriarchs and prophets, both ancient and modern, who have gone to the other side of the veil, are over us. And if our eyes are open to comprehend the things of God, we can comprehend our responsibilities; we can comprehend the powers of the Holy Priesthood and the relationship which we sustain to God. We certainly should humble ourselves before the Lord. We should labor with all our might to build up the Kingdom of God in what little time we have to spend here in the flesh. Our aim is high. We aim at eternal life; we aim at immortal glory; we aim at a place in the celestial Kingdom of our God. with God and Christ and those who have kept the celestial law. In order to get there, we have got to we may say that at least one hun- keep the same law that has exalted bath Schools and Mutual Improve-

those who have gone before us. This is not our home. We were kept in the spirit world until this generation, and have been brought forth, through the loins of Joseph and Ephraim, to stand in the flesh and to bear off the Kingdom, to hold the Holy Priesthood, to do the works of righteousness, to build temples, to redeem our dead, and to attend to those ordinances which the God of heaven has declared we shall perform. This is our work. We have a long eternity before us. But all of us will have to meet at the bar of God-the righteous and the wicked, those who are living and those who are dead.

This is the condition of the Latter-day Saints. I hope that we may escape the power of the enemy. As was said here this forenoon, it matters but very little what may take place outside of Zion, or outside of the Kingdom of God. The God of Israel holds the destiny of this nation; He holds the destiny of this people, and of all men on the face of the earth. They are at His command and in His power. He will hold this nation, as He did Jerusalem, responsible for the course they pursue with regard to the Latterday Saints. We also will be held responsible for the course we pursue. The Lord has led this Church from its organization until the present day. He will lead it until the coming of the Son of Man. He is not going to desert His people nor His cause. But it is our duty to plead with the Lord, remember our prayers, keep our covenants, and walk perpetually before Him, that we may have His favor and blessing resting upon us.

I wish to say with regard to the rising generation-the sons and daughters of the Latter-day Saints -that they should take the counsel of their fathers; they should honor their parents, and honor God, and receive such counsel as is given unto them by wise men. I think many times that our children do not comprehend the position they occupy. They do not comprehend what lies before them. Their fathers are passing away. Yet this Kingdom has got to remain on the earth until the coming of the Son of Man. This work has got to follow their fathers; it has got to rest upon the sons and daughters of Zion. I have a great desire that the institutions which have been organized in Zion for their welfare may be blessed; that our sons and daughters may attend the Primaries, the Sab-

ment Associations, and unite together in these societies, that they may receive the benefit of the same.

Brethren and sisters, God bless you. Let us labor with one heart and one mind, and make our wants known unto the Lord. Let our prayers ascend unto the ears of the Lord of Sabbaoth, and they will be heard and answered. I know that if we are blessed, if we are preserved, and if we are saved, it is and will be through the mercy and blessing of God. I know also that inasmuch as we will obey His commandments we will receive His protection and blessing. Zion will arise. Zion will be clothed with the glory of God. Zion will be redeemed. Zion will be prepared for the coming of the Son of Man. The Jews will be gathered home to Jerusalem. And the promises and prophecies concerning both the Jews and the Saints of God will all have their fulfilment in the earth. My prayer to God is that we may be true and faithful to the end of our days, and that we may magnify our calling as Apostles, Elders and Saints while we dwell in the flesh. A men.

FROM PALESTINE.

In company with Biother F. F. Hintze and Brother G. Grau, of Haifa, I left this little place, situated at the foot of Mount Carmel, on the 15th of February. The object of our excursion was Jerusalem and other historically celebrated places. The little company consisted, besides the two already mentioned Elders, of myself, two Arabs, three horses and one donkey.

It was a lovely day, neither too hot nor too cold; but the roads in this part of the world are in a wretched condition. The previous rain had so softened the road in places that the horses sank down to their knees, and could only with the greatest difficulty work themselves through the mud; and while the animals were doing this, the riders had to display considerable acrobatic skill in order to keep themselves in a dignified sort of position, or else try the softness of the mudholes by "personal" experience. In other places the road was studded with rocks and pebbles of all sizes, making it a very complicated matter to Over the rivers move forward. our horses waded, their bodies half buried in the water. Otherwise, the journey from Haifa to Nazareth

erable oaks on the roadside were sprouting forth their leaves, preparing their best shrouds for the coming summer; the flowers were in full bloom, and gave to the landscape an appearance of abundant richness; while the flowers that grow wild here are of such luxurious colors that, having seen them, you no longer wonder that our Savior could say: "Solomon in all his glory was not arrayed like one of these."

On our way we passed several caravans, and these were all very large, proving that a considerable transport of goods is being made between the coast and the interior. For here, where no "steamhorses" enliven the routes of traffic, everything is transported on the backs of horses, camels, or donkeys, and the camels are particularly useful. I counted in one caravan not less than thirty-six camels (or rather dromedaries), eleven donkeys, and four horses. It was curious to see the large animals, "the ships of the desert," go rolling along, slowly but steadily, carrying immense loads on their backs, and linked together and towed, as it were, by a little donkey, which runs in front of them. Among other curiosities seen on the way I would mention the women carrying water. Whenever you approach a village or town in the morning or evening you will see a number of women of all ages hastening to or from the wells with their waterpots. These, whether full or empty, they carry upon their heads, generally without the support of their hands. It is really wonderful how they balance these waterpots on their heads. But they do, and that well. No matter whether running at full speed, walking slowly, standing still, or picking up a piece of wood from the ground with their toes, there is the waterpot, as if glued to their head, and not a drop of the water spilt. What practice it must take in order to attain such skill; and some of these burdens are not very light. I once lifted one of these waterpots full of water, and judge the weight to have been between forty and fifty pounds, a considerable burden to hold on your head for a quarter of a mile or more. It is not always considered safe to travel in this country, as it is swarmed in every direction by Bedouins, genuine sons of Ishmael, whose "hand is against every man, and every man's hand against them."

journey from Haifa to Nazareth The name *Bedewi* (plural *el-Bedu*) Savior it must have been a was a most pleasant one. The ven- really means nomades. It is applied very small and insignificant place,

chiefly to those Arabs who have no settlements, but wander from place to place. They live in tents, and have kept themselves pretty free from mixing with other people. Their religion is professedly the Mohammedan; but they are very ignorant, and have only imperfect ideas of Islam. They are, therefore, not considered fanatic, but are always represented as lazy, cunning, unreliable, greedy, thievish, and without conscience. Generally they kill strangers who do them no harm, butsometimes it happens that an inoffensive traveler is killed and robbed of everything. Such deeds, however, they usually execute in the dark, as though they could not muster courage enough in the daytime. The government have not been able to gain much supremacy over this people, although probably they do not amount to more than 200,000 souls. So that they stand here as living witnesses to the truth of the prophecy of Daniel, when he speaks of the conquest of the Turks and says: "But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon." (Daniel, xi, 41.) On our road we met several of these dark sons of the desert, and it was not always with a feeling of pleasure that we viewed their long guns or spears. Nevertheless, everything came off well, and to one friendly greeting, Saba-el-khair or Mar-haba, we always received a friendly answer.

It was about 5 o'clock p.m. when we arrived in Nazareth. As we came on one of the surrounding heights we obtained a fine view of the city and its vicinity. A flock of children just out from school came running down a hill, and our minds were naturally carried back to the time when our Savior, a happy child, used to play upon these hills. The whole scene became so vivid that I was almost led to ask, "Which of those boys is Jesus, Joseph's son of Nazareth?" For a little while we stopped our animals and enjoyed the scenery, and my soul was filled with one thought alone: "I thank God for having permitted me to see this land."

Nazareth, the spot where our Savior spent most of His childhood, is now a place of about 6,000 inhabitants. Of these, 2000 are Mahommedans, 2500 orthodox Greeks, 1000 Roman Catholics,200 United Greeks, 100 Protestants and the rest Maronites. At the time of our Savior it must have been a very small and insignificant place,

judging from the question of the Jews, "Can anything good come from Nazareth?" (John i, 76). At present it looks very nice and respectable from the outside, but, like all Oriental cities, as soon as you enter the narrow, dirty streets the charm is over. In Nazareth the streets are particularly narrow. The main street—a long winding lane consists of two narrow sidewalks, separated from each other by a ditch. That is as near as I can describe it.

The most important building at the present time is a monastery belonging to the Franciscans. This building dates its existence from the early part of the eighteenth century, is surrounded by high walls like a fortification, and has as its great attraction the so-called Church of the Annunciation. This edifice is twenty-one metres long and fifteen wide. Its walls are hung with embroideries, representing episodes in the childhood of Jesus. The high altar is dedicated to the angel Gabriel. Under this is the place where the angel is supposed to have found Maria and announced the glad tidings: "Thou hast found favor with God, and behold! thou shalt conceive in thy womb and bring forth a Son, and shall call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." The guide still shows the place where the angel stood when he spoke these words, as well as the spot where Maria sat, wondering at this announcement. Over the entrance opposite the altar is the following inscription: "Hie verbum caro factum est." In this place once stood the house in which Maria lived. The tradition says that it was discovered by the Queen Helena, but when the Mohammedans destroyed everything in the country, the angels took the house in 1291, and carried it to a mountain near Tinme, three years later to Recanati and finally to Looeto, where it is still shown under the name of "Casa santa." In connection with the cave of annunciation is another cave, which is shown as the kitchen of the Virgin Maria. The chimney is still smoky, as a proof of the truth of the tradition.

Nazareth has several wonderful planation, "do you think the Lord things to attract the tourist. There is the place where Joseph's home once stood, and also his workshop, in a wonderfully good condition, con-

sidering its pretended age. In this place a piece of a stone pillar is shown as a *real* remnant of the house of the parents of Jesus. Farther on is to be seen the Synagogue, in which Jesus preached His remarkable sermon (Luke 1, 16-19), and also "Mensa Christi," a large stone table, which, if the Catholic monks are to be credited, was once used by Christ and His disciples. Near the Maronitish church is a high precipice pointed out as the place from which the people once intended to precipitate our Lord, when His speech did not suit then. (Luke 4, 28-30). The genuineness of all these places and things is, of course, supported only by tradition, which is by no means always supported by facts. On the contrary, some of the suppositions on which they rest are nothing but absurdities. Yet, as it always costs something to see all these things, a large business is maintained here, and, after all, modern religion and business are pretty good synonyms; so what is the difference?"

South of the Greek monastry is a spring known as the "Maria well." As this is the only one in Nazareth it is certainly no mere supposition that the mother of Jesus often visited it in rrder to supply her household with water. The well is still frequented every day by the women, who are here to be seen from morning till night filling their waterpots, chatting with each other, washing their feet, and so on.

In Nazareth we had the pleasure of forming the acquaintance of two German gentlemen who appeared to be much interested in religious questions, and we spent a very agreeable evening in conversation upon matters pertaining to life and salvation.

A short anecdote may wind up my letter for this time. In a certain congregation, when the sermon was finished, the preacher asked if any one of those present was sure of eternal salvation? There appeared to be considerable hesitation about the matter, but finally a dusky fellow held up his hand, and said he was. "Well," replied the preacher on what ground are you sure of eternal salvation?" "Because," came the answer, "I was born in "And Nazareth." how can that make you sure of eternal salvation?" "Why," was the explanation, "do you think the Lord could act so shabbily as to turn a

Now this was very loose ground upon which to build the hope of salvation; but have the majority of mankind today any more durable foundation for their hopes, when the matter is fully investigated? This is a question by J. M. S. February 19th, 1889.

WOODRUFF JOTTINGS.

Some of the farmers are busy putting in their crops, while others do not feel that they dare risk it on account of the scarcity of irrigating water. There is water enough in the Woodruff Creek, if properly divided, to irrigate every acre of land in and around this place; but it seems as though there will be trouble this summer, owing to the want of water, as a few of the most prominent farmers claim all that which comes down the canyon. But farmers should not be discouraged, because the Lord has promised us that as long as there appears a rainbow in heaven we may be sure of raising crops. He has blest our land, and if we have faith in Him, He will supply us with all the necessaries and comforts of life. Therefore I would say, put in your crops and be faithful, leaving the result to God. We cannot expect to reap if we do not sow.

The health of the people here is excellent, and we can see that the Lord is pouring out His blessings upon us more abundantly than ever.

We are about to have a railroad through our quiet little burg, which will add greatly to the beautifying of the place. It will no doubt be a great advantage in one way, but in another a decided disadvantage. However, we must let it come; we cannot stop it.

Our ward organization is now in a flourishing state, and thoroughly equipped, and the general feeling of he people is of the best.

The Young Men's Mutual Improvement Association has adjourned until next November.

Our Sabbath school is also prospering. It has recently been reorganized. Indeed, taking the condition of the people of Woodruff generally, it is nothing less than encouraging. Woodruff has not been represented very frequently; hence my contribution to your columns. "BEESWAX."

WOODBUFF, Utah, April 6th, 1889.

Love looses its heart; temper its head.

Deseret Weekly. The

THE DESERET NEWS COMPANY. SALT LAKE CITY, UTAH.

SUBSCRIPTION PRICE Per Year, of Fifty-two Numbers, -. . \$2.50. Per Volume, of Twenty-six Numbers, - - 1.50 IN ADVANCE. . IDITOR CHARLES W. PENROSE. • April 20, 1889. Saturday,

APPEALS TO YOUNG UTAH

For several years occasional articles have been published in this city, appealing to young "Mormons" to come out from the Church to which they belong and repudiate certain things alleged to be part of its creed and constitution. This is varied, now and then, by a call upon some "brave" and "unselfish" individual, who is to figure as an "evangel" and lead his people out of conditions that trouble the imagination of the writer but have no existence elsewhere.

The author of these vain repetitions exhibits much literary talent in lines with which he is familiar, and is perhaps sincere in his expressed belief that the evils of which he speaks are veritable realities. If not, he is prostituting his powers to a very ignoble purpose. In either case his frequent appeals are failures, as to their effect upon "young Mormons," but may not be altogether abortive, if the object in view is outside effect and the deception of the public.

We do not assert that the writer's motive is of this baser sort. But a suspicion to this effect would not be altogether unjustifiable, from the fact that these sentimental appeals often appear in association with other articles from another and clumsier hand, containing intentional misrepresentations, wilful falsehoods and gross libels. couched in the language of the blackguard and as void of argument as they are of truth and decency. But perhaps a writer, or any man must not always be judged by "the company he keeps."

We would rather take the position that the author of these appeals is ignorant of his subject, than that they are written with similar evil designs to those that animate the personal attacks which disgust all respectable people who read them. There are two misapprehensions apparent in the appeals to which we refer. One is that the "Mormon" Church imposes an obligation upon its to members

the laws of this country. The other is, that the leaders of that Church claim the right to control the consciences of its members.

One of the latest of these appeals for "one man in the Church, brave enough" to declare that "no true religion imposed any obligation to fight the just laws of a Republic;" and, further, that while declaring his full faith in his creed, "he shall assert that "there was nothing in it which imposed any obligation upon any man to give up his conscience to the keeping of another." The writer thinks "the act might destroy his influence for the present in the Church, but as things are drifting, he would very soon be vindicated."

All this issimply amazing to those who understand the doctrine and discipline of the Church of Jesus Christ of Latter-day Saints. These two propositions, for proclaiming which it is presumed a man would lose his influence in the Church, are announced in its creed, are printed and published in the authorized works of the Church, and are parts of the revelations accepted as the very word of the Almighty:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land:

"Wherefore be subject to the powers that be, until He reigns whose right it is to reign and subdues all enemies under His feet.,-Doctrine

"Wherefore I, the Lord, justify you, and your brethren of my Church in befriending that law which is the constitutional law of the land.

"And as to pertaining to the law of men, whateoever is more or less than these, cometh of evil." Ibid, p. 342. "We believe that all men are

bound to sustain and uphold the respective governments in which they reside, while protected in their in-herent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience." Ibid, p. 484.

"We believe in being subject to kings, presidents, rulers and magis-trates, in obeying, honoring and sus-taining the law."—Articles of Faith.

These are plain declarations. No man, however "brave" or "unselfish" or "bold and fearless," could make them more emphatic. They are not new. They have been on record, have been read in public congregations and have been quoted fight in printed articles again and again evoked to rise in the Tabernacle

for many years. Reference will perhaps be made to the Edmunds Act and its supplement. But no matter what may have been the views and position of any one in relation to them, it cannot be truthfully asserted that the Church has "imposed any obligation to fight them," or any other "laws of the Republic," whether they were considered "just" or unjust. If such an untruthful assertion is made, the very fact that the great body of the members of the Church have neither violated nor fought the laws, is proof that no such "obligation" has been imposed.

If the "brave" man called for were to declare, in the Tabernacle or elsewhere, that, "no true religion imposed any obligation to fight the just laws of the Republic," and think he was going to make a sensation, he would be as greatly disappointed as the author of these appeals must be. His remark would pass as a very trite and familiar saying, a quotation from Church articles forty odd years old. There has been no such obligation, there is none today. And if any "Mormon" breaks any law of the land he does it on his own responsibility and at his own risk, and not because he is placed under any obligation to do so by the Church or any of its legitimate authorities.

Now, as to conscience. It is one of the fundamental doctrines of the Church that every soul is free to think and act on its own agency. No man, whether he be President, Prophet, Apostle, Bishop or Priest assumes the right to think for another man and control his conscience. The revelations to the Church proclaim to the contrary. It is revealed that the Constitution of this government was inspired to secure and preserve to all people the sacred right of liberty of conacience.

"That every man may act in doctrine and principle pertaining to fu-turity, according to the moral agen-cy which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

Therefore it is not right that any man should be in bondage one to another." Doc. & Cov., p. 357. "No power or influence can or

ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.

"By kindness and pure knowledge which shall greatly enlarge the soul without hypocrisy, guile." Ibid, p. 426. and without

So then, if the "bold" spirit

were to declare, as requested, that he had "full faith in his creed," but "there was nothing in it which imposed any obligation upon any man to give up his conscience to the keeping of another." he would be simply repeating something that has been enunciated times without number; and if he were to call, as desired, "for emancipation for himself and his people" he would only make his hearers wonder what he was driving at.

There is no greater liberty in any ecclesiastical organization on earth than in the "Mormon" Church. If there is anything to be deplored in this connection it is that its members are often permitted too great liberty, to depart from its order and neglect its regulations without proper reproof and discipline. There is nothing irksome in its obligations to a religious mind. Its yoke is easy and its burden light. It binds no man's conscience. It fetters no one's thought. Even when any of its members entertain opinions different to its standards of faith and principle it does not interfere with. them.

Of course, if one of its ministers were to publicly proclaim false doctrines in the capacity of an authorized expounder, he would be called to account, and if he persisted his authority would be taken from him. But no one would interfere with his free agency to think and speak and act for himself, unless by overt acts he infringed upon the rightful liberties of another.

So all these appeals to cast off a bondage that has no existence are wasted words. They are void and without effect except as they may aid in the dissemination of unjust and incorrect ideas concerning the "Mormon" Church. If the author has this object in view, we are sorry to see so much ability misused. If he really believes he is working for a good purpose, we are surprised at his lack of information. And he may attribute his lack of success with "young Utah" to the fact, that every young man and woman in the Church who knows anything of its doctrine, practice and spirit and who happens to read his effusions will only smile at his distortion of the doctrines and purposes of their creed and pity his mental blindness.

"Mormonism" is neither lawless nor tyrannical. It comes nearer to "a perfect law of liberty" than anything on earth. And he who would be truly free, as the Great listens and his spirit is awed and Creator designs his children to be,

liberty to enjoy it forever, in the system that has its centre in these mountain vales and that is derisively called by the name of "Mormonism."

ERRORS OF INGERSOLL.

In the April number of the North American Review, Col. R. G. Ingersoll has an article in praise of the philosophy of Professor Huxley, and in condemnation of that of the Principal of King's College, Cambridge. The farmer opposes and the latter, so far as he understan is it, defends the theology of the Bible. Without entering into the merits of this tripartite discussion, we will take up a few propositions put forth by Col. Ingersoll, which are evidently designed to be general in their charac ter, and not confined to points raised in that debate. Col. Ingersoll says:

"There is a relation between evidence and belief. The mind is so constituted that certain things, being in accordance with its nature, are regarded as reasonable, as prob-able."

It is very easy to see that the noted Agnostic is in deep water here, and that he is not the metaphysician he would assume to be. His attempt at defining the "relation between evidence and belief" is a complete failure. Evidently he does not himself comprehend that relation, and hence cannot state it. The "relation between evidence and belief" is simply that of cause and effect. Faith respecting any thing, matter or proposition, pertaining to science, religion, or any affair of life, is created in the human mind by evidence. Without evidence there can be no faith. If the evidence be true, the faith created by it will also be true; if the evidence be false, the faith will be fallacious.

Again, Ingersoll says:

"What knowledge has the Christian of another world? The senses of the Christian are the same as those of the Agnostic. He hears, sees and feels substantially the same. His vision is limited. He sees no other shore and hears nothing from another world."

This is a misstatement of the facts. "The senses of the Christian," using the term Christian in its proper meaning, are not simply and only "the same as those of the Agnostic." Two men stand upon an ocean beach; the waves lash the shore, making music at once sweet and impressive. One of the twain can learn the way to that heavenly ears and denies that there is any in which the knowledge" of their

melody. Can it be truthfully said that the two hear "substantially the same?"

Again, several persons stand in a group, gazing at a rainbow; one can distinguish but three colors, another can see four, a third plainly makes out five, and a fourth declares there are seven. Few persons are entirely free from color-blindness, and have the power to see and describe all the tints and hues that characterize a many-colored object or scene. What may be said in this regard of the physical eyesight, is still more emphatically true of man's mental vision.

It is not true that the Christian "sees no other shore and hears nothing from another world." He does both, and what he sees and hears of that other shore is to him as real, reliable and substantial as what he sees and hears of this.

Ingersoll further declares:

'Knowledge is something that can be imparted. It has a foundation in fact. It comes within the domain of the senses. It can be told, de-scribed, analyzed, and, in addition to all this, it can be classified. Whenever a fact becomes the property of one mind, it can become the property of the intellectual world. There are words in which the knowledge can be conveyed."

What is here said of knowledge is utterly untrue in reference to many cases. Knowledge is not always "something that can be imparted" by one human being to another. Indeed, a major part of the knowledge a given individual has acquired during life could not be by him imparted to a second person. The first could do no more than testify to what he knew, and it would remain with the second to believe or disbelieve that testimony. As a proposition of refined metaphysics it may be doubted whether it is possible for one human being to "impart" to another any "knowledge" at all. Is it not more accurate to say that the evidence of a truth may be "imparted," but that the mind of the person listening to it digests it and extracts knowledge from it by innate powers of assimilation?

A man may know certain truths with a knowledge as vivid and positive, as clear and indubitable as he may the fact of his own existence, and yet be powerless to communicate it, or even the faintest shadow of belief in it, to a second individual. The persons executed in New England for witchcraft are cases in subdued; the other stops up his point. There did not exist "words innocence could be "conveyed" to their executioners. Numberless illustrations of a like character readily spring up in the mind when contemplating this subject.

We quote again:

"The Christian is not a super-natural person, filled with super-natural truth. He is a natural percan be naturally imparted. It is within his power to give all that he has to the Agnostic."

It is no more within the power of the Christian to impart to the Agnostic the knowledge of spiritual truths he may possess, unless the Agnostic be willing and able to receive it, than it is within the power of the Agnostic to deprive the Christian knowledge. of that The Agnostic has the power to prevent the Christian's knowledge from taking root in his mind, despite the Christian's efforts to plant it there. To this extent most men are able, by an exercise of the will, to measurably protect their minds against receiving knowledge which they do not desire.

The last sentence of the last quotation expresses an idea which is flagrantly incorrect. Were it indeed within the Christians "power to give all that he has to the Agnostic," how long would there be any Agnostics? How long before the stubborn negative which possesses their minds would be replaced by the affirmative hope, the confiding faith, and the personal knowledge of spiritual things, which the Christian possesses, and is so eager to impart to all men?

Ingersoll might answer that this hope, faith and knowledge are nothing, that it is impossible for one person to give a nothing to another, and that this is the reason why the Christian cannot give that which he claims to have to the Agnostic. This idea is plainly conveyed in the article under consideration, though it is not specifically stated. It follows then that the impulses which move the Christian world are nothings, and that the Agnostics are contending against nothings; yet these nothings are the most potent factors of human life and history.

The following sentences are also incorrect:

"There is also this fact that must not be overlooked: that is, that just in the proportion that the brain is developed it requires more evidence, and becomes less and less credulous. Ignorance and credulity go hand in hand."

The more the brain of a given

man will be prepared to believe. The development of his brain gives him increased power to comprehend truth, and the more truth he comprehends the more he will give credence to, accept, assimilate and utilize. He is compelled to believe that truth which he comprehends; hence to say that he believes less and less as his brain develops is to say that he comprehends less and less as that process progresses.

Again, a man having, by a development of the intellect, acquired one truth, is better prepared than before to believe in the existence of a second truth, and that it may be reached; and the oftener this experience is repeated the more credulous does he become respecting the existence and accessibility of new realms of truth. Intellectual development increases the power and propensity to believe, and Ingersoll's declaration to the contrary is a flat contradiction of the every day experience and observation of men, as well as natural law.

"Ignorance and credulty" do not "go hand in hand," but ignorance, suspicion and doubt are inseparable. The less a person knows the harder it is to teach him, or make him believe, a truth which is new to him; but the more a person' knows the easier it is to induce him to accept new truths.

It will of course be understood that the knowledge which leads a person to readily accept new truths, to have that effect, must belong to the same department of intelligence as the new truths. Thus a person, ignorant of other sciences but learned in astronomy, would accept a new truth pertaining to that science, and would appreciate its value, far more readily than would a person learned in the branches but ignorant of astronomy. Some persons are more learned, that is have acquired more knowledge and intelligence respecting that department of science which embraces religion, than others, and are, for that reason, better prepared to accept and appreciate the truths of that science than are persons who have not acquired a knowledge of it.

Only a portion of the errors committed by Ingersoll in the article under consideration are here considered. It is a more reckless production, in regard to its erroneous statements, sophistical reasoning and unwarranted assumptions, than even he ordinarily puts forth. He has a brilliant, dazzling literary style, which passes for sound so, and no one has the right to preman is developed, the more that reasoning with some people, but vent them by violence. A man

when his premises and conclusions are examined in the light of pure intelligence, it will be seen that they are honeycombed with error and false philosophy.

"MORMON" MISSIONARIES.

THE New York Herald makes some sensible comments, and some not quite up to that mark, on the agitation of certain feeble minds over reported conversions to "Mormonism" in Alabama, Georgia and Tennessee.

These reports are gross exaggerations. Such communications are likely to be, while prominent papers are eager to receive sensational rumors and publish them as news. But whether they be within the bounds of truth or not, "Mormon" missionaries have a perfect right to proselyte in any State of the Union. so long as they do not violate the law, or advise or assist in its infraction. The Elders who labor in the South do neither. It is so admitted even by persons who favor violence against them. The Herald says in regard to the alleged successful labors of the "Mormon" missionaries:

"Well, can you do anything except shrug your shoulders? You may indorse the remark of Puck, "What fools these mortals be!" but that is about all. If a free born American citizen thinks it necessary to his salvation to stand on his head three times a day, there is no law to prevent his doing so. The great constitution of the United States protects him, and if he is de-nied his rights it would be perfectly proper to call out our little bit of an army and summon our few iron-clads to see that he stands on his head without interference. There is no spot on the globe where one has such perfect freedom either to be a wise man or an idiot."

Referring to the polygamy question the Herald says:

"Even then, however, the law does not step in until the theory has does not step in unut the theory has been reduced to practice. If a man merely talks about the propriety of having eight or ten wives, and is ambitious to buy spring bonnets for a numerous family, we generally leave him undisturbed in the posses sion of his uonsense."

The New York Herald ought to know, by this time, that the "Mormon" Elders who are preaching the Gospel in the United States or elsewhere, do not preach or advocate polygamy, nor even refer to it unless desired to explain it. They are not sent for that purpose. Their mission does not relate to it. But under the Constitution and laws of this country they have the right to do

521

may advocate or oppose any doctrine that can be advanced, if people choose to listen to or read what he advances. But preaching the principles of "Mormonism." as our Elders are sent to proclaim them, has nothing to do with the polygamy question, pro or con.

The Herald is correct in its statement as to the rights of American citizens, and also on the propriety of protecting them in those rights. The full force of law ought to be exerted as much in favor of a "Mormon," as of any other preacher whose right of free specch and free worship is assailed by mobocracy. If he breaks the law, let him be punished by the law. If he advises others to do so, let him be dealt with as the law may provide. But it is not only cowardly but dangerous to society to encourage brute force that he may be muzzled or battered into silence. For, if this can be countenanced against a "Mormon," it may be turned against other religionists whose views differ from those of the majority, and mob law will take the place of statutory law, and social order be turned into chaos.

We have been surprised and grieved to see papers which ought to be the champions of freedom of speech, applaud brute force against unoffending Elders, and even hint that this is the proper weapon with which to put down the preaching of "Mormonism." They are, no doubt, under the impression that such preaching implies polygamous teaching. They are in this greatly mistaken. But if they were not deceived as to this, their support of mobocracy is disgraceful and unworthy of the day and country in which we live.

Every true lover of the free institutions which make this nation great, will invoke the aid of the haw for the protection of the unorthodox and unpopular, 88 much as for the suppression of lawlessness in any other form. And it is a shame and reproach to any paper and any locality where our Elders are mobbed and beaten and abused, while peacefully engaged in any lawful pursuit, that such things are permitted and encouraged, and that all the powers of government, if necessary, are not exerted for the maintenance of law, and the protection of citizens who have broken no law, in the exercise of an inalienable right.

Behold, I will hasten my work in its time.-Doc. and Cov.

MORE DECEPTIONS.

A NUMBER of influential papers have been misled by a dispatch from this city, stating that a "Mormon" Bishop now in the penitentiary for violation of the Edmunds Act, has written from jail in condemnation of "Mormonism," and pronouncing the whole fabric a tissue of impostures and frauds. It is stated that the "Bishop" is still in prison, and proceeds to give his alleged history and describe the sensation and apostasy which his open letter has occasionod.

We refer to this matter for the purpose of informing the editors who comment on this supposed item of "Mormon" news, that there is no such "Bishop" and no such letter as described by the veracious (?) manufacturer of press dispatches in this city. Also that the other portion of his communication to the New York Tribune, copied into other journals such as the St. Louis Globe-Democrat, etc., is equalry false and deceptive.

It is not true that President George Q. Cannon's term of imprisonment was "abridged several months by a pardon from the President." The gentleman served his full terms and paid the full fines imposed upon him. The rest of the dispatch is equally misleading and the papers that have published and commented upon it have been deceived. The dispatch. not "Mormonism," is a "tissue of impostures and frauds," and those who invented them ought to be criminally prosecuted, and made to learn behind prison bars that such work as theirs is just as vile as forgery, theft and similar villainies.

Another dispatch, probably from the same hand, informs the public that President Cleveland cut short the official term of Chief Justice Zane, in order to appoint Judge Sandford, and that the latter has made it a practice to punish polygamists with only nominal sentences.

This, too, is wilfully and maliciouly entrue. Judge Zane served out his full term of office and over. His successor on the bench has not had a case of polygamy before him, and in cases of unlawful cohabitation has inflicted such penalties as, for a simple misdemeanor, would elsewhere be considered extraordinary and severe.

The clique who are endeavoring to revive here the scenes of sorrow and vengeance which a few years the progress of the Territory, are and good deeds."

compelled to resort to the lowest tactics and the most shameful falsehood to effect their evil designs. They will fail of their purpose, and respectable journals ought to be cautious about publishing and commenting upon anything that comes to them over the wires as news from Salt Lake.

A DAY OF PRAYER.

WE DO not hear of any movement in this city, in response to the recommendation of President Harrison in his proclamation concerning the centennial anniversary of the first Presidential inauguration. Why should not Utah celebrate the day and join in prayers to the Most High for the "blessings of liberty, prosperity and peace?"

The thirtieth day of the present month has been declared a general holiday by Act of Congress. We would like to see it observed and celebrated in the manner suggested by the President. A public meeting in the Tabernacle, to which the whole community should be invited, would suit our views of the proper manner in which to comply with the proclamation. An organ recital would be an appropriate exercise to supplement the special prayers on the occasion, and a few vocal selections by some of our best singers would help to make the affair intereeting.

We have not discussed the matter with anyone, but simply offer this suggestion, as we would not like to see the day pass without some action on the part of the people of Utah. They are as much interested as any one in this nation, in the establishment and perpetuation of the great republic which we believe to be the most perfect form of human government on earth. And as they believe that the Almighty moved upon the founders of our national institutions, and inspired them in the production of the glorious Constitution which is the supreme law of the land, it would be eminently proper for the people of this Territory to celebrate this centennial, and show by their works that they have faith in the Divine Power and the Divine guidance in earthly government.

No people should have stronger desires than we for the interposition of Providence in the maintenance and continuance of "liberty, prosperity and peace," nor offer more fervent prayers that "His hand may ago paralyzed business and blocked lead us in the paths of righteousness

It is time that something should be done by way of preparation, if it is deemed advisable to respond to the recommendation of the President.

A DANGEROUS CLASS.

ONE of the most blooming rascals that has been unearthed for some time is Bernard Blume, the leader of a gang of fire-bugs, the seat of whose operations was Jersey City. It seems from later developments that this gang was but one of a large number of others, located in many of the large cities, with Chicago as the head centre.

A number of mysterious fires that occurred a short time ago in the city last named are understood to have had a similar origin to those of Jersey City. The police were about to put their hands upon the depredators, but the arrest of Blume put the rascals on their guard. A fellow named Lake is the head of a similar villainous band in Boston, and he is understood to hail from Chicago.

The last Arizona Legislature enacted a statute making train robbery a capital offense within the borders of that Territory. If there is any difference of degree in the matter of heinousness between that crime and the business in which Blume and his confederates have been engaged, it falls in favor of the latter. They not only rob the insurance companies and destroy the property they rent for that purpose, but also much that is contiguous to it. In addition they endanger the lives of their fellow beings, and doubtless are the means of destroying them in many instances.

Civilized society has no use for such hideous monsters, and we presume it would not do violence to the feelings of the general public if laws were enacted rendering the perpetrators of crimes of such enormity as those of which they are guilty subject to the most extreme penalty within the penal code.

VERY HUMAN IDOLS.

PUBLIC sympathy has been liberally bestowed upon Emin Bey, who has been described as a man of large and philanthropic soul. It remained for the noble Stanley to show his superiority to ordinary mortals by turning his sympathetic sentiments into a practical shape and trudging over the Dark Continent for the relief of the intrepid Bey.

When it seemed evident that

bloodthirsty savages, a gigantic blubber arose from the civilized section of the globe.

Since the reception of news to the effect that the relieved and the reliever were marching triumphantly toward Zanzibar with a large caravan of natives loaded with 6000 choice elephants' tusks, the public grief has naturally subsided, and the popular heart has ceased to throb with apprehension for the safety of two of their idols.

It appears to dawn upon the ordinary mind that, mixed with the philanthropic aspirations of Emin and Henry, there is no small degree of consideration for the main There seems to chance. be a relief connected financial with the scheme, and the latest phase of it indicates that there is an intensely human side to these two heroes of a dramatic story.

A HERD OF MASTODONS.

IT IS stated by Alaska natives that there are herds of the supposed extinct mastodon feeding within the boundaries of that somewhat unknown Territory. This may be a mistake. But it is not impossible that some of the lineal descendants of that massive animal, the bones of which are exhibited in museums as belonging solely to the paleozoic period, may be wandering in the wilds of that unexplored region, hitherto accessible only to the wandering savages.

A living specimen of the monster mammal would be indeed a curiosity, and would upset many of the calculations of the geologists, paleontologists, antiquarians and others, who have no doubt greatly antedated the ages of the earth's changes and productions, and attributed to the process of many centuries, phenomena that were produced by sudden convulsions and comparatively instantaneous movements of mighty Nature. We hope the report of the Alaskans will be investigated and traced to its foundation. An active and healthy mastodon would be another fortune to the world-renowned managerie phœnix, the irrepressible Barnum.

STORY OF THE DISASTER.

A FULL account of the marine disaster at Samoa appears elsewhere in this issue.

The story is somewhat crudely told, but here and there are graphic extreme peril. flashes. It would have been more Christianlike act 'on our part

and the facts presented in better order. It starts out with a misstatement --- that six war-ships were ground to atoms-and subsequently furnishes an array of facts showing that two of the six were beached, did not go to pieces, and have since been floated. Neither does it appear that any of the others were actually broken to atoms, the statement in that regard having been made for effect, after which there has been considerable straining throughout. To thus start out with an assertion, and then annihilate it with facts, is equal to laying down a proposition and destroying it with the argument.

The narrative is offered too much in the form of desultory patches not arranged in their proper positions, the reader being under the necessity of resorting to mental leaping to form connections. The tale would have been better had it been more consecutive, and if there had been fewer repetitions. However, it is the best and really the only description that has reached us and every reader can take the statements it contains and out of the materials form his own picture of the dramatic occurrence.

In reading this account of the phenomenal disaster one can not help being struck by the heroism of the officers and seamen generally who were upon the ill-fated vessels and exposed to the fury of the storm. Not a whit behind this feature was the unselfish devotion. undaunted courage and remarkable endurance of the people on shore who labored with rare intrepidity to save the lives of the unfortunate mariners.

In this latter phase of the catastrophe it is specially notable that the natives placed the white residents far in the shade. They ventured out into the surging surfwhere white men were afraid to go -buffeting the angry ₩8.Ves, snatching drowning men from the jaws of death and carrying them to the shore. Nor did their efforts cease with the saving of life, as they, in the spirit of self-sacrifice, contributed from their scanty stores of provisions supplies for the support of the rescued American sailors.

We hope there will be some solid expression of appreciation from our government of the valuable and heroic service thus rendered to this country in a time of Certainly some Stanley had become a victim of acceptable if it were more consistent is due if for no other purpose than

to counteract the possible effect upon the natives of the unchristianlike conduct of the rescued American survivors of the storm. The conduct of many of them, it appears, was disgraceful. Numbers of them availed themselves of the earliest opportunity of getting drunk, the consequence of this condition being that they became quarrelsome and disorderly.

It is not a delightful feature that the American consul was constrained to request the assistance of the Germans to maintain the peace. It was very prudently and correctly represented in response that a movement of that kind would result in the Teutons being attacked by the Americans. and thus matters would have been made much worse. The conduct of our seamen under such circumstances was more censurable than the same behavior would have been under ordinary conditions.

It will be observed that the ungenerous spirit exhibited in comments upon the commander of the Calliope, which escaped from the harbor and thus eluded disaster, is still maintained. Every conceivable theory was offered in the first place, except superior seamanship. Yet this, in the light of the latest details, appears to be the most feasible explanation. In the absence of definite information it was conjectured and even insisted that the Calliope was the only vessel that had steam up when the hurricane began to howl. Now it appears that all of the warships had steam on, but the English vessel was the only one which managed to get out of the harbor. This being the case the escape of the Calliope is attributed to the superior strength of her engines. Of course jealousy suggests any reason but that of greater professional experience and adroitness.

There is also an attempt to censure Captain Knee for not stopping and rendering assistance instead of putting out immediately for Sydney after returning to the Island and viewing the situation. Doubtless had he remained he would have been condemned-seeing that the storm and peril were over-for not hastening to the nearest port and giving the news of the dreadful disaster to the world. So it was 8 case of you'll be condemned if you do and you'll be condemned if you don't.

and peoples, in all matters, if they vert, with shotguns and tar and perform an impossibility.

side of magnanimity. By doing so they are more likely to touch closely the lines of justice. There is no disparagement-neither should there be-of the seamanship of the brave and resolute officers of our unfortunate warships when tested by a trying or leal. They acted well and ably, according to all accounts. To give due credit to those of a vessel of another nation is no reflection on them.

"HEATHEN AT THE DOOR"

THE preachers of the South are very much agitated over the labors of our missionaries, and some of them are largely responsible for the personal outrages inflicted upon those brethren who have been mobbed. There is one Virginia Methodist preacher, however, who is entitled to credit for his advocacy of civilized methods in meeting what he believes to be error.

The Danville, Va., Register of the 7th inst. contains a long account of the active work of "Mormon missionaries" in the Blue Ridge mountains and their success among intelligent people, as well as the less informed, in spite of the terrible tales told by the clergy and the hostility raised by those misrepresenta-The preacher referred to tions. spoke very strongly against the Elders and their teachings, at a two-days' religious gathering and also to a reporter for the Register. Three of the Elders were present during his remarks and tried to obtain a hearing in reply to his strictures. The gentleman seemed to be astonished at their boldness, and did not accord them the privilege desired. But he maintained that: "Harsh measures or persecution only strengthened their cause" and "created a sympathy" for it, and he could see but one way to contend with what he called their pernicious doctrine and that is "with the Bible and the presentation of true religion." The Register thinks that instead of "wasting tears on China and benighted Africa," the Danville missionary societies would find a better field in the region where the Elders are at work, and endorses the preacher's remark that, "the heathen are at our door."

The heathen are Quite right. at their door. And among them may be classed the pretended "Christian" clergymen who meet "Mormonism" with a club, and doc-It is the better part for individuals trines which they cannot controhave any leaning, to incline to the feathers. The Elders go to the must commence work on sewers

people with the Bible in their hands -one of them was shot dead by a "Christian" mob while reading it on a Sabbath day in Tennessee. Let the trained expounders of the sacred Book bring forth their strong reasons and scripture proofs, and they will be in line with their profession. The Elders will be ready and willing to meet them on the ground of holy writ and yield to them any advantage they can fairly gain.

But the "Christian" heathens of the South will have to be better informed than most of the antagonists of "Mormonism," or they will find themselves worsted in the encounter. For "Mormonism" is essentially Biblical: and it is because the average sectarian preacher finds it so, that he substitutes mob violence for polemics, and tries to drive out the mep whom he cannot vanquish in controversy. The heathen are at our doors, all over the United States. and nothing proves it plainer than the weapons with which they try to beat down and crush out "Mormonism."

The Danville preacher is wise and consistent. It is bad policy as well as bad religion, to attack any creed with persecution. Sympathy, created by such cruelty, softens the heart and prepares it for conviction, success follows suffering, and the barbarism of these heathen methods eventually defeats itself. Let the champions of orthodoxy change their tactics and, by all means, try the Bible in place of the heathen mode which has been the rule in opposing "Mormonism."

HOW TO MAKE A "BOOM."

A SHORT time ago four members of the City Council were frantically urged to resign, by the mouthpiece of the obstructionists who want to "boom" this city by traducing its people, and by representing affairs here in a way to deter capital from investment and to scare off peaceloving persons seeking a permanent home. The daily din on this refrain amounted to nothing but sound. The minority didn't see any sense in deserting their posts because they could not in every instance rule the majority.

Now the entire City Council is requested to resign. They will probably respond with the same alacrity displayed by the non-compliant four. The call comes this time because the Council does not Thev

523

whether the surveys are perfected or not, and lay pipes although the pipes have not arrived. If not, they are required to step down and out at once.

This demand is made with the usual modesty of the chronic growlers and obstructionists who want immense improvements with somebody else's money, and to regulate all things according to impracticable theories, and failing that, to send everything to everlasting They do their utmost to smash. impress upon capitalists at a distance that this is no place to invest, and yet pretend they want to raise the city by balloon process into a magnificent metropolis.

It is a singular method by which to attract settlers. Make out that the vast majority of residents are in rebellion against the laws and yet slaves to a few zealots who control land, water, and conscience. That they are ignorant, depraved and licentious. That there are no schoolhouses, roads, streets, drives, walks, or pavements, and no public improvements during the past ten years. That the minority are deprived of political and social rights and the whole local government is a despotism. And then try to figure as "boomers" and the promoters of the growth and rapid increase of the City. These are the methods of the wordy and impudent would-be dictators of the municipal authorities.

This city is destined to become all that was predicted for it by the master mind who planned it, and the marks of whose genius are seen by every appreciative eye all over this Territory. But it will not be built up by misrepresentation, nor by groundless attacks on public officials because they decline to be ruled by scribes and ruined by speculators. And the progress and welfare of this City and Territory have been retarded more by the clique which affects to want a sudden eruption into magnificent proportions, than by any other influences or conditions that have tended to prevent expansion.

The true friends of Utah will seek to harmonize, not divide; to bring about united effort, not foment dissensions and set class against class; to win people over to wise regulations and methods, and not encourage oppression, severity, intolerance and cruelty; to urge official action and not malign public men; to applaud improvements, not deny their existence; to tell the truth and not falsify fact, motive, character and result.

But this is too much to expect of the few fomenters of strife, whose entire capital is fault-finding, and whose whole power is the venom of shameless slander.

DAY IS DAWNING.

THE Hoboken, N. J., News, republishes a lengthy article from a New York paper showing the true situation of affairs in this Territory, and says:

"At last there is daylight for Utah. The report which the committee on territories submitted to mittee on territories submitted to Congress on the 2nd of March, as to the admission of Utah into the Union as a State, shows that the country is beginning to see that beautiful and prosperous Territory as it is, and its people as they really are, and not as they have for a life-time been maliciously represented to be by the enemies of the Mor-mons." mons."

That report will aid in removing mountains of prejudice and dispersing fog banks of ignorance respecting Utah and the "Mormons." And the beauty of it is it was the result of a combined and determined effort on the part of the maligners of Utah to poison the minds of that very committee and bring about more represeive legislation. The dissemination of truth respecting the "Mormon" people and their faith will prove, indeed, to be "daylight for Utah."

BOLD BANK ROBBERY.

THE dispatches contain quite a racy account of another bank robbery. It occurred April 15 in the town of Grover, forty miles from Chevenne. The halo of romance hangs over and around it. A cowboy stepped into a bank, and handed to Cashier Smith a cheque for ten dollars. Mr. Smith turned to the light of the window to examine the paper, and when he again faced the cowboy, he also confronted the dangerous end of a revolver. The holder of the weapon candidly admitted the cheque was no good, but he wanted cashier's money notwiththe standing. To Mr. Smith the barrel of the revolver must have looked as large as a forty-gallon cask. This probably accounts for his omitting to remember that the intruder had modestly asked for the moderate sum of ten dollars, and his pushing upon the impecunious cattle-herder over one thousand dollars. Taking advantage of his liberality, the feilow also carried off a Winchester rifle.

tween this incident and the recent bank robbery at Denver, in which the operator got off with \$21,000, obtained on the strength of a sixshooter and a bottle of castor cil, the latter being represented by the robber to be nitro-glycerine.

The process by which such fellows get money is easy, and the chances of escape fair. Consequently one case begets another; producing its own likeness. Feats of dishonesty, desperation and daring are multiplying in the land. They are developing so rapidly that they stretch far beyond the ratio of increase of population.

JUDICIAL FAIRNESS.

THE first charge of Judge Anderson to a Utah jury appears in this. issue of the DESERFT WEEKLY. It is fair, concise and impartial, and gives evidence of a clear, judicial mind, free from bias and bitterness. Of course this is to be expected of an official whose office implies impartiality. But Utah has so often witnessed gross attacks from the bench, upon the views and alleged doings of a class, that unimpassioned and strictly proper judicial utterances are noticeable.

One paragraph of the charge is particularly worthy of attention:

"You can receive none but legal evidence, and the best evidence in degree, to the exclusion of hearsay or secondary evidence."

This is sound and necessary advice. In times past many bills have been found upon hearsay and the mere belief of prejudiced witnesses. These were in cases under the Edmunds Act and the Act of 1887. In that class of cases it seemed to be the rule that special methods and special rules were not only permissible but desirable by the prosecuting officers. Grand juries have been selected with the purpose in view to find indictments in that particular line, The slenderest thread of testimony was once deemed sufficient, and witnesses summoned were required, when facts were unknown, to tell what they believed or suspected, and that frequently formed the only foundation for an indictment.

At the last term of court the Chief Justice publicly expressed his opinion that indictments had evidently been framed without any legal ground, and cases had come into court without mass. At one time conviction would have been had upon them, from juries selected There is a close relationship be- because they were "in sympathy

with the prosecution." But at the last term a number of those brought to trial were dismissed, or a verdict of acquittal was rendered. Let us hope that the day is past when an accusation under the Edmunds Act is equivalent to a conviction.

Another paragraph worthy of special attention is this:

"You are not bound to hear evidence for the defendant, but it is your duty to weigh all the evidence submitted to you, and when you have reason to believe that other evidence within your reach will explain away the charge, you should order such evidence to be produced, and for that purpose may require the United States attorney to issue process for the witness."

This is not new, but it is something that grand juries here rarely carry into effect. They should be more anxious to arrive at a just conclusion as to the probabilities that an offense against the law has been committed, than to pile up indictments and send cases to court. Evidence to explain away a flimsy charge ought to be desired and obtained, and innocent persons ought not to be compelled to suffer the chagrin and expense of a trial, to prove their innocence of a trumped up accusation, prompted by spite or by an inordinate appetite for fees.

A fair enforcement of the laws as they are enforced elsewhere, will not be complained of by reasonable people here, no matter how severe some of the laws may be considered. It is judicial and executive partiality and vindictiveness against a class of offenders that are complained of. and that ought not to exist in any , part of this country, where all citizens are supposed to be equal before the law.

Of recent date this judicial district has been greatly relieved of these improprieties, and we are pleased to see that the present incumbent of the bench starts out with just and unbiased instructions to the inquisitorial body upon which, as the Judge has well said, "depends to a large degree the efficient enforcement of the statutes of the United States and of the Territory, for the preservation of the peace and good order of society."

When a man is courting he never makes the slightest objection to holding a 150-pound girl in his arms for hours at a time. But later on when he and his fair charmer are married, that same man will raise the most strenuous objections to holding a ten-pound baby for four minutes-a fact which scientists have never satisfactorily explained. strangers present today will be fair Christ but by the Holy Ghost. The

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, April 14, 1889, commenc-ing at 2 p.m., President Angus M. Cannon presiding.

The choir and congregation sang:

Arise, O glorlous Zion, Thon joy of latter days.

Prayer by Elder B. F. Cummings, Jr.

The choir sang:

Softly beams the sacred dawning

Of the great millennial morn,

The sacrament was administered by the Priesthood of the Seventh Ŵard.

APOSTLE JOHN W. TAYLOR

addressed the congregation. Should addressed the congregation. Should there be any strangers present to-day they may wish to know why we partake of the Sacrament of the Lord's Supper. We do it in order to obey the injunction of the Sa-vior: "This do in remembrance of Me." He told them they should not eat and drink again with Him until they did it in His Father's until they did it in His Father's Kingdom. We believe we should Kingdom. Kingdom. We can to a second se have hard feelings against anyone we should not partake of the sacrament. It is for Saints and not for strangers, and those who pass it around are instructed not to offer it to per-sons who are not members of the Church.

The speaker read the Articles of Faith of the Church, and continued: I have read these articles to re-

mind the Saints of what we believe in and should practice, and to give to strangers information. I wish to state briefly the views of the Latterday Saints concerning other denom-inations. We believe that they all instions. have much that is good and true. but that they teach much that is erroneous. We treat them with reerroneous. spect and accord them liberty of con-We have in our communiscience. ty a great variety of people, who differ in complexion and stature; yet we do not make such differences the occasion for quarreling. I use this illustration to show our views re-specting differences in religious specting matters.

We believe that an appeal to the Holy Scriptures is the proper way to test all religious doctrines; for the views of men are as varied as there are teachers among them. It is claimed that the Bible is like a mu-sical instrument upon which any kind of a tune may be played; but I differ from this view. I never fail to take advantage of an opportunity to hear representatives of other de-nominations expound their views, and I generally hear something that is good.

Truth is truth where e'er 'tis found, On Christian or on heathen ground.

Not having had an opportunity to associate much with heathens, I have obtained what truth I have "on Christian ground." I trust the

and liberal. The Latter-day Saints believe in all truth, and I am always willing to receive a truth, no matter where it comes from.

Strangers generally feel preju-diced against us, and to ask, "Can anything good come out of "Mor-monism?" I answer no, if all reports about us are to be believed. On one occasion it was said of Paul and his fellow laborers, "We know not who they are, but they are everywhere spoken against; and if we let them alone they will take

we let them alone they will take away our place and nation." We believe in the Bible when it is open, not when it is closed; that is, we believe it literally and not spiritually altogether. We admit, however, that there are errors of translation in it.

Isaiah predicted that in the last days the mountain of the Lord's house should be established in the tops of the mountains. Israel should be gathered there, and taught the mind and will of the Lord. The north and the south are commanded to give them up, every one who is called by the name of the Lord. We have among us today about sixteen different nationalities, and the Book of Mormon has been translated into about that many lan-guages. Who has a right to publish this gathering message? No one could have it unless God conferred Amos said that God would do it. His secrets to His servants the prophets. But prophets are very unpopular now-a-days. The Christian world say there are no prophets now. Let us see:

We all have a light given us by which to determine right from wrong. In the Scriptures we find wrong. wrong. In the Scriptures we find the injunction "Search the Scrip-tures, for in them ye think ye have eternal life; and they are they which testify of me." We find also this promise: "He that doeth the will of the Father shall know of the doctrine, whether it be of God or -whether I speak of myself."

There are about six hundred different sects, and it is claimed that the path each is following leads to the gates of heaven. I do not be-lieve this doctrine, for Paul says there is but "one Lord, one faith and one baptism."

Paul, in the fourth chapter of Ephesians, said apostles and prophets were essential until the Saints came to a fulness of knowledge. Christ promised a perfect knowledgesomething more than a belief---to all who would keep the commandments of God.

On the day of Pentecost a vast assemblage of devout people from many nations heard the Gospel, each in his own tongue. On that occasion Peter promised that all who would be converted and baptized for the remission of their sins, should receive the Holy Ghost. What is the Holy Ghost? The Savior spoke of it as a spirit which would show things to come to per-sons possessing it. Such a person would of course be a Prophet.

But we are now on the basis that there are no prophets. Paul said no man can say that Jesus is the

525

angel that came to John the Revelator said to him: "The testimony of Jesus is the spirit of prophecy." Then if there are no prophets in what condition are we today? The what condition are we today? The Savior in order to test His Apostles asked them, "Whom do men say that, I the sou of man, am?" The Apostles replied that they supposed him to be some great prophet risen again. Then Jesus asked Peter, "Whom sayest thou that I am?,' Then Peter answered "Thou art the Christ, the Son of the living God." Jesus said: "Blesed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say unto thee, that thou art i'eter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

When Phillip went to Samaria many were converted by his preach-ing; but the converts did not receive the Holy Ghost—When the Apostles at Jerusalem heard that the Samarians had received the Gospel, two of their number. Peter and John, went down to Samaria. They came, laid their hands upon the heads of the persons whom Phillip had convert-ed, and the converts received the Holy Ghost.

If we are without Prophets we have no Holy Ghost, save the con-science given to each of us; for the Holy Ghost is the Spirit of proph-

I wish to testify to this congrega tion, that I repented of my sins and went down into the waters of baptism for their remission; and I obtained a testimony by which I know that Jesus is the Christ. If any person will take the same course he can obtain the same knowledge. I bear this testimony, not on account of my own merits,

but because of the goodness of God. In the days of the Savior the Gospel was preached by men who went forth, two by two, without purse or scrip, according to the in-structions of the Savior. They were told that they would meet persecution, and that some would sup-pose that to kill them would be to render God service. They were told to let their peace come upon the house which should receive them, but to shake the dust off their feet **as** a testimony against such as should reject them. To those who should obey the message they bore,

"Mormonism," as it is vulgarly called, is the doctrine which Christ and his Apostles taught. Paul said: "If any man preach any other Gos-pel unto you than that which ye have received, though he be an angel from heaven, let him be accursed."

He that doeth the things Christ taught, is like a wise man who built upon a rock-the rock of revelation and the storms had no effect upon his house. I exhort you, my breth-ren and sisters, to be firm and steadfast in keeping the commandments of God; and in the resurrection you will be raised up and receive crowns of glory and immortal life. The choir sang an anther

The choir sang an anthem. Benediction by Elder H. P. Richarda.

Walapu District Conference.

The semi-annual conference of the Walapu District was held at Te Rahul, Walapu, on Saturday and Sunday, March 9th and 10th.

For many days previous the Saints of Waiapu had been making preparations by digging potatoes preparations by algging potatoes and sweet potatoes, plucking melons and green corn, killing hogs, sheep and beeves, baking bread and gathering cobble stones for the kapa Maoris—native ovens. Everything was in readiness, and when on the evening of the 8th, the Saints from the southern portion of the district the southern portion of the district arrived, they found a hearty wel-come awaiting them.

On Saturday, at 10 a. m. the Con-rence convened. There were ference convened. There were present from Zion: President Wm. Paxman, of the mission. President E. T. Stevenson, of the Waiapu dis trict, and Traveling Elders J. J. Jackson and J. S. Bingham. About 220 native Saints were in attend-ance, besides many who were not of our faith. Among the latter was the Maori Chief Wikiriwhi.

The congregation sang the hymn 174 of the Maori hymn book, commencing, Hoia o te Hahi; Wheka-tika ra-Soldiers of the Church, arise, etc. Opening prayer was of-fered by President E. T. Stevenson, and the congregation sang hymn 96. President Stevenson stated the object of the Conference and invoked the blessings of the Lord upon all who had assembled, that their minds might be prepared for the reception and retention of the truths which would be spoken and that the good seed that is being sown might take root in their hearts.

The six branches of the district were then reported by their respective Presidents or representative men. The reports were all quite encouraging, and showed a deter-mination on the port of the majority

of the Saints to serve the Lord. President Paxman occupied the remainder of the time in speaking of the goodness of God, and warned the nations to repent before He visited them with his judgments, spoke of the blessings of the priceshood, and of the duties of those who are called to preside over the Church. The meeting closed with singing

and prayer.

At 2:30 p. m. conference re-con-vened. After the usual opening exercises the statistical report of the district was read, thowing a total of 583-an increase of forty souls within the six months ending January 31st

Elder J. J. Johnson spoke on faith and repentance, and made many scriptural quotations substantiating those principles.

President Stevenson dwelt upon the restoration of the Gospel, and testified that those who yield obedience to the ordinance and principles which have been revealed will receive eternal life.

Several of the native brethren bore faithful testimony, and the children rendered some songs from the Sunday School Union music book. Meeting adjourned until Sunday, at 10 a.m. A priesthood meeting was held in

struction was given by President Paxman. Among other business transacted was the closing of the day school, which for the last seven months has been taught by Elder J. S. Bingham. When this school J. S. Bingham. When this school was established there was no gov-ernment school in Waiapu, but since that time two other schools have been established which are in session ten months in the year; therefore it was thought advisable to close our school and allow the children to attend the district schools.

At 10 a.m. on Sunday meeting opened with singing and prayer by J. S. Bingham. President Paxman addressed the congregation. He said that the Elders had been sent out to warn the world and to call them to repentance. Woe unto those who reject their message. Joseph Smith has been raised up as Woe unto a Prophet, the Gospel has been re-stored, and the Church of Christ established preparatory to the resto-ration of all things. Brother Anam Tekahaki bore his testimony, and the meeting ad-journed till 2:30 p.m. In the afternoon Elder Bingham

In the afternoon Elder Bingham spoke on the first principles of the Gospel, and the remainder of the meeting was occupied by the native brethren in bearing testimony and speaking of the goodness of God.

Testimony meeting was held in the evening and twenty-eight of the Maori Saints availed themselves of the opportunity of testifying to the truth of the great latter-day work. President Paxman then delivered

powerful address, and was followed by Elder Stevenson, who gave much valuable instruction.

The conference closed with singing, and prayer by President Stevenson.

The blessings of the Lord were richly enjoyed through the conference, and much spiritual food was given. The Saints and Elders re-turn to their homes and labors feeling greatly strengthened, and with a renewed desire to serve the Lord.

The work is progressing, and not-withstanding the influence of the adversary against us, we find an occasional honest heart that will accept the Gospel and yield obedi-ence thereto.

Ever praying for the welfare of Zion, and the progress of the kingdom of God.

J. S. BINGHAM. GISBORNE, POVERTY Bay, New Zealand, March 14th, 1889.

The Honolulu Branch Conference.

Although much has been written from the Sandwich Islands, but little is generally known at home of the condition of our mission at the capital city, Honolulu. Some missionaries do not know on their arrival here of the existence of a branch in this vicinity, whereas probably one of the largest branches of our Church outside of the Rocky Mountains flourishes here. Our semi-annual conference was held on Sunday, at 10 a.m. March 31st, and our new church the evening, and much valuable in- into the aisles and entrance room,

and yet many were unable to gain admission.

President King and four other Utah Elders were present. conference opened at 10 a.m. Our choir of thirty voices furnished the music in a way that would do credit to many of our ward choirs at home. The morning services were occupied by native Elders and missionaries, and some of our white brethren.

During the afternoon services the district teachers of the Honolulu branch filled up most of the time. The general and local authorities of the Church were sustained; and the the church were sustained; and the financial and statistical report of the branch was read, showing a total donation of \$178.90 since the last conference. In the last six months there have been 127 baptisms, 25 children blessed, 20 deaths, and 7 excommunications. The report now shows a membership of 2 Seventics shows a membership of 2 Seventies, shows a membership of 2 Seventies, 40 Elders, 23 Priests, 12 Teachers, 5 Deacons, 260 Saints, males, 349 females, and 130 children under eight years of age; making a total of 821. Some districts, however, were not thoroughly reported. Our sevening services were mostly

were not thoroughly reported. Our evening services were mostly occupied by Saints from other is-lands. The Sunday School, M. I. A. and Relief Society, as well as the branch in general, are in a healthy condition—quite a contrast to what was the case two years ago. During the time which has since elapsed the branch has more than redoubled itself in numbers. Two years ago I divided this branch, which then numbered 335, into seven teachers' districts and appointed suitable teachers, and reorganized the Relief Society, which afterwards did effectual work in stirring up the Saints. Six months afterwards I was ap-pointed to pass the greater part of my time here, and to build a new church as it is called, the completion of which has had much to do in exercising the attention and inves-tigation of many people. There are now fourteen teachers' districts, in most of which meetings are held in the afternoon of each Sunday, missionaries being called in the general morning meeting to take charge. It has been my policy to place as much spiritual work and responsibility on each person as he can dis-charge, instead of trying to do it all myself. I find that they are much better preachers than listeners, and as a result their good works increase in order to conform nearer to their precepts.

Ever praying for the advance-ment of the work of God in all parts of His vineyard, Your Brother in the Gospel,

MATTHEW NOALL. HONOLULU, Oahu, Sandwid Islands, April 3, 1889. Sandwich

GURRENT EVENTS.

Edmunds Law Prosecutions.

The following business was done before Judge Anderson in the Third District Court:

United States vs. John Q. Cannon; polygamy; dismissed April 12. on April 15, and all of them were On April 18 Joseph Dean was seated, but before they had

arraigned on a charge of unlawful cohabitation, and entered a plea of not guilty.

At Ogden, on the 15th of April: United States vs. Jacob F. Neff; defendant arraigned and pleaded guilty to the charge of unlawful cohabitation. Sentenced to three months and costs.

At Provo, on April 15: United States vs. Charles Richens; case dismissed.

We clip the following items from the Richfield Advocate of April 10: "Plural wives of the following

"Plural wives of the following brethren, who are serving a term in the penitentiary for the crime of adultery with their wives, have been indicted by the grand jury at Provo, on a charge of fornication, viz: Jos. S. Horne, Reuben Gurr. Deputy Mount arrested them on Saturday last. They were required to appear before Commissioner Leonard to give bonds in the sum Leonard to give bonds in the sum of \$500, to appear in Provo at the September term of court. John Knighton and Chris. Scorrup went security for Sister Horne, and Jas. Ogden and J. S. Jensen went security for Sister Gurr.

Deputy Mount has kindly furnished the following list of arrests made by him during the last few

weeks, viz: On Monday, March 25th, he ar-rested Brother Andrew Jensen, on an indictment found against him last fail, and was placed under \$1000 bonds.

On the 28th, he arrested Thomas Johnson, of Wellsville, on a charge of unlawful cohabitation. He was required to give \$300 bonds, and his wife \$100.

On Thursday last he arrested James Jensen, of Richfield, and taken to Salina, where he was placed under \$400 bonds and each of his wives \$100 bonds.

On last Wednesday he arrested Newman Van Luven, of Vermillion, and required him to appear be-fore Commissioner Leonard, who placed him under \$400 bonds. They were all required to appear before Commissioner Leonard, who placed them under the several amounts to appear at Provo in September next before the grand jury at Provo. All were arrested on charges of unlawful cohabitation.

Released From Prison.

Bishop Robert Davidson, of Lo-Bishop Robert Davidson, of Lo-gan, emerged from the penitentiary today after serving a four months' sentence and thirty days additional for the fine and costs assessed against him, for the offense of liv-ing with his wives. He had just re-turned from an extended mission to Excland before being convicted England before being convicted, which, together with his term of imprisonment, renders his absence from the ward over which he presides rather a prolonged one. He is not looking very rugged, but says his health has been quite good while incarcerated.

A New Departure.

After the grand jury had been im-panelled in the Third District Court

Judge Anderbeen sworn, been sworn, Junge Ander-on was observed to be in consultation for some time with Assistant District Attorney Hiles and Clerk Clarke, after which his honor announced that any defendant who had been held to answer to this grand jury to answer to this grand jury might, in person or by at-torney challenge any member of the panel or the array. There was no response.

This is a new departure in the courts of this Territory, but it is one which is in line with justice.

Change of Name.

The postoffice at Mesa, Maricopa County, Arizona, has heretofore been called Zenos, for the reason that there was a postoffice in Ari-zona called Mesaville. The latter office has been discontinued, and now that at Mesa bears the same name as the town. The observe name as the town. The change took effect April 1. Mesa is the headquarters of the Maricopa Stake.

A False Dispatch.

An Associated Press dispatch from Chicago, of the date of March 11th, was received in this city and published in the local papers. It purported to give the particulars of an interview between a press re-porter and Bishop John Sharp. That dispatch was, like many others giving details of alleged interviews, a whole-cloth fabrication, without the least particle of foundation. Regarding it, a friend (A. F. M.), who knows the facts, has sent a note to us, from which we make the follow-

"It is false from first to last, as no such interview was ever had; hence the reporter adds one more to the 'refuge of lies,' or 'romances of the vire,' common to his class. While Bishop John Sharp person-ally may regard the matter as be-neath his notice, justice and respect for truth suggest this refutation."

A Good Gift.

The Deseret Hospital is indebted to Mr. Oscar C. Young for an excellent washing machine-the Mitchell, which greatly assists in lessening labor at that institution. Any assistance rendered the establish-ment will be highly appreciated and worthily bestowed.

Two Fires.

At a few minutes past one o'clock p. m. on April 15, a fire was dis-covered in the cellar under the Co-op. Furniture Company's store, in the north end of the Hooper & Elaredge Block. The fire department aparatus were quickly on the spot, and in fifteen minutes subdued a fire which, had it been permitted to gain headway, might have destroyed much valuable property. The damage done was confined to the cellar, where a large amount of furniture was stored. The loss will probably amount to \$2,500, which is fully covered by insurance.

Between three and four o'clock nd jury had been im-Third District Court nd all of them were before they had about midway between First and

Second South. That building was gutted, and serious damage was done to Farrell's plumbing establish-ment and the Mirror Saloon. In fact the roofs of these three buildings were destroyed. The damage were destroyed. The damage amounts to several thousand dollars.

Another Daring Bank Thief.

A Cheyenne special dated April 16, says: The town of Grover, Colorado, forty miles east of here, on the Burlington road, here, on the Burlington road, was today the scene of a sensational bank robbery, copied after the re-cent hold-up at Denver. Shortly after the bank opened this morning after the bank opened this inviting an unknown cowboy rode up to the bank, entered, and presented a check for ten dollars. Cashier Smith, who was alone at the time, turned towards the window to examine the writing, and, on turning his face towards the man, found himself covered with a six-shooter. The man said: "This check is no good, but I want your cash all the same." Smith demurred, and the man threatened to shoot, whereupon he handed him all the cash out of the safe, amounting to over a thousand dollars. The robber took this, and the Winchester rifle standing by the side of the cashier, backed the door, jumped upon a horse, and rode over the Wyoming line. Smith immediately gave an alarm, and an organized posse started in pursuit. Tonight the robber's horse was found near the station at Pine Bluff, and it is believed the "hold up" left him here and took the train either east or west. A description of the man has been wired along the road, and his apprehension is almost certain.

Home Rule Governor.

On the 9th inst., at Cheyenne, an event took place which filled the entire population of Wyoming with enthusiasm, judging from the manner in which the local papers speak of the occasion. It was the inauguration of a "home rule" governor, Hon. Francis E. Warren, whose appointment to the gubernatorial chair marks a new era in the treatment of the Territories.

Mr. Warren will be remembered as one of the brightest members of the Wyoming legislature, which visited this city in a body, while the Utah legislature was in session in 1884. He is a man of fine presence, a good speaker, and, we believe, a lawyer by profession. Wyoming seems to be well pleased with his appointment.

The day on which he was inaug-urated witnessed a grand celebration at Cheyenne, of which an inaugural address, pyrotechnic displays and grand ball were features.

A MISER'S HOARDS.

A good many of our citizens are familiar with the appearance and some of the peculiarities of an old fellow known as D. M. Jones, more commonly called "Prig" Jones. He was of medium height, and had a tanned-leather skin and complexion, giving him a somewhat mum- air of the den.

mified aspect. His eyes were small and peering, as if constantly en-gaged in scrutinizing a little object located a short distance from the point of his nose-a pretty sure indication of the dime hunter and nickel squeezer. Those peeping organs were covered at the outer corners by a slant from the brows.

This individual was generally considered to be a crank, and es-teemed to be located on the bottom level of poverty. This idea was borne out by the fact that his living consisted of what he could obtain by a species of begging applied without the making of an out and out solicitation. In addition he indulged in the practice of fishing scraps from hotel swill barrels.

Money was nearly the sole burden of his conversation, and like many worshippers at that shrine, he became possessed of a special craze. It consisted of the fallacious idea that the Church was owing him a large sum of money. He was an expert button-holer and in that capacity poured his tale of wrong and wealth into the ears of a good many people.

Some time since Jones was taken Hospital, his complaint ending in his death about two weeks ago. Dr. Pinkerton held a *post mortem* ex-amination upon the remains and it was discovered that the cause of death was some internal disorder, the nature of which we have not learned. Coroner George J. Taylor made some informal investigation for the purpose of learning whether or not it was necessary to hold an inquest, coming to the conclusion it Marshal as to the advisability of taking in charge what effects might be discoverable as having belonged to the deceased, and was informed that the proper way would be to find some one who had a claim against Jones, and then an invest-igation for the wherewith to meet it could be instituted.

could be instituted. Undertaker Jos. W. Taylor, who conducted the burial, had such a claim, and on April 11 the coroner and that gentleman proceeded to the premises lately occupied by Jones. They consist of a couple of rooms—one on the ground floor and one above it—on the Taylor prop-erty, South Temple Street. They opened the door with difficulty. as opened the door with difficulty, as it was obstructed by rubbish.

The contents of the lower room were simply indescribable. There were strewn in inextricable confusion, rags and hones, decayed apples and oranges, old boxes, and mouldy cheese, overalls and oleomargerine, etc. When the interior was gained etc. When the interior was games and the prospect surveyed, the coroner's countenance suddenly assumed an unusual pallor and he made a dash for the door, to obtain a whiff of unadulterated air. The undertaker remained unmoved. No such a situation as that could disturb him. He fought his way through

voice of Jones, but that of the undertaker, who said, "Come up here. It doesn't smell so thick above." The mandate was obeyed, and the two began a search among the rubtwo began a search among the rub-bish. It was not in vain. In the bed and in out-of-the-way corners were found packages of money, ranging from a solitary nickel, twisted in a piece of paper, to sev-enty dollars, the aggregate amount discovered being \$128.

The condition in which the money was found bore unmistakeable evidence of the sordid and miserly hand that secreted it. Each piece was carefully wrapped, and the paper money was folded and com-pressed until it was squeezed into the smallest possible compass.

Next morning the search was re sumed, and for hours a curious crowd stood around Jones' former home watching the proceedings. Mr. Jos. W. Taylor and his two assistants were busily at work making the investigation. A large pile of personal property, made up mostly of gunny sacks, old, mildewed clothing, tin cans, ancient boots and show and similar mubbiah lay in shoes, and similar rubbish, lay in of the door. The searchers front looked into every tin can, thrust their fingers into every bin can, thrust their fingers into every pocket in the old clothes, examined the lin-ings of the ragged and filthy gar-ments, and shook out the gunny sacks and rags, for it was impossible to tell when and where a little pack-age of money would be found. Such packages were discovered at fre-quent intervals by the searchers while going through this proceeding.

At one o'clock p. m. the scrutiny was at its height, and the wagon of Mr. Taylor was loaded with articles which were deemed worth hauling away, among them being a number of old tin cans, and queer packages known to contain money. The amount of cash which the deceased had has not even been guessed at as yet, but it is known that it will reach some hundreds of dollars. Mr. Taylor will ascertain and report to the probate court the total amount, and will also render an account of all the property the deceased is known to have had.

The incidents narrated above have caused a number of wild rumors to float about, to the effect that im-mense sums of money-the hoards of the miser-had been found. Of of the miser—had been found. Of course all this was pure exaggrera-tion. The whole story is that of a miserable being, who while telling a tale of abject poverty was storing money, preferring to worship it and live in squalor rather than use it for his comfort and convenlence.

Poor Jones belonged to a class happily small, who evoke but little sympathy from their fellow-beings, and yet their very natures demand that that sentiment should be ex-tended to them.

The search through the junk pile him. He fought his way through the heavily laden atmosphere, and elimbed the stairs. After awhile the coroner thought he heard a voice penetrate the dense air of the den. It was not the

After completing the search, and putting together all the lots and parcels of cash which had been found, the money was counted and the total was accertained to be \$1,665.05. A wagon load of junk, having a A wagon bad of Junk, naving a total value of perhaps \$10, includes the balance of the tangible estate of the deceased. The junk lies in the rear of the establishment of Joseph Wm. Taylor, undertaker, on West I famile Street In the spectrose Temple Street. In the apartmen used as a morgue in a miscellaneous heap lie a quantity of letters and papers, mingled with pamphlets, etc. Whether or not any docu-ments will be found which will throw any light upon the family connections of the deceased is uncertain. It will be quite a job to sort and examine the papers.

A number of checks drawn during the year 1874 on the Salt Lake City National Bank were found. They were made payable to "Buxbaum," Jurgenson & Thompson, John Rockhill, Boyd & Wittworth, Stevens & Co., and Wood & Petersen. All bear the signature H. A. Van Praag & Co.," and all are endorsed by the payee or payees, but have not been cancelled by the bank upon which they were issued. The one made payable to Wood & Peterson is for \$300, and the others for smaller sums, and aggregate \$300 in value.

It will be remembered that the bank named failed, and the probabilities are that the deceased lost the amounts represented by the checks.

Undertaker Jos. Wm. Taylor has applied to the probate court for let-ters of administration. It is not known that the deceased was indebted to any person, or that there are any claims against his estate other than the expenses of his last sickness and burial.

CHARGE TO GRAND JURY.

Following is the charge in full which Judge Anderson delivered to the grand jury April 15:

Gentlemen.—By section 4909 of the Compiled Laws of the Territory of Utah it is made the duty of the court to charge the grand jury and give them such information as is required by law as to their duties and as to any charges for public offenses returned to the court or likely to come before them.

It is your duty, gentlemen, to in-quire into all public offenses under the laws of the United States or of within this judicial district, and present them to the court by indictment

In the investigation of a charge In the investigation of a charge for the purpose of an indictment you can receive no other evidence than such as is given by witnesses produced and sworn before you or furnished by legal documentary evi-dence, or the deposition of a witness dence, or the deposition of a witness witnesses actually under examina-in the cases mentioned in the third subdivision of section 7 of part XIII. of the Complied Laws of the Terri-tory of Utah. In regard to the use of depositions, it is provided that when the charge has been prelimin-arily examined before a committing ever he himself or any other grand

magistrate and the testimony taken down by question and answer in the presence of the defendant, who has either in person or by council cross-examined the witness; or where the testimony of a witness on the part of the people who is unable to give security for his appearance has been taken conditionally in the like been taken conditionally in the like manner in the presence of the de-fendant, who has either in person or by counsel cross-examined, or had an opportunity to cross-examine the witness, may be read upon its being satisfactorily shown that he is dead or insane, or cannot, with due diligence, be found within the Territory.

You can receive none but legal evidence, and the best evidence in degree, to the exclusion of hearsay or secondary evidence. You are not bound to hear evi-

dence for the defendant, but it is your duty to weigh all the evidence submitted to you, and when you have reason to believe that other evidence within your reach will explain away the charge, you should order such evidence to be produced, and for that purpose may require the United States attorney to issue

You should find an indictment when all the evidence before you, taken altogether, if unexplained or uncontradicted, would in your judgment warrant a conviction by a trial jury.

If any of you know or have reason to believe that a public offense, triable within the district, has been committed, you should inform your fellow jurors thereof, who should thereupon investigate the same.

You should first inquire into the case of every person imprisoned in the jails of the district on a criminal charge and not indicted; also into the condition and management of the public prisons within the dis-trict; and into the wilful and corrupt trict; and into the wilful and corrupt misconduct in office of all public officers of every description within the district; and I especially enjoin upon you the duty of investigating all violations of the laws of the United States against bigamy, polygamy or unlawful cohabitation.

You are entitled to free access, at all reasonable times, to the public prisons, and also have the right to examine all public records, which are by law required to be kept.

You may at all reasonable times come into court and ask its advice on questions of law. The United States Attorney or his assistant will aid you in your investigations, and may at all times appear before you for the purpose of giving informa-tion or advice relative to any matter cognizable by you, and you may interrogate witnesses before you whenever he or you may think it neces-sary; but no other person is per-mitted to be present during the sessions of the grand jury except the members, interpreters and witnesses actually under examina-

juror may have said, or in what juror may have said, or in what manner he or any other grand juror may have voted on any matter be-fore you. No grand juror can be questioned for anything he may say or any vote he may give in the grand jury relative to any matter legally pending before the jury, ex-cept for a perjury of which he may have been guilty in making an ac-cusation or giving testimony to his fellow jurors. An indictment canfellow jurors. An indictment can-not be found without the concurrence of at least twelve jurors. When so found, it must be indorsed "A true bill," and the indorsement must be signed by the foreman of the grand jury. If twelve grand jurors do not concur in finding an indictment against a defendant who has been held to answer, the deposition and statement, if any, transmitted to them must be returned to the court, with an endorsement thereon signed by the foreman, to the effect that the charge is dismissed.

When an indictment is found, the names of the witnesses examined before you, or whose deposition may have been read before you, must be inserted at the foot of the in-dictment, or endorsed thereon, before it is presented by your foreman in your presence to the court. You will indict no one through malice or hatred or ill will, near laws, and windicted the public nor leave any unindicted through fear, favor or affection, or for any reward or promise or hope thereof. Your duties, gentlemen, are of a very important character, and upon their support discharge donomic in a their proper discharge depends in a large degree the efficient enforcement of the statutes of the United States and of the Territory, for the preservation of the peace and the order of society.

RAMBLES IN PALESTINE.

After having seen all we could see and admire in Nazareth, the place where Jesus spent His childhood, our little company broke up for Tiberias.

It was about 10 o'clock a.m. when we left Nazareth. It had rained a little in the morning, but by this time the rain was over, and the weather very pleasant. Our road went over a steep hill, from the top of which we could once more look at the city below and its surroundings. The panorama was a truly imposing one. The first noted place we passed on our way was a little village now called *el-Meshed*, the old *Gath Hepher*, where the prophet Jonah is said to have lived. Further on we passed through Kefr Kenna, which according to tradition is the Cana in Galilee, where our Savior performed His first miracle changing the water into wine. In the Greek monastery here is still shown one of the water jugs used at "orthodox" souls. Yet, recent dis-coveries point another out as that ancient Cana; but discoveries and

Another scapes surrounding it. ride for three quarters of an hour and ride for three quarters of all not allow we joyfully entered one of the gates of the venerable city of Tiberias. As a piece of history, it As a piece of history, it may be stated that this city is supposed to be built upon the spot where "Rakath," one of the cities where "Rakath," one of the cities by Joshua given to the tribe of Napthali, once stood. In later times it was destroyed and again rebuilt by Herod Antipas, when it received the name "Tabarije," after the Emperor Tiberias. Josephus forti-fied the place, but was not able to hold it against the forces of Vespa-sian However when Jeruselem sian. However, when Jerusalem had been destroyed it became the central point of the Jewish theocracy. Here the great Synhedrium, which had condemned Jesus to death, held its sessions, and here the so-called Jerusalem Talmud was composed.

At the present time the city has some 3000 inhabitants, half of whom are Jews. They seem to lead a kind are Jews. They seem to lead a kind of vegetating existence, being, to a large extent, maintained by gifts which come to them from rich Jews in Europe and America, or from the numerous "Jews' Socie-ties." They seem to be unable to maintain themselves. The English Church has a missionary here, but it appears that it is almost impossible to do anything. If a Jew has a wish to mingle with the Christians, he is immediately ostracised by his he is immediately ostraclesed by his brethren. He gets no more gifts, because these are always distributed by the Rabbis; and so he prefers to stick to his own religion for the sake of the bread he gets; unless, indeed, the missionary is in a position to of-fer a larger loaf of bread than the Rabbi.

Avisit was paid to the Latin"Hos-A visit was paid to the Latin "Hos-pitium," where we were received in a very friendly way by the "Pater," an aged gentleman, well versed in the Scriptures. Hespread the table before us with bread, cheese and wine, and heartily in-vited us to partake thereof. After a while the converse while the conversation became very animated, but the gentleman seemed most indignant at the idea of God having revealed His will in these last days. That God could not do, he said, except through the Pope-the visible head of the Church upon this earth. And he was really amusing when he tried to prove the continuation of the priesthood through the Popes. One thing be-came clear to me: That the Protestant churches are but poorly provided with arguments in favor of their position, as compared to the Roman Catholic Church. The mother is really better provided for than her wayward daughters.

Another visit was paid to an interesting old gentleman. He was nearly eighty years of age. Al-though somewhat reserved in regard to his own history, he related that he was born in that unfortunate Poland, of one of the noble families, and had taken an active part in his youth, in some of the many attempts made for its restoration. For his patriotism he had been expelled by the Russian Government, robbed of

this hidden corner of the world, where he lived, as he said, a hermit in a wilderness. Surrounded as he was by every token of ex-treme poverty, sharing his dwelling place with mice which seemed to be familiar to him—there was still a dignity and a majesty with him that might have fitted a king. Truly, the image of God cannot be totally destroyed unless when man himself destroys it. The gentleman still spoke fluently Russian, Polish, Arabic, German, French, and dis-played a general knowledge of the history of the world, which was perfectly astonishing considering his advanced age. For America and our republican institutions he expressed great admiration, regretting that he had never had an opportuthat he had never had an opportu-nity of becoming better acquainted with them. We told him of the Book of Mormon account of the origin of the Indians; of the revela-tions of God, given through Joseph Smith, and God's plan of salvation as set forth in these revelations, to all of which he listened with deep interest interest.

To be in Tiberias and not have a boating trip on the inviting sea is hardly possible. Here on this sea Jesus walked, hastening to the rescue of His disciples who were in danger of perishing in the waves. From a boat on this water Jesus taught the assembled multitude who stood on the shore. Here Peter made his wonderful draught of fishes, typical in its significance and miraculous in its nature. From the settlements on the shores of this sea sectionents on the shores of this sea several of the Apostles of our Lord were chosen and called to be the mighty messengers of peace to a world groping in spiritual darkness. There is not a sheet of water in the whole old world that to a Biblical student has so much interest as this. To find a so much interest as this. To find a boat and for an hour or two to be rocked on its blue waves was, therefore, a pleasure not to be resisted, although a boat was very dear.

although a boat was very dear. The sea Genezareth, or the Galli-lean Sea, was in old times called "Kinnereth" or "Kinnaroth," which is derived from the Hebrew "Kinner," a lute or zither. It was so called from a fancied resemblance in form to that instrument. The Arabs call it "Bahi Tabarije." It and is 208 metres below the level of the Mediterranean. It is twenty-one kilometers long, twelve kilo-metres wide, and contains a surface of 170 square kilometres. Its great-est depth is 250 metres. The water is a little salty, but can very well be used for drinking purposes, and con-tains an abundance of fish.

But we have already remained a whole day in Tiberias and must hasten on. Before us is a long day s journey. About six o'clock in the morning of the 18th of February we left, intending to rest on Mount Tabor for dinner. This mountain top we reached at half-past eleven. Tiberias, as before stated, is 208 metres lower than the Mediterranean, and Mount Tabor lifts its head 615 metres above the sea. We the Russian Government, robbed of everything he had on the earth, and had, consequently, ascended in less had, finally, * found his way to than six hours the considerable as I really could not think of the dark

height of 823 metres, and the road all the way was wretched beyond description. In fact, it was no road at all. It was generally a path, so stony that even goats would have hesita-ted to use it, notwithstanding their well-known rambling proverties well-known rambling propensities. And the monotony of the sharp rocks or rolling pebbles was inter-rupted only by deep mudholes. It was perfectly astonishing to see how the horses managed to move on without breaking their own legs or the necks of their riders.

Everything went well, without any serious accident, and on Mount Tabor we were welcomed by the Catholic monks who dwell there. They invited us to rest our tired limbs on their soft cushions, and they prepared a sumptuous dinner for us, after partaking of which they took us around to see the ruins on the Mount and to enjoy the grand view from its highest point. We spent an hour on this beautiful

we spent an nour on this beautiful spot, after which we were ready to continue our stony journey, re-freshed bodily and spiritually. Mount Tabor is 300 metres high, with cupola-formed top, and beauti-fully clad with rich vegetation. The old Romans called it "*Habyri-*wer it the A ready the form of the theory of the start of t The Old Foldmans called it "*Robyri-*um," the Arabs, "*Dachebel et Tur.*" The Christian tradition has, since the third century, pointed this mountain out as the one on which Moses and Elijah appeared to Christ and conferred with Him concerning His death in Jerusalem. (Compare Matthew xvii: 1-8; Mark ix: 2-10 and Luke ix: 28-36.) Against the tradition it has been said that Tabor was probably inhabited at the time of our Savior, and that Christ could not have chosen an inhabited spot for this conference with the heavenly ambassadors. It must be remembered, however, that no other mountain has been shown as more entitled to the honor of being the one on which this remarkable event happened; and as long as this cannot be done, nothing is gained by simply denying the tradition. A tradition that dates so far back as the third century of our era is no doubt entitled to some respect.

Certain it is that there is no spot Certain it is that there is no spot in all Palestine that can be com-pared to it for beauty. As I stood on its highest point looking around I felt lifted above the ground by the power of God, being nearer heaven than earth. Toward the north was the great Hermon, east the outlines of Haman, south the mountains of Gilead, west Mount Carmel and a blue strip of the Mediterranean. Gilead, west Mount Carmel and a blue strip of the Mediterranean. This was a magnificent cyclorama, and I felt like Peter: "It is good for us to be here; and let us make three tabernacles." But then this feeling lasted only a moment. The next I was conscious of the fact that I had no home here. My friends, my loved ones, are far, far away, beyond that blue ocean. There, not here, it is good to be.

"But yet, the home, the heavenly prize, "Which far beyond this scenery lies, Is the rich boon I crave; Though here a stranger I may roam, My heart is fixed-I have a home, A home beyond the wave."

valley of the shadow of death from the lofty height of Mount Tabor, but I could think of the beautiful valleys of the mountains where the Saints of God have been gathered, in order to meet their Lord when He shall again appear with Moses and Elijah, and other Saints, and take in His own hands the rule over this earth.

I must not forget to mention that several ruins are found on Mount Tabor. The foundations of a church are still seen, as are also remnants of walls and towers. Our guide told us that the church dated from the fifth century. and the fortifications were since the time of Jo-sephus, and Melek et Adil. Large water cisterns and grottos hewn in the solid rock, were particularly numerous, proving that the mount has played an important part in the many wars which have raged in this country, more especially during the bloody crusades. That the mountain will still have

to take a part in the conflicts to come is no mere supposition. As a strategical point it is still likely to be the scene of bloodshed.

I suppose I had better close this letter here, as I leave Mount Tabor J. M. 8. for Dienin.

HAIFA, Palestine, Syria, March 14.

THE APIA DISASTER.

The following account of the terrible loss of ships and lives at Apia, is dated March 30, and reached San Francisco April 12:

In the little group of Samoan or Navigator Islands, which a few months ago attracted the attention of the civilized world by the fierce and cruel combat between the two factions of natives, and the consequent serious difficulty between Germany and the United States, by a disaster more appalling than all the wars ever waged here, the United States and Germany have lost nearly 150 lives and \$3,000.000 worth of property. The most violent and destructive hurricane ever known in the South Pacific passed over the islands the 16th and 17th of March, and, as a result, the fleet of six war ships and ten other ships were ground to atoms on the coral reef of the harbor, or thrown on the beach in front of Apia. The United States frigate *Trenton*, the flagship of the Pacific squadron, lies within a stone's throw of the American Consulate, a total wreck. The great hull of the magnificent vessel which steamed into the harbor a few weeks ago, rests on the bottom, fast going to pieces. The United States steamer Vandalia is buried out of sight between the Trenton and the shore. Her shattered foremast and smoke-stack rises from the water to mark where the gallant vessel struck and lay for twelve hours before. An awful torrent of water swept four of her officers and thirty-nine men from the deck and rigging. The U.S.S. Nipsic lay for several days alongside the Vandaka rigging. The U.S.S. Nyperc lay for had the most dangerous cerths in ward the reef. In a moment more several days alongside the Vandaka with her bow high on the beach and within forty feet of the water's edge. The vessel, though badly damaged, afternoon of Friday, March 15. By awful force, and in an instant

was hauled off a few days ago and is the only war ship afloat in the harbor. The three American menof-war swept ashore almost at the same spot. The force of the storm was never equaled in this part of the The force of the storm world before. The barometer had been falling steadily for several days been falling steadily for several days previous, and the wind commenced to blow on Friday, March 12th, and continued till Sunday morning. Rain fell in torrents during the whole time, and great clouds of sand swept over the town. Hun-dreds of people stood on the beach and watched the awful spectacle in the harbor. The vessels all had a full head of stream and three or four full head of steam and three or four The yard and anchors were out. topmasts were down and every precaution was taken to secure the safety of the ships, but the wind constantly shifted from east to northwest and the force was so great that the vessels dragged their anchors all over the harbor, drifting from one side to another, and coming into collision several times. Tremendrents of water rushed down the hatchway and put out the fires. Persons on shore were powerless to aid the ships. Hundreds stood on the shore in a blinding storm, watching the great vessels pitch about and drift on to total destruction.

The sea broke upon the shore, rushing away up beyond the usual high water mark. Many persons on shore were injured by the float-ing wreckage, and great clouds of sand filled the air and cut the skin like a knife.

The natives especially acted nobly, wading far out into the surf, where a white man could not live, and many a life was saved through their efforts. The storm raged furiously for nearly two days, and when it finally abated the scene of destruction on shore was frightful. Houses were unroofed and blown down and trees were uprooted and thrown about in such a way that the streets were in many places completely blocked. Out of seventeen vessels which had been moored in the harbor, only two small schooners stayed afloat, and these were badly damaged. Most of the war ships were anchored in the harbor and were necessarily very close together. Those nearest the shore were the *Eber* and *Nipsic*. The *Eber* was di-rectly in front of the American consulate, about a quarter of a mile from shore, and the *Nipsic* was about from shore, and the Aupsic was about 200 yards east of the Eber. The Adler was just ahead of the Nipsic, and the Olga and Callope were ahead of the Eber. The Vandalia was beyond the Calliope, a mile off shore. The Trenton was the last of the war ships to arrive here, and, being much larger than any other being much larger than any other man-of-war in the bay, there was no room for her near the shore, so she was obliged to drop anchor beyond the Vandalia, just within the outer coral reef. The sailing crafts were in shallow water west of the menof-war. The *Trenton* and *Vandalia* had the most dangerous berths in

evening the wind had increased to a gale, and nearly war ships had their all the ships engines working to relieve the pressure upon the anchors. The crews of most of the sailing vessels threw out an extra anchor and went ashore. Rain commenced to fall at midnight and the wind increased in fury. Great waves were rolling from the open ocean and the pitching of the vessels was fearful. Every man was kept at work. By 3 o'clock in the morning the situation was alarming. Nearly every vessel in the harbor was dragging and there was imminant danger of collision was imminent danger of collision. On the shore the people assembled on the beach. Everybody had been wakened from sleep by the tremendous fury of the storm. The tide was coming in rapidly and washing over the streets a hundred feet above the usual high-water mark. Rain fell like sleet, and the men and women who were out tried to shelter themselves with pieces of board or other objects before their faces. Through the blackness of night could be seen the lights of the menof-war, and even above the rushing and roaring of the wind and waves the shouting of the officers and men on board came faintly across the water. It could be seen the vessels were dragging. Every moment it seemed as though two or more of the great warships were about to come together, and the watchers on shore waited in breathless anxiety to hear the crash of a collision. When daylight came it was seen the position of the vessels was entirely changed. The furious wind had swept them from their former moorings, and they were all bearing down in the direction of the reef. Black smoke was pouring from their funnels, showing that desperate efforts were being made to keep them up against the wind. The vessels were tossing about like corks: one moment standing on their beam ends and the next instant their sterns would rise out of the water and expose to view their rudders and rapidly revolving propellers; then their huge prows would be lifted high in the air only to be blunged into the next wave and deluge the ships with a torrent of water. Several small sailing vessels had gone ashore in the western part of the bay. The *Eber*, *Adler* and *Mipsio* were very close together and only five yards off the reef. The little gunboat *Eber* was making a desperate struggle for life, but every moment was being drawn nearer the reef. Suddenly she shot for-ward as if making a last struggle. The current, however, bore her off to the right, and her prow struck the port quarter of the Nipsic. The shock carried away several feet of the Nipsic's rail and one boat. The Eber then fell back and fouled with the Olga, and this checked her progress. She seemed unable to make any further efforts to save herself, swung around broadside to the wind and drifted slowly to-ward the reef. In a moment more

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532

there was not a vestige of her to be seen. She struck fairly on her bottom, rolled over toward the open sea and disappeared from view. Every timber must have been shattered and all of the poor wretches aboard of her were crushed to death before they felt the waters closing above their heads. A cry of hor-ror went up from hundreds of people on the beach, then with one accord they rushed to the water's edge nearest the point where the Ever had foundered. The natives swam into the surf far beyond the point where a white man could live, point where a while han could nve, and remained, waiting to save any poor creature who might arise from the water. At first it seemed as if every man on the ill-fated steamer had gone to his death, but the breakers on the reef had hidden a few struggling souls who had come to the surface. Present-ly a man was seen clinging to the piling under a small walk. He was pling under a small walk. He was grasped by willing hands and drawn upon the shore. He proved to be Lieut. Gaedeke, of the *Eber*, and was the only officer of that vessel saved. Four of the sailors were seen struggling in the water about the same time, and were quickly rescued by the natives and oll to be to the A moriner computed all taken to the American consulate. five officers and sixty-six men were lost. The *Adler* was now close to the reef, about 300 yards west of the point where the *Eber* struck, and likewise was approaching her doom, braddide on In helf an hour she broadside on. In half an hour she was lifted on top of the reef and turned completely over on her side. Fortunately she was thrown so far up that nearly her entire hull was out of the water and her decks were facing the shore, so the men were comparatively protected. They had but a few yards to swim to shore, and the greater number were rescued. Of the 130 officers and men aboard, 20 were drowned or killed. When the *Adler* struck, many officers and men were seriously injured. Just after the Adler struck, the attention of every one was directed toward the Nipsic. She was standing off the reef, with her head to the wind, but the three anchors which she had out were not holding. The steamer was heading toward the point where the *Eber* went down. She had on all the went down. She had on all the steam it was possible to carry, and had just succeeded in getting clear of the reef when the little schooner *Lity* got in her track and was cut down. The Olga was bearing down on the *Mipsic* at the time, and the on the *Nipsic* at the time, and the latter vessel was trying to avoid a collision with the German, when she struck the *Liky*. Of the three men on board the latter schooner only Captain Douglass was saved; he managed to grasp one of the *Olga's* anchor chains and draw him-self up on the steamer. The *Nimsic* self up on the steamer. The Nipsic then got well away from the reef and the men were preparing to hoist the heavy eight inch rifle on the forward deck overboard to assist her anchors, when the Olga again came down upon her. The German struck the Aspsic amidships, and her bowsprit passed over the and her bowsprit passed over the port side of the *Nipsic* and after car-rying away a boat and splintering however, and the dry clothing with

the rail, came in contact with the smokestack. The smokestack was struck fairly in the centre, and fell to the deck with a crash like thunder. Great confusion ensued, the crew believing the steamer was going down, and many men ran up the rigging for safety. The iron smokestack rolled from side to side, the men on deck rushing around to keep clear of its track. Heavy blocks were finally placed under it, but by that time the Nipsic had swung around and was again approaching the reef. Hav-ing lost her smokestack, the Nipsic was unable to keep up steam power, and it was useless to attempt to steam out from the reef in the face of the wind. Captain Mullen, who was on the bridge, gave an order to beach the vessel. One anchor was slipped and the few pounds of steam which could still be used kept her in deep water until she had cleared the end of the reef, and when she finalend of the reet, and when she man-ly struck the sandy beach the vessel swung around, forming an acute angle with the line of the shore. Orders were given to lower the boats. Five sailors jumped into one, but the falls did not work properly, and before the boat was lowered one end dropped. The men were thrown into the water and drowned. An-other boat, containing Sergeant Derr and half a dozen sick men, was low-ered in safety, but capsized before it reached the shore. The natives who were standing in the surf seized the floating men and passed them to the beach. Several other men on the Nipsic ran to the rail and jumped overboard, among them being Lieutenant Davenport. All reached the shore in safety but two sailors. By a desperate effort a line was got to the bow of the steamer and a double hawser passed ashore and made fast. Mataafa's men gathered in great numbers in the surf and along the hawsers to assist the men on shore. The waves were rolling high on the beach and the undertow was so strong that the the undertow was so strong that the natives narrowly escaped being washed out into the bay. The ter-rible force of the wind cannot be imagined. The rain continued to pour and the clouds of flying sand grew thicker every moment. Above the roor of the wind and waves the roar of the wind and waves could be heard the shouts of the officers and men on deck, mingled with the loud cries and singing of the natives as they stood battling in the surf. Captain Mullen and sevthe surf. Captain Mullen and sev-eral other officers stood by the rail and directed the movements of the men. The sick and injured were sent off first, and after that the men came down the ropes quickly. The waves were rolling so high that when the men had come ten feet down the hawsers they would often be entirely subthey would often be entirely sub-merged, and nothing but the noble efforts of the natives prevented them being washed off and carried off by the current. Captain Mullen was the last to leave the Nipsic. The Nipsic's surgeon and his assistants were busy several hours administering restoratives to the wounded and

which they were provided was soon drenched by the terrible storm. They had been at work all night without food, and it was impossible to give them all food for some time. A great number of them visited the saloons, and many of them were soon intoxicated and quarrelsome. Lieutenant Fillettee and a small guard of American marines did everything in his power to preserve order, and several times the sailors had to be handled roughly, many of them being put in irons. About 10 o'clock in the morning the Vandalia and Calliope were seen to be in the most dangerous posi-tion, bearing back against the reef rapidly. The *Calliope* was nearest the shore and her bow was close to the shore and ner now was cross to the stem of the Vandaida. Suddenly the great prow of the English vessel arose in the air on the cress of an enormous wave and came down with full force upon the port quarter of the Vandalia. The crash was awful. The jib-boom of the *Calliope* was carried away and the heavy timbers of the *Vandalia* were shivered. A hole was torn below the rail and the water rushed into the cabin. The men rushed up from the hatches, in the belief that the storm was sinking the vessel, and it was only after an effort that the officers persuaded them to return to their posts. Just after this collision Captain Jane of the *Calllops* deter-mined to make an effort to steam out of the harbor, as he saw to remain in the present condition would lead to another collision with the Vandalia or throw his vessel on the reef. He gave orders to let go all anchors. The Calliope head was swung around to the wind and her powerful engines worked to their fullest capacity. The steamer seemed to stand still for a moment, then the rapidly revolving propeller had its effect and the vessel went up effect and the vessel went up slowly against the great waves. She made headway first inch by inch, but gradually increased her speed until it became evident she speed until it became evident she could clear the harbor. As she passed the *Trenton* a great shout went up from 400 men on the flag ship, and three hearty cheers were given for the *Calliope*, which were returned with a will. The English vessel passed safely out of the har-bor and steamed far out to sea, re-turning after the storm had abated. She sustained little injury outside of She sustained little injury outside of the loss of her boats. After the col-lision, when the excitement on the Vandalia, which followed the col-lision with the Calliope, had subsided a little, it was found necessary to act quickly to save the ship. Lieutenant Carlin, first officer, was prac-tically in charge of the vessel, as Captain Schoonmaker had been Captain Schoonmaker had been thrown across the cabin the night before and seriously injured, his head being badly cut and one ear almost torn away. Notwithstanding his injuries, he faced the storm and stood by his first officer until finally swept off to his death. He was in such a weak-He was in such a weak-ened condition, he could do but little toward directing the movements of his ship. The highest praise is given to Lieutenant Carlin, who had been on duty since the

morning before, and had not tasted food all that time. Though weak-ened and exhausted, he kept his po-sition by the side of Captain Schoonsition by the side of Captain Sonoon-maker and Lieutenant Wilson, the navigation officer, and encouraged everyone around him. The Van-daka was now fast bearing down upon the reef, alongside the wreck-age of the *Eber*, and hundreds of people on shore expected every minute to see her strike. She was soon seen, however, to move away from the reef and make alight headway towards the point where the Nipsic lay. Captain Schoonmaker and lay. Lieutenant Carlin saw it was useless to make a further attempt to save the ship, and as the engines were not powerful enough to steam out to sea, as the *Calliope* had done, they determined to beach the vesthey determined to beach the ves-sel. Two of her anchors were alipped and a full head of steam put on. She came on until her bows struck the soft sand about forty yards from the stern of the *Nipsio*. The *Vandadia* swung around breadside to the beach and it was seen that her officers and crew were in great danger. In half an hour the vessel was seen to be filling with wa-ter and settling down. Lying as she did almost broadside, too, the seas broke over her furiously and the water poured down the hatches. By noon the wheel gun deck was un-der water, and from that time on the condition of the men was most pitiable; the torrents of water that swept over the rail knocked them from their feet and threw them vio-Nom their feet and threw them vio-lently against the sides, several being severely injured. Most of the men sought refuge in the rigging, but a few of the officers, remained upon the poop-deck. Nearly every one on board had lest most of his clothing, and some were entirely naked. A few provided themselves with life-preservers, but these could not be obtained for all, so rapidly did the vessel fill. The men on shore were powerless to render assistance. No boat could have lived a moment in the surf, and it was impossible to carrya line across to the steamer, as there was no firing apparatus on the shore. Lieutenant Sherman and Ensigns Purcell and Jones at tached a small cord to a hawser and three natives ventured in the surf in an attempt to reach the Vandalia. They entered the water a quarter of a mile above the spot where the steamer lay, waded out as far as they could, then struck out in the current with the cord tied to their bodies. Expert swimmers as they were, they were unable to overcome the force of the current, which rushed down like a cataract between the Vandalia and the shore, and the men were thrown upon the beach without being able to get with-in 50 yards of the Vandalia. Their chief urged them to try again. Several other attempts were made, but with the same result. Find-ing it was impossible to reach the vessel, there was nothing to do but remain near the shore and wait

and many natives waded into the water and stood on the edge of the whose and second on the edge of the current waiting to grasp any one who should float near them. The seas continued to break over the vessel and it was not long before several men were swept long before several men were swept over the side. As soon as they touched the water they swam for the *Mipsic*, which was the nearest object. Most of them reached the *Mipsic*, where they grasped the ropes hanging over the sides and at-tempted to draw themseves upon deck. A number succeeded in do-ing this but the others ware so ing this, but the others were so ing this, but the others were so weak that after hanging to the ropes a few minutes their grasp was broken by the awful seas which crashed against the sides of the vessel and they fell back: into the current. The first man to come was Chief Engineer He was the first washed ashore Greene. off the poop-deck of the Vandalia, and after a terrible struggle was caught by the natives and brought to the shore. The next was Naval Cadet Wiley, who was very brave. The natives caught him just as he was sinking and he was carried to the American Consulate insensible It was not long after Greene and Wiley were washed over that four officers were drowned, being swept from the deck. Captain Shoonmaker was clinging to the rail on the poop-deck. Lieutenant Carlin was doing his utmost for him, as the captain was becoming weaker every minute. No one knew it better than himself, and he remarked to those around that he would have to go soon. At last a great wave struck the Vandalia on the port-quarter and submerged her deck. Captain Shoonmaker held on to the rail with all his remaining force, but the torrent of water was so strong that a machine gun near by was washed from its fastenings and sent whirling across the deck. Captain Sheonmaker was struck on the head by the gun and either killed outright or knocked senseless, as he was swept off the deck immediately and seen no more. Paymaster Arms and Pay Clerk Roche were swept off together and soon sank. Marine Lieutenant Sutton died in much the same way. During the remainder of the afternoon there followed a succession of awful scenes of death and suffering. The storm had not abated in the least, and the waves that seemed like mountains of water rolled in from the ocean and broke over the ill-fated vessel. The sheets of water which fell from the clouds and the sand beaten up from the shore struck against the houses like hail, while the men and even the natives were frequently obliged to run to shelter. The Vandatia continued to settle and the few men who had not already taken to the rigging stood upon the poop-deck or forecastle, as the vessel was almost entirely under water amid-ships. So many had crowded into the mizzen rigging that there was no more room there, and a number of officers and men rushed across the gun-deck to take refuge in the

Almost twenty-four hours had elapsed since any man aboard had tasted food, and all were weak and faint from hunger and exposure. The men were now being swept from the decks and the rigging half from the decks and the rigging man a dozen at a time, and a few who felt too weak to hold on longer jumped into the water in a last ef-fort for salvation. Nearly every man who jumped was washed into the water and succeeded in reaching the Nipsic, and most of them got upon her deck. None of those who were swept into the current came near enough to be reached by the natives, and such were carried out and drowned. The brave Samoans were urged on by their chief, Redouina, to renew their efforts to rescue the drowning men, and as a consequence two of the natives who got too far out were carried away, perishing within sight of all the men whom they were trying to save. At this time the only part of the Vandalia which stood out of the water was the after part of poop-deck and the forward part of the forecastle. Lieutenant Culver, Dr. Harvey, Dr. Looders and Engineer Webster were in the foretop. In the maintop were Lieutenants Watson and Heath and Ensigns Gibbons and Ripley. Lieutenant Carline, who was the last man to leave the deck, climbed into the maintop, where he sank down, utterly ex-hausted. More than one man who was climbing the rigging gave way under the terrible strain and fell to the deck, only to be washed over and drowned. Several persons on shore succeeded in making a hawser fast from the *Nipsic* to the beach and the Vandalia's men who had reached the Nipsic escaped in that way. The stem of the Nipsic had by this time swung out straight from shore, so that the distance between the two vessels was not more than twenty vards. A white man named Bickering went aboard the Nipsic from the shore and threw a small line to the Vandalia. A sailor caught it and a small rope was made fast from the foremost of the Vandalia to the stern of the Nipsic. A few men escaped that way, but before all on the foremast could be taken off the line parted. The Nipsic's stern swung back to the shore, and it was impossible to get across. The terrible scenes attending the sinking of the Vandalia distracted attention from the other two men-of-war which still remained afloat. About four o'clock in the afternoon the Trenton and Olga were seen to be dragging back. The Olga's bowsprit and figure head were carried away, and the heavy timbers on the *Trenton's* quarter were shivered. Several boats were torn from their davits, and the American flag which had fluated from the Trenton was carried away, and fell to the deck of the Olga. Fortunately the vessels drifted apart after the collision, and the Olga steamed ahead towards the mud flats in the eastern part of the harbor. Captain Von Erhardt had for an opportunity to render any assistance that might be possible. It was evident many of the men would not be able to stand the force of the waves much longer,

588

in the soft mud in the safest part of the bay. No lives were The waters poured over all during the night, lost. her The waters poured over her all during the night, but the only damage they did was to flood her decks with water and carry away several boats. The *Trenton* was not able to get into the bay again after her collision with the Olga. She was now about 206 feet from the wreck of the Vandalia, and was slowly drifting toward the and was slowly drifting toward the shore. A new danger now arose. The Trenton was sure to strike the Vandatia, and to those on shore it seemed that the huge hull of the flagship would crush the Vandalia to pieces and throw the hun dred men still clinging to the rigging into the water. It was now after five o'clock and the light was beginning to fade away. In half an hour the Trenton had drifted on to within a few yards of the Vandalia's bow, and the men who were in the rigging of the latter vessel trembled with fear as they saw the *Trenton* approach. The feeling was hard to describe that came over the hundreds who came over the hundreds who watched the vessels from the shore. Presently, the last ray of light faded away, and night came down upon the awful scene. The Olga was almost upon the reef where the *Eber* had struck. The *Trenton* was coming down upon her and 8 coming down upon her and a collision seemed inevitable. The condition of the American flag-ship was very bad; at 10 o'clock her propeller had been car-ried away by fouling with the wreckage. When the rudder came into wreck are with the wreckage. into contact with the wreckage, so great w s the force that the pilot wheel on deck was whirled around like lightning and every spoke broken. The two men at the wheel were thrown violently to the deck and seriously injured. The water poured in through the hawse pipes in the bow in torrents, and efforts were made to close the pipes, but the force of the water was so strong that the coverings wer. blown off. The water rushed in the berth deck to the hatches and poured down into the fire room. All attempts to keep it out failed, and in a short time the firemen were up to their waists in water and all fires extinguished. From 10 o'clock in the morning until 6 in the evening, when she sank, the Trenton went out against the storm without steam or rudder, and the skilful manage-ment of her navigating officer, Lieut. Brown, was all that saved the lives of every man on board. Captain Farquhar, in his official report to Admiral Kimberly a few days after the storm, paid a high tribute to Lieut. Brown's skill. As soon as the steam gave out the miz-zen storm sail was set with the greatest difficulty. Oil was also poured overboard, but it had no effect in stilling the waves. The Trenton was manoeuvred in this way all the time, and succeeded in keep-ing clear of the reef until the miding clear of the reef until the mid-dle of the afternoon, when the wind and waves bore her down almost upon it. She came broadside on to-ward the reef and it seemed as if the great vessel, with her 450 men, were lost. Lieutenant Brown or-was the saddest they ever heard.

dered every man into the mizzen rigging, so that the compact mass of humanity could be used as sails, and at the same time keep the weight of the vessel on the side next the storm. The noble experiment was all that saved the Trenton from The wind struck destruction. against the men in the rigging and forced the vessel out into the bay again. She remained there for only a short time, however, and soon commenced to drift back against the Olga, which was standing off from the reef and holding up against the storm better than any other vessel in the harbor had done. The Trenton came slowly down on the Olga, and this time it seemed as if both vessels would be dashed to pieces. The crowds on shore rushed down towards the water's edge, and through the blinding storm waited for the crash. Buddenly the stars and strips were seen floating from the staff on the Trenton. Previous to this no vessel in the harbor had raised her flag, as the storm was raging so furiously at sunrise that the ceremony was negsunrise that the ceremony was neg-lected. It seemed the gallant ship knew she was doomed and deter-mined to go down with the flag of her country floating above the storm. The stern of the *Trenton* was negating the Olive's her and distingtion storm. The stern of the Presson was nearing the Olga's bow and Captain Von Erhardt, believing sure de-struction was upon him, let go his anchors and attempted to steam away. He was too late, however, for just as the Olga commenced to move against the wind her bow came in contact with the starboard quarter of the flag-ship. The storm was still running with as much fury as at any t me during the day. The poor creatures who had been clinging for hours to the rigging of the Vandalia were bruised and bleeding, but they held on with the desperation of men that hang between life and death. The ropes cut the flesh on their arms and Inter and death. The ropes cut the flesh on their arms and legs, and their eyes were blind-ed by the sait spray which swept over them. Weak and exhausted as they were, they would be unable to stand the terrible strain much longer. They looked down into the angry waters below them and knew angry waters below them and knew they had no strength left to battle with the waves. The final hour seemed to be upon them. The great black hull of the *Trenton* could be seen through the darkness, almost ready to crush the *Vandalia* and break her to atoms. Suddenly a shout was heard across the waters. The *Trenton* was cheering the *Van-dalia*. The sound of 450 voices dalia. The sound of 450 voices broke upon the air and was heard above the roar of the tempest. "Three cheers for the Vandalia!" was the cry that warmed the hearts of the dying men in the rigging. The shout died away in the storm, and there arose from the quivering masts of the sinking ship a response so feeble that it was scarcely heard upon the shore. The men, who fell through and were looking death in

Every heart was melted to pity. "God help them!" was passed from one man to another. The sound of music next came across the water. The *Trenton's* band was playing the "Star Spangled Banner." The thousand men on the sea shore had never before heard the strains of music at such a time as this. An indescribable feeling came over the hundred Americans on the beach who listened to the notes of the national anthem mingled with the howl of the storm. For a moment they were silent, and then they broke forth with a cry that rent the air and reached the struggling men on the rigging of the Vandalia. The men who had exhausted every means during the whole of that awful day of rendering some assistance to their comrades now seemed inspired to greater efforts. They ran about the beach eager to do something, even at the risk of life itself. They looked des-pairingly at the roaring torrent of water that broke upon the shore and knew that no boat could live in such Bravely as the Samoans had 8 869. acted, there was not one of them who would again venture into such a surf, where certain death would be-fall them. The three officers who had been untiring in their efforts during the day, Lieut. Sherman and Ensigns Purcell and Jones, pro-cured a boat and got it ready to launch at a moment when the sea should subside. Several natives and and one or two Mosto sailors volun-teered to go in the boat, and with the three officers a sufficient number of men were secured to man the oars, but the storm did not abate in the least, and there was no opportunity during the whole night to take the boat out to the vessels. The collision of the Trenton and Vandalia, which everyone thought would crush the latter vessel to pieces, proved to be the salvation of the men in the rigging. Notwith-standing the tremendous force of the waves the Trenton dragged back slowly, and when her stern finally struck the Vandalia with a great shock, she gradually swung around broadside to the sunken ship. As soon as the vessels touched, the men in the mizzen rigging crawled out In the mizzen rigging crawled out on the yards and jumped on the deck of the *Trenton*. The men es-caped just in time, for as the last left the yards the mizzen-mast of the *Vandalia* fell with a crash on the side next the shore. The men of the main-mast escaped in the same way. The main-mast fell soon after the mizzen, and it is tell soon after the mizzen, and it is believed that several men were killed in the rigging. If so, they were killed by the fall, or drowned before the men escaped from the rigging. The men who had es-caped to the deck of the *Trenton* had clung to the Vandaha's rigging nearly twelve hours; all were weak and exhausted and many had received severe injuries. The *Trenton* was rapidly filling with water and but little could be done for the rescued men. The storm was raging furiously at midnight and the stern of the Trenton was forced back against the reef. The waves con-tinued to beat over the deck, but the

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534

draught was so great that after she had settled entirely on her bottom had settled entirely on ner bottom she was still about her usual height out of the water and there seemed no great danger of her going to pleces before the men on board could be taken off. Little could be done on shore but wait for morning. Lieut. Sherman, Ensign Purcelland several persons patroled the beach until morning, in the hope of rescuing any poor fellow who might be seen any poor fellow who might be seen struggling in the waves. Long be-fore a ray of dawn appeared, the crowds began to gather on the shore again. By 5 o'clock the wind had abated, though the sea was very rough. The natives volunteered to man a boat to go to the *Trenton*. Zeumanie, chief of the Apia dis-trict, took charge of the crew. It was still very dark and the trip was very naribus but the natives put very perilous, but the natives put the boat through the current in safety and reached the bow of the Trendon. They were given a haw-ser, which they took to the shore and made fast. All hands were ordered to remain on the ship, as the storm having subsided there was no immediate danger. As soon as it became light more hawsers were stretched to the shore to guard against danger in the event of the storm coming up. Two boats manned by natives, in charge of Zeumanie and Laniaanae, com-menced the work of removing the Vandaka's men from the Trenton. A few had their legs and arms broken and nearly all were badly cut and bruised. There were very few, especially among the officers, who could walk without assistance. By noon nearly 800 American sail-By noon nearly 800 American sail-ors were on the streets of Apia, be-sides a couple of hundred from the German ships. The Germans re-mained at Mataefel, where the German residents live, but the American sailors wandered from one end of the town to an-other. The saloons were crowded with them end it give not hundred with them, and it was not long be-fore many were disorderly. Vicefore many were disorderly. Vice-Consul Blacklock, realizing the gravity of the situation, issued peremptory notice to all saloon keepers, regardless of nationality, not to dispense any more liquors.

Soon after this an additional marine guard of fifty men was sent ashore from the *Trenton* to aid in obtained as quarters for the ship-wrecked sailors, and a large number were sent there. The Aspsio was found to be in fair condition, and her officers and men were quartered on board. Contracts were made with various parties for feeding the sailors, but it was a difficult matter to provide them all during the first day. A temporary hospital was pro-vided for a large number of the men injured and suffering from exhaustion.

chair, and faithfully attended the suffering men. It is difficult to imagine the confusion on the shore during the first day of the storm. All the blankets and mattresses that were saved were water-soaked and had to be spread in the sun to dry. Many new ones were fur-nished. The men were controlled with great difficulty, many being placed under arrest. Captain Fritz, the senior German officer, was asked to co-operate in providing police protection, but notified the Amer-icans that he was afraid to trust his men as guards, as the American sailors would attack them. He requested the Americans to take full control of the town and this was control of the town and this was done, and order gradually restored. Sunday evening the English war ship *Calliope* was sighted. Much anxiety had been felt on her ac-count, and there was a general feelidg of relief when it was found she was safe. She entered the barbor next morning and the harbor next morning, and every one in the town sup-posed that owing to the distressing situation she would be ready to render all assistance possible to the German and American vessels. Captain Knee, however, announced he would take coal and leave for Sydney at once. The English resi-dents criticised his action severely. A large force of Samoans were put to work in the Nipsic next day, and to work in the *Nipsic* next day, and the steamer hauled off. She was not leaking, but her boilers were sprung and her propeller would not work. Her rudder, smokestack and most of her boats were gene, and she was badly shattered above the water line. Her officers and crew were living aboard. Admiral Kim-barly has not yet decided whether it berly has not yet decided whether it will be safe to sead her to sea. The Vandaka will be a total loss. Will be safe to send her to sea. The Vandadia will be a total loss. The list of the deal is as follows: From the crew of the *Eber*, 71; Vandadia, 48; Adler, 20; Nypsic, 7; the schooner Liby, 2; Tren-ton, 1; natives, 2. Total, 146. Nearly every man who clung to the rigging of the Vandadia during the storm was more or loss seriously injured was more or less seriously injured, and for a day or two the hospital was crowded. Those whose injuries were confined to slight cuts and bruises were discharged quickly, but a number of others are still under the care of the surgeons. The under the care of the surgeons. The arrival of the steamer Alameda, at Apia, on her way from Auckland to San Francisco, was anxiously waited. Admiral Kimberly had sent word by a small schooner to the mail island of Tetuela, requesting the commander of the *Alameda* to call at commander of the Alameda to call at Apia, as he intended if possible to send the officers and men and sur-vivors of the Vandaka crew to San Francisco if the Alameda could take them. She was only able, however, to take about fifty of the men. Wrecking parties have con-tinued their work during the last few days and many articles are be-ing saved from the Trenton, and divers have been at work on the Vandaka and have received many things from her, though badly damexhaustion. Dr. White of the Trenton took charge, and other surgeons assisted him. Dr. Harvey, of the Vandalia, though greatly exhausted, went to work in the hospital, but soon broke down and was prostrated from nervous exhaustion for several days. Suffering from a dislocated knee cap, was moved into a hospital in a

spar deck, weighing about eight tons apiece, after which the Trenton will be pumped out, if possible, in hopes that she may get afloat. It is feared, however, her flags are broken under the water line, and it is not thought the effort to save her will be successful. The German corvette Olga was hauled off the mud flats on the 29th, and is now afloat in the har-bor. The work was done by Mataafa's men, whom the Ger-mans have persecuted greatly, and with whom they are they whom The with and are still at war. The natives dis-play the greatest kindness toward Americans, and are ready to render Altericans, and are ready to render them any possible assistance. Two native boats came to A pia yesterday, one from the island of Savoy and the other from Manomo. They numbered several hundred men, and marched through the town singing, each man carrying in his hand a gift for the American Admiral. When they arrived in front of the consulate they placed in the yard great quantities of chickens, coccanuts, yams, tara and other articles of food. Admiral Kimberly thanked the men for their generous offer-ings, and accepted the gifts and distributed them among the sailors. The *Alameda* touched at Apia this afternoon and took off, in addition to the cadets, fifty officers and men from the Vandalia.

Following is a dispatch from Apia dated March 30, forwarded via San Francisco:

After the great storm of March 16 had subsided Admiral Kimberly was visited by an Associated Press reporter. The admiral was found sitting on the porch of a small house facing the harbor, watching the wrecks of the American men-ofwar. "Isn't it awful?" he remarked to the correspondent; "in all my experience on the seal have never seen a storm to equal this one. I can have the damage done. My chief anxiety now is to get these eight or nine hundred sailors back to America." 'The admiral was asked regarding his own experience during the storm, but would say nothing of a personal nature. He told of occurrences on the Trenton which have already been described in letter, and attributed much of the trouble on the Trenton to the fact that the hawse pipes were placed on the lower deck. "It was a piece of faulty construction which the govfaulty construction which the gov-ernment officials had been asked several times to remedy. If they had been located on the deck above water, the water could not have poured in on the *Trenton* in such torrents as it did, flooding the fire room and putting out the fires." Admiral Kimberly considered this as indirectly the cause of the loss of as indirectly the cause of the loss of the Trenton.

present everywhere in Apia during the first few days after the storm had disappeared. By the end of the week the quarters of the shipwrecked sailors had been made more comfortable daily. The routine of duty was properly attended to, and the marine guard had complete control of the town. Working parties are kept busy all the time on the wrecks of the *Trenton* and *Vandata*, and articles of every description have been brought above from the vessels. It has not yet been ascertained whether the *Nipsic* will be able to leave the harbor or not. King Mataafa came down from his camp a few days ago. A light rain had fallen the night before, and the water had leaked into many of the tents occupied by the sailors. Mataafa pointed out to Admiral Kimberly the danger of sickness breaking out among the men on account of this exposure, and on behalf of his people offered to vacate all the Samoan houses in Apia, and allow the American sailors the use of them. Admiral Kimberly thanked Mataafa very warmly, but stated to him that it would be difficult to control the men if they were scattered around among the native houses. He promised, however, to consider the offer if the situation became more pressing.

The San Francisco Chronicle, commenting on the details of the American - German ships at Apia, says: "This account settles all doubts in regard to the responsibility for the disaster. It proves that the American and German commanders did everything that good seamanship could do to save their vessel, and that the escape of the British ship Calliope was due mainly to the great strength of her engines. The American officers proved their claim to superior seamanship; and the saving of the crew of the Trenton and Nipsic was due to the skilful handling of those vessels. Mr. Dunning, special correspondent of the Associated Press, had the rare epportunity to be the only newspaper man who witnessed the disaster. His account is a superbly realistic picture of scenes of heroism and suffering without parallel in recent years. The story of the fruitless attempt of war vessels to escape is full of pathetic features, and we think no American can read without emotion the thrilling episode of the crews of the Trenton and Vandalia cheering each other, and of the band of the Trenton starting up 'The Star-Spangled Banner' as the ship swept on towards certain death."

On March 22nd the Germans held memorial services at the French Catholic Church, which were attended by Admiral Kimberly and a number of other officers, and also by the guard of honor from the United States marine forces. On March 24th American memorial services were held, but none of the German officers attended.

There is no important change in ably there is no blame to be attached has not the political situation. Both parties to anyone. Commodore Walker are still encamped in the same position which they have occupied for months. The German consul, Dr. "She probably owed her survival," ceived.

Knappe, is still pursuing the pitiful course which has always characterized his administration of affairs here. Notwithstanding the noble work of the Samoans in saving the lives of the Germans during the storm, Dr. Knappe a few days later declared that the natives were stealing produce from the German plantations, and warned the public not to purchase from them.

The Associated Press correspond-ent had an interview with Mataafa a few days prior to the great storm, in regard to the proposed Berlin conference. The king did not seem to believe the conference would have any beneficial result for the Sa-moans. He expressed a strong desire that the American and British representatives might be able to ef-fect a restoration of the former Samoan government and insure peace and prosperity to the islands. Ma-taafa declared he had nothing to hope for from Germany-that all the wars among the natives and the bloodshed which had occurred during the past few months were due to German interference; and German representatives had made so many misstatements to him that he could no longer place any con-fidence in their promises or their professed desire for peace. Mataafa showed the correspondent a letter received by himself from Consul Knappe after the recent fight between the Germans and Samoans, in which Mataafa was addressed as "your majesty the king." In his letter Dr. Knappe desired that there should be no more war—that the Samoans should rule over things on the island per-taining to Samoa, and that the Ger-mans should rule over all things pertaining to foreigners. Mataafa did not reply to this proposition.

A Washington dispatch dated April 14 says:

The long and graphic report of the disaster at Samoa was read with a great deal of interest here. Naval officers generally were of the opinion this evening that no blame could be attached to anyone for the loss of ships and life. They were not inclined to hazard any decided opinion in regard to the handling of the various vessels. Commodore Walker, chief of the bureau navigation, and acting secretary of the navy, probably voiced the general feeling when he said to an Associated Press reporter tonight: "Any man who gives an opinion is simply guessing. We do not know just how matters stood, and it would be merely guess work to say what might have been done. It is impossible to tell much about it. There were some fine men and excellent officers on the ships, and we know that the vessels were lost. Admiral Kimberly is a splendid officer and a fine man, and Captain Farquhar, Commader Mullen, and Captain Schoonmaker. of the Vandata, who lost his life, are excellent officers. They doubtless did all they could. I think probably there is no blame to be attached to anyone. Commodore Walker thought the escape of the Callope was largely a matter of luck. "She probably owed her survival." he said, "to the fact that she had more steam power than the other vessels. Dispatches show she had very har i work in getting out of the harbor, only making about half a mile an hour. Again, the *Calliops* may have been more favorably placed than the German and American vessels. Our vessels may not have been able to go against the fearful gale, and even if they had been, it may be that they were not able to turn round so as to go out. But," said the Commodore, "we can't tell; it's all guess work."

The management of the vessel, Commodore Walker said, seemed to have been about the same after the hurricane struck them. The mistake seemed to have been made in stay ing in the harbor; but this was a case of our hindsight being better than our foresight. The vessels may not our foresight. The vessels may not have had time to get out. There was no telling, though, but what some of the vessels might have gone down with all on board even if they had put to sea. It was prob-able, however, they would have pulled through. "But there,"said he, "the judgment of the officers would have come in and they no doubt have come in, and they no doubt did what seemed best. They may have thought the blow was coming up, but that they could weather it. They all took the could weather it. They all cook the same course and were all caught in the same box. The men could not do a great deal in these hurri-canes. The wind blew everything down, and the seas were heavy, al-most beyond conception." He remembered, he added, a hurricane in Barbadoes which blew down large heavy stone buildings and razed al-most the entire town; and this seemed to be such a storm. The *Idaho*, a United States war vessel, was once caught at sea in a hurri-cane, and though she escaped, she was never any good after-wards. The wind was so fearful wards. The wind was so fearful from between the planking that it forced the oarsmen out at the ship's deck, and twisted the vessel all out of shape, until it resembled the twisted withles in a broken basket. The deck was so sprung that you could go down be-low and see through the creases what was going on above. A little more and the vessel would have been foundered. The Commodere seutentiously expressed his opinion sententiously expressed his opinion of the hurricane by saying: "I don't want any hurricanes in mine. were more fortunate than the Germans in not losing so many men; but this was our good luck. They were all fighting for their lives and did everything they could. All the vessels adopted some course, and none of them would have anything much out of the way. They boat had three or four anchors down, and was steaming up to them. The fre-quently were in collision, and did not have much room to move about. It might have been that had only one vessel been in the harbor she could have been saved."

Admiral Porter was seen, but he has not yet read the published report, and therefore could not express any opinion of the situation in the light of the fuller particulars received.

MISCELLANEOUS.

Benefit of Going Barefooted.

I considerer the following, taken from the London Lancet, very sensible and worthy the respectful at-tention of parents. I have ever found the writer's view confirmed by personal experience with my own children.

"Children who are allowed to go barefooted enjoy almost perfect immunity from the danger of 'cold' by accidental chilling of the feet, and they are altogether healthier and happier than those who, in obe lience to the usages of social life, have their lower extremities permanently invalided and, so to say, carefully swarthed and put away in rigid cases. As regards the lower classes of children, there can be no sort of doubt in the mind of any one that it is incomparably better they should go barelooted than wear boots that let in the wet, and stockings that are nearly always damp and foul." There could be added to the above

the testimony of many eminent physicians, who give as an addition-al reason the impossibility of a child's foot growing naturally shod, as it has to be, with the convention-ol shoa — Kr al shoe.-Ex.

Wildcats in a Fight.

Levi Smalling, a Spring Brook hunter, recently witnessed a remarkable fight between two male wildcats in the woods of that section. "I was still hunting for squirrels and rabbits," said Mr. Smalling, "when I heard a terrific yowling "when I heard a terrific yowling and snarling down in the ravine from where I was tramping through the woods. I knew at once that the noise was made by wildcats, for I had heard them scream at night many a time, ard ny first thought was that $e^{-\epsilon!}$ dcat had been caught in a tray and was yell-ing from pain. I listened for a minute, and then I heard two dis-tinct voices. I hurried to the brink tinct voices. I hurried to the brink of a ledge to look down into the ravine, and on my way it seemed as though I could hear three wildcats, and I was not mistaken in this. as I soon found out.

"When I got where I could look down I saw what all the fuss was about. In an open space two he wild cats were making the hair fly from each other's bodies, yelling, scratching and biting, and every now and then tumbling over each other and tearing up the leaves. On a limb close by to them sat a she wild cat with her back humped up, wild cat with her back numped up, and she was spitting and sissing and urging the he ones on. I made up my mind right away that the two toms were fighting over her, and I enjoyed the row more than anything I had ever seen in the woods. When the toms got tired of clawing one another they crouched anything 1 had ever seen in the woods. When the toms got tired of clawing one another they crouched on the ground a few feet apart and lashed their tails and howled, while the she one on the limb kept up a con-tinual noise and lashed her tail, too.

"After each resting spell the toms rushed at_one another again, and

bored down the ledge, stopping every time they stopped for fear they might hear me and either run away or make for me. It seemed to be nip and tuck between them, for they were both big and strong, and each appeared bent on killing the other before he would give up. I wanted to kill them both and get their hides and the bounty money, and so I waited for a good shot at them. I had a charge of buckshot in my right barrel and a bullet in the left, and my intention was to send the buckshot at them when mixed up in the next bout.

"Then they flew at one another again, but before I could reach the spot that I wanted to get to before I blazed away the toms separated once more. By this time they were pretty well fought out, and for a few minutes all they did was to glare at one another, swing their tails back and forth and howl. The she cat then sprang from her limb to another branch, giving a scream as she leaped, and in less than ten seconds the he ones dashed at each other and fought more furiously than ever, filling the woods with their yowls.

"Then I banged away at the heap with the charge of buckshot. One of the wildcats leaped into the air and fell down dead, and the other went howling into the bushes out of my sight. I saw that there was no use of trying to get another shot at him, and I sent the bullet at the she one and knocked her off the limb. I didn't stir from the spot until I had chucked a charge into each barrel, and then I hurried down to see if I had killed the she one. She was dead enough, I was glad enough to find out, and then I thought I would search for the live tom, thinking that he might have been wounded by one of the buckshot. I found him after a little, and I guess he would have given me a pretty lively time of it if two of his legs hadn't been broken. As it was he showed fight and tried to tear my bootleg off, but I had the advantage of him and I shot him through the head."-Scranton (Pa.) Letter.

Happiness in Doing Good.

A big man walked down Four-teenth Street about 5 o'clock in the afternoon. He was faultlessly dressed, with a flower in his coat lapel and a gold-headed cane in his hand. His moustache was gray and his face a little flushed. He looked his face a little flushed. He looked to be about 50 years old and has been taken for a prosperous New Yorker. He was extremely digni-fled. Nobody would have suspected from his walk that he was drunk. His inebriety was of the sort which does not extend below the neck. His legs were perfectly sober, but he removed his hat and made a stately bow to an old darkey who was passing in a coal cart. A red handkerchief about the colored handkerchief about the colored man's neck had apparently led him to believe that an elegantly led him to believe that an elegantly attired lady was going by in a landau. Just above G Street a poor, measly cur dog lay on the pavement in the

rushed at one another again, and cur dog lay on the pavement in the members of the royal family. His while they were ripping and tearing, sun. The big man stopped and favorite amusement while Queen and making the blood fly I clam- looked at him. The dog feebly Christina is thus occupied, is to

wagged his tail, but was either too poor or too lazy to get up. A sym-pathetic and benevolent look came into the big man's face. Out from his trousers pocket he pulled a roll of bills. It was three inches thick. There were tens and twenties, and there must have been hundreds of dollars in the roll. Carefully pick-ing out a dollar bill he laid it on the

pavement just by the dog's nose. "Here, poor doggie," said he, "go buy yourself a bone," and as he passed on down the street his face was radiant with the consciousness of a good deed done.—Washington Post.

The Three-Year-Old King.

The exceedingly blue-blooded little gentleman who was born king of Spain rejoices in a vast variety of baptismal names in addition to the of Alfonso by which he is to be known in history. He is, moreover, the "well beloved son" of the Roman pontiff, the "brother" of all wearers of crowns, the cousin of the Spanish grandees; his mother, the queen regent, speaks of him simply, yet tenderly, as "the child." Alfonso XIII. is an exceedingly handsome little fellow, with blond hair, which falls in beautiful curls upon his falls in beautiful curls upon his shoulders. He is all gaiety, light-heartedness and smiles. His joyous little majesty gives no thought to his exalted position or his future destinies. He reigns, but does not govern, leaving to his mother the care of signing every day great bundles of decrees and appoint-ments. And when a uniformed minister comes from the queen's chamber carrying under his arm a chamber, carrying under his arm a portfolio stuffed with papers which have caused discussions, intrigues, and great political debates, his majesty, from his nurse's arms, smiles upon him as though to say, "What

upon him as though to say, "What has all that to do with me?" King Baby already enjoys the glories of a military and civil house-hold. The generals and aides-de-camp of the late King Alfonso are attached to the service of the queen; but technically they form his maj-esty's military household. The The civil establishment consists of the governess, Mme. Tacon, who held the same position towards the late king; the doctors who are attached exclusively to the royal person, two or three major domos, a lady of honor, and several pages, footmen and servants. The famous monteros of Espinosa watch over the king's sleep in an apartment adjoining the royal bedchamber. The little mon-arch's life is simple. He rises at an early hour; is bathed, dressed, and handed over to the wet nurse, who, in addition to the semi-maternal duties which there is no longer any necessity that she should fulfil, takes him out for airings and bears him in her arms at State ceremonies. The nurse, Raymunda, at night occupies a bed by the side of the royal crib. Directly the king is dressed he is taken to his mother, who importantly amount his order. who impatiently awaits his arrival. He is sometimes present at the early morning audiences to ministers and

strum upon the table with his chubby little fingers. Raymunda is a faithful creature, and is almost as fond of her charge as the queen herself.

Upon one occasion a great lady wished to see the king, and the queen accompanied her to the youngster's apartments; but Ray-munda barred the way. "You can't munda barred the way. I ou can be come in," was her peremptory re-ply; "he is asleep." And the queen and the duchess retired smiling.

When the weather is fine the king drives out. Naturally he possesses his own carriage, with an equerry who gallops bravely by its side, and forms the only ecort. He dines alone at a well-garnished table. King Baby has only one trouble in life. It is a trouble which might drive some grown up people to mad-ness; but, since he is entirely un-conscious of it, it does not worry him much. The photographer is always on the lookout for him. Scarcely a week has passed since he was born without a demand from some fresh photographer to be al-lowed to take his portrait. He has been photographed standing, sitting, in his mother's arms, upon her lap or holding her by the hand, with his hat on and his hat off, full face, pro-file, and, in short, in every possible nie, and, in short, in every possible position. It is the ambition of every Madrid photographer to possess a negative of the king, since his por-traits sell by thousands; not merely in Spain, but in most civilized countries.—St. James' Gazette.

Homespun and Wholesome.

Here from the Wisconsin, a paper published at Milwaukee, is a piece of plain reading for those who have the care of boys:

"Mrs. Hardlowe and Mrs. Grant sat sewing. The placid face of Mrs. Hardlowe was as serene as usual, but Mrs. Grant seemed troubled and

but Mrs. Grant seemed troubled and perplexed; suddenly she spoke: "Mrs. Hardlowe, what shall I do with my boy Will? It is the great-est torment of my life the way he reads dime novels. I have burned two this morning, and in spite of all I can say, he does get them some way."

way." "Perhaps there is a better way to

"I should like to find it if there is. I heard Mrs. Ward say that her Henry had never read a dime novel. How I wish I could say the same." "Oh! my Fred has." "Why! How is that? I am sur-

prised."

prised." "Yes, and I read it with him. I found he was reading them on the sly. I said to him one morning, 'Fred, when I made your bed this morning I found a book under your mattress. You must have been reading after you went to bed.' "'Yes ma'am I was' he realied

reading after yeu went to bed.' "'Yes ma'am, I was' he replied. "'Well, don't do that,' I said. 'It isn't good for you. I finished my book last night, and why can't we read together? We have read so many other books, you know." "'Yes. mother, but I don't think you would core shout this one?

'Now, Fred, let us have book.'" that

"He brought it very reluctantly. "'Now,' I said, 'sit down by me, and as it is a stormy night we will have a good chance to get all the good we can out of it.'

"I took the book and read; when I came to where the Indians were carrying off the beautiful, lovely, delicate girl, and the boy of 16 was performing unheard of feats in an effort to rescue her, I looked up and saw Fred's face red as fire, his eyes dilated, and his whole frame quivering with excitement.

"I kept on until the girl was se-creted in a cave and the boy was carrying food to her and killing snakes, Indians, etc., to show his valor and true love for her.

"Fred lead his head in my lap and sobbed and cried.

"When I had finished he jumped up and said: "That's a jolly book! If ever I have a girl I'll do just that much for her."

"Well, Fred,' I said, 'let us see which is the jolly part?'

"'Oh, the whole thing; a boy would feel so big to do that for a girl. I just hate Indians." "'Well, now,'I said, 'we'll take

each part and talk about it;' and I dissected the whole story and showed him how such things couldn't be done; how what had created so much emotion in his own breast was impossible. How the girl must neces-sarily have starved or died from fright if left alone the time described, and how senseless it was to believe for a moment that a boy of sixteen could hold out against so many Indiana!

'I tried to talk very carefully, and in no way to combat or ridicule any idea. Then I asked him if he could think of any good the book had done him, and tried to make him Then I asked him if he could see that if he could not, he must adsee that if he could not, he must ad-mit that exciting the emotions to such an extent over impossible wrongs was very much like taking alcohol to gain strength. Ten o'clock came, and Fred went to bed. In about a week Fred was in the yard, when a boy came along and said: 'Fred, I have'—and held up three fungase. Fred replied: 'I don't com fingers. Fred replied: 'I don't care if you have. My mother and I are reading "Arthur Bonnicastle," and I like it better than those things. Your blood-and-thunder stories can't be true anyway."

Mrs. Grant was very thoughtful, but finally said: "Your way is a better one. I'll try to be more pa-tient with my boy."

Benjamin Franklin's Watch.

Levi W. Groff, of Lancaster, Pa. has in his possession a very old fashioned looking silver watch, shaped like a biscuit, and which was the property of Benjamin Franklin. The watch is of the open face pat-tern, and there is engraved on its back, "Ben Franklin, 1776, Philadelphia;" and Mr. Groff says book last night, and why can't we read together? We have read so many other books, you know." "'Yes, mother, but I don't think you would care about this one.' "'Oh! never mind about that—if you care about it of course I will.' "'When evening came I said,

ment of his jewelry business, No. 13, South Third Street, Philadelphia, on which is written "Mainspring and cleaning, January 24, 1817." The owner of this relic has been offered \$1,000 a year for the use of it in eiwelry window _Washing. it in a jewelry window.-Washing-ton Cor. New York Star.

The Height of Gratitude.

A Paisley minister was accosted once in the high street of that town by a poor looking man. "Excuse me, sir," he said, "I was since a coofeeder in a guid way before the ploory broke out amang the kye, when I lost a'. Some of my friends were thinkin' that if I could just get a beginnin' again I wad due weel, an' they has been subscribing to buy me a coo. Wud ye mind help-in' me a wee?" The minister gave the man two shillings. It was evi-dently more than he expected, for, with an expression of great satisfac-tion on his face, he said, "I'm very much obliged to ye—indeed, I'm extraordinary obliged to ye! Ye are the minister o' the Middle Kirk, are nae ye? A weel, I maun come up some time and gie ye a day's hearing."

"God's Neighborhood."

"Pap, man hollered hello." An old man arose from a humpedover position in front of the fire, stoed in the door of his cabin and, after gazing for a few moments, exclaimed:

"Light an' look at your saddle." A well dressed man dismounted and approached the cabin. "Come right in," said the landlord. "Here, take this cheer. Got a hickory bark bottom an' I reckon it is strong enough to hold you."

The visitor sat down, and, after holding a spirited conversation with the host, suddenly exclaimed:

"My friend, I have come into this neighborhood to investigate reports of recent election frauds. It may be a dangerous undertaking, but I thought it better to come alone. Now you seem to be an honest man and can doubtless give me much information. Who were the candidates for Congress in this district?"

"Jim Lane an' Bob Turner."

"Which one was elected?" "Turner."

"Democrat or Republican?"

"Neither. Both candidates run on their own hook."

"Was there, as far as you know,

any fraud?" "None er tall.

"None er tall. We don't give countenance to that sort uv thing in this here curmunity." "I am glad to hear it. So Turner

was elected without any trouble?" "No trouble er tall, I tell you.

We was so certain he was the right We was so certain up was man that we turned out. But thar would er been trouble, though, ef come down ter to the polls, but we cocked our guns an' told them that

so we snatched up several uv the hot-headed leaders, tuk 'em off, tied 'em an' locked 'em up till the election was over. Yes, sir, ef we had er let them fellers have their way ther would er been fraud, fur the most uv Lane's men in this neighborhood is too ignurunt to vote, nohow. I tell you that election frauds is gittin' too thick, an' they oughter be stopped. Why, over at Hensley's store we had ter kill four uv Lane's men. They swore they would vote whuther ur no, an' our boys jest nachully had ter settle 'em."

Terrible Eyes.

Two men possessed eyes whose cold glance seemed to read the scheme of any opponent from their inception to their completion, and whose recollection haunted those on whom they had been turned, for years afterwards—as in each case contemporary witnesses have left on record—even when no result of any injurious character followed. One of these was Richelieu. Probably no man ever ruled a kingdom more despotically, yet, on the whole, more successfully when surrounded from first to last by a multitude of enemies perennially increasing, yet in every case foiled by the minister's giant intellect. Yet very much of this success was due to the idea that Richelieu knew far more than he actually did of the conspiracies of his foes, and that, therefore, it was useless to plot against him beyond a certain point. Certain it is that when he entered

Certain it is that when he entered the council room and gazed with full, cold, fixed glance on the most astute plotter who was there for examination, the most hardened and ingenious conspirator, for whom the torture chamber had no terrors, cowered under the silent scrutiny, and ultimately poured forth a full confession, under the idea that a great part, if not all, was already known—and did so simply under the mesmeric power of those much feared eyes of the cardinal. To have here under the hertile

To have been under the hostile gaze, no word or sign added, of Richelieu was to secure a memory which for years after gave the posseesor of it, however changed the scene and circumstances might be, a thrill of most unpleasant personal fear. And a very aualogous case within the memories of our own time can be adduced. It is that of a man who certainly, as far as personal advantages went, was every inch a king. With Herculean frame and inherited beauty of manly features, he had that dignity which, as was noticed by another royal hand, seemed to spring from the same observer mentions as particularly characteristic of the large, full eyes. It is of those eyes that we have more to add.

Not only did they imply a long experience of unlimited sovereignty, but they spoke in tones of terrer to all those on whom they were bent in anger. For those who were intimate with the ways of the Russian court have unanimously recorded how much of influence in the shape of absolute fear there was in the eyes of the Emperor Nicholas. He

looked at culprits or suspected culprits with his slow stare of anger, and the unhappy wretches felt, in a very different sense from that in which the phrase was originally used, "under the wand of the enchanter." But large as were the Czar's eyes—the Romanoff inheritance from their beautiful, statuesque German ancestress—there was no brilliant or sparkling glance of ire when they were directed toward an offender.

On the contrary, those who have had most experience of them describe them as being dull, cold, almost fish-like in aspect. Stolid as the gaze was, none recorded in history ever produced more terrorizing effects on its objects. In many cases where there was any real ground of offense, the person at whom the Czar in his accustomed silent fashion was looking, frequently, did not wait to be interrogated, sometimes was hardly suspected; but, like the victim of Richelieu, as just mentioned, poured forth a full confession, under the gaze of the phlegmatic sovereign. Thus, in both the case of Richelieu and Nicholas, the influence of fear in their eyes was more subjective than objective, and operated by the potency of strong minds over weak ones not so much from any active aspect of anger at that particular time.— *Gentleman's Magazine*.

EUROPEAN TOPICS.

The abdication of King Milan of Servia has somewhat changed the aspect of affairs in the East. At the present moment the influence of Russia seems to be in the ascendant throughout the Balkan Peninsula. Both in Roumania and Servia the Russophile party control their re-spective governments, and Bulgaria is evidently fast escaping from the hands of Prince Ferdinand and his prime minister. On the other hand Austria seems to have lost influence in the East; even her hold on her own Province of Bosnia is none of the strongest. The sword of Damo-cles, suspended by a single thread, aptly describes the position of affairs in south eastern Europe. and a serious outbreak may occur there at any moment. If there should hap-pily be peace in these volcanic regions for some time longer, it is sim-ply because it is the pleasure of Russia to restrain her numerous partisans, and the present moment is deemed unfavorable for letting loose the dogs of war.

There are those who assert that Count Kalnosky, the Austrian Minister of Foreign Affairs, has not been equal to the situation; but if such be the case it is not the Count's policy has collapsed but that of Prince Bismarck himself. It is well known that ever since the Count's accession to power he has received his foreign policy from Berlin, and no doubt it is this fact that keeps him in the undisturbed possession of his office.

mate with the ways of the Russian court have unanimously recorded how much of influence in the shape of absolute fear there was in the eyes of the Emperor Nicholas. He the people. The Servians, like the

inhabitants of the other Balkan States, are drawn toward Russia not only by the powerful force of religious sympathy, but also by the fact that parliamentary institutions among these primitive populations are totally incomprehensible. The stern rule of the sabre is what the people of the Balkans have been accustomed to for a thousand years. The complicated machinery of constitutional government seems as much out of place in Bulgaria, Roumania and Servia as it would be in the Soudan or Timbuctoo, and therefore it is not to be wondered at that it has turned out an egregious failure. Everyone has heard of the terrible atrocities committed by the Turks against these people, but it would seem that the greatest atrocity ever perpetrated on either Bulgarians, Roumanians or Servians was to endow them with constitutional government.

Then, again, the Bulgarians, Roumanians and Servians want the right to persecute all religions except the orthodox Greek Church. Russia would willingly grant this, and likewise the right to appropriate the property of the rival Roman Church to their own purposes. To this Austria will never accede; hence allenation from her. However, the influence of these new railways and consequent commercial intercourse with other nations are beginning to be felt. There are those who believe that in the near future a confederacy of petty States will be formed from what was formerly the northern portion of the Turkish Empire.

"The first and most distinguished of my royal titles is 'Margrave of Brandenburg.'" These words commence a recent speech of the Emperor William II. at a banquet in that province. People are not always inclined to look with complacency at the small beginnings of their fortune. It is therefore all the more to the honor of the German Emperor that he puts into the foreground the comparatively humble origin of his race. It is a long way from a "Margrave of Brandenburg" to a German Emperor, and even a Hohenzollern may well be proud of the achievement. What, it may be asked, was there in a Margrave of Brandenburg that he should not only have escaped the fate of so many German Princes, but should practically have absorbed them all. The world asks, "Was it luck, or was it genius?"

The new city government of London is beginning to awaken to the agitation for the improvement of its internal affairs. Since the accession of Queen Victoria the population of the great metropolis has more than tripled itself, and is still augmenting at the rate of more than one hundred thousand souls per annum. In proportion as the population has increased the rich have become richer and the poor poorer. The words of the Lord Chancellor uttered at the Mansion House on a recent occasion are pregnant with truth and common sense. "There is hardly a



tion can run than that the poor should be nursing in their minds an envious feeling against those who are more fortunate than themselves, and should regard the rich or well-to-do as enemies against whom they ought to proclaim war. Five million human beings in the limited area of a single city cannot fail to be a danger if discontent prevails. That feeling cannot but be entertained by a large proportion of the poorer classes, miserably toiling for an inadequate pittance in such a city as London, rife with startling contrasts of enormous wealth and abject poverty. Not only is London the largest, richest and most populous city in the world, but the gloomiest as well."

It is true that broad thoroughfares have been driven through the very heart of London, sweeping away many a sordid slum and ricketty rookery and familiarizing the denizens of these localities with the blessing of light, air, pure water and scientific drainage. But it surely will not be denied that still greater progress must be made before London can equal some of the other great cities of the world. The citizens of the great metropolis seem to be awakening to the necessity of improvements in the streets and alleys, as well as many of the buildings, if disease and crime are to be prevented in any considerable degree.

The Orient Steamship Company, of London, has lately added a new feature to their business. As is well known, their steamers ply between London, Naples and Australia. Now they have established monthly voyages to the various seaports of Southern Europe, touching at Gibraltar, Genoa, Pisa, Leghorn, Rome, Naples, Palermo, Messina, Venice, Constantinople, Jaffa, Alexandria and intermediate ports. The round trip only costs \$350, and seems to be a very pleasant way of seeing some of the most famous localities of the world. The first of these trips started March 11th, and the tourists are now in Italy. It may be safely said that nothing has been seen in Rome equal to it since the days of Mark Twain and the Quaker Other tourists of 1865.

Otey tourists of 1865. Much has been said about the ministerial crisis in Italy, but it is all a mistake. It was only a ruse of Signor Francisco Crispi to get rid of some disagreeable member of his cabinet. Crispi is still president of the cabinet, minister of the interior, and minister of foreign affairs. Crispi's trusted friend Seismit-Doda is the minister of finance, and will work out Crispi's plans. The other five ministers remain as they were before.

Of course the crucial test in Italy is the department of finance. A nation cannot build costly ironclads, subsidize railroads, pay off the debts of the old Bourbon governments that are now comprised in the present kingdom of United Italy, and spend millions each year on the laneum, besides all the other expenses of an ambitious nation, without incurring vast expenses. Italy is highly taxed, it is true, but her

government securities are in good demand. The United States and England are the only nations whose bonds bring a higher price than those of Italy. J. H. WARD.

EUROPE, March 25, 1889.

A witty Frenchman once said, "Our fathers made history; we are content with writing and reading it." However much or little truth may be contained in the above quotation, one thing is certain that one of the great, though quiet movements of the age is a careful inquiry concerning the records of the past. The histories of Great Britain and Ireland, France, Holland, Germany and Italy are being carefully re-written from the correspondence and journals of the leading actors of those times. For example, in the last few weeks there have been published in England the journals and correspondence of four of the leading characters who made their impress on society in the earlier part of this century. One of these is the "Correspondence and journals of Daniel O'Connell." By the information given in this work we can perceive not only the great movements of that time, but can also better understand the motives of Mr. Gladstone and the influences which are at work in the British Isles at the present day.

Another one of these works is that entitled "Wellington and his Times," compiled from the diary of the late Hon. John Wilson Crocker. What a flood of light is thrown upon those great movements of which Wellington formed so con-spicuous a part. Here we see in bold relief the actions of Canning, Lyndhurst, Peel, Guizot, Metter-nich, Sir Walter Scott, Lockhart, Talleyrand, Fouche, etc. An anecdote concerning the fall of Bonaparte may not be out of place here. "The Duke of Wellington was then virtually commandant at Paris, and was anxious to obtain two things, the surrender of Napoleon and the possession of the fort of Vincennes. Fouche was evidently anxious that Bonaparte should escape. At length Wellington turned round and asked Wellington turned round and asked Fouche for the surrender of the fortress of Vincennes. Fouche claimed that he could not compel the commandant at the fortress to surrender, and asked the duke 'What do you wish me to do?' Wel-lington answered, 'It is not for me to say what you should do, but I will tell you what I will do. If the place is not surrendered by ten o'clock, I will take it by force at noon.'" The Duke of Wellington had no belief in historical accuracy, and he laughed at descriptions of and he laughed at descriptions of battles which he declared had no manner of resemblance to actuality. Thefollowing item from Wellington's journal may be a trifle comforting to journal may be a triffe comforting to those who were raw recruits in the American army at the disaster of Manassas, but rather mortifying to those who boast of the cool charges with fixed bayonets which we so often read about in history. "A battle is like a ball; one remembers bis own pertner but knows very

he did remember, it would not be quite decorous to tell all he saw. One could not tell the whole truth without giving offense to some one. All troops run away, but that I don't mind. All I care about is that they should come back again. I always had a succession of lines for rallying fugitives." Still another one of these remark-

Still another one of these remarkable works is that embodying the private correspondence of Lord Beaconsfield, published by his brother, Ralph Disraeli. It is curious to note that this most conservative of ministers made his debut in politics as an Ultra-Radical and rejoiced over the applause of the multitude. In one of his letters he says: "Feeling it was the crisis, I jumped upon the portico of the 'Red Lion' and gave it them for an hour and a quarter. I can give you no idea of the effect. I made them all mad. A great many absolutely cried. I never made so many friends in my life, and converted so many enemies. All the women are on my side and wear my colors—pink and white." Some of his literary thoughts in this private correspondence are worthy of remembrance by all Americans. He says: "All great works that have formed an epoch in the history of the human intellect have been an embodification of the spirit of that age. An heroic age produced in the Iliad an heroic poem; the foundation of the Empire of the Cæsars produced in the Æneid a political poem, and the Reformation and its consequences produced 'Paradise Lost,' a religious poem."

Since the birth of the American republic a new principle has been at work in the world to which all that occurs on either hemisphere may be traced. This is the principle of emancipation, and embodies those thoughts and motives that make the present age different from all that has preceded it. It is easy to imagine the genius of feudalism and the genius of progress appearing before the Almighty Throne and pleading their respective and antagonistic causes. Here lies the opportunity for some future American poet to write the grandest epic

Ican poet to write the grantest end of the ages. The fourth and last published of these works is "The Life and Times of William Pitt," and should be read by every American youth. The boy-statesman was a wonder which the people could not understand. They were quite bewildered at the ideas of a youth of twentyone years of age defeating with the weapons of intellect some of the foremost men of his time. Pitt's first great victory over the great historian Gibbon occurred about this time. Morally and intellectually it was like that of the youthful David over Gohath, and proved that a mere stripling, with truth on his side, was more than a match for the most learned infidel of that age. The documents showing how Pitt became Prime Minister of England at twenty-five and ruled England for nearly fifty years are surely worthy of perusal. But one of the penalties which we must

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540

pay for this deluge of "memoirs," correspondence, etc., is that nearly all modern history will have to be written over again.

Another feature of the present time is the rage for exhibitions. Last year there was the great Scottish Exhibition at Glasgow, the Irish Exhibition, the Danish Exhibition, the Italian Exhibition, and I know Now we not how many more. are to have the great Exposition at Paris, a Fine Art Exhibition at Berlin, and a little later on agreat military exhibition in England. military exhibition in England. Already in Rome the society called Already in Rome the society called "In Arte Libertas" has opened its exhibition to a large and appreciat-ive audience. As the name of this society implies, its scope is that of entire liberty and originality in art production. If the public are to judge from the names of the contrib-uting actists both in southing and uting artists, both in sculpture and painting, some of the most original works will be found not at Berlin nor yet at Paris, this summer, but in the art galleries of Rome.

Last week the "Union Fotografica Italiana" celebrated at Turin the completion of the fiftieth year of the great discovery by Daguerre and Niepci, by which the sun's rays falling upon a polished sensitive metal-lic surface did the painting of por-traits, landscapes, etc. It is hard to perceive why the name of Talbet and others were not mentioned in the photographic celebration at Turin. Especially so, as the invention of Talbot, by which sensitive paper was substituted for metal has now its more perfect development in photographs on paper and has al-most entirely superseded the invention of Daguerre.

Another centennial or quatro-centennial is on the tapis. This time Genoa is to be the place of celebration. In view of the fact that 1892 completes the fourth century since the discovery of America, Genoa is not satisfied with possessing both "ze buste and ze pedesal" so graphically described by Mark Twain, but she has also resolved to build a first-class ironclad which shall be named Oristoforo Columbo. This vessel is to be launched on the 8th day of October, 1892—the day on which the great Genoese navigator landed on San Salvador-that first outpost of the New World be-held by European eyes, if we except the parts looked upon by the North-men in the Bays of Massachusetts and Narragansett.

Among other anniversaries might be mentioned one that took place at the Vatican in Rome, a short time ago. On the 2nd of March, 1810, in the little Apennian town of Carpithe fittle Apennian town of Carpi-neto, there was born a male child, who was christened Joachim Pecci, and who is now the head of the Roman Catholic Church, under the name of Leo XIII. 'On Saturday, March 2d, therefore, he entered upon his eightieth year and was felicitated at the Vatican. In that seme were 1810 there were born on same year, 1810, there were born on the soil of disunited Italy two other men, Camile Cavour, and Ferdi-nand de Bourbon. The former of these worked for the welfare of

Ferdinand II, king of the two Sicilies, but whose detestable name of "Bomba" is more widely known throughout the world. The kingthroughout the world. The king-dom of the two Sicilies is gone, so are the States of the Pope, and, lastly, the temporal power. But United Italy, mainly the work of Cavour, stands on a sure foundation — the love and will of the Italian people. The Pope, this time, on his birth-day, spoke very differently from what he did last year and other years. Heretofore, he had only years. Heretofore, he had only gentle words when his cardinals years. have come to wish him many happy returns of the day. Indeed, if said that he never before pro-nounced a political discourse, and they were not a little surprised when he lately burst forth in a diatribe against the Italian government, for its attitude towards him and towards the church.

J. H. WARD. EUROPE, April 1st, 1889.

A NEW LAND LAW.

On March 2, 1889, a new land law was approved which cannot fail to From a be a great public benefit. copy of the law lying before us, we learn that any person who has not perfected title to a tract of land entered by him under the homestead law, may make a homestead entry of not exceeding 160 acres, notwithstanding his previous entry, but this right does not apply to persons who perfect title to lands under the pre-emption or homestead laws already initiated. Persons who had initiated claims under the pre-emption law at the time of the passage of this act can change to homestead entries, and perfect title under the homestead law, notwithstanding they may have heretofore had the benefit of such land. These perhowever, cannot afterwards sons, use either the pre-emption or homestead laws for other lands. If through a total or partial destruction or failure of crops, sickness or other unavoidable casualty, any settler is unable to support himself on his land, he may be granted a leave of absence not to exceed one year at a time, and during this granted absence he forfeits no rights, but the time he is so absent is not to be deducted from the five years of residence required under the law

The price of \$1.25 per acre is fixed on all sections and parts of sections of the public lands within the limits of the portions of the several grants of land, to aid in the construction of of land, to aid in the construction of railroads, which have been hereto-fore and which may hereafter be forfeited, which were by the act making such grants or have since been increased to \$2.50 per acre. And this reduction applies also to all lands within the limits of any such railroad grant; but not em-braced in such grant lying adjacent to and co-terminous with the por-tions of the line of any such rail-mad which was not completed on road which was not completed on March 2, 1889.

Another feature of the law is, any dinand de Bourbon was crowned fore entered less than a quarter sec- together or in pieces.

tion, and is still the owner and occupant of such land, may enter other and additional land adjoiniag the original entry to complete the 160 acres, and without further proof if the first claim be proved up. Tf. however, the original claim should fail for any reason, or fraud be shown, in that case the additional entry shall not be allowed, and if it has been allowed it shall be cancelled.

And as a personal right not as-signable, a person who has entered and made final proof for less than 160 acres, may enter additional land subject to homestead entry, to make up the 160 acres allowed by law, but he must live on it and fill the law as perfectly as required for an origi-nal entry. Soldiers' rights are not affected by this provision.

Persons who are delayed unavoidably from making proof on the day advertised in the published notice, may do so at any time within ten days following such date. This is an admirable provision, as in many instances, new publication has been required because of failure to ap-

required because of familie w appear on the day specified. Of course, the Secretary of the In-terior will issue rules and regula-tions to govern in all the above cases. STAYNER & SIMMONS.

SALT LAKE CITY, April 12, 1889.

MEXICAN DUTIES.

The following from the Echo, published at Las Palomas, has been furnished by Elder A. F. Macdonald. As it will prove of use to people intending to locate in the Mexican settlements, informing them regarding what they can take into that country not subject to duty, we cheerfully give it space:

"We publish below a complete list of articles admitted duty free to all, whether colonists or not, which is called the 'free list.' All other goods are dutiable. Within the free zone, which extends from the boundary line 12 miles south, 20 kilometers, the duty is but three per cent of the duty fixed by law-that is to say, if the amount on goodspis \$100 duty, the charge at Las Palomas, or within the free zone, would be but \$3. The duty upon one horse to beyond the free zone is \$40, Mexican silver; to Las Palomas it would be but 3 per cent., or \$1.20.

FREE LIST:

Acids, sulphuric, chloro-hydric, phenic.

Anchors, with and without chains, for vessels.

Animals of all classes, living, except altered horses.

Apparatus for extinguishing fires with six charges of liquid. Arsenic, white. Asbestos, in powder.

Bags, common, of all materials.

Barrels and pipes (casks), when empty.

Books and music, printed and not bound.

Boxes, common, of wood, nailed



Bricks, of refractory earth.

Cable, of aloe or hemp, measuring from three centimeters of diameter to 94 2-10 milimeters of circumference.

Caustic soda.

Chloride, bisulphide or trisulphide of lime.

Clay, sand and blotting sand. Clocks for towers and public build-

ings. Coaches and railway cars.

Coal of all kinds.

Cork, in bulk or in sheets.

Crucibles of all materials and sizes.

Eggs.

Emery, in powder or in grain. Engines, steam, locomotives and other things necessary for building railways.

Firewood.

Fish, fresh.

Fodder, hay.

Glycerine, odorless. Gold, silver and platinum in bullion or in dust.

Hope.

Houses of wood and iron, com-

plete.

Hyposulphite of soda.

Iron and steel rails for railways. Iron with hooks for making packages.

Iron hoops with rivets for the same object.

Iron or lead tubing of all dimensions.

Knives, hatchets, scythes, sickles, rakes, shovels, pickaxe, spades, hoes and mattocks of iron or steel for agriculture.

Letters, plates, spaces, vignettes, type and other necessary articles for printing.

Lime (common), hydraulic lime or Roman cement.

Machinery and apparatus of all kinds not specified for manufacturing, agriculture, mining, the arts and sciences and their separate parts whenever these cannot be used separately.

Masts for vessels.

Money, legal, of gold or silver. Oars for boats.

Ores.

Periodicals and catalogues print-

ed

Plants, living, and seeds for horticulture.

Plows and plowshares.

Poisons used in preparing skins. Powder, wicks, fuse and explo-

sive compounds for mines. Pumice stone.

Quicksilver.

Rags, paper clippings and pulp of all kinds for paper-making. Refractory earth. Salpeter, whether nitrate of pot-

ash or soda.

Slate for roofing, from two to three milometres in thickness.

Spanish white. Steel, bars of round, or octagonal, for mines.

Stones, precious. Sulphate of ammonia.

Sulphate of copper.

Tiles, earthen of all kinds. Tin, in plates up to forty centi-meters in length by thirty-eight inches in breadth, not stamped or painted.

Timber, building.

Vaccine.

alized or sold.

Wire, barbed, with staples for fencing. Wire cable, of iron or steel, of all

thickness.

Wire, copper, insulated with any material for electrical lighting, whenever the diameter of the wire, by itself, is put to No. 6 Birmingham measure, and the destination of wire is shown. Wire telegraph and telephone,

intended for said purpose.

PASSENGERS' BAGGAGE.

Passengers, whether they are colonists or merely travelers, are privi-leged to take free of duty under Sec. 5, Art. 184 of Tariff Laws of Mex-ico, the following articles which go

as baggage: 1. Clothing for personal use if not excessive. 2. The objects they wear, or for their use, as a watch, chain, buttons, cane, etc, and one or two firearms with their accessorles and one hundred charges.

3. If the passengers are professors or artisans they can carry free of duty the instruments or tools most essential or indispensable to exercise their profession or trade, i.e., the tools of a carpenter or the books of a lawyer.

4. Adult male passengers may introduce free of duty 99 cigars, 40 packages of cigarettes, and one pound of snuff or chewing tobacco. 5. Artists of an opera or theatrical company can carry free their scenery and costumes.

AMERICAN CONGRESS.

The "Congress of American Na-tions," which will be held in Washington during the present year, may, if properly conducted, as there is every reason to believe it will be, be made productive of most beneficial results not to this country alone, but to our sister republics of Mexico, Central and South Ameri-ca, and the great and flourishing, but scarcely developed, empire of Brazil as well.

As the leading nation upon the two American continents—the one embracing the greatest population, the greatest accumulation of wealth, and which unquestionably repre-sents the most advanced type of American civilization and progress —it is eminently proper that the United States should have taken the initiative in this matter, and that the Congress should meet for deliberation and discussion at the capital city of this republic. There the in-vestigations can be better pursued than at any other point on either continent, an i, probably, with more comfort and dispatch. The commiscomfort and dispatch. The commis-sioners from the other republics and from the empire of Brazil will be heartily welcomed and hospitably entertained, and our people will take a keen and lively interest in all their proceedings. But now a word to our own coun-

The representatives of the rvmen: United States government must not enter this Congress imbued with the idea that they are necessarily to have things all their own way, or and Express.

Vessels of all kinds when nation-ized or sold. that what they propose must neces-sarily be adopted. While great respect is entertained for the people, the government and the institutions of the United States by our neigh-bors to the south of us, there is also undoubtedly felt a degree of suspicion as to our purposes and ultimate intentions; it is, in fact, the suspi-cion which the weaker almost invariably entertains towards his stronger and more powerful neighbor.

er and more powerful neignbor. If the coming conference is to be productive of beneficial results, it must early be made apparent to the representatives of our American neighbors that the United States is dealing fairly and squarely, and that for every concession it asks or privilege it seeks to obtain it is proposed to give value re-ceived. We must not under-take to drive harsh or even "sharp" bargains. To do so would be to defeat the very purposed would be to defeat the very purposes for which the Congress is to meet, and to leave us, practically, with relations between ourselves and our southern neighbors even more un-satisfactory than those at present ex-

isting, and which have existed for so long a time past. The Spanish and Portuguese Americans, with whom our representatives will have to deal in the coming Congress, are not at all like the great majority of our own people. They are, to be sure, propies. They are, to be sure, brave and generous and hos-pitable, but they are also intense-ly jealous of their own dignity, their own independence, their own rights and privileges. They are more superstitious than our own people, and the utmost frankness and good faith must be observed in and good faith must be observed in all our dealings with them if the anticipated negotiations are to be of any practical value.

And, indeed, the United States wants no undue advantage over any of her American neighbors. To build up our trade with them, to establish closer commercial relations which shall prove of mutual benefit, and to agree, if such a thing be possible, upon the outline of a general American as contradistinguished from a European policy, should be our sole aim and endeavorat the conference so soon to be held.

At some future time we may speak with more particularity about the subjects which will naturally and necessarily come up for discus-sion before the conference; but for the present it is sufficient to say that matters are of great interest and im portance, and that a satisfactory so lution of the problems which will come under consideration would be of a great and lasting benefit to all the nations affected.

Our trade with Mexico and the Central and South American States ought to be quadruple what it is. It may be made so, in the course of a few years, if the deliberations of the coming conference are conducted in the spirit they should be, and if the several governments affected can be induced to give effect to the conference's recommendations. Our trade relations with Mexico and Central

WOMAN SUFFRAGE.

The meeting of the Utah Woman Suffrage Association at the Assembly Hall on Thursday, April 11, was well attended, and the proceedings were highly interesting. In the absence of the President, Mrs. Margaret T. Caine, who was unable to attend, Mrs. Lydia D. Alder presided, and performed the duty ably and with becoming dignity. A number of prominent ladies occupied the stand.

After the preliminary exercises, including prayer by the Chaplain, Mrs. Sarah M. Kimball, the minutes of the preceding meeting and the names of the members were read by the Secretary, Miss Cornelia D. Clayton, and some amendments to the by-laws and other executive business were submitted and voted upon. The meeting was then addressed by

MRS. ZINA D. H. YOUNG,

who deplored the injustice of depriving the women of Utah of the right o suffrage which they had exercised for many years without abusing it. The mothers of the United States had always been found side by side with the men in their battles for independence, justice and right. Who implanted within the breast of her children the desire for a great and free government? The mother. We look for the great government of the United States to again confer upon us the God-given right of suffrage, because by and with it we will be enabled to do vast good to the world. For this we expect to contend; we expect to reach out our hands to the women of America, and say we are one with you in this grand struggle.

MRS. IDA F. GIBBS

said, in substance:

I have always been an advocate of woman suffrage, which I consider a God-given right. Taxation and representation should always go together. The rights of women are eternally paramount with those of men. I heard a young lady not long ago say she would attend our meetings if they were not so dry and uninteresting. She is a poor woman who will villify her own sex. She referred to the great and glorious labors of the leading suffragists of America. At one time in the world's history women were merely slaves, but gradually they are gaining their way, and each year sees an increased number espouse the cause of suffrage, which ere long shall triumph. They talk about the patience of men. Why, one day's experience of the average man with the duties of a wife with a growing family would drive him into a lunatic asylum. The more we do for ourselves, the more will the opposite sex respect us. I have heard it said that woman was too good and pure to enter politics; that she would rapidly be besmeared. I do not think so. Politics cannot degrade woman, but woman can elevate and purify politics. There is everything to gain and nothing to lose in the

do not believe that it is necessary for a woman to neglect her household because she believes in woman suffrage. The question of woman suffrage does not hinge upon the query as to whether the majority of women want it or not. The question simply is, whether the right to vote is useful or beneficial. If it is so to man, it certainly should be to women.

The next speaker called on by the president was

BISHOP O. F. WHITNEY,

who said: I have consented to appear here today with considerable reluctance. It was not because I was unwilling to add my mite to a worthy cause, but because I (eel plainly my inefficiency to speak in such a cause. It is one to which I have given but little thought and attention. If I am thankful for one thing, it is that I was born with a heart to a great extent free from bigotry, and I never could see why one portion of the human race should be denied the right of suffrage. I never could see those differences which some claim should debar woman from those righte the rights which she justly claims. Woman is the other half of man. He is not complete without her, and they should go hand in hand in every effort—every rightful cause. I have always recognized woman's claim as a just one, and therefore did not feel called upon to champion her cause.

Woman is the gateway by which we enter this world, the same as Christ is to the world beyond. We cannot afford to ignore her who is the symbol o. our mother earth and of the Church of God; and as we believe in the triumph of the Church of God we must believe in the tri-umph of woman. She always has and does now typify the work and power of God. The woman's movement has come to stay I do not be-lieve in the advancement of man and the degradation of women. We cannot separate man and woman. She is not to be idolized as a deity, nor treated as a slave. It would seem at times as though men in this age were endeavoring to make amends for the shortcomings of their ancestors. If man is king, woman is queen. To idolize her as some do, however, is but the other extreme of the treatment received by her in days past. Why is it that we cannot feel that such rights as we desire should be ex-tended to others? The Puritans rebelled against despotism and fought for their own rights in Britain, and yet they came here and established a religious despotism.

man with the duties of a wife with a growing family would drive him into a lunatic asylum. The more we do for ourselves, the more will the opposite sex respect us. I have heard it said that woman was too good and pure to enter politics; that she would rapidly be besmeared. I do not think so. Politics cannot degrade woman, but gain and nothing to lose in the cause in which we are engaged. I

An excellent speech was then made by the Delegate to the National Suffrage Convention at Washington, D. C.,

MRS. EMILY S. RICHARDS.

Many people suppose that the idea of woman suffrage was inaugurated by a few strong-minded women who were anxious to vote. This is wrong. Behind it all is the elevation of woman, the obtaining of the politi-cal and other rights which to her belong. We believe that its influbelong. We believe that its innu-ence will be all important; we be-lieve that it is due to woman that she secure to herself all her social rights and privileges. Mrs. Rich-ards quoted quite extensively from ards quoted quite extensively from works on woman suffrage, showing the objects that animated the first movers in the matter. The women of today can hardly realize the changes that have been made with-in a few years. Women are capa-ble of filling all such light callings as printers, reporters, editors, photoas printers, reporters, editors, photo-graphers, musicians, etc. During the last campaign women reporters did brighter and better work than the men, and this without any re-sort to strong drink to keep them going. The advancement that has been made in the condition of women during the past few years has been the result of the faithful and enducus labors of a four public and arduous labors of a few noble members of our sex, who were not afraid to face obstacles that would have probably deterred many from attempting to do what they have accomplished. Then, again, wo-man has a big work in the temper-ance cause, and in this she can do greater and better work with the ballot than without it. She then re-viewed the good that had been ac-complished by the National Wo-man's Suffrage Association. While the general work has been going on Utah has not been neglected. Sev-eral of the members of the National Woman's Suffrage Association have afraid to face obstacles that would Woman's Suffrage Association have appeared before the Congressional committees and protested eloquent-ly against the deprivation of the women of Utah of the right of suffrage.

A well written address was then delivered by

DR. MATTIE P. HUGHES.

The chief points made were that during the last thirty years a great deal has been accomplished. Woman has at last obtained from man her much deserved liberty. Once, to be born a female was to become a slave; now in the most intelligent and advanced circles woman has become the peer of man. There is much, however, yet to be done before woman can enjoy perfect equality. Having once enjoyed the franchise, and having it taken from us without cause, is one reason why the women are so eager to again obtain it. Sex should not debar any one from a public office. Each man or woman should have the right to be the equal of each other, if they can. Women should not have more rights before the law than man, but all we ask is an equal political standing with the other sex. She inveighed strongly against the habit



544

of women in spending so much time in frivolity, fashions and trashy novels. Speed the day when woman shall have all her rights, and, know-ing, dare maintain them. The next speaker was called upon as the President of the Woman's

Suffrage Association of Ogden,

MRS. STANFORD

She did not understand that the Sne did not understand that the ladies of this organization claimed equal political positions with man. They did not ask for these offices which men only were fitted to fill. They claimed the right of voting— the right to select men who are to make the laws which both sexes are required to obey. Women desired required to obey. Women desired that such men should be honorable, that such men should be honorable, upright and truth-loving. She con-tended that woman ought to be ac-quainted with political as well as other affairs, and that the world would be better for her knowledge of and participation in them.

HON. C. W. PENROSE

was called upon and he explained that the right to vote and the right to hold office were not identical. For many years the women of Utah exercised the former, but not the latter. He was in favor of making no discrimination against woman on the statute books. There were offices which women might be able to fill with ability and profit to them-selves and the public; there were others for which they were not adapted. The good sense of the voters should determine this. adapted. The good sense of the voters should determine this. There were men who were not fitted for office, but this did not debar them from voting. He mentioned favorably a number of the leading ladies in the National Woman Suf-frage movement, and said he be-lieved they were inspired to work for the elevation of their sex. There was one mistake they made, and that were in demanding as a There was one mistake they made, and that was in demanding as a natural right that which had been decided to be but a political priv-ilege. Citizenship and the suffrage were distinct and separate. Every person born in the United States is a stituen the work. citizen thereof. A wife, daughter or widow of a citizen, even if of foreign birth, is a citizen. Citizenship comes by birth or naturalization; the right to vote is conferred by law. A woman has as much inherent right to vote as a man, but it is not in either. The Legislature prescribes the qualifications of voters. If voting was an inherent right one would have a right to vote as soon as born. The legal qualifications for voting differed in different States and counties. Another mistake made by some so-called "strong-minded" women suffragists was in berating "the monster man" from whom they expected to obtain the elective franchise. This was not good policy, to say the least. A great obstacle in the way was the fact that most of the women were either opposed or indifferent to woman suffrage. The work before the association was to worn before the association was to spread information and convert their own sex. When the women of the United States unite to de-mand the elective franchise they will get it. He considered spread information and convert suffrage Association, so that we may papers. Several ladies' came for-their own sex. When the women of the United States unite to de-and end we have in view, name is and enclied their names as members. The movement is worthy will get it. He considered a mis-take was made in trying for an plane politically than she occupies is all over the Territory.

amendment to the national Constitution. The suffrage was a matter for each State to regulate and if one State could be captured for woman suffrage others would follow and eventually all would come into line. Man and woman should be to-gether in all things. The male and female elements were found in all nature and they were so designed by the Creator in the beginning and redeemed and exalted men and women were to have dominion to-gether for all the ages of eternity.

HON. GEORGE Q. CANNON

having entered the building was requested to address the meeting. He said: I take great interest in every question that affects men and women. I have always believed that if there should be any qualifications for suffrage, sex should not enter. Women should have the right to vote equal with men. I have seen very many ignorant men exercise the right of suffrage when they knew as little about the questions involved as an animal, and at the same time intelligent women were deprived of that right. I think this is a great injustice. Prohibition is one of the issues of the times. The question of intemperance, to whom does it appeal most strongly, who is most deeply interested? The woman, naturally. It has a deeper interest for woman than anyone else. Woman's voice in this and other affairs would doubtless have a most excellent effect. I do not think that because a woman was allowed to vote she would neces-sarily be called into service in the

army or navy. There are those who argue this way, but I think this is begging the question. I believe that there are offices that woman could fill, and many that she would not want to fill. For instance, I do not imagine that a woman would make a good constable to arrest men, or a sheriff, to hang men. I believe the right of suffrage would broaden the minds of the women of this country. I have never seen any effects in connection with woman suffrage to deplore. The speaker referred to the good work performed by able women for their sex and to the vol-untary defense of the people of Utah by several notable ladies in Washington. He closed by saying: I pray God to bless you in this movement. Do not allow division or jealousy to arise in your midst, but show to all that you are laboring unitedly for the advancement of a great cause.

MRS. T. G. WEBBER.

At the close of the present meet-ing an opportunity will be offered to all ladies who have not yet joined the Woman Suffrage Association of Utah, to enroll their names with the secretary.

Fully believing that "in union is strength," we have associated our-selves with the National Woman's Suffrage Association, so that we may

today. To become an auxiliary of the national association we are required to pay a fee of 25 cents each. For the first fifty enrolled members we are entitled to three delegates, and for each additional twenty-five members an additional delegate. Our enrollment should be as large as possible, because we not only want to show to our eastern sisters that we are in real earnest and have the cause of woman's political advance-ment at heart, but it gives us greater influence in the councils of the national association, at the last meeting of which we had two delegates to represent us, and I am pleased to say that our cause was most ably and satisfactorily presented.

For the benefit of the associations now being formed throughout the now being formed throughout the Territory, who may perchance adopt our present by-laws, I will say that after having worked under them for three months, we find that they need amending. This was under consideration at our last executive session, and we hope soon to com-plete and publish an amended and more perfect set.

In placing our initiation fee at 25 cents we were laboring under a mis-understanding as to the amount per member to be paid to the national association. Now we learn that instead of it being 25 per cent. of our fee it is 25 cents per member, and as the matter now stands our treasury is empty of funds. But to increase the fee now would be an injustice to incoming members, so it has been decided to allow the present charge for membership to remain to the end of the year, when the fee will be in-creased.

Associations wishing to become auxiliary to us can do so upon ap-plication and payment of 10 cents for each member enrolled by them.

For the government of our meetings and executive sessions we have adopted "Roberts' Rules of Order" and recommend them to all new organizations.

Ladies' should take an interest in this matter and aid us to place woman side by side politically with her husband and brother. Our fathers contended that "taxation without representation" was a wrong, and if it were so a hundred years ago, it is no less so today. There are many women in this Ter-ritory who pay taxes and yet have no voice in the selection of public officers through whose hands this money is disbursed. I am satisfied that when women hold the franchise universally we shall not only have a better administration of public affairs, but greater economy in all public expenditures; and I therefore urge upon the ladies to come for-ward at once and enroll their names in the great cause for which we are struggling.

A vote of thanks was given to the speakers and the meeting was adjourned subject to the call of the Secretary; to be published in the papers. Several ladies' came for-ward and enrolled their names as members. The movement is worthy the support of the women of Utah



SALT LAKE CITY, UTAH, SATURDAY, APRIL 27, 1889.

VOL. XXXVIII.

THE RING MY MOTHER WORE.

It is not set with precious gem; 'Tis but a quaint and simple thing, Yet more than jeweled diadem I prize this dear old fashioned ring. She laid it in my trembling hand And bade me wear it evermore; There's magic in its narrow band.

The wedding ring my mother wore.

Two names in letters old and dim. That time and use had worn away. Are graven on its narrow rim. The records of a vanished day. Those names are writ on marble now

The parted twain have met once more This ring records each solemn vow The wedding ring my mother wore.

Dear patient hand that lies at rest! Dear ring that binds my soul to her! Be this my future holy quest: To see in it God's messenger; My pas-port to the city fair, When this fantastic scene is o'er, Dear emblem of our circle there,

The wedding ring my mother wore. Mrs. H. L. Rayne.

BOOKS.

I class my books among my best friends, and some of the happiest hours of my life have been spent in their society.

There is a feeling and an influence which come over us while reading a good book, that almost surpasses description; those only know of it who give their whole attention to what they are reading and read what their minds desire to know. The primary object of reading should be to increase our intelligence; and, to do this, what we read must be impressed on our memories, so that it can be used at some future time. If a book is worth reading at all, it is worth reading carefully and well, and the principal parts should be dwelt upon in our minds after the book is closed, so that an impression will be made.

Socrates said: time in improving yourself by other it is with religious subjects, so it is men's documents, so that you shall with everything you undertake.

labored hard for. Prefer knowledge to wealth; for the one is transitory, the other perpetual."

This wise saying was written many, many hundreds of years ago, but how true and good it is today; it is similar to the advice of our modern Prophet, where he tells us to seek for knowledge and wisdom out of all good books. We also understand that intelligence is the glory of God; and according to our intelligence which we gain in this school, called life, so will our future be throughout the endless ages of eternity.

From this we can readily see that we have no time to waste in reading what we call trash. At the best, during our short lives, we can but read a few of the many choice works that are written. Therefore our selection should be made with the greatest care, and none but the best of books should be read.

The writer is pleased to note that among the young, books on voyages, travels, and natural history, are being read more than formerly, in preference to the old companions of his boyhood days, such as "Beadle's Dime Novels" and "The Nickel Library." This class of books is like low class or low-bred friends and companions; they wield an evil influence wherever read.

The Prophet Nephi said: "I love to search the Scriptures, and ponder over the things of God." He was a wonderful expounder of the Gospel and its principles. The reason why he was so thoroughly conversant with the same is clearly explained in the above quotation.

If you give the matter a little attention, you will find that all our well-informed men and women are those who love to search the Scrip-"Employ your tures, and ponder over them. And as

come easily by what others have You must give it your strict and constant attention. Whatever we intend to make our constant business in life, the books bearing on that subject, should be the first ones for us to buy. This would be the foundation of our library, to which we could add volume after volume as our needs required.

If we desire to understand the fulness of the Gospel, we must get books treating on that subject. If a man intends following a trade, he should do likewise; if that of a carpenter, he should obtain such books as "The Steel Square and How to Use It," and others of a similar nature. Some may smile and say, these things can only be acquired by practice; theory alone is not good. But listen: Most theories came from practical workmen, and such books simply give you the benefit of years of experience.

It is not the number of books which we read that benefit us, but the amount of useful knowledge which we retain in memory. Locke 88.YS: "Those who have read of everything, are thought to understand everything too; but it is not always so. Reading furnishes the mind only with materials of knowledge; it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment."

Boys, save your dimes and nickels, that you spend for toys or pleasures, which are soon gone, and buy useful books, whose knowledge will benefit you and your future generations forever. Henry Ward Beecher estimated that the average man could buy a hundred books for his library every year with the money that it takes to buy his tobacco and beer.

We should all be proud of our

home literature, for it includes some of the best books ever written; while the worth of our inspired books is inestimable.-Wm. O. Lee, in the Nineteenth Ward Y. M. M. I. Association Competitor.

THE APIA DISASTER.

Admiral Kimberly's official report to the Secretary of the Navy is dated Apia, March 19th. It says:

It becomes my painful duty to report to the department the disastrous injury and loss sustained by trous injury and loss sustained by the vessels under my command in the harbor of Apia during the hur-ricane which swept these waters on March 15th and 16th. When the gale commenced there were in the harbor the following men-of-war: The United States ships *Trenton*, *Vandalia* and *Nipsic*; H. B. M. S. *Calliope*, and H. I. G. M. ships *Ad-ler*, *Olga* and *Eber*, also a few mer-chant vessels and small craft. The *Nipsic* had the inner berth and the Nipsic had the inner berth and the Trenton, the last one to arrive, the outer berth. Indications of bad weather appeared during the fore-noon of Friday, March 15th, and at 1 o'clock I commenced preparations to meet the gale by sending down the lower yards and hoisting the topmasts. Fires were lighted and steam raised. By 3 o'clock the gale had developed. It blew hard during the evening, and about 8 m mus particleum achieves and p.m. we parted our port bow cable. During the night it blew with great violence, but with the aid of steam the vessel was kept in shape until morning. At daylight we had hoped for a moderation of the wind, but were disappointed. The gale set in with renewed fury, and early in the forencon it was evident some the foreneous in the second the s tackles and the spare tiller were ap-plied promptly, but it was dis-covered the rudder was broken and was soon entirely useless. The wind by this time was blowing with hurricane force and the seas were very heavy. The ship had begun to make water during the early morning, and the hand pumps were manned and all the bilge pumps in the engine room put on. The water the engine room put on. The water gained and threatened to put out the fires, the greater part of it seem-ing to come in through the hawse ing to come in through the nawse pipes, which are situated on the berth deck. Every effort was made to stop the flow of water at this point by jamming in bedding and by putting mouldings on the chains and by veering into the hawse pipes. It could be checked in this way, but not stopped for the violence not stopped, for the violence of the sea was so great that it would force everything op-posed to it. All hands were set to bailing, and by nine o'clock the fires had been put out and the men were up from the fire room. The work on the hand pumps and with buckets continued from this time throughout the gale, with a

hope of being able to relight the fires and keep the ship afloat. A little before noon the *Calliope* was seen to be uneasy at her moorings and soon steamed toward us, having slipped her cables, and was making an effort to get out of the harbor. She came near colliding with us and the steamer in the face of the hurrithe steamer in the face of the hurri-cane. In the afternoon, the wind having lulled a little, the flagship was more unsteady at her moorings and parted two chains soon after. We then drifted over toward the reef, escaping the wreck of a merch-ant vessel by the mere chance of her dragging as we approached her. We drifted until our stern was al-most against her. most against her.

Destruction seemed imminent, as the vessel was within a few feet of the reef for a long while and pitching heavily. We drifted in this position along the reef for a considerable distance, until we came to where it turned more toward the eastward. Here we found smoother water, and our remaining anchor seemed to hold quite well for a seemed to hold quite well for a time. This position, however, put us directly on the hawser of the Olga, which had one of the smoothest berths in the harbor at this time. She was riding well, and had con-trol of her engines. Efforts were at once made to heave over the 8-inch Stiefel gun from the forecastle to assist in holding, but it could not be done in time. We slowly drifted upon her and she avoided us twice by the skilful use of her helm and engines, but soon after cut into our quarters, first on one side and then on the other, carrying away boats, rigging and quarter galleys, but not essentially injuring our hull. Duressentially injuring our num. Dur-ing all this time the officers of the flagship made every effort to man-age her by storm sails and putting men in the rigging, and we drifted by the portside of the Olga and across the western reef, dragging our enclor and toiling now on the our anchor and toiling now on the western reef as we had done before. Some of the wrecked vessels were now in plain sight. The Nipsic was well ashore on a good bottom, with her stern to seas. The Vandalia sunk against the reef. The masts are standing and the tops of the rigging are filled with men. The mastheads of the Elber are nowhere to be seen. The Adler was on her side high on the reef. The Olga had turned for shore, and going ahead under steam and sail was beached on a good bottom and in a good position to the sea. All this time the gale was blowing with unabated fury. About 6 o'clock we were expecting to strike the reef momentarily. It was directly under our stern, but an eastern side undertow current an eastern side undertow current seemed to carry us along the reef and kept us just clear of striking, thus we came to the *Vandalia* and it was evident our stern must soon strike her port side. As we approached her, rockets were fired carrying lines, with the hope of reaching the people on her masts. of reaching the people on her masts.

swung gradually and settled into a position alongside her, just touching the bottom and our stern raising a the bottom and our stern raising a amall wreck on the reef. The men were rescued from the foremat of the Vandalia, and thence on during the night we continued to beat our bottom against the Vandalia with great force. The wind during this (Saturday) night blew with hurricane force, squal fol-lowing equal with hardly an anyon lowing squall with hardly an appr-ciable interval. The seas, however, were not so high as they were un ther out and we got through the night without additional serious misfortun«. Just before daylight the flagship was visited by two box manned entirely by natives, who carried lines to the shore. This was dangerous work, owing to the darkness and sea current, the wreckage and to the difficulty of approaching the Irenton on account of the Fordalia's wreck. Men were kept si the pumps and buckets without cosation, with a view to hauling of the ship, if possible, and keeping her afloat when the gale abated. In the morning the wind moderated. I then ascertained that the propelled had settled hard on the bottom and the water could not be reduced as it was up to the engine room par-form and rising. Under these dr-cumstances and in the absence d docking facilities or marine railway appliances and powerful pumps in abandonment of the ship became necessary. The stores were gotten necessary. up as rapidly as possible, and the people got their effects ashore. Immediately thereafter the crew set to work getting out and saving every. thing possible.

On Monday the water water water water up to her gun deck, and she had settled a little on her port side. On Tuesday she had settled more to port and was still lower in the valer. The vessel was completely sub-merged and only her foremast and head were showing above the water. The Nipsic was lying in about seven feet of water at low tide, with a rise and fall of four feet. She would probably have to be hauled asten some 500 feet to float her at high tide. She has lost her smoketack also her rudder, and her propeller's badly damaged. Her crew remain on board and she keeps her bilge free of water by her steam pump. have ordered a board to investigate at once the possibility of saving the Nepsic and further investigate and report upon all the circumstance connected with the loss and damage of our vessels by the gale. The r port of the board will be forwards by the first opportunity after he r The crews of the ceipt by me. The crews of the Vandatia and Trenton are in the rack on shore. The Calify steamed into the harbor the morning with signs of har-ing experienced heavy weater. She goes to Sydney as soon as pair ble for repairs, and through the kindness of Captain Kane, her ut ing outfit has been turned over i

report the catastrophe to the department by cable, and to charter a steamer to take to San Francisco the Vandalia's crew, and others of the squadron who are sick and disabled. By the Calliops I send a duplicate dispatch to Sydney to be forwarded by the United States consul to the department. I have received most valuable assistance from Mataafa, who has sent large numbers of men to help in getting the stores and public property from the ships. The *Callops*, when she went out of the harbor, carried 90 pounds of steam, making 74 revolutions, and then was just able to make headway against the gale, and when outside, during a period of four hours, made no headway, engines running at full speed. During the excitement, Captain Farquhar showed great care and good judgment in handling his ship through this terrific gale and never left the bridge. He was ably seconded by his executive and the navigating his executive and the navigating officers, and did all in his power to save the ship. In fact, as far as observed, all the officers behaved extremely well under the trying circumstances, and performed their duties cheerfully, effectively, and as well as could be done. Of the disaster, it is impossible to classify among the incidents those insepar-able from the prosecution of duties. able from the prosecution of duties. Its magnitude, however, gives it a distinguished feature which fortu-nately the service is rarely com-pelled to witness. Captain Far-quhar has demanded a court of in-quiry. No disinterested officers are quiry. No disinterested officers are available here. I therefore respect-fully refer the entire matter to the department, and if further investigation is necessary, I should be pleased to have a court of inquiry ordered.

Very respectfully, Your obedient servant,

L. A. KIMBERLY, Rear-Admiral U. S. N., commanding U.S. Naval Forces on Pacific Station.

In a second dispatch from the late Captain Schoonmaker, dated on board the Vandaka, March 8th, that efficer calls the attention of the department to the meritorious conduct of Win. Fooye, a seaman. A man fell overboard on March 22nd, and Fooye jumped overboard and brought him to a rope, enabling him to get on board again. On the 7th of March, after a heavy blow, with much swell in the roadstead, it was discovered that a rope was foul of the screw, thus disabling the ship, then in an unsafe place. Fooye went under the counter in the heavy swell and succeeded in clearing the line. On the same morning Hum-phreys, an ordinary seaman of the Vandatia, while working the anchors, fell overboard. He could not swim, and would have undoubtnot swim, and would have undoubt-edly drowned but for the courage and presence of mind of Fooye. who jumped overtoard from the forecastle, swam to him with a rope, and succeeded in getting him on board. Commander Schoon-maker, in his report, says: "In view of these acts of efficiency and humanity, I feel myself in duty bound to call them to the attention

of the department, and to ask if it will give such reward to Fooye as in its wisdom will be right."

In his official report to Admiral Kimberly, relative to the loss of the Trenton, Captain Farquhar, the commander, states that in his opinion the ship has broken in two places. He states it is possible the ship might be floated to a dock with the assistance of the powerful pumps used by wrecking companies, but as there are no facilities of that kind

there are no facilities of that kind at hand, she will be a total loss. Captain Farquhar says: "I attribute the loss of the ship primarily to the location of the hawse pipes. I have several times reported officially to the Navy De-partment." Through them, he further states, the water poured and extinguished the fires, notwith-standing the precautions taken. After detailing the action of the storm on his vessel, Captain Far-quhar thanks Admiral Kimberly for his "earnest counsel and for keeping us in good cheer, particukeeping us in' good cheer, particu-larly in our greatest danger by your good example." "During the try-ing days," he continues, "the offiing days," he continues, "the offi-cers sustained the reputation that our navy is proud of. The crew generally worked well. Lieutenant Brown, the navigator, was by my side the whole time, and to his excellent judgment at one time, and to his ship was cleared of the reef. Had we struck it, I fear of the 400 souls on board the *Trenton*, none would be alive today."

Captain Farquhar's last paragraph is as follows: "I respectfully de-mand a court of inquiry."

Commander Mullan, of the Nipsic, begins his official report to Ad-miral Kimberly by expressing regret that he was compelled to beach his vessel to save her from total destruction and to save the lives of his command. He says the vessel had three anchors down and veered to their full scope as far as possible, in order not to collide with either the Olga or Eber. During the height of the hurricane, and at about 5 a. m., March 16th, the Olga fouled the Nipsic, carrying away the whale boat, the dingy and port-railing of the poop-deck, bending the davits, etc. About 6 a. m. the Olga again fouled, carrying away the hammock-rail, part of the smoke-stack, steam launch and second cut-ter. Having lost his smokestack, and there being no draft, Com-mander Mullan says he found it necessary to use pork in the fur-naces. When the effort was being made to get the forecastle gun overhad three anchors down and veered made to get the forecastle gun over-board as an additional anchor, the starboard hawse chain parted and the ship continued to drag toward the reef. Find-ing it impossible to keep up steam, the commander decided to beach the *Nipsic* in order to save life,

mander said everything was done that could have been done to save the vessel from total wreck, and the lives of those attached to the ship.

Lieutenant Carlin, commanding the survivors of the Vandalia, in his report to Admiral Kimberly says:

The Vandatia was prepared for heavy weather, in obedience to sig-nals from the flag ship. When the strength of the gale reached the Vandaka, the ship was directly in the course of the Calliope, which rendered it injudicious to veer about. At midnight of the 15th the Vanda*lia* began to drag, and commenced to steam up with a few intermissions until she struck a speed varying from eighteen to forty-two re-volutions. Her engines worked well with the exception of a short time, when the steam ran down to twenty-five pounds, caused by an accident to one of the boilers of the eight and they furnished all the steam the boilers could use. At daylight, Lieut. Carlin says, the vessels were seen in the inner harbor to be in trouble. The *Eber* soon disappeared entirely, and the *Adler* struck the rest. After the *Calliope* put to sea, Lieut. Carlin says, an obstacle was removed from our path, and the feeling that we must go on the reef if it remained where it was was dispelled. Every exertion was made to get into the inner harbor. The engines were kept going until he was convinced the ship going was hard and fast. The ship's head swung slowly to the starboard, and she began to fall and the rail was awash. Seas were sweeping over her at a height of fifteen feet. Many attempted to swim, but so many were drowned that the rest were deterred. The commanding officer was washed overboard. About half was washed overboard. About half an hour later they all took refuge in the rigging, where they remained nearly eight hours, when nearly all of them were taken off. The Van-dalia is a total loss. Her rail is awash and she is filling with sand. There is nothing standing except the foremast. The safe has been brought ashors but aside from that brought ashore, but, aside from that, the articles recovered will be insugnificant. In conclusion, Lieutenant Carlin says the loss of the Vandalia was due to the extreme violence of the gale, the great height and the extraordinary strength of the cur-rent, the poor holding ground and the unprotected condition of the small harbor fringed with coral reefs and crowded with vessels.

A dispatch from San Francis-co dated April 20th says: The steamer Umatilla arrived this morning, eight days from Honolulu, having on board Lieutenant Louis Ripley and twenty-nine injured men of the Trenton and Vandalia crews, who were left at Honolulu by the

The Deseret Weekly. PUBLISHED BY THE DESERET NEWS COMPANY. SALT LAKE OITY, UTAH. SUBSCRIPTION PRICE Per Year, of Fifty-two Numbers, - \$2.50 Per Volume, of Twenty-six Numb **E**. 1.50 IN ADVANCE CHARLES W. PENROSE. EDITOR -٠ •

April 27, 1889. Saturday.

THE SCATTERING POLICY.

THE New York Herald, Philadelphia Bulletin, and many other prominent journals are rejoicing over the supposed fact that a large number of "Mormon" young men have "forsaken the faith," and, "throwing overboard their religion, are leaving Utah to start life anew in communities where they will be free to act independent of the command of the theocratic rulers."

These jubilations are caused by some remarks made by President George Q. Cannon at the late Conference in this city. He spoke of the disposition of many of our young men to scatter into surrounding regions in order to secure large areas of land. He thought this was not good policy. The Latter-day Saints had been called to gather, not to scatter, and he did not think it wise for young people to go away from their homes to such distant places.

This did not imply in the least that "the youth of Zion were forsaking their religion," as our outside contemporaries imagine. The editors who have taken this peculiar view have been drawing attention to the overflow of "Mormonism" into surrounding Territories, and sounding the alarm to the nation as portending the balance of power in those Territories in the hands of the "Mormons." Why should they now proclaim that this overflow means the departure from the faith of those who thus migrate?

There is no such wholesale apostasy as depicted by these forgetful and inconsistent writers. Change of abode does not mean change of faith. Desire for a large farm does not imply renunciation of a man's religion. Young people, or old people, need not throw their belief overboard when they start life anew in some newly settled region. It is a question of policy, not of fidelity to principle.

Neither is it necessary to go outside of the boundaries of Utah or any of

pendent of theocratic rulers." There is no spot in the United States freer from such rulers than this Territory. The preachers for gifts and scribes for pelf who talk of "theocratic rule in Utah," know that they are deceiving the public. They play upon the prejudices of the ignorant and presume upon the indisposition of the masses to investigate. Every man and woman in Utah is free in thought and act, so far as any priestly domination is in view, for it has no actual existence here. There is a thousandfold more reason to descant upon its prevalence in New York and in Philadelphia than in Salt Lake City.

Why do editors persist in writing such rubbish as they deal out daily on the "Mormon" question? Why will they not learn something about the facts in the case? palpable Their ignorance 18 and their unwillingness to inquire is pitiable. Liberty is the vital breath of "Mormonism." And thousands have embraced it to escape the despotism of old creeds and the tyranny of orthodox ecclesiasticism. The "Mormon" Church has no manacles for the mind and no fetters for the free agency of man.

The advice of President Cannon was timely and wise. If strangers to our faith can come into these beautiful valleys, find homes, make a livelihood and become measurably independent, why cannot our vigorous and acclimated young men do the same? There are openings in business right at home for those who have eyes to see them and hands to work in them. There are acres to be tilled right around the homesteads where our young men have been reared, if they are only willing to redeem and cultivate them.

But the difficulty is in the desire for large tracts of land. A little farm well tilled is far more profitable than a big one half worked. The Chinese who make money off tiny plots of ground afford hints to the observing. A great deal of land is wasted in Utah by poor cultivation. Young men who strike off to some distant place and toil half to death in a comparatively new country with all its disadvantages, would with much less labor make a better living near the old homestead, by intelligent and thorough tilling of the soil around them.

People hear of a place where a section or a quarter section of land is who migrate into other Territories its counties to be "free to act inde- unoccupied, and they imagine they will forsake their religion or lose

will jump into riches by simply going there and "taking it up." By the time they have conducted water upon it and paid for it, and broughta part of it into cultivation, they will find they are no better off than they would have been with a small piece of land right at home, with their relatives and friends, with schoolhouses and church influences and the advantages of culture at hand. The idea that wealth may be measured by the acres possessed is a miserable fallacy.

Our young people need to exercise their brains and get out of the ruts in which so many of them move. There are ways and means of making an honorable living, in a community like ours, that will suggest themselves to the thoughtful. Parents and children who are approaching manhood should consult and plan together for future action. with a due regard for the needs and wishes of all. There are many waste places near to home, which by new methods and economical measures, might be made profitable and beautiful. But they have been deemed worthless so long that no thought is given to their possibilities. If all that is within our reach was utilized, there would be small need for so much swarming into surrounding regions.

We believe that it would be wiser policy, all things considered, for our leading men in the various settlements to plan for the grouping and employment of our youth, around the homesteads of their parents and neighbors, than in looking up new locations far away.

And right in this city, we need wise measures for the utilization of muscle and brawn waiting for redemption from idleness and to be worked into wealth for the good of the community. Where are the wise who will plan for this crying need? Where are the moneyed men who will help in the good cause? Employment for all who are ready to work ought to be found in a community like ours. If it is not, it is a reproach to our system and a reflection on our faith.

Shall we invite outside immigration and welcome foreign capital, and let our own young men and women scatter abroad for lack of means to make a livelihood? Is this the policy of prudence? Were not the remarks of President Cannon pertinent and to the point? We think so. And while we see no reason to fear that the youth of Zion

faith in their God because of their change of residence, we believe most of them would do far better at home than away, financially, while they would be within the sacred influences of the "means of grace." the facilities of education and the society of kindred, and at the same time be helping to strengthen Zion and maintain the objects for which we have gathered into the tops of the mountains.

"MORMON ATTITUDE."

THE Herald of Omaha, Nebraska, used to be an outspoken defender of the people of Utah against the untruthful attacks of their defamers. It was quite as forcible in its opposition to "the peculiar institution" as in its support of the industry, sobriety and general good conduct of the majority of the "Mormons." It could not be charged with any sympathy for those distinctive features of "Mormonism" which were made the excuse for attacking its adherents and advising their extermination, because it never failed to advise their repudiation and excision from the "Mormon" system.

Since the change of proprietorship, the Herald has seemed to strain a point every now and again. to show that its policy has completely changed in this respect. It has gone to the extreme of unfairness and distortion of fact and principle, in order to exhibit its antipathy to the people of Utah. This is to be deplored, because the Omaha Herald has held for many years a reputation for journalistic fairness which it would be a pity to lose. It will gain nothing by misrepresenting the "Mormons," and may come to be considered unreliable in other respects.

The Omaha Herald has informed the public, editorially, that "Mormon" doctrines are taught in the public schools of Utah, when every well informed person knows that this is entirely untrue. The proofs of this have been before Congress for years, and the country has been made acquainted with them. The Herald ought not to be in ignorance on this point.

Now the Herald is trying to warp and distort remarks made at the General Conference in this city. Under the heading of "The Mormon Attitude," in referring to the organization of the First Presidency and the remarks of the new President on that occasion the Herald says, he urged the Saints "not to

are working to make them things which are wrong in the sight of God." Inferences are drawn from these alleged remarks which, the text will not warrant. Let any unbiased person read the words we have quoted trom the Herald, and see if by any fair method of interpretation they can be made to signify "the supremacy of the Church over the State" and violation of the laws of Congress. Yet this is what the Herald makes them to mean.

It then goes on to say:

"This nation cannot afford to recognize politically any communi-ty, however large, that is purely ty, however large, that religious in its nature. A state must be accepted as a congregation of United States citizens, not as a community of church members."

Well, who has asked the nation to "recognize politically any community that is purely religious in its nature?" The citizens of Utah wholhave respectfully asked for the rights and privileges accorded to others of equal number, have not spoken as members of a church. They have not acted in that capacity in framing a Constitution and seeking the political powers of statehood. Their religious belief or status has not figured in the movement. There is no connection between the two matters but that which papers like the Omaha Herald have manufactured.

Certainly. "A State must be accepted as a congregation of United States citizens, not as a community of church members." Why, then, does the Herald attempt to drag in the religious question in a purely political matter? "A congregation of United States citizens," who had not broken any law and who had taken a peculiarly binding eath not to break the laws. met in the sole capacity of United States citizens and framed a Constitution strictly republican in form and presented it to Congress.

Who is trying to mix up religion and politics? Who is endeavoring to bring forward these citizens as "a community of Church members?" Why, the Omaha Herald and other papers that will not speak fairly and justly when Utah affairs are discussed. We maintain that it is no business of Congress or of any paper in the country what church United States citizens belong to, if they do not break the laws of the land. And it is not the "Mormons" who are connecting Church and State in this purely political question, but their inconsistent opponents.

The Herald intimates that "adroit yield to those people who politicians" here claim that "Utah financial loss. But we believe it

do has outgrown" this supremacy of the Church over the State." Not so. No one here, except Utah's defamers, admits that the Church has claimed supremacy over the State. There are no "protestations of change" in this respect. The claim is that in the "Mormon" creed and system the Church and the State are separate and distinct, and are not to be united under the republican institutions which the "Mormons" believe were established by virtue of a heaven-inspired Constistitution.

We have no objection against fair criticism of our faith or the acts of our people, politically or otherwise. But we do protest against misrepresentation; against the presentation of ideas and notions as ours which we do not entertain, and then making them the basis of opposition to our people and their rights as American citizens. Tell the truth as it is, and then bring forth your strong reasons if you can. But quit copying and repeating falsehoods, for your own reputation's sake, if not for the sake of honor and veracity.

AN EXAMPLE.

ACCOBDING to the Manufacturer's Record, thirteen hundred new business enterprises were established in The South during the first three months of the present year. This is two hundred more than the number established in the first quarter of last year. The capital invested in these new ventures is \$58,000,000, while that invested in the corresponding period of 1888 was only \$38,000,000. The manufacturing interests of the South are increasing with astonishing rapidity and are the marks of permanent prosperity for that part of the great Republic.

These are the present need of Utah. In saving so we have not a word to say against the commercial and financial enterprises which have been inaugurated. Success to every movement, we say, which will promote progress and prosperity But we feel the in this region. need, in common with many ob. serving citizens, of establishments which will utilize the local raw material, develop its increased production, and give employment to hands now idle or turned to uncongenial uses. Manufacturers are the absolute necessities of the Territory.

It cannot be expected that men of means will invest money in enterprises that give only promise of

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would be for the pecuniary profit of business men to support manufacturing interests here, if they only returned the smallest appreciable interest on the investment. For, the employment of labor necessarily promotes prosperity, circulates money and stimulates trade and thus increases business values. Work for the masses means lively times and brisker activity in all departments of commercial and financial life. To provide it for all with loss to none, is the pressing problem of the hour.

In the South, prosperity has been started through the exhibition of proofs that capital would be welcomed, not opposed. That the people were not hostile to northern industry and northern influence, as supposed. That hatred of carpetbagism was not spite against decent methods of whatever origin. And that all southerners were not shiftless, nor bloodthirsty, nor sectional nor negro-killers.

Utah will not become the field for that active enterprise which is desired by many, while its people and their views and feelings are misrepresented by pretended advocates of her advancement. Moneyed men at a distance are not likely to establish industrial enterprises in a community represented by persons on the spot as serfs, ignoramuses, foes to education, enemies to progress and opposed to the influx of capital and the spread of education.

While the "Mormons," who form the vast majority of the population, are persistently misrepresented by writers located among them, the "boom" wished for here will be in vain. The obstructionists will have to be muzzled or converted, if establishments like those that are bringing prosperity to the South are wanted, to introduce manufactures and wealth in the quiet vales of Utah.

BLUNDERING AGAIN.

A NUMBER of eastern journals are commenting upon the statistical report read at the General Conference. Of course they make terrible blundera. Whoever knew an eastern editor to write anything exactly straight on the "Mormon" question? Among the items telegraphed on this subject was a total of "New members 488." This affords a foundation on which to build a mass of speculation as to the "wonderful proselyting in the four corners of 'he earth." and the small increase intentional. Its strictures in regard

of the Church notwithstanding the activity of its missionaries.

Well, the figures read at the Conference related only to the organized Stakes of Zion in this mountain region. The number of new members represented the increase by baptism here during the preceding half year. The missions in the United States north and south and in foreign lands were not represented in that report. Each mission keeps account of its own statistics. The item telegraphed from this city had no reference to the increase to the Church effected by missionary labor abroad.

This explanation may help some of our contemporaries to see what a mistake they have made. And if they would only refer to their own files they would be able to rectify The same papers their own error. which now talk about this as "the result of recent missionary labors in the South and in Europe," not long ago gave large figures of "Mormon" conversions in Scandinavia and also in the Southern States. We will not apply to them the adage about a certain class of persons who should have good memories, because we understand that these newspaper writers about "Mormonism" do not charge their minds with what they publish on the subject, and perhaps do not intentionally misrepresent.

If they would only take a little pains to be anything like accurate they might remember a little of what they say on "Mormon" But they just gabble affairs. on, copying from each other, and repeating absurdities and contradiotions as though they were undisputed facts, without apparently taking a second thought or caring whether they are right or wrong. There is more error published about Utah and "Mormonism" in the papers of the United States than on any other subject, religious, social or political.

WIDE OF THE MARK.

THE Chicago Tribune continues to talk about "the removal of Judge Zane by Mr. Cleveland." Does that paper wish to display mendacity or astonishing dullness? Is it possible that the Tribune does not know that Judge Zane was not removed, but served out more than his full term of office? It seems almost impossible that a paper like that can be so poorly informed. And yet we dislike to think that its misstatements on this point are

to Judge Zane's successor are just as wide of the mark as its statement about the "removal." The trouble with the Chicago Tribune is, it depends for its information on Utah affairs upon a totally unreliable source, one that would rather dip a pen in gall and malign the "Mormons" than eat a good dinner.

The advice of the Tribune as to the re-appointment of an unfit applicant for another man's office is quite in keeping with its misinformation on the facts. It will be so regarded by ail persons, official and otherwise, who are better informed. The untruth at the base of the article vitiates the counsel arising from it. The Tribune had better get a more reliable correspondent.

THE SAME OLD GROWL.

DURING the occupancy of the White House by President Grover Cleveland, it was a common thing to hear of complaints from Congressmen of his non-compliance with their applications for appointments. Curses both loud and deep were launched upon his "stubborn" head, for the implacable manner in which he filled the offices and often disregarded the suggestions of his own supporters. He was considered far too independent of his party. He was accused of acting as though the country was his and that he was superior to the advice of Senators and even his own cabinet officers.

It seems that these complaints were not special to the late incumbent of the Executive chair. Already the new President has exposed himself to the anathemas of the seekers for patronage. A correspondent of the New York Sun tells of the grumbling of Republican Senators, disappointed with Harrison's failure to appoint their nominees. One of them said to him:

"I have quit going to the White House to ask for appointments, and now when a man comes here and asks me to go with him, I always beg off and write him a letter that he can take up himself. I have been up twice to ask for appointments that I thought my State was entitled to, and what any other President would have given me without a word, but General Harrison acted just as though all the offices belonged to him, and that I was there to beg, borrow, or steal one; and the President appears to be quite as independent of his cabinet officers as he is of the members of the Senate.

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550

Democratic complaints against Cleveland. And if he hears it he must smile and take some comfort to himself; first, that he was not the only President who has given umbrage to leading men of his party, and second, that he is well out of the difficulties and perplexities of a place in which it was impossible to give general satisfaction.

Among the disgruntled ones who think President Harrison altogether too independent of his party and impervious to the recommendations of influential advisers, may be counted some ambitious persons who have been to Washington and come back without an office, and who now grind their teeth with vexation or shed a ghastly smile of assumed suavity, in barrooms and hotel parlors not a hundred miles from Salt Lake.

IDAHO'S STATEHOOD.

THE Delegate from Idaho, whose glaring falsehoods about Utah were so completely exposed before the committees on Territories of both the Senate and the House, is now making desperate efforts to rush Idaho into the Union as a State. In a dispatch to the paper in this city which so fittingly represents that mendacious aspirant, he says, "It is Statehood now or a delay of years."

This gives the key to the whole movement. In the year 1890 a census will be taken of the population of all the States and Territories. If this is done honestly in Idaho it will show that there are considerably less than a hundred thousand people in that Territory. It will show also that in many other respects statistics from that region have been greatly exaggerated. Investigation will be fatal to the pretensions of the schemers who are trying to boom Idaho into the Union of States. A number of papers in that Territory have raised their voices against the deception which is being attempted upon Congress and the country, in order to afford chances for office to adventurers like Dubois.

We desire to see the whole Territorial system abolished. Our views on this question have been uttered with no uncertain sound on many occasions. But while it exists, and the rule is to admit no State without sufficient population to entitle it to at least one Representative in the lower House of Congress, we do not consider it right to be silent and allow deception and fraud to ditional powers of government. A in view is the presentation of be practised, whereby the nation Territory which disfranchises law- principle or the vindication of a

will be imposed upon as to the qualifications of a Territory for Statehood.

Falsehoods of the most audacious and infamous kind were told to the Senate committee which was considering the claims of Utah for admission. No one was so reckless and malicious in these attacks upon Utah as the Delegate from Idaho. As Utah was opposed by falsehood, so I Jaho is now to be supported by falsehood. And to prevent the exposure which the census would bring, Idaho is to be rushed into the Union, if possible, before the light of that inquiry can be thrown upon the true condition of the Territory.

The antics of the last Legislature of Idaho, if exhibited to Congress, would be enough to demonstrate the unfitness of the Territory for the responsibilities of Statehood. It was more like a mob than a deliberative body. If it was truly representative of the population, no stronger argument could be offered against the present scheme of ambitious men hungry for the spoils of office.

The statutes in relation to the "Mormon" citizens of Idaho, when fully exposed in all their un-American and intolerant enormity, ought to be enough to prove that Idaho at present is not fit to hold the power of a sovereign State. A Constitution framed under such so-called laws will not be republican in form Hundreds of American or spirit. citizens who have violated no law will be debarred from taking any part in the formation of the proposed State, while yet they are and will be taxed for its support.

The true patriots of Idaho who desire its permanent welfare and prosperity, and who are ashamed of the infamies by which so many of the most thrifty, peaceable and productive residents of the Territory have been robbed of the franchise, ought to unite in setting forth the facts, and in resisting this attempt to hoodwink Congress and rush Idaho into the expenses and responsibilities of Statehood before it is prepared to encounter them.

The plot of the Dubois gang ought to be exposed and their aim and intent brought to light. And until Idaho is prepared to establish a form of government in which all peace-keeping citizens of proper age can have some voice in the framing of laws and regulations which they are required to obey, she ought not to be endowed with ad-

abiding men because they are members of an unorthodox Church, is not fit to wield the august authority of Statehood, nor even to make laws for the smallest municipality in the land.

OUR ORIENTAL LETTERS.

WE have heard many favorable comments upon the letters of "J. M. S.," our Palestine correspondent. The interest created by his communications has caused many to inquire as to his identity. He is Elder J. M. Sjodahl, formerly a Baptist clergyman in Norway. He learned something of the religion of the Latter-day Saints from Elder Hintze, who at the time was labor ing in the latter country, but now presides over the Turkish Mission. In order to inform himself more fully regarding the fulness of the Gospel as revealed anew in this age, Brother Sjodahl came to Utah, and after careful investigation became convinced that Joseph Smith was a true prophet and identified himself with the Church. He resided in Manti, and was there connected with the Sentinel, until he was employed to translate the Book of Doctrine and Covenants into the Swedish language and superintend its publication, which work he completed to the satisfaction of the authorities.

He was called to take a mission to the Orient last fall, having been at that time connected with the Church about two years. President Hintze has appointed him to labor in Palestine.

We have also published some very interesting letters from Elders Hintze and Locander, and have promise of more. As they will probably be located in different parts of the Turkish dominions, our service from that quarter of the globe is likely to be quite complete.

WHEN IT IS GOLDEN.

IT IS a pleasure to exchange views and even engage in controversy with courteous and fair-minded opponents, no matter how widely we may differ. Debate does not always result in the triumph of truth, because, as in a pugilistic encounter, much depends on the skill and power of the adversaries. Yet the opinions of advocates of both sides of a question may be heard or read with profit, when the object kept

552

cause. One-sided views are apt to be too partial for a full consideration of a subject, and a thoughtful mind desires to look at it from every standpoint.

But some persons are too low and brutal to engage in a gentlemanly tilt, and when worsted on any question, invariably resort to gross personalities and the tactics and language of the bully and the blackguard. Reply or retort in that case is out of the question with one who retains his self-respect. So he passes by the vituperation and false hood of such base assaults, and treats them only with that silence which is sometimes more eloquent than words.

The lowest form of cowardice and cunning is that displayed by the slanderer, who knows that he can cast his inky darts from behind the shelter of a public print without danger of a return fire from the object of his venom. If there is any place in such a bosom for the finer feelings of the soul, how mean and contemptible must such conduct appear in his own eyes, when they are not bleared with malice and blood-shot with impotent hate. Such creatures have our profound pity, but cannot provoke even an attempt at retaliation, although the opportunities may be so wide and ample as to give certainty of a crushing revenge.

NEW ENGLAND PUPILS.

THE New England editors and members of Congress who repeat the slanders manufacured in this city about the lack of education in Utah, will have to turn their attention to home deficiencies. Connecticut and Massachusetts have prided themselves on their superior educational facilties, and particularly their public school system. They have also sneered at every State or Territory which has not adopted in full the methods of New England.

Some outspoken officers of education have been telling the facts concerning schools in both those "cultured" States, and their exposures have caused considerable sensation.

The Boston Herald says:

"It is not welcome to New Englanders to have it thrown in their faces that Massachusetts contains more illiterates in proportion to number of inhabitants than any other American commonwealth."

The Connecticut State Board of Education, in their annual report have gone into particulars, which show that the land of wooden nut-

Bay State. Here are a few extracts:

"To illustrate the state of things in the poor schools, we take two almost at random in one of the richest towns of New London County in proportion to its population. The first is in the centre district, the wealthiest district in the town. In this school out of thirty-five children present, twenty-two could not write enough even to make an attempt at the examination. Some who could not write were over twelve years old and had been from six to eight years in school. In another school of the same town there were six scholars above ten years old. One girl aged thirteen and a boy aged fourteen were able to write, though poorly. Four others, aged respectively ten, eleven, twelve and thirteen could not make a single letter."

This is in reference to writing. Here are a few comments on the spelling question:

"Out of 1,827 pupils tested, 787 misspelled which,' 699 misspelled whose,' and 403 could not spell the name of the town in which they lived. Ninety-nine different ways of spelling 'whose' are represented in these papers. On page 200 are given eight different ways in which the children of Groton spelled the easy name of the town."

Now as to the common rudiments of arithmetic:

"In one town in New London County, out of nineteen tested who were between nine and ten years old, only two added correctly, and out of seventy scholars above ten, thirty-two either did nothing or got the wrong answer. Of or got the wrong answer. Of those who failed, twelve were over twelve years old. For a clearer understanding of what these papers show, we give in detail the result of this test in a single school of another town. The numbers to be adother town. The numbers to be su-ded were 184, 345, 696, 69, 428 and 75. the correct answer therefore is 1,792. Of the thirteen scholars in this school, two, one of whom was twelve years old, and had been four meanin school knew practically no years in school, knew practically no arithmetic. Only one got the cor-rect answer, and he could not multiply 2,489 by 120, but made a gross error of method. Some of these scholars were studying interest.

Here are two samples of tests of descriptive power in children who had been to school for many terms, and who were requested to describe in writing something they had seen on the way to the schoolhouse:

(No. 7) T sam Man Wagom Hovrse [Boy,12 years old; in school 8 years.] (No. 8.)

iso w to men cut ing wood issaw forten cow s in onlot ahors runing in thelot ando turky an cow [Boy, 11 years old; in school about

6 years.]

The Board thus give their views of the situation:

"The effect of this unsatisfactory

necticut cannot afford to have its men and women unable to understandingly read an ordinary newspaper, or to write an ordinary letter, or to correctly solve the com-mon arithmetical problems of mon arithmetical problems of ordinary life, but what we have learned from an investi-gation of the schools in New London County, and from tests of children sixteen years old, employed in factories, leads us to fear that a dangerously large percentage of the future citizens of this State are now growing up practically illiter-ate."

An alleged occurrence some time ago at a school in this Territory was reported with comments throughout the United States, and has been occasionally revived as evidence of the stupidity or ignorance of Utah children. In answer to a question as to who was President of the United States, a child, it is said, answered, "John Taylor." Most likely the incident was worked up in the brain of the sectarian preacher who reported it, while begging for money in the East to "promote education in schoolless Utah." But if it were a fact, it is thrown into the shade by the dense ignorance displayed among the "cultivated" scholars of advanced Connecticut.

We have only presented a few of the evidences of the low standard of education in some parts of that State. Now if anything like this had been cited as occurring in Utah. hundreds of papers in the United State would have published the details and called loudly upon Congress to assume control of the schools and rescue the children from their deplorable condition of ignorance. "Mormonism" would be blamed for the evil, and "Mormon hostility to education" would be commented upon with additional bitterness and untruth.

After this exposure, we hope the statesmen in both houses of Congress from Connecticut and Massachusetts will be slower to animadvert upon the educational condition of Utah, which is far ahead of many of the States and Territories where the falsehoods manufactured on the subject by mendacious persons here. are retailed and magnified to prejudice the public against the "Mormens."

We are not insensible of the deficiencies in our educational methods, and in the facilities afforded to the youth of Utah for obtaining advanced tuition. But, considering the fact that this Territory has not seceived any assistance from the show that the land of wooden nut-megs is quite as illiterate as the Old be felt by the next generation. Con- of income which support scholastic

institutions in the States, but has had to struggle along on her own sesources, she has done remarkably well. Progress is continued if not rapid. And it is and has been the desire of the leading minds in this community, that every child in Utah shall receive sound instruction in the essential rudiments of learning, and that as quickly as possible schools shall be established for the higher departments in every part of the Territory.

"Mormonism" is a foe to ignorance of every kind. One of its earliest revelations commands the acquisition of secular learning, embracing all kinds of useful knowledge pertaining to the earth on which we live, its people, their languages, governments, sciences and arts. The "Mormon" leaders have been shamefully maligned on many matters, but in none more widely and infamously than in reference to their attitude on the question of education.

MISSIONARIES ABUSED.

ONE would naturally suppose that the fearlessness and intrepidity of our missionarles in the South. coupled with their evident sincerity and avoidance of wrong-doing, would excite so much admiration and respect that the better part of the community there would protest against the outrages to which they are often subject. They labor without pay. They break no law. They infringe upon no man's rights. They preach nothing but Bible doctrine. Patient, faithful, devoted, they travel from place to place to promulgate what they believe to be the truth of heaven revealed for the salvation of mankind.

In this alleged land of liberty they are entitled to the protection of the laws and the freedom of speech which the Constitution guarantees. No one is obliged to listen to them or to entertain them. No one should be permitted to interfere with them or accoult them with impunity.

Yet public journals not only wink at but sometimes, more or less openly, advise their maltreatment and expulsion. And though no law or regulation of the State or city where they abide can be cited against them, the most brutal treatment and even assassination of those blameless servants of Christ is uncondemned by preachers and editors. There are a few notable exceptions but they are so rare as to be but sufficient to "prove the rule."

When the sixth angel shall sound

his trump, and the history of the sixth millennium shall be unfolded to a listening universe, there will be no more touching instance heard of Christian fortitude and love and bravery, than that of the "Mormon" Elders who, in the nineteenth century, proclaimed the word of God to an unbelieving world. And no more striking proofs of the brutal nature of fallen humanity, darkened by tradition and false creeds, than the mobbing and cruelties to which those unoffending workers for the salvation of their race were subjected, by flendish beings in the South and elsewhere, encouraged by professedly pious persons through the pulpit and the press.

MINORITY DICTATION.

DURING the sessions of the late Congress, particularly the last session, the business of the country suffered materially from the delays occasioned by factious obstruction, chiefly in the House of Representatives. Deadlocks occurred which nrevented important legislation, and a few determined men, under one vigilant leader familiar with the rules, could stop all progress and waste the time of the House indefinitely. The will of the majority was frequently swept away before the dictation of a small minority.

All this was done and is still rendered possible under the rules made by a committee of five members The House has thus placed itself in the power of that committee. Advantage can be taken of the red-tape regulations thus imposed, and a handful of filibusters can hamper and bind up the whole body of three hundred and twenty-five members. so that it can neither move hand nor foot while the obstructors keep the strings in hand.

Hon. Thos. Reed, in the Century Magazine for March, sets forth this evil in a striking manner. He ought to know something about it, as he was one of the Committee on Rules, and has helped to forge the fetters which have bound him and his party as well as a large number of Democrats and prevented action in the House. He says:

"To such a pass has this obstructive policy come that all sensible men advise their constituents to do business with the United States with the same care that should be used with any individual whose antecedents show him to be adverse to paying except under compulsion.

every member the power of stopping proceedings altogether. * * *

"The rules, therefore, have abro-gated the Constitution." * * *

"A species of strait-jacket, which though voluntarily imposed, is as great a proof of unsound mind as if some asylum had ordered it."

"The system of avoiding action on important measures, by means of these clogging rules, has done much to demoralize the House." * * *

"If the majority of the House of Representatives — each man se-lected from at least thirty thousand trusted, vetere-cannot be can?" * * * who

"Why is this system maintained? How can it have lasted so long. At first sight it would seem as if the picture drawn of the rules of the House could not be true. It is cer-tainly very improbable to an out-sider." * * sider."

"This evil, the extent of which is not half appreciated by the people of the nation.

"The blocking of the public business by a set of rules, which can be wielded by two or three men, has aroused and interested the country; for the rights of all are immediately concerned. To gratify the natural curiosity of those who desire to know how 325 men, each the flower of a flock of 30,000 voters, could make regulations to deprive themselves of power, and could year after year submit to such deprivation, is one object of this article. Another object is to help to induce the people of the United States to insist upon the restoration of republican government in the House of Bepresentatives."

The Washington Post has commenced, in good time, to draw the attention of Congressmen and the country to this evil, and urge action against it in the fifty-first Congress. It says "Rules which trifle with the rights and liberties of the people are a disgrace to American civilization, and should be discarded altogether; mere amendments are insufficient."

We do not go to the length advocated by the Post. Rules of some kind are essential to good order and the expeditious conduct of business, and some of the present rules could be maintained, no doubt, with profit. But we endorse the efforts of that paper to obtain consideration of this serious matter in good time. A new Committee on Rules will most likely be formed, as the political complexion of the House will be changed, and such a modification and change of rules can be effected, if the House is determined on such a policy, that the filibustering which has so often disgraced the lower branch of Congress cannot be repeated.

The Post calls on the press of the country to help create an overwhelming public sentiment against the wrong, and concludes a vigor-"One rule puts into the hands of ous editorial on the subject with

these words, which we reproduce with pleasure:

"The Post invites the boards of trade throughout the United States, which are organized representatives of the business interests of the country, to give this transcendently important subject early attention, and urge, by resolutions and otherwise, a return to legislative methods more compatible with the principles of free government."

THE NIELSEN CASE.

WE have received a copy of the brief of Jeremiah M.Wilson, Franklin S. Richards and Samuel Shella barger, counsel for the appellant, in the case of Hans Nielsen before the Supreme Court of the United States. It covers forty-five pages of a law pamphlet and is therefore too voluminous for reproduction in a daily paper. We will therefore epitomize its contents as briefly as consistent with perspicuity. But we will first give a short history of the case:

Hans Nielsen was, on the 19th of November, 1888, in the First District Court, convicted of unlawful cohabitation and sentenced to imprisonment for three months and a fine of one hundred dol ars and costs. He served his term and was subsequently placed on trial for adultery, the indictments for both offenses having been found on the same evidence before the same grand jury on the 27th September, 1888. The offense in each case was alleged to have been committed with the same person. The indictment for unlawful cohabitation named the time as from the 15th October, 1885, to the 13th May, 1888; and that for adultery, the 14th of May, 1888. But the indictment averred that the defendant had continued to cohabit with his plural wife without intermission till the 27th September, 1888; that is, the date of the two indictments. The latter offense was therefore included in the time of the former.

The defendant on the second trial pleaded a former conviction and claimed that the two offences were one and indivisible and that having been convicted for unlawful cohabitation, he could not now be convicted of adultery with the same person, during the continuance of the cohabitation for which he had been already punished. The prosecution demurred to the plea and the court sustained the demurrer. The defendant was convicted of the second offence and on the 12th of March, 1889, sentenced to one hun- ing crimes, like matter, infinitely dred and twenty-five days' impris- divisible, is repugnant to the spirit

onment. A petition for a writ of habeas corpus was presented to the to be countenanced." First District Court at Provo, which refused to issue the writ. An appealwas there fore taken to the Supreme Court of the United States under section nine of the Organic Act

The brief assigns, as errors of the court below:

-The court erred in refusing to 1stissue the writ and in holding that upon the facts stated in the petition the petitioner was not entitled to be discharged.

2nd-The court erred in holding that the adultery charged was not embraced in the offence of unlawful cohabitation for which the petitioner had been convicted.

The chief question involved is this: "Is the charge of adultery, as appears in this record, for which the appellant is now imprisoned, such that it is in law a part of the same offence as the unlawful cohabitation for which he was previously con-victed and punished?" If so the victed and punished?" If so the second sentence is void because the prisoner is being punished twice for the same offense.

The argument claims first that

"When the two indictments are for matters arising out of the same transaction, there can be but one conviction."

In support of this a mass of authorities is presented. Chief Justice Cockburn says it is, "A fundamental rule of law that out of the same facts a series or charges shall not be preferred." In the case of State vs. Cooper (New Jersey Law 361) the Supreme Court ruled that a "defendant cannot be convicted and punished for two distinct felonies growing out of the same identical act." In Jackson vs. State and Lanpher vs. State (14 Indiana 327) the Court held that "The State cannot split up one crime and prosecute it in parts. The prosecution for any part of a single crime bars any further prosecution based upon the whole or a part of the same crime." In State vs. Graffenreid (9 Baxter 289) Chief Justice Waite is quoted as laying down the principle that, "Where a criminal act has been committed every part of which may be alleged in a single count of the indictment and proved under it, the act cannot be split into several disdistinct crimes and a separate indictment sustained on each; and whenever there has been a conviction on one part, it will operate as a bar on any subsequent proceedings as to the is: residue." In State vs. Commissioners (2 Murphey 371 the Supreme Court said: "The notion of render-

and policy of the law, and ought not

The second claim of the argument is:

"It is not necessary that the offence in each indictment should be the same in name, if the transaction is the same."

The Federal Constitution and all the State Constitutions provide that no one shall be twice put in jeopardy of life and limb for the same offense, and a number of authoriities are cited to show that the phrase "the same offense" signifies the same act or omission and not the same offense in name only. In the case of Hall v. State (38 Geor-gia 187), in which the appellant had been indicted for an assault with intent to commit murder and was discharged and afterwards was indicted for aggravated riot, and pleaded former acquittal, the appellate court said: "Can the State put a party on trial the second time for the same criminal act, after he has been acquitted by changing the name of the accusa tion? If it can, then the constitutional protection does not amount to much. The effort here is to avoid the provision of the Constitution by changing the name of the offense." Other decisions show that "It is a universally admitted rule at common law that a conviction of manslaughter would bar an indictment for murder, based upon the same act of homicide." Blackstone says: "The fact prosecuted is the same in both though the offense differs in coloring."

The third point is:

"If the conviction is for the whole transaction, there can be no further conviction for any part of it."

Among the authorities cited on this point are these: In Dempsey vs. Commonwealth, the Supreme Court ruled that "a party indicted for seduction and acquitted may plead such acquittal in bar of a subsequent indictment for fornication founded on the same act, and the record will be a complete defense." In Sanders vs. State the Court held that a "former conviction for maltreatment, by chaining the appellant to a plow, was a bar to conviction for assault and battery, because both charges grew out of the same transaction."

The fourth claim of the argument

"If the conviction is for a part of the transaction, there can be no further conviction, either for the whole or for any part of the transaction."

In the case of The People vs. Mc-

Gowan,(17Wendall 386)the Supreme Court held that "an acquittal for robbery was a bar to indictment for larceny, where the property alleged to have been taken was the same." Iu State vs. Colgate, (31 Kansas; 511) the court ruled that "the commission of a single wrongful act can furnish the subject matter or foundation of only one criminal prosecction." In Georgia it has been held that "one prosecution will bar another whenever the proof shows the second case to be the same transaction with the first."

The fourth claim is this:

"If the adultery occurred during the unlawful cohabitation which is covered by the conviction, it was a part of and involved in such co-habitation, and a conviction for the latter bars a prosecution for adul-tery."

It is shown that the authorities establish conclusively that the statute against unlawful cohabitation applies alone to cases where the relation of husband and wife exists, either actually or ostensibly, and that it is a transaction which is "a group of facts," one of which facts is sexual intercourse, and that if involved in or incident to the transaction of which a defendant has been convicted, he has been guilty of an act which if committed separately from the transaction would be indictable, that act is embraced in the transaction, he cannot be made again the subject of prosecution. The decisions of the Court in the Cannon and Snow cases are cited in support of this and of the proposition that the whole policy of the law is against dividing or segregating what happened under one transaction into separate prosecutions.

The record is then reviewed to show that the principles of cases cited apply to this case and that although the time named for the commission of adultery was placed one day after the last date named as the time of the unlawful cohabitation, vet the latter offense was claimed in the indictment to have continued up to the date of the indictment and thus included the date of the alleged adultery. To punish for the two offenses then would be another kind of segregation. One offense being included in the other, the conviction of one bars conviction of the other.

Cases that seem to convey a contrary doctrine are here investigated and shown to be of a different character to the one at issue. Also the difference is pointed out between former acquittal and former conviction, which have a dif- Island of Cyprus-first to Lanarka, Church.

ferent effect. An acquittal for the lesser offense might admit of an indictment for the greater, but a conviction bars it because a necessary part of what the conviction covered.

The jurisdiction of the Court is then argued and established and the counsel say in conclusion:

"In concluding this brief, we repeat that the theory of this prosecu-tion is contrary to the policy of the This is a criminal statute to law. which no rule of construction or principle of enforcement can be applied that is not applied to other criminal statutes. We would not be understood as suggesting a possibili-ty, that it will be dealt with in any ty, that it will be dealt with in any different manner from other crimial statutes. Multiplication of pun-ishments is not the policy of the law, and we cannot believe that it was the intention of Congress to punish a man by fine and imprisonment for living with a woman three years, as his wife, and then to add to that punishment, or make it possible to add to it, hundreds of convictions for sexual intercourse occurring during the period of, and being a part of the cohabitation, the punishment for which would be an aggregate of penal servitude that would require centuries of time to discharge."

Judge Wilson argued the case before the Supreme Court of the United States on Friday last. and was followed by Solicitor General Jenks, who denied the jurisdiction of the court. Today F. S. Richards, Esq., closed the argument and it is hoped that an early decision will be rendered, as it is of great importance to the people and the courts of Utah.

It is a matter of congratulation that the case has been in such thoroughly competent hands. If the court is not swayed by the desire which prompted the special legislation against Utah., but will be governed by its own decisions and the precedents of centuries, this new attempt to punish men several times for the same offense will fall into the same pit where lies the dead and gone infamy known as "segregation."

FROM THE ORIENT.

By courtesy of Robert Irvine, Jr., we have been enabled to peruse a letter to him from Elder C. U. Locander. The communication was written at Haifa, Palestine, but he expected shortly to remove to the city of Ainteb, in the province of Aleppo. There he would be under the necessity of studying the Armenian, Turkish and Arabic lan guages. Thence he would go to the

the capital, then to Mersina, then through Tarsoos; which is the ancient Tarsus. Cyprus is the island that was purchased by the British government-under the Beaconsfield administration-as a military base, with a view to the probability of war breaking out by the re-opening of the Eastern Question.

ON THE RAMPAGE.

THE rush into Oklahoma is illustrative of the disposition of man-. kind to stampede, as cattle do sometimes, without sense or reason. It is a kind of craze that occasionally seems unaccountable. Half the energy, labor and general effort which many persons will waste over the race into Oklahoma, would secure them homes in much more congenial regions and save them a world of trouble and disappointment. It is like the gold fever which has impelled many people to hurry as if for their lives to some distant place where the yellow god was worshipped.

It is a similar craze which makes a thoroughly worked up "boom" so profitable to land speculators. It is sometimes manifested in following a foolish fashion. "Tr is all the rage:" that is reason enough for those who drop into the swim. The masses of mankind are mere imitators. They often do things because other people do them, not because there is any sense in the action. This is one of the weaknesses of human nature.

Rational people should avoid this current in the tide of thoughtless humanity, for it often leads to the maelstrom of destruction. No one should follow a multitude to do evil nor join in a crowd to mingle in folly. To think and act like intelilgent beings is the duty of all who are endowed with ordinary understanding. We fear that many of the Oklahoma boomers will rue the day when they broke up home and sought their fortune in an unknown and unsubdued country.

DIVERSE_VIEWS.

How different the same thing appears to different minds! The remarks of President Cannon at the late Conference, which we have already explained, about the folly of our young men scattering into other Territories, is viewed by some papers as proof positive that "Mormonism" is going to pieces, while others see in it the extension of the power of the

Quite a number of our contemporaries are rejoicing over the certain breaking up of the "Mormon" system, while others are descanting upon its impregnability and unfailing force. Take two examples, one from the far East, the other from the West. The Providence, Rhode Island, *Journal* concludes an editorial on the "Mormon" question as follows:

"To put the whole case briefly, the Mormon Church is breaking up in consequence of its natural lack of cohesion and as it was inevitable it should do, sooner or later, after the strong hand of Brigham Young was removed."

The Portland Oregonian on the same subject says:

"Among the most persistent, silent and practically unconquerable forces with which the government at large and a community in a restricted sense has had to deal, is the creed based upon the tenets of Joseph Smith and elaborated in the Book of Mormon."

We forbear commenting on the question what "the government at large" has to do with "dealing with a creed," and simply draw attention to the opposite ideas of the two papers on the one topic. And only add that in neither case does, the editor really know anything of what he is writing about. But this is the ordinary condition of the writers for the press in this country when they tackle the "Mormon" question.

NOBLE WORK.

THE story of the rescue of the people who were on board the Denmark is romantic and interesting. Captain Hamilton Murrill of the Missouri-the rescuing ship-proved himself every inch a man in a dangerous and pathetic emergency. Like a human and generous-hearted sailor, he centered his whole attention upon saving those whose lives were in jeopardy, for this purpose casting all his deck cargo overboard and making for the nearest port with only three days' provisions on board for the precious souls under his care. At one time it looked as if delay, which was imminent from stress of weather, would cause much suffering from hunger, but providentially the storm subsided and St. Michaels was reached. Commander Murrill is entitled to the thanks of the civilized world, and neither he nor the company by whom he is employed should suffer any material loss on account of the noble act of rescue. Such men as the commander of the Missouri are a credit to the human race.

SHOULD BE STOPPED.

PRESIDENT HARRISON is reported as looking worn and haggard. This is not at all surprising. He has not the remarkable physique of Cleveland, and will not be able to stand so easily the strain of hand-shaking receptions, the daily routine of executive labor, and the responsibilities of deciding important questions and making so many appointments.

A few days ago, it is stated, a young girl who is intimate with the ladies at the White House, on leaving, after a visit, declined the proffered hand of the President, with the thoughtful remark: "I will not add unnecessarily to the trials and fatigues of the day." The President responded, "It is not that that bothers me, but the everlasting buzz of solicitation in my ears."

This office-hunting is indeed "an everlasting buzz." It is the terror of the presidential position and a reproach to American politics. The highest notion of the meaning of patriotism in the minds of many politicians, is the chance to get an office for themselves or secure it for a friend or hanger-on. The "everlasting buzz" ought to be stopped.

PLANTING SUGAR BEETS.

The Western Beet Sugar Company has issued the following circular under date of April 12, and containing "directions for planting and cultivating the sugar beet seed."

Preparation of the Ground.-Instructions for this purpose may be summarized follow: briefly 88 Plow the soil from 10 to 12 inches deep very early in the spring, and it is better to do this twice than once. This can best be done by two successive plowings with an ordinary plow. A rich soil should be plowed a few inches deeper (say 14 inches deep) than a mere flat soil with a poor subsoil. The plowing should be followed by passing a heavy irontoothed harrow over the ground in order to pulverize the soil as much as possible. An iron roller must be passed over the ground so as to equalize the surface and break the clods, when the ground is of such a character as to render this neces-

sary. Sowing the Seed.—The seed should be sown early in the month of March. Before sowing it must be soaked in water for twelve hours, but the water should be allowed to drain off before the seed is used. It should be buried at a depth of from one to one and a half inches, but in very rich soil not deeper than one inch. The rows must be from twelve to fifteen inches apart from each other, according to the quality of the soil. In the row the distance between each beet varies

from six to eight inches. A lesser distance between the beets gives small and sweet beets, which are difficult to preserve. One acre requires six pounds of sugar-beet seed.

Hoeing and Heaping.—As soon as the seed is growing up, which takes from ten to fourteen days in a wet soil, and several weeks in a dry soil, the first hoeing or heaping should begin. The second hoeing follows the thinning out of the beets, and the last hoeing occurs some four weeks later. When the rows are visible a horseshoe is run lightly across the field between the rows, and this will be difficult if the regularity of the rows were imperfect. One horseshoe with two hoes will work about three acres every day.

Thinning.—The thinning out of the beets in a row should begin when the beet root arrives at the thickness of 1/6 of an inch; then all the beets except the largest, which are placed six inches apart from each other in the row, are removed. If they are grown too wide apart on good land, the beets grow larger but are poor in sugar. On the other hand, if they are planted too close to each other the roots are rich in sugar but remain small. In either case the value of the roots is less than when both extremes are avoided. Beets that are too small are very difficult to preserve, and those that are too large lose in sugar. One row in each acre should the left untouched, or only thinned, in case of any injury to the crop. This row is held as a reserve until the beetroot becomes 1/2 inch thick, when all danger is at an end.

Transplanting.—Should it be necessary to transplant beets from the row reserved, this should be done with a wooden borer, great care being taken not to injure the young roots when taking them up and transplanting them. This last operation is often performed by means of a transplanter, an instrument especially made for this purpose.

THE RESERVOIR SITE.

In this issue is a notice from the Interior Department of the Government at Washington to the effect that the site of Utah Lake had been selected as a reservoir site, was received at the land office in this city. It appeared to state that this selection was made "together with all lands situated within ten statute miles of the borders of said lake at high water." In place of "ten" it should have said "two statute miles."

It should be borne in mind that in the meantime no entries or filings on land located within the prescribed limits will be permitted.

but in very rich soil not deeper than one inch. The rows must be from twelve to fifteen inches apart from each other, according to the quality of the soil. In the row the distance between each beet varies what is still in the public domain

from that which is legally in possession of private parties. When the survey is completed, and a report made, it will form a base of operations for the practical establishment of a reservoir. There will be ics. no disturbance of existing titles.

The subject is one of much importance. If the project carries, a large amount of land now without water will be rendered arable. Of course it will require years to per fect the enterprise.

A NEW LIGHT.

THERE has lately arisen in Russia one of the most remarkable religious teachers of any age or race, and the fact that he lays no claim to any authority or commission of an extraordinary or supernatural character, is not the least striking feature of his propaganda.

His name is Leo Tolstoi, and he inherited from his father the title of Count, and extensive estates. His family was an ancient and weakhy one, and he received a finished education. While still a youth he took to letters, and a little later became an artillery officer. After a few years he left the army and devoted himself to literature and such dissipation as was common among wealthy young noblemen of Russia. According to his own statement his sins included lying, duelling, gambling, "adultery of all kinds," wasting his substance wrung from the sweat of serie in riotous living, and even murder. By the latter term he evidently means the killing of men in war, or in duels. Such, he declares was his life for ten years.

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He is now a little past sixty years of age. He had obtained great fame as a novelist and litterateur when, a few years ago, he began writing theological works. Some of these have been translated into English and within the last year or two have been circulated quite extensively in cultured circles in the United States. The result has been the creation of a remarkable inters eet in the ideas and teachingwhich he advances.

In reading his writings it is easy to see that his mind, though gigantic in its ability and capacity, and marvelously gifted in its reasoning and analyzing powers, is strongly inclined in the direction of metaphysics, and that his methods of thought have been much affected by the study of the writings of Teutonic and Sclavic philosophers, whose vague, dreamy and hypothetical cruel joke, stupid and meaningless, faith.

teachings and mystical conclusions are strongly in contrast with the robust, matter of fact methods of thinking which characterize Anglo-Saxon writers on metaphysical top-

After feeding on the husks of dissipation, and learning by experience that the pleasures of such an existence were utterly unreal, Tolstoi set about solving the great problem of life. He asked: "Why do men live? What is the object, the purpose of life? What is the result?" In his work entitled "My Confession," he depicts the mental sufferings he underwent in the effort to find an answer to these questions, and describes the processes of investigation which he pursued. To persons who are fond of philosophical and theological studies, this book is one of fascinating interest, as well as of a highly instructive character.

Tolstoi begins his investigations from the standpoint of an intellectual nihilist, a believer in nothing. The fact that he is a conscious being, who lives, suffers, experiences and reasons, forms the foundation on which he bases the superstructure of logic by which he seeks to reach a solution of the great problem of life. His description of the mental processes he went through, and his elucidation of the inductive reasoning he pursued in his search for the meaning of life, are intensely interesting, and display the rarest powers of a logician.

Every effort to find a meaning to life, or an object for it, is fruitless. The conclusion which is reaches is always the samelife has no meaning, no object, and he who suffers himself to continue to live is a fool. The wactisest a man can perform is suicide. Tolstoi is constantly urging himself to resort to the cord or revolver, but is restrained by an influence he is unable to distinctly define. All his reasoning tells him he is a fool for living, yet he continues live.

He sweeps the entire field of worldly knowledge; he reads the works of the most learned philosophers; he seeks interviews with the profoundest living thinkers of Europe; he strains to their utmost tension the powers and resources of his own mind, all in the effort to discover the object of life. But all he can learn from the intellectual and the educated, from the thinker and philosopher, only serves to confirm him in the conclusion that life is a

save in the suffering which forms the greater part of it.

He quotes from philosophers having master minds, from the Buddhist scriptures, and even from Solomon, to show that life is but vanity. The use he makes of the book of Ecclesiastes in this connection is truly remarkable. He shows that thinkers and reasoners, the wise men of all ages and races, who have inquired why mer live, have reached the same conclusion, namely, there is no reason.

In unspeakable despair he contemplates self-destruction as the only relief from his sufferings, the only consistent, sensible act he can perform.

But while in this frame of mind it occurs to him that, though the wise and learned see no meaning in life, the ignorant masses do, and he determines to ascertain how the illiterate peasantry answer the question, "What is the object of life?"

He studies their lives and modes of thought. He observes that they toil, endure poverty and hardship, and sicken and die, all without a murmur, and without a question of the wisdom of that overruling economy which causes them to pass through all these things. His investigations into the lives of the peasantry at length lead to the disclosure that the secret of their lives is faith. They endure here because they have faith in a hereafter, and in a Power which doeth all things well.

Tolstoi finds the key to life which he has sought so long. He has discovered the wonderful principle of faith. He investigates this principle, and brings to bear upon it the marvelous reasoning and analytical powers of his mind. The result is a demonstration that men live by faith, that it is the secret, the principle, the power of life and action, and that without faith it would be impossible for men to live. His expositions of the principle of faith are strikingly similar to the teachings of the Latter-day Saints respecting it, as far as he goes.

A belief that life has an object and a goal is a solace to Tolstoi, and he tells how this belief snatched him from the depths of despair; how that he was taught this high wisdom by babes in intellect, which he had failed to obtain from the wise and learned. He describes what he calls two kinds of knowledge; one kind which is acquired by experience and the senses, and another kind which is compassed only by

THE DESERET WEEKLY.

He reaches these fundamental principles of religion, as he thinks without the aid of Scripture, and without believing in the existence of a God; but having discovered the nature and value, as well as some of the effects of the principle of faith, he becomes a member of the Greek Church. But here his troubles begin afresh. In the liturgy, rites and learning of the world. teachings of that church he sees much that is false and absurd, to accept which he must utterly cast aside his reason. He is in despair again. Shall he throw away faith? No, for that means death. Shall he acquiesce in the creed of the church? No, for that would be living a lie and meriting the displeasure of the God of the church.

His gigantic mind assumes a new task, to separate the true from the false in the teachings of the church, and to unfold the real system taught by Jesus. The account of his efforts to accomplish this tremendous task is intensely interesting. He riddles the creed of the church as few infidels have ever done; indeed it may be doubted if Voltaire himself ever made more palpable the inconsistencies and absurdities of modern Christianity than has Tolstoi.

But in his attempts at formulating from reason and the Scriptures a complete, harmonious and efficacious, in other words, a true system of religion, Tolstoi signally fails. Many of his ideas are sublime, and much that he teaches is admirable; but theology is a science which he has not mastered; and however thoroughly he may have covered the whole field of human learning, he is but a tyro in his comprehension of the plan and principles by which man will be redeemed from his present fallen condition, and elevated into a higher and happier state.

Nevertheless few thinkers whose works are being perused by this generation, are destined to more palpably influence the thought of the age than is Tolstoi. The effect his writings will have will be good in the main, though they are open to the objection that they tend to remove the importance, if not the existence of a personal God, from the faith of the student. They deify truth rather than Him who is the personification and revealer of truth.

They do not, however, deny the existence of the God of the Bible. with the attributes therein accorded Him; and their intellectual power, marvelous acumen and exalted truth, they confirm experience and the declarations of both ancient and modern scripture, that of himself and by natural reason man cannot find out God, that "the things of God knoweth no man but the Spirit of God" and that "things kept hid from the wise and prudent may be revealed unto babes" in the

LET US CELEBRATE.

IN ANOTHER part of this paper will be found the Governor's proclamation, recommending the observance of the Centennial Inauguration holid**ay**, and the assembling of the people of the Territory for religious worship at 9 o'clock a.m. on that day. This is in accordance with the Presidential proclamation.

It should be understood that Tuesday, the 30th day of April, 1889, has been set apart as a national holiday by Act of Congress. Of course this legislation applies only to that one day. It is a centennial anniversary and will not occur again for a hundred years.

We are of the opinion that Utah should respond to these proclamations, that next Tuesday should be observed as a general holiday, and that there should be meetings held in the various places of public worship for prayer and praise and thanksgiving to the Eternal Father, in commemoration of the day when the first President of this great nation took his seat as its head.

If there are any people on earth to whom the beginnings of this Republic have a deep and solemn and permanent import, it is the Latterday Saints, who believe that the formation of this.government was inspired by Divine Providence, and that their destiny is inseparably connected with its future. Let us have a holiday, by all means, but make it a day of thanksgiving, rejoicing and praise.

A SAD CASE.

BEFORE us is an article from a New York paper, the writer of which draws a vivid and startling picture of a scene he claims to have witnessed in the wine room of a concert and ballet hall. He portrays the revelry he witnessed, and presents an idea of the degraded position occupied by the young women connected with the brilliantly furnished den.

leged to be a young woman from Utah of considerable culture and rare beauty. She is described as having exhibited shame, remorse, and a desire to be freed from such a terrible position as that in which the writer of the article claims to have found her.

At present the identity of the poor girl must be a matter of conjecture. We can, on that point, only form an unbreathable opinion. If it be correct, there is but little room for doubt that the case is one of the seduction of a young woman from the path of purity by an unmitigated scoundrel, who still carries his head high and is noted as a place hunter. If such be the facts, a man of his character ought rather to be found hunting a hole in which to hide himself.

DESPOTIC AND UNJUST.

THE New York Globe thus concludes a well-considered and ablywritten editorial on "The President's Appointments," in which the writer shows the importance of the consultation by the President with both Senators and Representatives, in the selection of men to fill the various offices in the gift of the Government:

"Nothing could be more un-American, more despotic, more unjust, and more vicious, that our ex-isting system of Territorial Government, which allows the President to rule those hardy, enterprising, in-telligent and thoroughly American, communities through Governors and other officers who are alien to the people; who know nothing about them; and some of whom care for them only as a Roman Proconsul was wont to care for the conquered people of a subject Province."

This is undoubtedly correct, and is vigorously put. However, the President is not responsible for the system. He has to administer the law as he finds it. But he can make it measurably endurable to the people of the Territories, by selecting for their officers men who will neither accept the places to which they are appointed for the mere purpose of making a raise out of the opportunities of office, nor use them as means of showing their partisanship and hostility to one class of the population. We have reason to hope that in the case of Utah the President will endeavor to make as judicious a selection as possible.

"What's the use," said an idle morality cannot but do good. And The article has a sad local inter-to one enlightened by the Spirit of est, as the central figure in it is al-

PROCLAMATION.

Governor West has issued the following:

The 30th of April next is the centennial anniversary of the inaugur-ation of George Washington as the first President of the Republic.

It is right and proper that our whole people should unite in due and proper observance, commemorative of the notable event which established a new and independent power among the nations of the world, and placed in authority one called from the people by the people to rule in their name.

In accordance with the proclamation of the President of the United States, I recommend that Tuesday, April 30th, be observed as a holi-day by the people of this Territory, and that appropriate commemorative religious services be held at 9 o'clock in the forenoon of that day.

In testimony whereof I have hereunto set my hand and caused the great seal of the Territory to be affixed.

Done at Salt Lake City, Utah Territory, this 23d day of April, A. D. 1889.

CALEB W. WEST, Governor.

By the Governor,

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WILLIAM C. HALL, Secretary of Utah Territory.

INAUGURATION DAY.

IN response to the proclamation of Benjamin Harrison, President of the United States, and of Caleb W. West, Governor of the Territory of Utah, we deem it proper that Tuesday, the 30th of April, 1889, be observed by the Latter-day Saints as a day of thanksgiving to the Almighty for the establishment of this Republic, and of prayer for the perpetuation and extension of civil and religious liberty. We therefore request the Presidents of Stakes and the Bishops of the several Wards to co-operate in making arrangements for the holding of public services, in their various Stakes or Wards as will be most convenient, that the centennial anniversary of the inauguration of the first President of the United States may be appropriately commemorated throughout this Territory and in all the Stakes of Zion.

> WILFORD WOODRUFF, GEORGE Q. CANNON, JOSEPH F. SMITH,

Presidency of the Church of

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, April 21, 1889, commenc-ing at 2 p.m., President Angus M. Cannon presiding.

The choir and congregation sang:

May we who know the joyful sound.

Still practice what we know.

Prayer by Elder E. B. Tripp. The choir sang:

Ye children of our God,

Ye Saints of latter days.

The Priesthood of the Eighth Ward officiated in the administration of the Sacrament.

ELDER WILLIAM SPRY

was called upon to address the con-gregation. He said the Latter-day gregation. He said the Latter-day Saints gather together Sabbath after Sabbath for the purpose of being strengthened in their faith, in order that they might be placed in a position to serve God more faithfully in the future than in the past. Hence those who might be called upon to address the Saints must needs be in possession of that Spirit which leadeth unto all truth, so that they may say something to accomplish the desired object.

I have no desire this afternoon to state anything that is not in accordance with the principles of the Gospel—the plan to life and salva-tion. I realize what the Apostle Paul said when speaking to the Saints in one of his epistles: that "though we or an angel from heaven preach any other Gospel upto you preach any other Gospel unto you than that which you have received, let him be accursed." The principles of the Gospel as repeated by the Apostle Paul are believed in and practiced by the Latter-day Saints. The Elders of Israel are sent abroad among the inhabitants of the earth to proclaim these principles, to teach the Gospel of glad tidings to the children of men, to bring man-kind to a knowledge of God and the requirement which He makes of us as His children. They have in mind the assertion of the Apostle Paul and guard against teaching anything that is not in keeping with the Gospel as he taught it and as the former-day Saints received it. On many occasions we find him dwelling particularly upon the ne-cessity of the people exercising faith in the Almighty in the promises which He had made to them on condition of their faithfulness or obedience to the laws of the Gosbel. We are given to understand that without this faith it is impos-sible to please God; for he that cometh to Him must believe that He is, and that He is a rewarder of all those who diligently seek Him.

We find in the 11th chapter of Hebrews a definition of this faith for which Paul contended. He gives us to understand that faith is the substance of things hoped for, the substance of things hoped for, the evidence of things not seen. The power of faith, then, embraces anything and everything that we have around us, that through it our

call together the elements and form this earth upon which we "live, move and have our being." He speaks of what has been accom-plished before time by this prin-ciple—of the faith, of the strength that was to be given to those who sought to cultivate that principle and cherish it in their everyday life. Having Having pointed out the result of exercising faith in God, and the blessed promise that He has made to those who would serve Him, the speaker read from the eleventh chapter of Hebrews, verses 32 to 35, and remarked: These are the words of the Apostle Paul, and as an Elder of Israel, as a Latter-day Saint, these are the principles which I desire to present before you, in order that your faith may be strengthened, and that your determination may be increased to henceforth serve God more diligently.

We gather together to hear the Word of God expounded, to hear something that may be for our benefit. If, indeed, we had no desire to benefited or strengthened, it is be fair to presume that we should this afternoon have remained away. But as the Latter-day Saints desire to grow and increase in the knowledge of the Gospel, and the require-ments made of them, they assemble together from time to time to listen to the words of those who are called upon to address them. Thus in their gathering they are strength-ened and edified, and their determination is increased to continue in that straight and narrow path in which they have been placed, so that they may eventually return in-to the presence of their Father in heaven.

When our Savior was upon the earth—as is recorded in the New Testament—He sent abroad to its inhabitants Apostles, giving them a charge to preach the Gospel to every nation, kindred, tongue and people. He authorized them to who would believe and be baptized should be saved, while they who should be saved, while they may believed not would be damned. Certain signs were to follow those who believed in His name. They should cast out devils, they should speak with new tongues, they should take up scrpents, and if they drank any deadly thing it should not hurt them. These Apostles were to lay hands on the sick and they should recover.

The principle of repentance was also associated with the Gospel taught by Paul, and it is believed in by the Latter-day Saints. In his epistle to the Ephesians the same Apostle dwells upon the matter at some length, explaining the necessity for putting away that which is contrary to the Gospel which he taught the people.

There are many things that I might dwell upon in connection with this same principle, did time permit, which we as Latter-day Saints would do well to think of many things to which we are ad-dicted that are contrary to the Gos-pel of Jesus Christ. We have not pel of Jesus Christ. We have not attained to a full state of perfection. Jesus Christ of Latter-day Saints. Heavenly Father was enabled to The Gospel has not been upon the

earth for more than about sixty years. I can readily understand that many of our veterans living today were trained in their childhood in the sectarian belief; that it will take time for them to eradicate from their minds the impressions made upon them in their youth; and con-sidering the fact that the Gospel has been upon the earth for so short a space of time, the Latter-day Saints are, indeed, the best, the most favored and blessed people upon the face of the earth today. What has nace of the earth today. What has placed them in that happy position? Nothing else than the Gospel of Christ—the principles that are taught them by the prophets of God —the Spirit which is granted unto them at the time they bowthemselves in obedience to the law of God, go down into the waters of baptism and receive a remission of their sins, thereby becoming fit subjects for the reception of the Holy Ghost.

We are not, of course, a perfect people; we make no such profession; but we believe that the Gospel which we have embraced is perfect in every detail, that it is of God, that it was instituted from before the foundations of the world; and that if we live in accordance therewith and seek earnestly to know the will of God, and do it, we shall in time be-come perfect. It is necessary for us to listen to the counsels which we receive from those whose right it is to advise, and to obey them in that

which pertains to ourselves. Many of the Saints are often heard to testify as to their condition before the Gospel found them - that their minds were darkened, that they were benighted and laboring under error; but that when the true Gospel reached them, when the true Gospel reached them, when the voices of the servants of God were raised in their midst, when the plan of life and salvation was unfolded to them in all its plainness, how they were led, un-der the enlightening influ-ences of the Spirit of God, to know that these men who traveled among them __notwithstanding that among them-notwithstanding that they are looked upon by the majority of the people at large as im-postors, as men who are seeking to destroy the influences of home and country—are the honest in heart, the blood of Israel, the chosen peo-ple of our Father, and they are led to know and accept them as the servants of God sent into their midst to proclaim the Gospel of glad tidings. I desire to testify to you this afternoon that this you this afternoon that this is the Gospel of Jesus Christ; this is the power of God unto sal-vation. I did not receive that testi-but the unto the inmony from man but through the influences of the Holy Spirit; and they who scoff at it and scorn the servants of God will most assuredly bring condemnation upon their own heads. I pray that the blessings of God may rest upon you; that the enlightening influence of His Spirit may be with you; that your knowl-edge and understanding of the Gospel may be increased; and that you may seek more diligently and faithfully to serve God in the future than in the past.

The choir sang the anthem: "O, Give Thanks."

Benediction by Patriarch John Smith.

CURRENT EVENTS.

Edmunds Law Prosecutions.

Thomas Stirland, of Providence, who was arrested some time ago on the charge of unlawful cohabitation, was before Commissioner Goodwin on April 18th when he pleaded not guilty. William Read-ing, Mrs. A. B. Holland and Mrs. on Harriet Noyce were examined as witnesses. Mr. Stirland was bound over in the sum of \$1000 to await the action of the grand jury. Geo. W. Thatcher and Wm. Reading signed his bonds.

Proceedings before Judge Judd on

Saturday, April 20, at Provo: Joseph Murdock has three wives living, is an old man; a spirited altercation took place between the de-fendant and the court, after which a light sentence of 35 days was given.

J. H. Tidwell is 60 years old, and has two wives; has lived alone for some time past; sentenced to 60 days and costs.

A large crowd of teachers and friends had gathered to hear the sentence of George H. Brimhall, who next came forward.

Judge Dusenberry stated that the defendant had separated from his second wife; that he had no inten-tion of breaking the law in marrying her after the insanity of his first wife. The judge presented a peti-tion signed by nearly 400 of the most respectable citizens of the coun-ty. Ten of the jury who brought in the verdict of guilty had also peti-tioned the court in behalf of the defendant.

After an appeal for leniency by Judge Dusenberry, Mr. Thurman also presented a petition of the Des-eret University Faculty, in behalf of Mr. Brimhall, and asked the court to deal with the defendant as he would wish under like circumstances to be dealt with.

Mr. David Evans wished to say that the good character of Mr. Brimhall was not questioned, but he had understood the defendant to be a single man, that the woman was not his wife, and that so far from the wife's insanity being a reason for leniency he thought it was otherwise.

The court asked the defendant to state his own case, saying that his statements would have more weight with the courts than all the petitions.

The defendant then said that he and his second wife had made no effort to conceal relations, and that he their and did not intend in marrying her to break the law. Since learning that it was against the law he and his wife had separated and expected to remain so during the life of his first wife. Court—The court must bear the

responsibility in this matter, not-withstanding these petitions. You can cut the gordian knot, however, by promising to obey the law.

Defendant-So far as we can we have already shown by our actions-Court—Stop; stop right there, Mr. crimhall. You know what to an-Brimhall. swer.

Defendant-I am willing to do my very best to obey the law.

Court-Mr. Brimhall, you under-stand, if you are not willing to obey it

Defendant-Yes, sir, I am willing to obey it.

Court—Then you go home. Mr. Peters—I don't believe the defendant understands that he has

made a promise. Court-How is that, Mr. Brimhall?

Defendant-I understand that as long as I remain in the country I am going to obey the law.

In answer to defendant's query as to what he should do, the judge said that he was not there to an-swer questions, and referred the defendant to his attorneys for advice.

Thomas R. Jackson came forward to receive sentence on a charge of adultery. He was sentenced to two months and costs.

Joseph C. Stickney, on a charge of adultery, received six months and costs.

James Smuin was called for sen-tence on a charge of unlawful co-habitation. He received 85 days, 50 fine and costs.

John C. Harper came next for sentence on a charge of unlawful cohabitation; sentence, five months \$20 fine and costs. United States vs. Samuel Briggs,

charged with adultery; the defend-ant was given till Sept. 23d next for sentence

Wm. Grant had no promise to make and on a charge of adultery was sentenced to twenty months and costs.

Sylvester Bradford, charged with unlawful cohabitation, received one

hundred days, \$25 fine and costs. In the case of John Adams, who promised to obey the law, sentence was suspended during good behavior.

Utah Lake a Reservoir Site.

The land office in this city lately received the following notice of the selection, by the government, of Utah Lake for a reservoir site:

DEPARTMENT OF THE INTERIOR, General Land Office,

Washington, D. C., April 11, 1889. Register and Receiver, Salt Lake Oity, Utah.

Gentlemen.—A report has been made to the Hon. Secretary of the Interior by Director Powell, of the Geological Survey, under date of the 6th inst., stating 'that the site of Utah Lake, in Utah County, Ter-ritory of Utah, is hereby selected as a reservoir site, together with all lands situated within ten statute miles of the border of said lake at high water." The said report has been referred to this offlee by Amistant Secontary

The said report has been referred to this office by Assistant Secretary Burney, with directions under date of the 11th inst., that you be in-structed to refuse further entries or filings on the lands designated, in accordance with the Act of October 2, 1888, pamphlet statutes, page 527.

You are therefore so instructed that no entries or filing may be per-mitted to conflict with said selec-tion, of which the intention is expressed to furnish as soon as prac-ticable a more accurate description by legal subdivisions.

S. M. STOCKSLAGER, Commissioner.

Criminal Carelessness.

The Manti Sentinel of recent date relates a peculiar incident. A grist was taken to one of the Sanpete mills. After the wheat had gone through the first seive a bottle half filled with strychnine was found in it. Fortunately the phial was not broken nor uncorked. But for this broken nor uncorked. But for this fact and its fortunate discovery, there is no knowing how many mysterious deaths might have been the result. When the miller found the bottle it was dusty, and ap-peared as if it might have been put away upon a shelf and from its resting place dropped into the grain. The parties whose carelessness caused the deadly drug to find its way into the wheat cannot be too highly censured. Such an absence of care is criminal. We endorse the strictures of the Sentinel in that re-gard. gard.

in the Hands of a Mob.

A number of the employes of Mr. S. P. Teasdel have received a letter from Elder J. B. Reid, writ-ten at Augusta, Georgia, and dated April 11th. We are enabled to make the following extract, describing a piece of the experience of the writer and his companion missionary:

'I will now relate my latest ex-perience as a missionary in the sunny South. On the 4th of this month a mob of sixteen men came in pursuit of me and my companion. They went to a house of one of the Saints and discovered we were not there. The inmates talked to them in such a way that frightened them, and they left. On Monday night we received word by a friend that we received word by a friend that they were coming after us in the night, so we took refuge in a safe place, but they did not put in an appearance. On Tuesday morning at 10 o'clock they came after us. There were forty in the crowd, all armed with shot guns and clubs. They took us out of the house, and marched us around in the woods for a while, pulling our hair and maka while, pulling our hair and making us look down the barrels of their guns. They then commenced to talk about what they would do to us. Some wanted to shoot, some to whip and others wanted to let us go. guis. They chem commenced to in the country two weeks. talk about what they would do to us. Some wanted to shoot, some to whip and others wanted to let us go. if we would make certain promises. They could not agree, so they took a vote and the majority were in fa-vor of letting us go without any violent abuse. We had to promise to leave the country and never re-turn or send any other Elders there. This promise we made, but bore our testimony to them. They marched us eight miles through the woods to the depet; here they put us under a guard of twenty men with guns for two hours, to await for the train to come. If anybody was ever glad to see a train arrive I was. We took

the cars for Augusta. I did not feel frightened while I was with the mob, for I put my trust in God, and I thought, His will be done, not mine. I do now thank Him for de-livering us from the hands of those unreasonable men."

Trying to Attach "Tribune" Stock.

The examination of C. C. Goodwin editor of the *Iribune*, before Referee Lewis, was held at 2 p. m., April 18th, the object being to ascer tain what property, if any, was held by the witness that could be at-tached to satisfy a judgment of \$1,-223, held by George W. Carter. An execution had been issued but nothexecution had been issued but noth-ing could be found. George W. Carter made affidavit that he be-lieved C. C. Goodwin to be a part owner of the *Tribune* stock, and an order was issued by the court, ap-pointing S. H. Lewis referee and authorizing him to take testimony on the subject. Attorneys Wolla-cott and Lockrie conducted the ex-amination, and after some prelim-inary work, Judge Goodwin was called to the witness stand and the investigation proceeded as follows:

investigation proceeded as follows: Attorney—What did I understand you paid for the *Tribune* stock?

Goodwin-Mr. Lannan was to pay to John W. Mackay \$60,000 for a four-fifths interest. He paid \$10,000 down and gave his note for \$50,000, due in five years, sector by the stock of the company. Attorney—What interest do you own in the Tribune?

Goodwin-Mr. Lannan has prom-ised me a half interest in the four-fifths if I would stay by it until it was paid for. Attorney—What kind of an agree-

ment is there between you and Mr. Lannan?

Goodwin--It is simply a verbal agreement that I am to have one-half of Lannan's four-fifths, and I have Mr. Mackay's word for it.

Attorney-Well, you are a bus-iness man, or, that is to say, you have done some business; now, will you state to the referee whether this is a business way of doing business? Goodwin—Probably not under or-

dinary circumstances, but I know Mr. Mackay to be a man of his word.

Attorney—What do you consider your interest in the paper worth? Goodwin—Well, I could not say.

If Utah gets Statehool, the Tribune would not be worth two bits, and if this thing continues I shall not stay

in the country two weeks. Attorney—When is this note due,

Attorney-What salary do you get, Mr. Goodwin?

get, Mr. Goodwin? Goodwin—I get \$300 per month, and \$45 of that goes to pay interest. Attorney—What property do you own? Have you any real estate? And how is your salary paid? Goodwin—I have no property but a mife and two abildway.

a wife and two children. I own no real estate, but rent a furnished house. My salary is paid weekly.

house. My salary is paid weekly. Attorney—Are you willing to sur-render your interest in the *Tribune*, that is to say the interest Mackay holds for you in what has already been paid, to satisfy this judgment? Goodwin—No, I am not willing to do that; because my agreement with Mr. Lannan is that we are to firsh it out together.

fight it out together. I would like to ask Mr. Carter a question, as I think I understand who is at the bottom of this prowho is at the bottom of this pro-ceeding. I think it was a man who claims to be a mutual friend to us both. Was not this suit instigated by Judge McBride? No, sir, it was not; as he always spoke well of you.

spoke well of you. Adjournment was then taken to 11 a. m. next day, when P. H. Lan-nan, business manager of the *Tri-bune*, was examined as a witness. His testimony was in substance a corroboration of what Judge Good-win had said. There was a slight discrepancy, however, in regard to the arrangement with Mr. Mackay, Mr. Lannan stating that one-half of his interest in the *Tribune* was to go to Mrs. Goodwin instead of to of his interest in the Province was to go to Mrs. Goodwin instead of to the Judge. This was done, Mr. Lannan said, because Mr. Mackay had no confidence in Judge Good-win's business abilities and would not consent that the stock should pass into his hands.

There was some curiosity expressed on the streets to know how Judge Goodwin became indebted to Mr. Carter. It appears that some time ago suit was entered against Goodwin for the amount in question coodwin for the amount in question by a certain party. He confessed judgment, and in order to satisfy the claim, he borrowed the amount, \$1,222, on his personal note, en-dorsed by Judge McBride. The note matured, but the Judge failed to materialize and Mr. Carter be-gan the present proceeding for his cash. cash.

An interesting development in the case is the sudden disappearance of Colonel Hollister, who left for Montana on the morning of April 18th. He owns some of the stock of the Tribune and it is suspected that some connection exists between his

some connection exists between his departure and these proceedings. Messrs. Wollacott and Lochrie applied to Judge Anderson for a subpœna for Mr. Hollister, April 19th, and the request was granted. Mr. Lochrie says that he will hold the case open until the witness returns.

Another witness in the case will be Arthur L. Thomas, who is supposed to know something about the verbal contract between Lannan and Goodwin. Mr. Lannan testi-tified that he had told Mr. Thomas what to do in event of his (Lannan's) death.

It will probably be some days be-fore the matter is taken up again.



Visitors From Colorado.

During the night of A pril 18 there arrived in this city a party of about 500 excursionists, most of whom hailed from various parts of Col-orado, though a few were from other states. On the 19th the members of the party inspected the city, and in the afternoon of that day nearly the whole of them visited Garfield Beach. In the evening most of them were present at a grand con-cert in the tabernacle. The party embraced many gentlemen of wealth, and the statement was made that they came more in search of investment than pleasure.

A committee on reception con-sisting of Governor C. W. West, Mayor Francis Armstrong, H. M. Wells, city recorder, and H. W. Lawrence, President of the Chamber of Commerce, and a committee on arrangements consisting of R. H. Terhune, N. Treweek, S. B. Westerfield, J. K. Gillespie, Fred. Simon, R. W. Sloan, H. G. Whit-ney, C. H. Parsons, C. S. Desky, John T. Lynch and T. P. Murray, made over effect to entertain the made every effort to entertain the visitors, all of whom seemed pleased with the treatment they received, with the treatment they received, and with the city. On April 20 the party went to Ogden, and after visiting that point some of them returned to this city to prolong their visit here, but the most of them returned to the east.

Two Suicides.

On April 17, at Spanish Fork, a young man named Joseph Alma Reese took a dose of strychnine with suicidal intent and fatal effect. He was somewhat deformed physically, had been low spirited for a long time, and on the day of his selfdestruction had made an unsuccessful attempt to collect money due him with which to pay some small debts that were worrying him.

On April 20 a man named George W. Walz, a native of Pa., who had w. waiz, a native of Fa. who had resided in Ogden about three months, was found dead in a cellar occupied as a ware room by him and his partner, Walter Woclinsky. The discovery was made by the latter, who found the corpse with its head wrapped in cloths which had been saturated with chloroform had been saturated with chloroform. The two were agents for a mop and had then wares stored in the cellar. The deceased left several letters to relatives and one to the coroner, making known his intention to destroy himself, but assigning no specific reason for the terrible step.

Returning from the Sandwich Islands.

The following communication is dated "At sea, on board S. S. Um-atilla, Pacific Ocean, April 20th, 1889:

The Steam Ship Umatilla will arrive in San Francisco today with the following named persons on board:

Returning Missionaries -- Elders Elihu Barrell, Fred Beezley, wife and two children, and Matthew Noall, wife and two children.

Miliama Kekuku and their four children; Napiha and Moehau and their five children; also, Lima and Ane and their child. Total number of Hawaiians, 16.

More Hawaiians would have come with us but they could not obtain passage, the steamer having on board a number of shipwrecked men-of-war from Samoa. They have, however, obtained passage on the sailing vessel *Forest Queen*, on which Elder J. F. Gates and family will sail. The Forest Queen was to leave Honolulu on the 13th inst.

Our voyage has been remarkably calm and pleasant. All are well. We will leave San Francisco for

Salt Lake on Tuesday a. m., the 23d inst.

Land has been "sighted." I will therefore have to conclude this and go and look after my Hawalian friends, they having been put in my charge by President King.

Thanking God for His preserving care, I remain as ever,

Your brother and friend, ELIHU BARRELL.

MISCELLANEOUS.

Learning to Talk.

The child's first achievement in speech consists of isolated words. He will say "papa" and "mamma," manage a paraphrase of his own upon the names of his attendants or of the members of the family, and gain command over such monosyl-lables as dog, horse, cat. The put-ting of words together to make a coherent sentence is a later development, and one that is said to come earlier with girls than with boys. A girl child is more precocious in nearly all respects than her brother.

In "Stray Leaves from a Baby's Diary," the infant autobiographer complains pitcously of the confu-sion he underwent when what he had been told was a dog was called a puppy, a doggy, a bow wow and Carlo. A similar experience fol-lowed with the cat, whom he heard described as a pussy, a puss, a kitty, a kitten, and Tabby. One is surprised that a child should learn as readily as he does, recalling under how many titles the same object is presented to him.

If a parent wishes her baby to learn quickly to express his wants learn quickly to express his wants she must strive after simplicity in the vocabulary she bestows upon him. A plate should be called a plate, and not a dish one half the time and a plate the other. The terms glass, tumbler, and goblet are also puzzling to the baby intelli-gence. His frock should be indicated to him as a frock, a slip, or a dress, and not as every one of the three. As he grows older this care-fuiness will become unnecessary, but its omission at the outset is a hindrance to his improvement.

Another thing that retards an in-Returning Missionaries — Elders lihu Barrell, Fred Beezley, wife ad two children, and Matthew Yoall, wife and two children. Hawaman Emigrants—Joseph and

in mutilating language beyond all recognition in order to adapt it to baby comprehension. The principle that leads a mother to chop her chil i's food into fine bits that it may demand less of an effort from his digestive powers does not apply to things linguistic. With those there can be no mincing matters. The English language is hard enough to acquire at best, without doubling the task by insisting that a child shall first learn it before he is able to express his thoughts in a fashion to be understood by ordinary mortals.-Harper's Bazaar.

THE CITY BISHOPRICS.

It is the intention to furnish the readers of the DESERET WEEKLY with sketches of the biography and experiences of each member of the present Bishopric of each of the Wards of this city. The design is to take the wards in numerical order, and to devote the necessary space each week to this matter until all of them are completed. Sketches of the members of the Bishopric of the First Ward are given below:

BISHOP JOSEPH WARBURTON, Of the First Ward, is the son of James and Sarah Warburton, and was born at Radcliffe, Lancashire, England, September 21st, 1831.

His complexion is fair, he is slightly under medium height, of slender build, wiry and sinewy, capable of much more physical endurance than most men of larger bodily proportions. In manner he is frank and straightforward, and when he expresses his view upon any question, he does so pointedly so as to render it unnecessary to misunderstand his meaning.

In early life Joseph adopted the religion of the Swedenborgians, which enjoins total abstenance from intoxicating drink, and strict vegetarianism. His religious views underwent a revolution in the summer of 1847, when he attended a camp meeting of the Latter-day Saints and for the first time heard the pure Gospel from the lips of an Elder. From that time he was convinced of the divine character of "Mormonism." He was, for a man of his active temperament, somewhat slow to practically carry out his convictions in this matter, for although he continued to attend the meetings of the Saints twice a week, it was not till October 26th, 1851, that he identified himself with the Church, being admitted to baptism on that

29th, of the same year, when he heart was full, threw her arms was ordained an Elder. In 1853 the about the neck of her husband and Radcliffe Branch was divided into two districts, and Joseph was appointed to take charge of district number one. In the same year he was appointed Second Counselor to the President of the Branch, and officiated in that capacity about nine months. In the meantime the Branch President emigrated to Utah, and Brother Warburton was appointed to succeed him. He was released from the presidency of the Radcliffe Branch in January, 1855, by the presidency of the Manchester Conference, to which it belonged, and appointed to preside over the Pendlebury Branch. This change was no sinecure, as his new field was in an embarassed condition, financially and otherwise. With his characteristic energy, however, he soon had it in a satisfactory and comparatively flourishing condition.

On the 4th of June, 1854, Brother Warburton married Emma Wathmough, by whom ten children have been born to him (six sons and four daughters), all of whom are living at this date excepting two.

From the time that Brother Warburton was ordained an Elder to the present, some of the gifts of the Gospel have been conspicuously manifested through him, more especially the power to heal the sick by the laying on of hands and prayer of faith. Many instances might be cited of manifestations of the power of God in his administrations to the afflicted, both as having occurred in his native land and this.

Once, in Radcliffe, when on his way to fill an appointment, the voice of the Spirit said to him: "You must go to James Crossley's." He resisted this admonition for some time, but as it was thrice repeated, he yielded and proceeded to the house of Brother Crossley, whose place of work was at a mine 13 miles distant from his home. When he arrived he found that he had been brought home dangerously ill, and Mrs. Crossley was in great distrees on account of his precarious condition. The patient was administered to, and as soon as the ordinance was performed Brother Warburton said, "How do you feel now, James?"

"I'm all right," was the cheerful response, and he immediately arose.

All who were present knelt down and thanked God for his goodness in restoring the sick man.

Brother Crossley went down stairs and asked his wife to get him some food, and the wife, whose Utah, on the 1st of June, 1859, Elder youth formed the acquaintance of

exclaimed, "God bless thee Jimmy, lad, I will," and both wept for joy, the scene being affecting in the extreme.

Another case was that of a young woman named Anna Johnson, who was convinced of the truth of the Gospel and gave in her name for baptism. Before the time for the administration of that ordinance had arrived she was taken violently ill. Brother Warburton anointed and prayed over her, the result being that she was healed instantaneously, all the violent symptoms vanishing, but leaving her in an enfeebled condition.

Brother Warburton remarked that it was but a trick of the Devil, whe had, however, overshot the mark.

The next night instead of one being baptized four came forward and were added to the Church by the Gospel door.

It would consume too much space to enumerate the many cases of this kind that have come under the immediate observation of the subject of this sketch. One more, however, may be named that occurred in the First Ward some time ago. A boy named Edward Blair was in a dangerous condition from diphtheria. He was administered to by Brother Warburton, to whom the lad's mother said, "What do you think about him, Bishop?"

"In three days he will be out at play," was the reply.

"Thank God," said the mother, who shed tears of joy at the comfort-And so it was; ing assurance. within the specified time little Edward was out upon the street apparently as well as usual.

On the 20th of May, 1856, Elder Warburton left England for America on the ship Wellfieet, and landed in Boston on the 13th of July. Four days afterwards he left that city for Lawrence, Mass., where he obtained work at the "Pacific Mills." There being no branch of theChurch at that place he set about discovering scattered members. About this time he received a visit from Alexander Steel and wife, who were making similar inquiries. A number of other Saints were found, the authorities at New York were communiated with and one of the brethren arrived from that city and organized a branch, over which ElderSteel was appointed to preside, with Brother Warburton as his identify themselves with it. counselor.

When Brother Steel departed for

Warburton was appointed to preside over the Lawrence, Groveland and Lowell branches. Lawrence was located between the other two places, over which he appointed brethren to preside when he was absent.

Brother Warburton labored faithfully in the position to which he had been assigned until June 1st. 1860, when he left for Utah. He landed on the EightWard Square on the 2nd of Sept., and moved with his family, a wife and two children, into a granary in the First Ward. The building was ten feet long by eight feet wide, and in this contracted structure they resided until the spring of 1861. Their first son was born in that granary.

In June 1861 he was ordained a seventy and became connected with the Sixty-second Quorum at its organization. In March he was appointed First Counselor to Bishop Henry Moon of the First Ward, and acted in that capacity until Nov. 14th, 1870. Bishop Moon having removed to another part. Brother Warburton was called by President Brigham Young to the position of acting Bishop and to preside in that calling, in the First Ward, he being also the choice of Bishop Hunter for the office. He was accordingly ordained a High Priest on the date last named and assumed the responsibilities of his appointment. He acted in this capacity until June 7th, 1877, when the Ward was reorganized and he was regularly ordained a Bishop under the hands of Apostle John Taylor. Brother Warburton has been faithful and true to every charge, and has rejoiced in the blessings of the Gospel from the time of his first connection with the Church throughout his entire career.

Joseph Booth, First Counselor to Bishop Warburton, is the son of William Booth and Margaret Simpson. He was born at Arbroath, Forfarshire, Scotland, May 5th. 1825.

His complexion is dark, and his features expressive and well formed. His build inclines to stoutness an 1 his height is medium.

His father was not a professor of any religion, and instead of taking his children to church on Sundays he took them out in the country to view the beauties of nature. He told them, however, that if they should at any time meet with a religion that incorporates the doctrines taught by Jesus Christ, to

Joseph was put to work at the business of flax dressing, and in his

and an attachment for a young woman named Maria Anderson.

In 1849 the latter was living in Edinburgh and wrote to Joseph that a preacher named Robert Hill was visiting Arbroath, and she would be pleased if he would pay attention to his teachings. This Rober. Hill was an Elder, and Miss Anderson had in the meantime joined the Church, but did not let Joseph know that she had taken that step. One evening Joseph stopped to listen to a man who was preaching at the corner of a street. He was treating upon the universal apostasy from the Church as established by Christ, and the restoration of the fulness of the Gospel in the latter davs. Joseph was charmed with the force of the truths uttered and the half polished eloquence with which they were expressed. He was a firm believer in what he heard. He conversed with the preacher after the meeting and found him to be the Elder Hill spoken of by the young woman to whom he was paying his addresses.

Joseph attended a meeting on the following Sunday, when his faith was confirmed. He went to witness a bapthem on the subsequent Tuesday, and concluded to be baptized. Addressing the Elders he said: "You promise that those who believe, repent and are baptized, will receive a testimony?" The reply was in the affirmative and he said, "Here goes for the test then," and prepared to enter the water, and he was then and there baptized on the 11th of June, 1849.

He returned home late in the evening, and without procuring a light, sat for some time pondering upon the step he had taken, wondering whether his sins were really remitted, and desiring an assurance to that effect. Suddenly the apartment was illuminated with a brilliant light, which was so unexpected that he was amazed. He gazed around to see the cause of the phenomena, and observed that the window blind was down and the door shut, so as to render it impossi le for it to proceed from an external source. Looking upward he beheld a globe of light close to the ceiling, and a warm grateful glow pervaded his whole being, perfect peace being in his breast. He at once realized that God had deigned to give him an external evidence and inward witness of the work with which he had associated himself. He quietly said he was satisfied, when the light dis-

Shortly after he was baptized Joseph was ordained a Priest, and became acquainted and intimately associated with Elders A. F. Macdonald and Hugh Findlay. He was soon ordained an Elder, and within a year from the time he was baptized was appointed to preside over the Arbroath Branch of the Church, which had been, in the meantime, organized. He labored with great energy and assiduity, lifting up his voice in advocacy of the Gospel in all the surrounding country, and the numbers of the Branch soon swelled to two hundred, mostly young people, who were full of faith and energy.

Among those who applied to Brother Booth for baptism WAS Hugh Gowans, then a boy about fourteen years old. The lad was asked if his parents were willing for him to take that step. He replied that he didn't care. He knew it was right and he was going to be baptized anyhow. So he was baptized, and that same boy is at this date President of the Tooele Stake of Zion.

On June 11th, 1852, Brother Booth married Maria Anderson.

In the winter of 1852-3 he was released from his position of President of the Arbroath Branch and was appointed to preside over the Kilmarnock Conference. This appointment necessitated his giving up his vocation of flax-dresser and devoting himself entirely to the work of the ministry, in which he took great pleasure. He labored in that capacity for two years, during which time he formed the acquaintance of Brother Alexander Steel, then President of a Branch.

Brother Booth was released to come to Utah at the opening of 1858, and set sail for America on the Samuel Curling, on the 22nd of May following. Arriving at New York the company proceeded via Cincinnatti to St. Louis, at which latter point they stopped over about one month, after which they proceeded to Mormon Grove, the outfitting point, near Atchison, Kansas. Here Brother Booth and family were connected with Captain Milo Andrus' company, in which they crossed the plains.

The Sioux Indians were on the warpath that season, and as the immigrants were passing through their country a desperate battle was fought between them and a force of United States troops under General Harney. The Indians were routed, appeared and darkness again ensued. and on the morning after the fight mal on which he rode being nearly

the company passed over the battle field, which was covered with gore, fragments of bloody clothing and other relics of the sanguinary en-One of the immigrants counter. found on the scene a new revolver.

The same day a number of the Sioux warriors who had been in the fight visited the camp of the immigrants. Some were limping because of gunshot wounds in their limbs and all were in a half famished condition. The Saints shared with them the meal of which they were partaking when the savages appeared. One tall brawny brave partook of Brother Booth's hospitality, and the latter asked him where his squaw and papooses were. He pointed toward the smoke of Harney's camp, which could be seen in the distance, his bosom heaved a great sigh and a big tear rolled down his face. The women and children of the Sioux had been taken prisoners by the soldiers.

The company landed in Salt Lake City, Oct. 25th, 1855. Brother Booth stopped a month in the Eleventh Ward, and then a short time in Kaysville, where he was ordained a Seventy. He was in the Echo Canyon war, in 1857, when Johnston's army was on the way, being adjutant to Major Hugh Finlay.

A striking incident came under his observation when in Echo. Preparations had been made to meet and fight the army if necessary. Trenches and breastworks had been formed, and great rocks had been placed in position at elevated points high up on the mountain sides, so they could be rolled down upon the troops with terribly destructive effect. Many of the brethren seemed to be exceedingly anxious to have the army come down the canyon so they could annihilate them, and some of them prayed fervently for such an event. Brother Booth, however, was not so very deeply anxious for the advent of the army some others seemed to be.

One evening after the pickets had as usual, been posted for duty, the subject of this sketch was passing a wickiup, or rude cabin and stopped a few moments to listen to one of the brethren who was praying inside. His petition was being offered most fervently and was to the effect that the Lord would send the soldiers along the next morning so the brethren might cut them to pieces.

Next morning a messenger ararived in camp in hot haste, the ani-

exhausted. Shortly after this man had entered General Well's tent the latter came out and ordered the attention of the force. When this was secured he shouted-"President Young wants you brethren to stop that praying. We don't want the army to come down the canyon." The reader can form his own conclusion as to how President Young got to understand the character of the petitions that were being offered to the Lord.

Brother Booth left Echo when the local forces were called in from the canyon and accompanied the Saints in general exodus southward, and returned in due time to the city. He lived a short time in the Third Ward and moved into the First Ward in the fall of 1858. In Nov. 1870 he was appointed First Counselor to Bishop Joseph Warburton, and when the latter was regularly ordained Bishor, he was set apart to the same position, which he now holds. He has rejoiced in the fulness of the Gospel from the day he heard the sound of it. and has never had a desire to depart from its precepts.

John Theobald Thorup is the son of Herman A. and Mary Christine Thorup. He was born in Copenhagen, Denmark, May 25th, 1856, and was baptized into the Church of Jesus Christ of Latter-day Saints, August '3, 1866, by his father. He emigrated with his parents to America May 7th, 1868, arrived in Chicago, Illinois, June 1st of that year. The family left Chicago in the summer of 1869 for Utah, and arrived in Provo, Aug. 16th of the same year.

In the year 1872 Brother Thorup was ordained an Elder. In Sept., 1878, with his parents, he removed to Sait Lake City, and settled in the First Ward, where the family have resided since.

At the October conference of 1879 he was called to go on a mission to Europe, and on the 21st of the same month he left Salt Lake City in company with his brother Herman F. F. Thorup and thirteen other Elders for his missionary field. Three of his companions were destined for the United States, and twelve of them for Europe. On October 28th those bound for Europe left New York on the steamship Wyoming.

The first day on the ocean was a little rough, but the rest of the time the water was almost smooth. One of the saloon passengers asked the captain of the ship if he often had as good a voyage.

"No," said he, "not even in the months of June and July."

The passenger asked the captain if he had any idea why it was that he had such smooth water. "No." he answered, "unless it is because I have Mormon Elders on board. I always have good luck when I have Mormons on board."

Going from England to Germany, Elder Thorup and party met some persons who left America just six hours after they did. They told them that they had such a rough time on the ocean that the fire was put out and the hatchways had to be closed up for days, while the ship on which Elder Thorup sailed had smooth water and there was only six hours difference in the time of departure.

On the 11th of November Elder Thorup arrived in Copenhagen, Denmark, and on the 15th of the same month he was appointed by President N. Wilhelmson to labor in the Aarhus Conference. He left Copenhagen on the 20th, arrived in Aarhus the next day, and was appointed to labor on the Island Tyen as traveling Elder. While laboring there, through exposure, he became ill. One day he started out in search of a place to hold a meeting. Toward evening he reached the end of his journey for the day, and went into a house of strangers. While sitting in the house he felt so sick that he hardly knew what to do. He went outside, retired to a secret place and knelt down and asked the Lord to heal him. He had not finished his prayer before he felt as well as ever he did. Thus the Lord heard and answered him.

After laboring on Tyen for nine months, he was released from there and appointed to labor in the Aalborg Conference where he took charge of the Hjorring District until released to come home.

While presiding over the Hjorring District he also had charge of Frederickhavn and Saby districts for about three months. While in that field on one occasion he was behind in his account, and did not know where to get money to straighten it up. After getting through his work one day he took a walk through the streets, and in going along to his surprise he saw a ten kroner billlying at his feet. He picked it up and acknowledged it was a gift from God sent to help him out.

On the evening of the 8th of December, 1880, he had a discussion with three ministers and three deacons of the Lutheran church in one from Copenhagen in 1881, and left

of their school houses. The house was jammed full of people, whose general decision was that the "Mormon" got the best of his opponents.

On December 12, 1880, he organ ized the Relief Society in the Hjorring District. On February 5, 1881, after making arrangements to stay in the city of Hjorring, while going from the house of one of the Saints to his office, a voice spoke to him loudly and distinctly, and told him there would be an extra train for the east that afternoon. He stopped for a moment and then went on again, when the same words were repeated. He stopped again to think over what it meant. As he had just come home from that direction, he did not know of anything he was wanted for.

He went to the postoffice to see if there was any mail for him, but there was none. However, he resolved to go to Sindal, went to his office and stayed there till train time. Leaving his office and going out of the door he heard the same voice again. This time it told him to take some consecrated oil with him, but not knowing of any sickness in that part of his field he did not think it of any use to take the oil.

He left on the train and went to the house of a Brother J. Jenson, Presiding Elder of the Sindal branch. When he reached the door he was met by Sister Jenson, who said: "Brother Thorup, if an angel had come down from heaven it would not have pleased me any more than to see you." He inquired why. "Oh," replied she, "Mr. and Mrs. Nielson wish you to baptize them tonight."

He went to their house and found them ready and anxious to be baptized, and attended to the ordinance. He had no sooner finished confirming them, than a Sister came in and asked him to please come and administer to her daughter who was very sick with a fever. He asked her if she had any oil, and she said no. He felt condemned at once for not obeying the voice that had spoken to him. He then had to go about one and a half miles to get some oil and back again. He then administered to the young lady and the next morning she was well.

During his labors in Denmark he baptized forty-eight souls, rejoiced in his labors and felt it to be the happiest period of his life.

He was released to return home with the first company of Saints

there June 20th. The company had a good journey with very little sickness, though it was one of the largest companies of Saints that ever left Europe, numbering between nine and ten hundre 1. Salt Lake City was reached July 16th.

On August 24th, 1882, Brother Thorup married Caroline Osterman, of Sandy, Salt Lake County. On April 14th, 1884, he was ordained a Seventy and became identified with During the Sixteenth Quorum. 1884-5-6 he presided over the Y. M. I. A. of the First Ward, and on January 23d, 1887, was ordained a High Priest by President Angus M. Cannon and set apart as Second Counselor to Bishop Joseph Warburton, of the First Ward of the Salt Lake Stake of Zion.

THE MINING INDUSTRY.

Having been requested by many persons to give an idea of the min-ing resources of Southern Utahhaving had fifteen years' experience in prospecting in this southern country—I now venture to respond countryto the wish.

In stating the real conditions of the country, and the manifold op-portunities for the advancement of the interests of the southern people of this Territory, I do not wish to convey a false notion of the num-erous advantages which this southerous advantages which this south-ern country actually affords to its people. In regard to its early history, the Hon. Parley P. Pratt was sent south in June, 1852, as an Apostle of the "Mormon" church, to search out agricultural lands for the settlement of the incoming emigrants from the States and elsewhere. In those researches Mr. Pratt dissovered the great iron regions of Iron County on the 22nd day of June, 1852, and from that particular dis-covery has originated every other in the mining interests of Southern Utah ever since. In September, 1852, an emigration train passed through to the lower portion of California, and some of the people settled in Sanbardine County. One of them, Mr. James Howden, then a lad of eighteen, found south of the place, now known as Mountain Meadows, some very rich ore, running in gold and silver. One assay in the mint in San Francisco many years after was computed at \$500 per ton in silver, and since then another assay in gold aggregated \$17,000 per ton. These enormous figures creat-ed certain distrust instead of confi-dence in these real discoursion of dence in these real discoveries of the mineral productions of this part of the country, and in the year 1857, after the disbandment of the American army under the command of Andrew Sidney Johnson, the mines of Ploche were brought to light.

Later on the great wonder of Cottonwood was discovered, and Utah say "Hurrah for Southern Utah, for began to forge ahead in mining. California was rushing, gold was plentiful, and the retard was felt by ple." JOHN S. FERRIS.

many of the miners on their way through the wide West, in quest of gold, in all our western Territories.

Nothing, however, was accom-plished in the way of mining in southern Utah proper until I my-self discovered the Bonanza Mine, and the Buckeye Mine in March, 1875. Simply silver in sand, of which the whole world has since been apprised in these mining reefs now known as the "Silver Reef," came from my first re-searches, and the peculiarities at-tending them in regard to those mines have often been denied. But recorded reflex ideas cannot destroy the magnet of truth. Silver Reef was nothing until I showed its mineral elements to some of the learned of Pioche and San Fran-cisco. Pioche rushed in; many claims were taken; the world was astonished at the phenomena of nature; science was dumbfounded; criticism was rife and was were ac criticism was rife, and we were ac-tually called "fools" by some per-sons for stating in the Pioche *Re-*oord that this ore was in a sand reef.

Those days of criticism are past, and most of the people in this lo-cality are now willing to accept the Irishman's logic, that "Where it is, there it is." We now have a phenomena quite as picturesque to set forth as silver in sand-gray copper in alloy, with free gold in zoophitic decomposed lime of the Bull Valley mountains, placed on the uplifts of the Eocene at Foot Wall, capped with a green thracite, and surrounded by the tertiary—the Eocene being a promontory around which the tertiary is formed.

The great Black Prince mine on the north side of Eagle Mountain, the General Grant mine of Slaughter Creek, and the Lady Morton mine west of Butcher Knife Can-yon, in the Bull Valley mountains, are now in process of development, and the vast output of ore is truly something to look at.

The great discovery of the emi-grant boy, James Howden, in 1852, is not now a mystery. The Black Prince mine is one of the uplifts of the mineral output that has been looked forward to for nearly thirtyfive years. The great Southern Wasatch, from Mount Baldy to Eldo-rado Canyon, is more or less poss-essed of rich mines I do not make this statement blindly; for our pedestrian qualities are known pedestrian qualities are known throughout the entire length of this mountain chain.

The mines of Iron County yield iron, lead, silver, gold, and im-mense deposits of coal; while from (coal oil), antimony, bismuth, cro-mium, and many other minerals which will yet be brought into use petroleum among the people of this fair Terri-

tory. I do not care for the pooh-poohing of those individuals who think that everybody should be afraid of them, and that no one should form an opinion without their dictation. I

THE "DENMARK."

The following account of the arrival at Philadelphia of the passen-gers of the lost ship Denmark is contained in the press dispatches of April 22:

The Missouri, with 365 people from the wrecked steamer Denmark, arrived at the American Line Com-pany's lock this evening. All of the *Denmark* passengers look hearty and bright, and show no signs of the better which there were heart the hardships which they must have necessarily endured. The general passenger agent of the Thingvalla Line stated that all would be for-warded to their destination from the city if satisfactory arrangements could be made. Nearly all the emi-grants are bound for points in the West.

Captain Hamilton Murrill, com-mander of the Missouri, furnishes the following statement:

We left London with a general cargo for the first trip to Philadel-phia March 28th. On April 5th we sighted the *Denmark* flying a signal of distress. We bore down on the steamer and found her disabled. Captain Knudson, the commander, reported the tailend of his shaft broken and he wished me to take his passengers to New York. Owing to the state of the weather and because of the fact that I was not prepared to accommodate such a number of people, I declined to accede to his request, but offered instead to tow his vessel to the nearest port. This offer Captain Knudson accepted. The vessel proceeded slowly, head-ing northwest for St. John's, N. F., which was considered the best port which was considered the best port to make under the circumstances. The wind blew with tremendous force all night. This made progress most difficult. April 6th at 5:80 a. m., finding I could make no headway in a westerly direction, and seeing ice to windward, I de-cided to abandon any hore of cided to abandon any hope of reaching St. John's and deter-mined to make for the Azores Islands. I signaled my determina-tion to the captain of the Denmark and he agreed that this was the best course to pursue. At 7 a. m. the Denmark signaled: "We are leaking considerably. There is now three feet of water in the aft-hold and gaining rapidly." I asked what to do and the signal came: "Keep on towing." Two hours later the Den-mark again signaled us: "The Denmark is sinking; we must abandon the ship. Will you take the passenmark is sinking, we much the passen-gers?" Without a moment's hesi-tation I signaled back: "Yes, I will take all on board and do the best I can." I then cut the tow line and we dropped down to the *Denmark*. Chief Officer Glen, of that vessel, came on board the *Missouri* and in-formed me of the condition of his formed me of the condition of his ship. He said Captain Knudson decided for the best interests of those decided for the best interests of those on his ship it would be better to abandon her and get all his people on board the *Missouri* while there was plenty of time. A heavy swell was running during all of this ter-rible day, making the work of re-moving the people from the sinking ship one of great difficulty, and it



was only by the hardest work that we were able to avoid an accident, both to the people and boats. The women and children were removed first and after them the male passengers and crew. At 2 p. m. we fin-ished the work of transferring the passengers, having consumed nearly five hours and getting everybody with the exception of the officers safely on the Missouri without a single accident. An hour later the barometer commenced falling and I sent word to Captain Knudson and his officers to leave the ship and come aboard the **Missouri**, and after getting some pro-visions from the *Denmark*, which had now settled very perceptibly in the water, that vessel finally settled, Captain Knudson being the last to leave the ship. I found that we had in addition to our crew of 45 men and four passengers, 669 cabin and steerage passengers, 69 of the offi-ers and crew of the ill-fate steamer. Our last view of the Denmark showed the vessel to be rapidly going down, her stern being almost level with the sea and water breaking over her. We threw overboard most of our cargo on the decks, consisting prin-cipally of bales of rags, in order to make room for the accommodation make room for the accommodation of the large addition to our passen-ger list. On looking over our pro-visions, we found with the number of mouths we had to feed we had only enough food on board to last three days, and decided to make all possible haste to reach the port of St. Nicholas, which was 700 miles away. On April 7th, at 1:30 a.m., about ten hours after the transfer was made, Mrs. Linney, aged 18 years, A Danish woman who was on her way to America to meet her husband, gave birth to a girlin my cabin. The little stranger was christened Atlanta Missouri. The child was born during a howl-ing storm which rocked the vessel and caused the sea to break over us. We had started for St Michaels with all on board at 5 p. m., of the 6th. The weather was very threatening at the time. The wind increased in violence as the night wore on. Everything possible was done to make the passengers comfortable. A while a sails were brought out A wnings and sails were brought out and used as a partial protection to the panic-stricken emigrants. The gale kept increasing in fury and there was a tremendous sea running, there was a tremendous sea running, which was continually breaking over the vessel, and taken altogether things looked dubious. It must be remembered we were very short of provisions, and this storm at the very outset of our journey towards St. Michaels made us fearful of reaching that port in safety. By daylight of April 8th, however, the gale materially decreased and we were able to make fair progress and were able to make fair progress, and on April 10th we arrived at St. Michaels. April 11th we landed 370 of the passengers and crew of the Denmark, including Captain Knudsen, at St. Michaels. On the

on board considering the crowded condition of our boats.

Just before arriving at the pier a florist's agent boarded the ship and, searching out Captain Murrill, pre-sented him on behalf of several shipowners and citizens with a hand-some floral ship, the hull and rigging being composed of pink roses and a sea of evergreens and trimmed with silver sails. The floral tribute to his bravery and humanity was an excellent specimen of the art of floral design and was admired by everybody who was fortunate enough to catch a glimpse of it. There was never a jollier tar aboard a ship than Captain Hamilton Mur-rill of the *Missouri* appeared to be today. He was the lion of the day, indeed, and all the crew. With all ging being composed of pink roses indeed, and all the crew. With all the excitement and bother incident to so great a responsibility as he has had upon his shoulders for the past sixteen days, he was the same affa-ble, big-hearted mariner, who had a kind word for everybody and whose modesty never for once forsook him.

The steamer picked up on her way up the channel several tug loads of representatives of the Thingvalla line, of Peter Wright & Sons, the agents, and of the leading newspapers of the country. Everybody was hurrying to and fro, getting what little of their possessions they had been able to save from the sink-ing steamer, and all displayed upon their faces every sign of joy at reaching *terra firma* sound and well. All of them had the same story to tell in reference to their treatment on either boat, the Den-mark and Missouri, and all were unstinting in their praise of the valor and chivalry displayed, which to their minds made up largely for the enforced delay in their voyage. From early morning the crowds be-graphic at the prime chine of the gan to gather at the piers along the river front below where she landed her human cargo, and when the vessel reached the first of these docks she was saluted in every possible way, always answering with the heavy, sonorous whistle. When slote way, always answering with the heavy, sonorous whistle. When the boat finally touched at her pier the work of disembarking was an easy task, and directly from the ship the passengers were conducted to a well-laden table, fully 200 feet in length, at which they had their fill of good things, a treat they had fill of good things, a treat they had not looked for, but which was made fully welcome.

Tonight at 11 o'clock, in a special train on the Pennsylvania Rail-road, nearly300of the passengers were whirled towards their destination in the West and Northwest; the remaining sixty-five or thereabouts who were destined for points in the East also left tonight over the same East also left tonight over the same line. The majority of those bound West are going to Minnesota, Dakota and other points in that section, while a few go as far as Washing-ton Territory. They will be accom-panied by the agents of the Thing-valla line, and will be reprovisioned at (bhcago. The final leave-taking Knudsen, at St. Michaels. On the valia line, and will be reprovisioned and M. F. Eakle were appointed to same day we sailed from St. Mich-aels with 360 people from the *Den*-between Captain Murrill and the passengers of the *Denmark* was af-of that vessel. We had fine weather all the way to Philadelphia, and a remarkably small amount of sickness

Captain Murrill could not state the value of the cargo which had been thrown overboard. The entire car-go was valued at \$150,000, but only The entire cara portion of it was thrown away. "Although," said the captain, "had "A knough," said the captain, "had it been necessary, I would have thrown every pound of our cargo overboard. That which was jetti-soned consisted principally of bales of waste and other light but bulky stuff, stored between the decks."

On the 22nd of April Secre-tary Windom authorized today the commissioner of emigration at Philadelphia to use the emigrant fund in meeting all proper expenses in giv-ing relief to destitute emigrant pas-sengers of the wrecked steamer Denmark, brought to Philadelphia on the steamer Missouri.

AMONG THE HAWAIIANS.

Thinking that it might be interesting to some of your readers to learn how the Hawaiian mission prospers, I will indite only a few brief items.

Our semi-annual conference held here on the 5th, 6th and 7th inst., was very satisfactory indeed. The attendance was large, the spacious meeting house being literally crowd-ed to overflowing. The various ed to overflowing. The various branches were well represented, and the interest was kept up during the whole conference. The reports of the traveling Elders showed a great labor performed by them, increased zeal and earnestness among the Saints, a desire to learn more of the glorious principles of the Gospel and to become better acquainted with their individual duties, as well as to understand more fully the precious privileges vouchsafed to the honest, humble worker in the vineyard of the Lord.

The eagerness with which these simple, kindhearted and affectionate people listen to the discourses, testi-monies and counselings of the Elders during the last few days, to-gether with the benign influence of the Holy Spirit that pervaded the whole assembly, loosened the tongues whole assembly, loosened the ong use of the Elders and filled their hearts with joy and love. Many a tear-drop upon the hundreds of happy faces bespoke the salutary effect of the words of truth upon the humble seekers after the light.

According to the statistical report According to the statistical report for the term, there were: New bap-tisms, 442; deaths, 77; total mem-bership (not including children un-der eight years of age), 4045. Elders J. F. Gates, Frederick Beesley, Matthew Noall and Elihu Barrell, Sisters Gates, Beesley and Noall and their children were hon-orably released and will roture to

orably released and will return to Zion with happy hearts, carrying with them the "aloha" of the na-tive Saints and the benedictions of Pres. Wm. King and his co-labor-

Elders Isaac Fox, Wm. Hallen and M. F. Eakle were appointed to travel and preach, in connection with sixteen native Elders, through-



will sail with the returning Elders to take up their abode in the valleys of the mountains.

The Conferences of the Relief Society and of the Mutual Improve-ment Association were well attended and the representatives acquitted

themselves very creditably. The exercises of the Sabbath Schools on Sunday forenoon were pleasing. A competing for prizes, by several schools, was an interest-ing feature. The singing, recitations, etc., showed a considerable degree of training.

Under the supervision of President Wm. King the work on the plantation has been carried on suc-

plantation has been carried on suc-cessfully. Some 170 tons of sugar is the product of the recent "run" of the sugar mill. The machinery was kept running well up to its capacity, and the average daily yield was 5300 pounds of sugar. The outlook for the growing crop of cane is not cheering. The rain-fall for the past six months has been very light. A general drouth has extended throughout the Islands. In many places the kalo patches have dried up. Proprietors of plan-tations have been obliged to slaughtations have been obliged to slaughter hundreds of their cattle to save the hides and prevent losing them by starvation. If the drouth is prolonged there will be a heavy loss of live stock, and much injury to the cane crop. The cattle on this plan-tation have suffered but little, as there is a good supply of water here and considerable grass in the hills and mountains close at hand. All join me in sending greetings. Your brother in the Gospel,

M. F. EAKLE. LAIE, Oahu, Hawaiian Islands, April 9th, 1889.

LETTER FROM PALESTINE.

Having now had the pleasure of seeing some portions of this "land of promise," I thought, perhaps, it would interest your readers to have a few items concerning the present condition of Palestine,

its people, and their progress. During our round trip from Haifa, which is located nearly on the north-west point of Mount Carmel, and back te our starting point, we trayback to our starting point, we trav-eled through portions of the land-marks of Asher, Zebulon, Issachar, Ephraim, Benjamin, Judah and Dan, and enjoyed many pleasant thoughts in the contemplation that God was about to remember His covenant with the fathers, and to restore it to the rightful heirs. This land shows many signs of a once high and successful cultivation. The mountains of Samaria and Judea especially bear the marks of once being very fruitful, as one sees that every side hill, with suf-ficient earth for cultivation. Ind shows many signs of a once purchasing large tracts of land from high and successful cultivation. The mountains of Samaria and Judea especially bear the marks of once being very fruitful, as one sees that every side hill, with suf-time or other, has been terraced farmer and the speculator have got

excellent singing. The natives take great delight in music. Some of them are good singers. The spirit of gathering is strong upon the Hawaiian Saints. Many are striving hard to prepare for emigrating, and "Mauna i'ohaku," Rocky Mountains, is a favorite theme with them. Some thirty native Saints in the the strive Saints and trees which could grow on the hills, one can imag-ine the whole of the mountains covered with grape vines, with olive and fig trees here and there inter-planted, together with various other plants and trees which could grow on the hills, one can imag-ine the whole of the mountains covered with grape vines, with olive and fig trees here and there inter-plants and trees which could grow on the hills de without irrigation. These terraces are very necessary in this country, where both the early and later rains are rather copious. By these means the earth, which would otherwise be carried away by the heavy wet, is held back as well as a goodly portion of the moisture; and the rocks that are gathered out, too, are made to serve for a base wall for the terraces.

A mountain properly arranged and the blessings of God upon it was a great possession in the day when Israel flourished here. Wherein the world's history, said to Is-rael: "Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things." This was great comfort to the afflicted was great comfort to the afflicted people, and they will yet "Come and sing in the height of Zion, and flow together to the goodness of the Lord for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their moule abell he are protected or dent souls shall be as a matured garden: and they shall not sorrow any more at all."

The country here has about the same dry season as Utah. Although it is warmer by several degrees in the summer, yet there is but little drought compared with the latter. A heavy dew falls at once after sundown which seems to keep up the moisture necessary for vegetation. The country, as a rule, is poorly supplied with flowing streams. Whole villages are sup-plied with rain water, which is carefully kept in large bottle-shaped cisterns hewn out of the solid rock. Many of the old cisterns are being cleaned out, and during the rainy season ditches are made to convey water to the cisterns. It need hardly be said that the water thus obtained is not very agreeable. There is much fine land lying down which seems to keep up the

There is much fine land lying almost idle. In Galilee, between Nazareth and Tiberias, much ex-cellent country can be found; the valley of Jezreel may also similarly be mentioned. But this, as in almost all cases here, is but poorly cultiva-ted. The "fellahs" or farmers or farmers don't seem to understand how to till to advantage, and perhaps the mode of taxation, s. e., by farming the taxes, also tends to discourage the people. By this method of taxing, the tax-farmer often takes a fifth in the place of a tenth, which is his due. The farmer is in the meantime prevented from touching his crop until the taxes are collected. Then further distress is imposed by speculators purchasing large tracts of land from

what they want. The Sultan has bought Jezreel and a large country around the old capital, so that his majesty seems to think the scheme a good one.

The present inhabitants are prin-cipally Arabs and Bedouins. There are a few thousand Christians and are a few thousand Christians and some thousand Jews; but they are far in the minority. As a rule we generally ask what are the Jews doing toward obtaining the land? The Jews, or rather the greater number of them, do not f.rm, but live in Jerusalem, Tiberius, Safed, and a few other places, chiefly upon the support of their richer brethren. On the southeast part of Mount On the southeast part of Mount Carmel the Jewish settlement of Samaria is located. It has a grand appearance in the distance, and is said to do very well.

Now there may be reasons for their not branching ont. The Jews are yet hated to an unreasonable extent here by all classes. In Jeruextent here by an chances. In Jeru-salem they are confined to a very small quarter, and their industry is being looked upon with great sus-picion because they work cheaply. Hence they are about to come into disrepute with the people in this WAV.

They have likewise been prevented from settling here of late years owing to the fact that, although they left other countries dissatisfied, they still kept their former citizen-ship for protection after settling in ship for protection after settling in this place. This simply complicated the Turkish difficulties, so they were only allowed to land as pil-grims, bound to leave the country in a specified time. It is now ru-mored here that this difficulty is removed by the Jews paying the handsome sum of fity million frances for the privilege of entering to for the privilege of entering settle.

Radical changes will no doubt be effected before the real gathering takes place. Something more cer-tain and stable must replace the present doubtful state of affairs. A government opposed to all progress, and which only reaches out for prey, cannot certainly be a power to protect a downtrodden race in ob-taining a foothold in the land of their promise.

their promise. The Turkish mission is moving on slowly, but we hope surely. Many of our brethren interested in its progress have perhaps wondered at its stubborn refusal to shine out brightly; but there are many reasons. Much has to be learned by Much has to be learned by the Elders formerly unacquainted with a language not easily acquired, and there are no publications for distribution to assist in combating the many wilful lies so studiously circulated by the mis-sionaries of so-called "Christian" denominations. Still we have a denominations. Still we have a membership of about twenty, with four Elders from Zion and a small local force in the field. Here in Palestine the prospects are not very good at present, but in Asia Minor they are better, the Armenians be-ing open to conviction and willing to hear and investigate. Among that people we have already several good Saints.

F. F. HINTZE. HAIFA, March 19th, 1889.

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568

SANDWICH ISLANDS.

Elder William King writes from Honolulu to a friend in this city:

"Brother Fox arrived here all right and is assisting Brother Davis in engineering, and the Band is making commendable progress under his tutelage.

der his tutelage. I came here yesterday in company with Brother Eakle to meet his wife, who is expected by the steam-er due today, but probably will arrive in the morning. We are having very dry weather, not having had any rain to speak of since the first of last December, which has given us a fine opportu-not y for taking off our crop, which is not coming up to our expectation. not coming up to our expectation. Yet we have reason to be thankful for the success that has attended us thus far.

Our statement, received today, shows our indebtedness to be \$15,110. So you see we have cut it down some, and we have the returns of two more shipments to come in from this run, which will still further reduce it to \$10,000. We will close this season's run about next Thursday. I had expected at least fifty tons more; but there is nothing dis-couraging. If we have rains our next crop will be much larger. The cattle and horses are doing well so far, notwithstanding the dry weath-Some of the stock raisers have er. commenced to kill their stock for their hides already. Ewa, Kauai, Maui, Kohala, Kona and Kau are suffering very much for rain. The people of Honolulu are on water ra-tions, scarcely any being allowed for gardens and lawns. Our water here is turned off half of every day. The time draws nigh for Brother

The time draws nigh for Brother Gates and family, Brother Bees-ley, wife and two children, Brother Matthew Noall, wife and two children, to take their depar-ture. They will be missed. A few Hawaiians will accompany the re-turning Elders."

MISSIONARIES MOBBED.

The following dispatch came by Associated Press from St. Louis on April 19: Information

Information has just come from Dale County, state of Ala-bama, that five Mormon missionaries were severely whipped and driven from the county last Monday night. These men have been holding meetings among the ignorant classes of the county, and had formed a colony to go to Utah. On Monday night some forty citizens of the northern part of the county, without the slightest attempt at disguise, surrounded the house of Gid Irons, a recent convert, who was enter-taining the five missionaries. With-out delay they were brought out, stripped to the waist and tied in a row. Then each of the regulators, with a long switch, struck each prisoner a sounding blow. By the time the last blow was given two of the men had fainted, and others were wet with blood. After whipping the men's legs, they were given a thick coating of tar and feathers and warned to leave instantly or suffer death. The

names of the "Mormons" are Asa F. Dixon, J. H. Hagadom, M. F. Miller, John W. Pearce and Unsel Morrison.

President William Spry, of the Southern States Mission, is in this city, and was shown the dispatch. He states positively that there are no Elders of the names given in the above report. There is an Elder Miller, in West Virginia. Nor does Brother Spry know of any Elders at all in the vicinity of Dale County, Ala. These facts, and the send-ing out of the telegram from St. Louis, indicate that the whole story is untrue, and sent out merely to create a sensation.

THE OSAGE INDIANS.

By courtesy of Elder Andrew Kimball, we are enabled to present the following extract from a letter from Elder J. W. Ashton, now laboring in Indian Territory:

"Brothers Hill and myself are the Osage country. We have in the Osage country. We have offered our humble petitions to God that He would open the way, that an inroad might be made among this branch of the remnants of Is-rael. Success has crowned our efforts thus far. We are about forty miles from where we crossed the line, and bade adieu to Cherokee soil. On the main road from that land we were received very kindly by the Osages. In their respective localities the ones referred to are wealthy, well educated, and an in-telligent-looking people.

The Osage agency was reached today. Their payment day has just passed. The chiefs, seventeen in number, have returned to their homes. The head chief—Eu Chesta Wah Ti Anka — had just left as we entered the agency, as we entered the agency, or somewhere about that time. In the evening we visited the U. S. Agent, Mr Smith, at his elegant home, situated on a hill some 300 yards north of the business part of the town. We found him to be a very intelligent gentleman, and he received us cordially and granted us the privilege to preach the Gos-pel, go among the people and labor with them, so long as we kept with-in the law. agency, in the law.

It is our intention on the morrow to travel some 35 miles to visit the head chief, and also to visit all the chiefs it is in our power to meet.

We have seen some of the blanket Indians-as they are called here-and the impression made upon our minds is, that they are a smartour minds is, that they are a smart-looking tribe, clean in appearance, wearing good clothing, but of the same pattern as that which is worn by the red men of Utah. They are rich people, as they draw a fraction over \$40 per head from the agent every three months. The infant three months old is entitled to this sum. There are about 1,500 souls all sum. There are about 1,500 souls all told. Perhaps there are 300 fami-lies. It is singular, but never-theless true, that they numbered 3000 souls some fifteen years ago and have since decreased to that number. The laws of this nation leave are in many respects different to The those of the Cherokee Nation. The

white man is required to pay \$12 a year for the privilege of living in the nation, if he has not a right ob-tained by marrying an Osage wo-man. The marriage does not guar antee the payment of the annuity, but the children of that union are entitled to it. There is a feature connected with this money that is connected with this money, that is drawn four times a year, that would inspire some people to have a nu-merous posterity, as each receives the sum or \$160 per annum. A couple with some ten or eleven children would have an income that should give them a fair living. Besides, there is a good range for stock, the soil is very productive, the streams are filled with splendid fish, and wild game are plentiful. These advantages surrounding the Osage causes one to almost make the re-mark that they do not know how well they are off."

Elder Kimball also permits us to extract the following from a letter written by Elder J. J. Hill, com-panion to Elder Ashton:

We have just returned from our visit to the Osages. After leaving the agency we visited the Chief Eu-cis-ta-wah-ti-an-ka. He received We had a good talk with him through an interpreter. He seemed very much interested in what we had to say and said he liked our talk. We told him that it was our desire to come among his people and teach them the Gospel in their houses and around their campfires, in their gatherings and wherever we could get an opportunity. He preferred to have the matter presented to the chiefs of the various bands—seventeen in number—in council, before we proceeded farther. He promised to get them together right away, but being very busy watching their white servants put in their small patches of corn, I don't expect they will get together for a week or two. We are satisfied it would have

been to the advantage of the mission to have been present, but circum-stances would hardly permit us to remain. There is a good impression made upon those visited, and except for the interference of the Catholic Priests the way will soon be opened for a good work in this nation. The Indians are in their wild uncivilized condition, wearing their blankets as is the custom in all tribes. To do anything among them it will be necessary to learn the language, as they cannot talk English and there are very few in-terpreters among them. They are terpreters among them. They are a wealthy tribe. Most of them have fine houses, but they have no use for furniture. They sit flat on the floor with their feet doubled under them. The old chief had a good laugh at us because we could not double our legs up and sit down on them as they do. When food is them as they do. When food is ready they spread it in the middle of the floor and all sit around; that is, all the male portion. The wo-men eat by themselves.

They are very badly scattered, and were we to visit them in their houses it would necessitate a vast amount of travel, but they don't live in their homes long at a time. As soon as they get a little corn

570

planted and the grass gets big enough for their ponies to live on, they gather together in bands and dance, feast, gamble, etc., the rest of the season.

They are Catholics in name, but are ignorant of what the Catholics believe. They have no one with them to teach them anything. When they gather at the agency once in three months the priests talk to them in Latin. It is very seldom anything is said to them in a language they can understand. We do not consider that their being We do not consider that their being nominal Catholics is necessarily a bar to doing a good work among them. They are much bolder to meet and try to talk with the white man than the full bloods among the Cherokees. In fact they would sometimes call to us half a mile away and come running to ask what we wanted, where we were going, where we came from, etc., when they couldn't talk a word of English but had to do all by signs. English but had to do all by signs. As before stated, they are very badly scattered. The most thinly settled scattered. The most thinly settled portion of the Cherokee country is no comparison.

As ever, your Brother in the Gos el. J. J. HILL. pel.

IN WEST VIRGINIA.

Though peace and prosperity gen-erally prevail in the West Virginia conference, and the Elders here are usually the recipients of the kindness and hospitality for which the Southern people are justly noted, yet we are not entirely free from those scenes of lawlessness which have disgraced too many of the States of our great Union. A few months ago twoof the Elders visited the county seat of one of the counties in which they were laboring. While at a store there purchasing some articles a man entered and requested them to go with him to another store where, he said, a dispute was going on about the "Mormons," or Utah, and he wanted the brethren to decide it. After a short delay the Elders pro-ceeded to the place indicated, but instead of having a problem to solve, they found themselves surrounded by a mob of armed men. One of the number told the Elders they must leave the town. The Elders inquired:

"On what grounds do you make your demand? We have not disturbed the peace of this community, nor in any way infringed upon the laws of the town or State. We are laws of the town or State. American citizens, and are entitled to the protection of all good men until we break the law; and then we are amenable to the law."

"We don't believe in your doctrine," was the reply. "What is our doctrine?" asked

the Elders.

This somewhat checked the mob-ocrat, for "Mormonism" had not yet been expounded in that locality. All they knew of it was what they had gleaned from the lying accounts

with which the country is flooded. "We don't know anything about your doctrine," stammered the leader of the gang, "and we don't

want to know anything; only you men must leave!"

This is the case with nearly all those who oppose "Mormonism." Like the mob who rushed with Paul's companions into the theatre, the "more part" know not what they are howling about. It is probable that not a man in the mob knew just why he wanted the knew just why he wanted the Elders to leave. One of them would occasionally draw out occasionally draw e butcher's knife large and 8 slip his thumb along the edge, as if testing the keenness of the blade. He would leer upon the brethren like a veritable Shylock thirsting for blood. Finding it useless to waste words with such unreasonable people, the Elders walked leisurely away, to seek a more congenial spot.

A few weeks after this incident the following paragraph appeared in the newspaper published in the town where it occurred:

"Several Mormon Elders are, we "Several Mormon Elders are, we understand, holding services in the school house in Fayette county. If the people of this State possessed the "grit and backbone" that the citizens of this place do, Mormon Elders would make themselves scarce in this coun irry. Sayaral weaks are two of theory make themselves scarce in this coun try. Several weeks ago two of these Elders were notified by parties resid-ing here that if they did not absent themselves in ten minutes they would leave wearing a coat of tar and feathers. Further warning was not necessary."

This presents a mournful spectacle in our beloved land of religious toleration and liberty. An armed mob, in broad daylight, drive from the town two men whom they were compelled to acknowledge, and who had conducted themselves as gen-tlemen. A newspaper, the duty of which should be to defend the Constitution and uphold justice and liberty, takes sides with a mob, en-courages lawlessness, and applauds the actions of men who, if the law were to take its course, would serve a term in the penitentiary.

The same paper also published an account headed "Mormonism," from which the following extracts are taken:

"We print below, by request of the members of the Clear Creek Literary Society, a copy of an article adopted by said Society, which is mighty interest-ing reading. . . . "For several months past the Mor-

mon Elders having been among us disseminating their false doctrines and teaching, and well knowing the danger of their errors and practices to society and our people, we, the members of the Clear Creek Literary Society, present the Elders with the following indictment and request them to leave our district. "You have disseminated false doc-

You have held them as exiles in a Western land. You have treated them as slaves of a bonded faith. You have squandered their property, reduced them to want and required of them tithes and high taxes. . . You have compuled infants to kill their nave compliated institution with their own mothers because they attempted to escape from your territory. You keep constantly on the road spies and detectives to prevent your dissatified people from leaving and exposing your crimes."

such nonsense as this, and it will seem to them impossible for any sane person to entertain belief in such stuff for a single moment. Yet there are people here who, while exhibiting more than ordi-nary intelligence on other matters, say they believe these statements, and spread them abroad as facts.

The "article" from which the above extracts are taken was sent to the Elders by the socalled "Literary Society."

As a result of the publication of these falsehoods and numerous other untrue statements circulated by our enemies, frequently from pulpits by Christian (?) ministers, purpus by Christian (7) ministers, mobs have been organized in the neighborhood of Fayette Coun-ty. On the evening of Feb-ruary 27th, the Elders laboring in that county were warned that a mob had prepared to call for them that might After dark the brack them that night. After dark the brethren left the house at which they were staying, and went through the woods to a stranger's residence, where they were kindly entertained. In keeping with the warning, a mob visited the place the Elders had left and searched it, but in vain. The Elders were at that time slumbeing peacefully several miles away. The mobbers posted up the following notice: "We hereby noti-fy the 'Mormon' preachers that they must leave Raleigh County within twenty-four hours from the date of this notice, or we will hang them to a tree. Given under our hands this the night of February 27th, VIGIL COMMITTEE.

P.S. We further notice you that you must not stop within the State of W. Va."

The brethren continue to attend to their labors, having many warm friends and some earnest investigators in Fayette County. Shortly after this, while the breth-

ren were at the house of a friend, they saw a band of men with blackened faces advancing stealthily up the hill toward the house. Leaving the house the Elders went down the hill on the opposite side presto pres-tissimol Having again escaped the mob they proceeded to another lo-cality, where they are now quietly performing their dutter. performing their Juties. Though mobocracy bears sway in the district named, hopes are entertained that reason and common sense will yet supplant the religious hatred and bitterness of feeling that now prevail.

Other portions of the Conference are enjoying quietness at present. The Elders are raising their warning voices and extending their labors into districts where the "glad tidings of great joy" have not previously been heard. Some are accepting the truth, out "straight is the gate and narrow is the way that leadeth unto life, and few there be that find it."

these and high taxes. You ave compuled infants to kill their with mothers because they attempted of discouraging the "fishers and of discouraging the "fishers and bunters" whom God has sent out, they tend to cheer and strengthen the Elders. They know that these same things followed their Divine Master and the ancient Saints, and will be met by all who will "live

godly in Christ Jesus." They rea-lize that "our light affliction, which is but for a moment, worketh for us weight of glory." While wicked-ness and crime are multiplying in the world, "wars and rumors of wars" abound, and earthquakes and crime are fulling a could pestilences are filling men's souls with terror, this Gospel of the Kingdom is being preached as a witness. The fig tree is putting forth its leaves, indicating that "summer is nigh." Speed the day.

BUR GEOISE. CHARLESTON, Kanawha Co., West Virginia, April 10, 1889. -

THE SAMOAN MISSION.

By the time this reaches you, win-ter in Utah will be disappearing, and we hope by that time that summer in Samoa will be doing like-wise. The natives tell us that there is cool weather coming, and that it is supposed to remain during the months from March until July. We all hope this is true, as most of us have not experienced any cold weather since the spring of 1888, cold and some of our number much longer than that. Occasionally we have a spell of cool weather produced by rain and strong sea breezes, which never last more than a day or two. At such times the natives drop the matting all around their houses, and make a fire on the inside, as you would do at the approach of winter. Every change in the weather of this kind is hailed with yeather of this kind is halfed with joy by the white people but it has a bad effect upon the natives, as is shown by coughs and colds that al-most universally prevail among them at such times. That is the only time in a Samoan's life when he can wear solutions cough to only time in a Samoan's life when he can wear clothing enough to cover his entire body, and at the same time feel comfortable. I am pleased to say that I think it will only be a question of a few years until the Samoan people generally will wear clothing after the style of Europeans, with the exception that there will be none worn but what is absolutely necessary to cover the absolutely necessary to cover the body, as this climate does not per-mit of it being otherwise with any degree of comfort to the wearer. We were surprised to find that the

Samoan ladies are very good at plain sewing, and occasionally we see a hand sewing machine in the houses of the well-to-do. The native women come to our sisters and are shown by them how to make their clothing; as a result we often see a native lady coming to meeting dressed in a neat "holaku" or loose fitting wrapper made out of calico.

The Samoan cloth is made out of the bark of a willow, which is pounded and scraped until it looks like thick tissue paper, and is in large sheets of all shapes. These sheets are pasted together until the desired size and thickness are obtained, when the makers trim the edges on the square and print a pattern, (of which they have quite a variety,) with a large stamp engraved on wood. They

the Samoans' ingenuity as displayed in the making of cloth, mats and cances. Their mats are made out of rushes and willow bark braided, and are worth from twenty-five cents to two hundred dollars each. The ordinary mat that is used for cents to two hundred dollars each. The ordinary mat that is used for flooring is worth about a dollar, much finer ones being used for sleeping purposes. But the Samoan extra fine mat is the work of the greater part of a life time, and is worth examining closely. It is impossible to conceive the amount of labor it takes to make one of these fine mats unless you should watch a native woman braiding for hours on one, and notice how little space she covers. The strands with which they are made are as fine as a blade

of grass. This is the country for woman's rights with a vengeance. The men and boys do all the cooking as well as raising the food and preparing it for the oven. I do not mean to say that they cook three meals a day; they have improved on our method

and only cook once every other day, but never cook food on Sunday. The Sabbath day is strictly ob-served as a day of rest and worship; in fact by noon on Saturday the natives usually have their week's work done and are clean and ready work done and are clean and ready for the Sabbath. We follow their example in this respect and wish that all the world would do like-wise. Our sisters say, that when we go home there will be no more cook-ing of hot dinners on Sunday by them.

them. The Samoan women, old and young, spend most of their time making cloth and mats, while the little girls' part of the household work consists of carrying water from the village well, in vessels made of cocoanut shells with two small holes in one and two small holes in one end.

The natives of both sexes and all ages smoke tobacco, either in the form of cigarettes or in clay pipes. I will leave you to imagine how a native woman looks with a clay pipe in her mouth.

Due respect is paid the aged, who are waited on by the young.

Every village is governed by chiefs or heads of families, and all things are done by the common consent of these chiefs, in their councils; for instance, at the pres-ent time nearly all of the natives of this village are indebted to the village storekeeper. The chiefs called a council and there they de-cided that the entire village should stop eating cocoanuts until their debts were paid, as the selling of "popo" which is made out of the cocoanut, is about their only source cocoanut, is about their only source of income. As a result cocoanuts are "sa," which is a native name for anything sacred or forbidden; and even the missionaries will long for cocoanuts, and not get them, until the village debts are paid. We hope they do not owe very much.- They proceed in like manner whenever there is a scarci-ty of any particular article of food: ty of any particular article of food; it becomes "sa" until there is plenty, when the ban is removed and all

at least one good sail and row boat, that will hold from 20 to 30 persons, besides any amount of single and double cances. Fishing excursions are very frequent at present with the men of this village. They take the village boats and leave here about sundown, arriving at the fishing grounds on the opposite side of the island by dark; they remain all night in the open boats and fish. They seem to always be successful They seem to always be successful, They seem to always be successiui, and usually return soon after day-light the next morning. On one of these trips they caught nineteen sharks, of a very small species, weighing some ten pounds each. The natives are very fond of these and whenever a boat returns laden with sharks a native stands on the with sharks a native stands on the prow and yells continually, at the top of his voice, at the same time swinging a paddle and making an effort to dance, which the rocking of the boat causes to appear very lu-dicrous. Instead of the young men dividing the fish among themselves they are divided among the chiefs or *jaifeaus* (missionaries) so that we always get our share.

During these times of war there are many "fonos" or councils held, which are always accompanied by feasts, and the natives never forget to send us some delicate part of the edibles. We have heard many factions of war between the two factions on this and the island of Tutuila, but so far there has not been any fighting except on the is-land of Upolu.

We had a genuine scare on New Year's morning. At 1 a.m. we were awakened by a chief who said that a German man-of-war was comthat a German man-or-war was com-ing to burn the village, and that all the able bodied men were going to cross over to the larger island of Tutuila. They brought us their boxes and valuables to take care of, in case their houses were burned, and be unright to gillear mande and by sunrise the village was de-serted by its male members. We had the Stars and Stripes flying over our house. This alarm, like many others, before and since, proved to be based on a false report.

In the Samoan Times of January 13th, I read the Consul-General of Germany's statement of that country's position on the Samoan war question, which was to the effect that they would punish according to martial law any person (irrespective of nationality) found assisting the rebels—Maleatoa's or Mataafa's par-ty. Unless England or America

ty. Unless England or America interferes we expect to soon hear of the war being settled in favor of Tamasese, who is not the people's choice, and therefore will only rule while backed by a stronger power. Nature, in bestowing her gifts of beauty, did not forget even this out of the way place. On our little island home we have many a nook and corner that could be truthfully called beautiful spots. We have hills and valleys, with many a run-ning stream on the larger islands, but how we long for a drink of cool mountain water from Utah. We have a nice sail and row-boat

We have a nice sail and row-boat of our own that we use in going make their own dyes for coloring purposes. We cannot refrain from admiring Samoan village that does not own We have named our boat Facaliga,

which is the native name for revelation.

We have one advantage over you that I must mention. In our little garden cucumbers and musk-melons are ripe, and we had string beans for Christmas and New Year's dinners. The vines are loaded with tomatoes and in the near future we expect to have beets, cabbage, turnips and squash. NEMO.

AUNUU, Samoan Islands, February 5, 1889.

LONDON LETTER.

A good story is told of Lord Middleton, the brother of the Mr. Brodrick who had to do penance the other day in the law courts. He is under a permanent conviction that he is the Squire in "Robert Elsmere." "I am credibly informed," he always tells his friends, "that I am the original for the Squire." His friends doubt it, but he is so far from sharing their doubts that one day, when he was calling upon Mrs. Ward and found her "out," he asked the servant to "tell Mrs. Ward that the Squire had called!" The humor of this family is always incomplete without an affidavit.

Mr. Gladstone's cough has entirely disappeared in the bracing air of Dollis Hills, from which he always derives benefit and to which he is greatly attached.

The health of Mr. W. H. Smith is not in any way seriously affected, though he is still troubled with want of regular sleep and a sense of fatigue. The indisposition from which he suffers originated, it is said, at Windsor, and was probably the result of the inhalation of foul gas.

The first volume of the Rutland Letters, edited by Mr. Maxwell Lyte for the Historical Manuscripts Commission, has been issued, and includes a mass of matter which antiquarians and historians will read with avidity. The discovery of these Rutland Manuscripts at Belvoir Castle tends to show how highly probably it is that masses of mediæval correspondence exist in many of our historical castles and towns which have never yet seen daylight. Possibly yet it it may even encourage the lingering belief—that last infirmity of the Shakespearian student—that some of the immortal William's correspondence will yet be brought to light from some unsuspected hidingplace. Mr. Lyte had been informed of the existence of a number of old documents in a lumber-room of Belvoir Castle, and while turning them over he discovered a key labelled, 'Key of old writings over stable." The stables were accordingly ex-plored, and the door which the key fitted was opened, when the discovery was made that lifted the antiquarian heart of Mr. Lyte to the seventh heaven of happiness. Jumbled up amongst old newspaper files of the early part of the present cen-tury was a mass of heterogeneous documents, beginning with State papers of the time of Edward IV, and coming down through several subsequent centuries.

One of the most interesting is a letter from Warwick the king-maker to Henry Vernon of Haddon Hall. This letter bears date 25th March, 1471. Vernon was body squire to King Henry VII., which monarch, in entrusting his daughter to his squire for conveyance to Scotland on the occasion of her marriage, charged him to have his retinue suitably attired, and "not in any mournyng orsorrowfull clothinges." There is also a letter from Thomas Randolph, English envoy to Scotland in 1563, containing a brilliant description of the "foure virgins, maydes, Maries, and damoyselles of honor, or the Queen's minions, cawle them as please your honor." This, of course, refers to the court of Mary Queen of Scots, and bears witness of the cordial relations existing between the Queens of England and Scotland. Many of the letters also refer to the stirring times of the Armada invasion. There are more volumes of these Rutland letters to follow.

Mr. Harris will not issue his Royal Italian Opera prospectus until after Easter. By the engagement of Mile. Schlager, the popular dramatic soprano of the Vienna Opera House, he has filled up the only important gap remaining in his troupe, and it is now more than ever unlikely that Madame Albani will sing at Covent Garden this year. The London debut of Mile. Schlager, who is almost as great a favorite with the Viennese as was Pauline Lucca in her time, will be awaited with considerable interest. As regards the repertory of the coming season (which begins on Saturday, May 18), it will probably be found that "Tanhauser" and "Robert le Diable" are not in the list. With "Die Meistersinger," "Romeo et Juliette" (in French), and "Le Prophete" to mount afresh, Mr. Harris has about as much in hand as he can fairly manage. By the way, the "cuts" in Wagner's opera are being very carofully arranged, and and will be a happy combination of those employed in Maunheim, Mayence, and Frankfort. The rumor that Mr. Carl Rosa will give Italian opera in London this season, in opposition to Mr. Harris, is authoritatively denied. The only other operatic enterprises yet projected other than the Covent Garden is the production of Verdi's "Otello" at the Lyceum, for which Mr. Mayer has definitely arranged; and as this will begin when the other is nearly over, it seems probable that Mr: Harris will practically have the field to himself once more.

Mrs. Humphrey Ward, who is at present enjoying a well-earned rest in Italy, has received a very pleasant letter from Mr. Gladstone on her article in the *Nineteenth Century*, in which he criticises that production on very much the same lines as he criticised "Robert Elsmere" in the same review. The new novel upon which Mrs. Ward is engaged is to be in no way concerned with any religious or political problem, but to be a frankly human plece of fiction.

At Mr. Dunbar's auction rooms curtain went down with a burst of

in Dumfries a holograph letter of Burns, addressed to a Mr. Watt, and expressing his thanks for the loan of an unnamed book, bas been sold for £2 to Mr. Brown, Edinburgh. The letter was dated from Dumfries, on January 6, 1794. Two short business notes in the handwriting of Sir Walter Scott were acquired by Mr. J. C. McNaught, Dumfries, one for half-a-guinea, the other for halfa-sovereign. The copyright and stereotype plates of "Burns in Dumfrieshire," by the late Mr. William McDowell, were sold at the same time to Mr. Maxwell, bookseller, for £12.

Mr. Raikes, postmaster-general, was compelled to answer many questions in asking the voting of £1,785.516 for expenses of the postoffice telegraph service. He was sanguine as to the future of postoffice finances. Last year there was a respectable profit carried, the deficit of £6,000 for the year before having been turned into a much larger sum on the other side of the account. He could not hold out any hope of cheaper telegraphic rates, and he thought the present system worked well, though it barely paid its way as yet. He was unable to hold out any hopes in the direction of giving free addresses for six penny telegrams, as the yearly loss which would be incurred was estimated at £400,000.

The question of bringing the Duke of Edinburgh into the admiralty as First Sea Lord, is by no means settled. The professional admirals say that the duke has held three commands and that he ought to be satisfied. The courtiers urge that such experience is next to the best of his qualifications. The candidate of the regular service is said to be Admiral Vesey Hamilton. The salary of the office is £2,266. The opinion of the admiralty seems to be that the duke will, as likely as not, obtain admission to the board, now that he is retiring from command of the Mediterranean fleet. It is said that there has been a good deal of extra cost, owing to the exalted position or the admiral in this command, but the accounts of the admiralty are so involved that it is not possible to obtain any clear views upon the matter; and in reply it is urged by the duke's friends that he has been obliged to perform political and international duties as belonging to his princely rank and in connection with the fleet.

"That is not in Macbeth!" shouted one of the "gods" the other night at a critical part of Mr. Irving's performance of the "courtyard scene," when he was embellishing the text with some of his own histrionic interpretations. The sally nearly upset the house. It reminded one of what happened once at the first night of a piece really due to Miss Braddon, and "damned" it beyond saving. There was introduced a scene in which a child was kidnapped, and, when the mother was restored to happiness, the restoration of the child was not represented on the stage—the incident had to be taken for granted. It was the fault of a novelist. The curtain went down with a burt of

applause. emed as if no one would notice it. Then suddenly a "god" leaned over the balcony and inquired naively, "What about that kid?" The piece was swamped in inextinguishable laughter.

A small parcel of 100,000 new sovereigns of the Jubilee pattern for 1889 have just been put in circula-tion. The die, of course, retains all its questionable artistic features, but the milling appears to have under-gone improvement. TATTLER. gone improvement. TATTLER. LONDON, England, April 3, 1889.

AN ELDER'S REPORT.

Having recently returned from Great Britain, where I had the privilege of laboring in the ministry for a season, I take pleasure in giv-ing you a synopsis of my experience while in that land.

Leaving Salt Lake City Novem-ber 2, 1886, in company with twelve others, we arrived in Liverpool on the 17th of the same month, and being assigned to the Glasgow Con-ference, I proceeded to Scotland, where after a short visit to relatives in Dundee, and the surrounding region, and once more behold-ing the place of my birth and the scenes of childhood's early days, (which I had left thirty-one years before), I repaired to Edinburgh, which was the field I was ap-pointed to labor in, where inted to labor I remained until

I remained until July, 1887, visiting and meeting with the few Saints left in that city, and also the remnants of a branch in Gorebridge, (a village ten miles south of Edin-burgh), also distributing the printed word freely, and bearing testimony to the truth when and where the

to the truth when and where the opportunity was presented. It was then deemed advisable to change our operations to the East Lothians, a comparatively new field, where myself and com-panion, Elder L. H. Durant, of Morgan, traveled for ten months, in and around the towns of Hadding. and around the towns of Haddington, North Berwick and Dunbar, holding meetings in halls, on the commons, and in private dwellinghouses, distributing tracts, pamph-lets and other publications of the Church containing the principles of the Gospel, and bearing testimony to the truth of the same; but al-though we found many friendly to us as individuals, all declined ac-

us as individuals, all declined ac-cepting the truth. In May, 1888, I was appointed to labor in the Lanark and Ayrshire district, and while there had the privilege of visiting the different branches and scattered members in that region, as also in Renfrew and Dumbarton shires. Dumbarton shires.

On the 5th of August following I was released from my labors in the missionary field, and turned my attention to making researches among the Scottish records in the register the Scottish records in the register office at Edinburgh, in behalf of the dead, at which place, and in differ-ent parts of England, my time was fully occupied until the 14th of March, 1889, when I started on my return home, which I reached in safety on the 4th inst.

and for a moment it forts among the living, I had the f no one would notice it. privilege of administering the ordinance of baptism to three individuals, two of whom are now here in Zion and assisting in confirming four others, and in behalf of those gone behind the veil I obtained the names of forty-five thousand, many of whom have been officiated for in the House of the Lord by those who have the right to administer for them in the ordinances of the Gospel.

In viewing the condition of the In viewing the condition of the inhabitants of Great Britain, both temporally and spiritually, at the present time, compared with thirty-four years ago, there is a vast differ-ence, and to the reflecting mind forbodes dark times for that land. With America on one side and Germany on the other, the country is flooded with manufactured pro-ducts which could easily be supplied without being imported, by the proper appliance of modern machinery, while the unemployed are a burden upon the country. The flush times of 1860 to 1880 have had their effect in inaugurating a more luxurious style of living among the uxurious style of living among the working classes, which, with the re-cent decline of business, and con-sequently of wages, is hard to keep up, as rents and taxes are high. From the many elegant churches to be seen in almost every part of the land, it would seem as if the people of Scotland were alive in spiritual matters but a class investigation re-

matters, but a close investigation re-veals the fact that, compared with veals the fact that, compared with forty years ago, the church-going part of the community has de-creased by over one-fourth in that time.Catholicism is gaining ground, being aided by the increase of immigration from the Sister Isle (Ireland). The agricultural labor in many parts is performed principally by people from Ireland and the Western Hebrides, while the original Scot is migrating to British Colum-bia, Canada, the United States, Australia, and other parts of the world.

Infidelity and indifference to matters of religion are fostered by the different concessions made from the different concessions made from time to time by those who style themselves religious leaders in re-gard to points of doctrine, while intemperance, immorality and debauchery all have their effect in darkening the minds of the people; so that when the principles of the Gospel are laid before them by the servants of the Lord, truth cannot be discerned from error, and the whole aim of their lives seems to be, "eat, drink and be merry, for tomorrow you die." I feel thankful for the experience

I have gained in my sojourn in my native land, and also for the privilege of returning to my home in these peaceful vales.

Your brother in the Gospel, SILVESTER LOW. SMITHFIELD, Utah, April 12, 1889.

RAMBLES IN PALESTINE.

agreeably surprised to find a com-paratively good road. We were able paratively good road. We were able to ride at the trot almost all the way to Djennin, and this was a nov-elty on our trip so far. But we greatly needed a better road than we had had hitherto, for we intended to make Djennin our night-quarters, and this city was a good dis-tance off. We could not hope to reach it before dark.

Our road this afternoon led over the well-known plain Jezreel, or Esdrelon. This plain is also known Esdrelon. This plain is also known as the plain of Megiddo, and is prob-ably the Armageddon of Rev. xvi-16, where the great battle before the coming of Christ is to be fought; since already in the early pages of the history of the people of God this plain was the great battlefield of Palestine. Here Barak, the general of Deborah, with ten thousand men of Napthali and Zebulon met and alew ('autain Sizera and' his army (Judges 4, 6,-24); here David took his awful revenge upon the Amalhis awful revenge upon the Amai-ekites after they had plundered and burned Ziklag, (Samuel 1-30); here also Saul, the first king of Israel, met his sad death-forsaken by God and fleeing from the Philistines, (Samuel 1-31); here Benhadad lost on arms of more then one hun (Samuel 1-31); here Benhadad lost an army of more than one hun-dred thousand men (Kings 1, 20-22 again became the scene of deadly combats, and in later times (April 16th, 1779,) Napoleon Buonaparte gained a notorious victory over the Turks on this very ground so often bathed in blood.

The whole length of this valley is about twenty-four miles, with a breadth of from nine to fifteen. On the north it is bounded by the Gallilean mountains; on the east by Gil-boa and the Little Hermon; on the south by the mountains of Ephraim, and on the west by Mount Carmel. It is a beautiful piece of land, with fertile soil, which, if worked prop-erly, would yield abun lantly. Our Savior, in one of His parables, speaks, as will be remembered, of a "fundredfold?" barvest and after "hundredfold" harvest; and after having seen the land I do not think the expression is an exaggeration or a mere figure of speech.

It is a wonder that the soil can yield anything at all, as the natives here work it. Their plows are, as a here work it. rule, very primitive, leaving the ground in the same condition, as to depth and regularity of the furrows, depth and regularity of the furrows, as would half-a-dozen swine when left to themselves to work upon it for a day or two. With their awk-ward tools—often only a piece of wood roughly sharpened—and with oxen or donkeys looking like skin-bags with a heap of bones inside, they cannot, of course, work their illy occupied until the 14th of (arch, 1889, when I started on my turn home, which I reached in fety on the 4th inst. As a reward for my humble ef-the top of Mount Tabor, we were age to live and to pay the very heavy taxes which a greedy government in various ways levies



upon them. This proves that the soil has a richness which only waits for capital and enterprise to be developed. The Germans seem to have understood this and they have profited by their knowledge, for under protection of their own govern-ment they have founded several flourishing colonies, and seem, in spite of many adverse circumstances, to thrive and progress. Just as good land is still to be bought at very reasonable figures, if I am rightly informed. There is no doubt that in the not far distant fu-ture great colonies will grow up everywhere in this land twice everywhere blessed by God.

With these and similar thoughts my heart was filled as I crossed the beautiful plain of Jezreel on my way to Djennin. The sun had al-ready set before we reached this town, and suddenly, as is always the case in the Orient, where twilight is unknown, the night broke upon us, wrapping us softly in her dark, star-embroidered veil. The jackals in the hills and the dogs in the streets made a fearful noise—yelling, howl-ing and shrieking—keeping up a concert which in the stillness of the evening was perfectly demoniacal. We reached the town, however, without any particular adventure, and after some trouble found a lodging in a private house.

I therefore take the pleasure of introducing the reader into this house, to take part in our entertainment.

We enter a room in size some ten feet each way and seven high, with rough walls whitewashed long ago. No vestige of furniture except a wrotehold little amalian lang ag wretched little smoking lamp and a straw mat. We spread our blan-kets on the mat, pull our shoes off, and seat ourselves on the thus covered floor, our legs crossed under us a la Turk or a la tailor. I may mention parenthetically that it is an important part of the etiquette here to pull off the shoes. Seated as comfortably as possible we prepare our supper, consisting of bread, oranges, and sheeps' milk. The oranges we have carried with us from Tiberias. The bread and milk are supplied by our native friends.

While eating we are surrounded by all the male inhabitants of the house, the females standing outside and occasionally stealing a glance through the cracks of the door. Once one of the beauties outside knocked and wished to see one of the boys inside; but he flatly refused to comply with the request to "come outside." We asked him if he could not tell the lady to come in. "Oh, no," said he, "that would not do. She is my sweetheart, and no stranger can see her before we are married."

Married." Supper being over, I thought I would amuse our darkskinned na-tive friends with some European music. The fact is I have carried a flute with me from Utah, and I re-solved on this occasion to see what effect its silver tones would have upon these rough children of nature. With marked interest they watched the process of taking it out of its case and fixing the vari-

ous parts together, and when I sounded a few notes they were delighted. Among other melodies I played the "Marsellaise," but they pronounced that as "too fast" altogether. It appeared that their ears could not follow, consequently they did not appreciate or enjoy a succession of notes following each other in our common four-fourth's time. I therefore played slowly. I gave them the melody to "We thank thee, () God, for a prophet," in a grave andante, and this was appre-ciated. "Tojib tajib jiddan! i'hantasia Mousica fransawi!" rewarded my efforts Now my grateful audience insisted on trying their skill on the strange instrument. I let them have their own way, and in a moment the flute wandered from mouth to mouth, from hand to hand, all trying it and all failing to produce a sound. Never before was a flute subjected to such earnest experiment. My musica tried every hole of it. My musical audience hole of it. They blew with all their might in one end. They bew No! that was no good. They blew in the other. No! They tried the mouth-hole and all the other holes. But no! The flute was silent, and remained so. After everybody had tried, and given up and tried again, amid much laughter and merriment it was returned to me with a request to play more. They could not make it õut.

When I had given a few more pieces, some of the boys got an idea. They went out and returned shortly afterward with their instruments, consisting of a tambourine-shaped tin plate and a kind of drum. This latter was a clay pot, over which a calf skin had been stretched. They wanted to accompany my music; and so they did, keeping pretty good time when I played slowly.

But I was not going to give all the music myself. I was anxious to get an idea of the musical talent of my Arab friends, so I asked them to sing to their own accompaniment. This they willingly did, and I soon learned one of their singular melodies.

"But it was time to close our entertainment, and we did so with a grand finale, the like of which was never heard before. Brother Hintze operated on the tin plate, one Arab beat the before described drum, another Arab pounded the cupboard, another clapped his hands together, and another accompanied us with a stick, striking the floor. The music thus produced could not be compared to that given by Mr. Held's silver band when in its most flourishing condition. But we had succeeded in entertaining our Arab friends and host, and left a good impression upon them. Indeed, I feel satisfied that they had an enjoyable evening.

A hearty handshake all round finished the evening's "fantasia." Our

verse intelligently with the friendly verse intelligently with the triendly natives upon points of religion. But a time for that may yet come, if all goes well. Farewell for the present. J. M. S.

HAIFA, Palsetine, Syria, March 15, 1889.

OUR CHICAGO LETTER.

During the past few weeks events have been transpiring in Chicago a detailed account of which would have been interesting to citizens of Utah. Unfortunately, an unex-pected change in my affairs, which imposed on me duties entirely foreign to literary work of any kind, precluded the possibility of my at-tending to what was going on around me in the religious, political and social spheres. I regret exceedingly that I missed such a good opportunity of treating Chicago matters as compared with those of Utah.

We have had a municipal election which has resulted in the total extinction of John A. Roche and his machine. Tonight Mr. Cregier will be inaugurated Mayor of Chi-cago. His plurality was fully 12,000 on the 2nd of April last.

The unique feature about this Chicago election is that it was mostly fought on religious issues. The old contest between i'rotestant and Catholic was once more revived in all its intensity of ill-feeling. It appears that John A. Roche is the son of Roman Catholic parents who were natives of Cork County, Ireland. In his boyhood John Roche officiated as "altar boy" in the Roman Church. When he the Roman Church. When he grew to manhood he affiliated himself with the Unitarians, and joined a secret society known as the United a secret source, and Order of Deputies. This organiza-tion was founded expressly to ex-clude members of the Roman Church from all profitable employ-ment, both industrial and political. His family and friends looked upon Tabu A. Roche as one dead. His John A. Roche as one dead. His name was never mentioned except with tears. This was why the general public knew so little about him two years ago. But John A. Roche, the machinist, was a different person from John A. Roche, the Mayor of Chicago, and that is why every incident in the Roche genealogy is now published. But John is not of the stuff which enters into the constitution of heroes and martys; hence he was a poor Ro-manist and a worse Protestant. When he found that association with the Deputies would ruin him politically if known, he got his name erased from their records. The Deputies did not like this, and the secret first leaked out through them. John was in a bad fix. Both sides repudiated him. The machine worked hard The professional Romanists were hired to speak for John, but they as well as John were swamped. Donovan, Oliconor, Camichy Ouism Fin o'Connor, Comisky, Quinn, Fin-erty and others are very sick poli-ticians today, and, what is worse, they are looked upon as very weakkneed Romanists.

Speaking of the election, the

Evening Journal says: "The most unfortunate feature of the campaign now closed was the attempt of a portion of the partisan press to ex-cite religious or sectarian prejudices against the respective candidates. This is a free country. Civil free-dom and religious freedom are alike a part of its institutions. No question of a man's religion or his sec-tarian affinities ought ever to be tarian aminities ought ever to be raised in the nomination of candi-dates for office, nor in discussing their fitness for office. The right of conscience should not be placed in peril by mixing religion with poli-tics."

The Chicago Tribune and Inter-Ocean denounced religious strife much more vehemently than did the Journal. But the inconsistency of these papers manifests itself very strikingly when they refer to Utah. There they urge on a religious war, call on the government to con-fiscate church property, to place political disabilities on citizens be-cause of conscience. Oh, yes! this is a free country where a few old sheep in Utah are gobbled up be-cause a priest owns them. Yes, conscience is reprodud have and yet the Chicago Tribune calls on President Harrison to remove Gen. McClernand from the Utah Commission, because he is suspected of having a leaning towards rights of conscience, to civil freedom and re-

igious liberty. President Harrison has better sense than to heed the ravings of Medill, Nixon and the Chicago Deputies. John A. Roche took Joseph Medill for a tutor, and now poor John's name is Dennis. Medill was the first to pronounce against Harrison last June. It was the Chicago *Tribune* printed the Harri-son record in Chinese matters and in the labor superior When the in the labor questions. When the Tribune found that it could not lead, it simply followed. From free trade When the it changed to protection, from Gres-ham and Ingersoll to Harrison and Morton.

Mr. Moody, the evangelist, has returned to Chicago after a pro-tracted tour in the west. He has established what he calls a "Bible Institute" in Chicago. An analysis of this institution shows that Mr. Moody gave close attention to "Mormonism" while in the west. The fact is the "Bible Institute" is nothing mere nor less than an at-tempt to adopt the discipline and system of the Church of the Latterday Saints of Utah. Mr. Moody has learned that Christianity is not has learned that Christianity is not preached today. He says the preachers are too far removed from the people, and that virtually there is no priesthood. In his school he has instituted what he calls "lay missionaries," a class of priests corresponding to teachers and deacons in the Latter-day Saints' Church. The office of these missionaries is to visit the homes of the people, con-verse with the heads of families, and, in fact, do everything that a and, in fact, do everything that a teacher in the Mormon Church is

supposed to do. I had hoped that I could get an

to define it accurately, but unfortunately I have not lesure at present. The papers do not give full reports of his work. But I know enough of it to see that it is plainly a plagiarism from the Church in Utah.

The social condition of Chicago is still under discussion by the ministers of religion. They have talked over abortion, divorce, murder, suicide, and now they are on sexual licentiousness. Here are some clippings from a local paper. They speak for themselves:

The Rev. H. H. Barbour, of the Beldon Avenue Baptist, church preached a sensational sermon last evening on the seventh commandment.

He drew a sombre picture of the homes and shops of Chicago, declaring that many a married couple kiss each other only to hasten to keep an unholy appointment, and that respectable merchants offer their female clerks wages insufficient to pay their board, pointing out to them how they can make more money by selling their virtne.

Some of the ministers of the city were interviewed as to the moral effect of such a sermon. Following is what

of such a sermon. they said: The Rev. Percy Webber, traveling evangelist—"I think there is a good deal of fact in what Mr. Barbour says. I preach against child-murder and the sins of the flesh myself. About em-ployers debauching their help—well, I'd better not say anything about it No, I'd better not. Sin is growing

No, I'd better not, Sin is growing along that line." The Rev. R. I. Fleming, pastor of Asbury Methodist Episcopal church-"It is a delicate subject to handle, yet it is one that must be got at some way. it While a minister must deal with carefully, yet there i no excuse for this great evil of the day. As to the truth of Mr. Barbour's charges, I don't feel qualified to speak."

The Baptist ministers were not disposed to discuss the Rev. Mr. Barbour's sermon.

bour's sermon. "You see," said the Rev. D. Early, it would be very unprofessional to say anything about it. I glanced over the sermon th's morning and was struck by its truth, but it's a sermon I don't care to discuss." The Rev. Mr. Whitten didn't care to discuss it, either. When the report-er gave a synopsis of what Mr. Bar-bour had said he became interested. "It is true,"he lamented, "that the min-isters do not say as much on the sub-

isters do not say as much on the sub-ject as they should. Chicago is a very wicked cipy, and I have no doubt that Mr. Barbour's picture of depravity, infidelity, and wickedness is true. Yes, I indorse what he said, and am pleased at his openness and frankness, and I may have something to say about it myself some day.'

This is a pretty picture of a city which maintains four anti-Mormon societies, and sends out missionaries

to Utah. That fierce Mormon-eater Mr. Cook is here. He has changed his tune. The following extract will explain his present mission:

"The Rev. Joseph Cook of Boston is a man of massive stature, and in a meeting of the congregational minis-ters this morning he dealt some pow-erful blows on the Catholic Church and Romaniam and Romanism.

probability be defeated by the 'stayprobability be defeated by the stay-at-home vote,' just as it was in New Hampshire. People there were be-ginning to get alarmed at the enor-mous 'stay-at-home vote' and de-manded the adoption of the Swiss compulsory law. The Australian scheme, now a law in Massachusetts, is not sufficient.

"Then the big man paused. His chest heaved and he thundered out the words "The Jesuits, the Roman Church, have unsheathed their swords against our public school system. What are we as ministers going to do about it?

about 11?" "He said the priesthood had been instructing members of their churches how to vote. At confessional the Cath-olics were asked as to how they voted, and if they refused to obey orders the priests refused to absolve their sins. This, he said, was general in Canada, and are avaidly becoming a mensor and was rapidly becoming a menace to this country. In Massachusetts the Protestants exceeded in numbers the Catholics, but owi g to church aid the latter cast a more compact vote, hence the caution necessary to revent them from getting the upper hand.'

"Lillian Whiting," writing from Boston to the Chicago Inter-Ocean dwells on Kate Field and on pro-hibition. It appears from the Whiting correspondence that the Massachusetts clergy have all gone into politics. Here is what she says:

More and more the idea seems pre-vailing among the clergy that the priest should be, not a man set apart from secular affairs, but a man to il-lustrate the ideal relation of a citizen to affairs. The Rev. Dr. Phillips Brooks says: "What every man should be at all, the minister should be su-premely;" and Dr. Hale makes this principle the basis of his whole life of faithful, noble, elevating work.

The more a person investigates the affairs of the outside world and then contrasts it with Utah, the more conspicuously does the superimore conspicuously does the superi-ority of Utah institutions present itself. Utah leads not only in church discipline, in priestly or-ganization, but also in theology and in politics. She needs only to hew to the line laid out with patience, perseverance, energy and faith to come out on top. JUNIUS.

CHICAGO, April 15, 1889.

EUROPEAN TOPICS.

general election in France, The which must take place with-in the next six months, naturally occupies a prominent space in the columns of the French press. It is said that since the last general election, four years ago, there are more than a million of new voters; and with regard to these nothing can be predicted beyond the likeli-hood that they will be drawn into the prevailing current of the mothe prevaiing current of the mo-ment. General Boulanger's de-claration in favor of the Catholic Church has very much annoyed many of his friends, and there are many who declare that Boulanger's late speech at Tours has wrought him irreparable injury. That Boulanger is seeking for the supposed to do. I had hoped that I could get an opportunity to attend Mr. Moody's school personally, so as to be able



archy is reasonable to expect. But on the other hand, the most popular of all the possible heirs to the throne of France is likewise Boulanger's most inveterate foe. The return of the Duke d'Aumale to his native the Duke d'Aumale to his native country has, with few exceptions, been cordially welcomed by the French republican press. The government of France would prob-ably have left him in exile for many years longer, had he not been wanted for the purpose of drawing off from General Bou-langer his monarchical adher-ents. The duke can have no love langer his monarchical adher-ents. The duke can have no love for the general, who not only drove him into exile, but likewise a short time ago voted against his return to France. The duke at least will never turn Boulangist, and he may prove a stumbling block in the way of Boulangism.

deputy from length re-M. Antoine, the Lorraine, has at length re-signed his seat in the German Reichstag, which is no doubt what the German Government has been trying for a long time to make him do. M. Antoine was born at Metz in 1845. For many years he has been the most popular man in Alsace Lorraine. Since 1881 he has been a member of the Reichstag. and the world looked upon him as the living protest of that people against an act of spoilation. Re-elected to the Reichstag in 1887, he has not been permitted to sojourn among his countrymen. For a time he dwelt in Brussels, but it was inti-mated to him that he had better leave that city. He then went to Luxembourg, but was. soon obliged to leave that city. At length, see-ing he could no longer serve his electors, he resigned his position in the Reichstag, in order to become a The recenscag, in order to become a French citizen. The reception of M. Antoine by the Stulents of Paris, on the 26th of March, was in fact a national event. The reception hall was adorned with French flags, also the arms of Alsace and Lorming turkingly covered with flags, also the arms of Alsace and Lorraine touchingly covered with crape. Fully twelve hundred stu-dents were present. Antoine's en-trance was greeted with thunders of applause. M. Theas, a student from Alsace, in a few words, thanked their old comrade for coming to see them. The meeting was not po-litical. It was simply a recognition to one who had once been one of their number, who had made himtheir number, who had made him-self respected by Germany, and had suffered for the honor of France. "Mes cher camarades," said An-toine, "we want a France that is strong, free and respected, not as in the days of the empire when she was weak, when she was swin-dled. And as to the future, whether the matter is to be settled on the green baize of a Congress or upon the battle field, we must have France whole and entire. We do not want conquests, but only our France and all our France." The speaker sat down amid cheers and cries of "Vive la France!" and "Vive l'Alsace-Lorraine." Mr. Antoine, it is said, will be a candidate for Deputy of Paris in the general election of next October. The base ball game that was lately played by the Chicago clubs, quick-

ly brought out the latent enthusiasm of the American residents in Paris. The Prefect of the Seine has given permission for a portion of the Bois de Boulogne to be used as a playground, and visitors to i'aris this summer will have the opportunity of witnessing the national game.

The death of the great British statesman, John Bright, has cast a gloom over the social life of Eng-land for the moment. On March 30th, his mortal remains were committed to the tomb to await the ressurrection. A wreath was sent by the Queen, and another by the Prince and Princess of Wales. The obsequies of Mr. Bright, Wales. The obsequies of Mr. Bright, as befitted the character of the de-parted were simple and unpretend-ing in externals; but he must have had indeed a dull im-agination who could be present and not feel the moral grandeur of the ceremony. It mattered lit-tle the number of mourners pres-ent, or with how much or how little of funereal pomp it was celelittle of funereal pomp it was celelittle of funereal pomp it was cele-brated, when a whole nation stood in spirit at the grave side. Of all the glowing tributes uttered, none were grander than that spoken by Mr. Gladstone in the House of Parliament March 29th. And the fact that the eulogy was true shows the greatness of Mr. Bright's char-acter. "I feel projoundly, and I have never ceased to feel, what must be the moral elevation of the men who, having been nurtured men who, having been nurtured through life in the atmosphere of popular approval and enthusiasm, could, at a moment's nutice, consent to part wich the whole of that favor which they had heretofore enjoyed, and which their oppon-ents might have dreamed was as This was said in regard to Mr. Bright's conduct at the time of the Crimean war. He stood the Crimean war. He stood alone then; now England ad-mits that he was right. So it always is. The heretic of one age is the hero of the next. The words of Mr. Justin McCarthy should not be forgother as the training of the store. Mr. Justin McCarthy should not be forgotten, as the tribute of a gen-erous people to the memory of the great commoner. "Ireland claims the right to lay her *immortelle*, her mourning wreath on the great En-glishman's grave."

The suppression of the Volks Zeit-ung by the German authorities for a historical article on the events of 1848 has caused quite a commotion among all the political organs not in the employ of the government. All the liberal newspapers, with one accord, blame the government for a straining of the law, which does not appear to have the benefit of an adequate motive. The incriminated article in itself was purely historical, and had no reference to current politics except by inference. The Volks Zeitung, however, has for a long time had a black mark put against its name on account of its defense of the persons connected with the pub-lication of the Emperor Frederick's

stags since the formation of the German Empire. The German Minister of War wanted another appropriation for the artillery, and there arose an ominous growl from two sections of the house, the So-claists and the Catholics. Herr Windthorst in a furious speech in-sisted that Bismarck was driving the national coach along the road to ruin. "It is in Germany itself that the ruinous peace imposed on the world by the Hohenzollerns is most keenly felt. The next war will put in movement twelve millions of men. It will destroy the flower of the nations. It will deprive of support hundreds of thousands of wives and mothers. The people will then ask, for whom do we fight? And this question will destroy the present system."

The ultra conservatives, or reactionaries, who at present govern Russia, declare that their system has been successful. They say that within a period of ten years they have restored internal order; but they omit to state that it is the or-der which comes from the most der which comes from the most rigid military despotism. These reactionaries insist that the finances are in order and that Russian credit stands high abroad. They claim moreover that Russia is rapidly building a vast network of railways and steadily advancing in the oc-cupancy of Central Asia, and that at the present moment all is for the best in the best of all possible worlds.

King Milan has quitted Servia and has visited successively Buda-Pest and Vienna. From the Aus-Pest and Vienna. From the Aus-trian capital he went to Italy and atter a short stay there he will re-turn to Belgrade and then proceed to Constantinople. There is an air of mystery about his traveling which looks as if King Milan had not altogether abandoned the con-trol of affairs. It is quite possible that the king's abdication may turn out to be a piece of political humbug, intended to leave M. Ristich and his co-regents face to face with a political situation so difficult that they will be ready to accept any policy which may be accept any policy which may be imposed upon them by the Austrian government. King Milan seems to anticipate a conflict between the regency and the radical Skupt-schina, in which case such a scene of confusion would ensue that his return to his kingly duties would not be impossible. Already would not be impossible. Already the radicals declare that Mr. Ristich and his colleagues must give way to Queen Natalie who is now in exile. The French press generally has received the news of the abdication of King Milan with the abdication of King Milan with satisfaction, mainly because it affects the policy of Prince Bismark. The *National* says: "The consequences of the abdication of King Milan are considerable. It is a triumph for the policy of Russia." On the other hand King Milan constraints. hand King Milan, ever faithful to Austria, who has so ill treated him, has nominated to the regency Gen. Protitch, a statesman who is the warm friend of the policy of the Vienna government.

J. H. WARD. EUROPE, April 8th, 1889.



SALT LAKE CITY, UTAH, SATURDAY, MAY 4, 1889.

VOL. XXXVIII.

A FUNERAL HYMN.

[Written by request for the next Liverpool edition of the L. D. S. Hymn Book, by J. N.]

The bodies of our dead are laid

NO. 19.

In earth's inviting crust,

Confirming what the Lord hath said: They must return to dust.

Not so the beaming spirits bright; They go not 'neath the sod, But upward take their glorious flight,

To Paradise of God.

They there, in active, peaceful state, Await the final hour,

When Christ to them will ope' the gate, By His redeeming power.

The dead shall spring forth from the earth, Redeemed, immortal souls,

No more again to taste of death, While time eternal rolls,

With them we'll meet in realms of love. And everlasting joy;

In mansions, of the Lord above, Where peace hath no alloy.

UNWITTING WITNESSES.

XI.

There is frequent mention made in the Book of Mormon, of temples, synagogues and sanctuaries, and also of other places used for religious purposes; and, were there not a strange and unreasonable prejudice existing against it, this unique production would be esteemed the most valuable literary treasure of the age. But this injurious bias is not new to the book. Previous to its translation, it passed through centuries of hatred, and had to be protected by its friends, from the fury of vandal enemies, long before it was committed to the faithful custody of the earth. But notwithstanding its unpopularity, it is a profound and wonderful problem solver.

Many of the writers on American antiquites, mention the existence of numerous remains of sacrificial altars. Some are found entire, and their shape and dimensions are

fragments of altar vessels, and other debris, and signs of votive immolation, have been discovered, and even the ashes, and marks of fire upon the stones have, in some instances, been made out.

Nadaillac speaks of these altars, and says they frequently consist of horizontal layers of gravel, earth and sand.

"These materials always cover an altar always on a level with the soil, made of flat stones, or of clay, hardened in the sun or by fire. In some cases, troughs or cof fins of stone are arranged around the altar. The size of these altars varies; some are only a few inches square, ranging up to fifty feet long, and fifteen wide. All bear traces upon their surface, of exposure to violent heat." Pre-historic America, page 107.

These troughs and water coffins, or cisterns, recall the lavers appended to the Mosaic altars, and were used for washings, purifications, etc. The deposits found under and in close proximity to the altars, deserve the close attention of the interested reader.

Sanier, quoted in Pre-historic America, page 107, says:

"Under one of these altars have been found thousands of specimens of hyaline, quartz, obsidian, and or nyame, quartz, obsidian, and manganese, arrow points of admir-able workmanship, six hundred hatchets, presenting a certain aual-ogy with the European hatchets of St. Acheul. These hatchets aver-aged seven inches long, by four inches wide " inches wide."

Lucien Carr, in his report to the Peabody Museum, vol, 2, page 90, speaks of whole magazines of spearheads, arrow points, hatchets, axes, daggers, knives, etc., having been found buried in the earth.

It is well known that the custom of burying weapons and other insignia of rank or occupation, with the dead body, was practiced among the ancient races of the new world;

pons should be found in a single vault, and large magazines of the ghastly instruments of deadly warfare should be stowed away in the bosom of the earth, is remarkably strange and uncommon, and cannot be accounted for by comparisons with the known custom of any people or of any age. As a few of such inhumations of weapons have been disclosed by accident, it is but reasonable to conclude that other, and, possibly, more abundant deposits of this character might be revealed, if a search were made for them. This circumstance is the more mexplicable by the incongruity it presents of a voluntary weakening of the means of defense, and opposition; while all the surroundings indicate the presence of danger, from a numerous and powerful enemy.

The whole country around abounds with military forts and defensive earth-works, apparently of an age corresponding with that of the style of the buried weapons. And even if a temporary lull in hostilities should be conceived, such conduct is inconsistent with the practice of all nations and tribes, and contrary to the popular maxim, "In time of peace, prepare for war." But anomalous as this prodigal waste of property was, the act itself, and the motives which prompted it, are clearly recorded and explained in the Book of Mormon.

The account is thus given: The Lamanites had been making vigorous and wrathful preparations of hostility and war against a portion of their brethren, called Anti-Nephi-Lehis. Page 805. Hatred towards the Deity, or religious persecution, was the animus of this violent opposition. During a few years previous, a great reformation had been effected among the people, through the preaching and ministry of several prophets, who given minutely; while burnt bones, but that many thousands of wea- had come among them. A large

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number of the people were converted, and, in consequence, became a sober and industrious community. They desired peace, and, in the face of the terrible danger which threatened them, they yielded to the softening influences which they had accepted, and resolved not to fight with their brethren. Pages 304-5. A council of war, or of peace, rather, was called by their leaders, to determine what they should do to defend themselves against the danger that menaced them.

"Now there was not one soul among all the people who had been converted unto the Lord, that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not. Now, these are the words which he said unto the people concerning the matter; * * * I thank my great God that he has given us a portion of his Spirit to soften our hearts. * * * Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren. * And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth. * * * And now it came earth. * * * And now it came to pass that when the king had made an end of these sayings, and all the people were assembled to-gether, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them deep in the earth. And this they did it heir earth. And this they did, it being in their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren, they would give up their own lives." Pages 306-7

Further references are made to this voluntary interment of the instruments of human slaughter, by the Anti-Nephi-Lehis, on pages 310, 813, 396.

The translator of the Book of Mormon was not an explorer, an antiquarian, nor a reader of archæological literature, previous to or at the time of his inspired labor; neither had the strange discoveries of the buried weapons been published at that time. Joseph Smith could not have known, until he read the account given by Alma upon the plates, that any such mementoes of the mellowing influences of the Gospel were reposing in the bosom of the earth. The motive which prompted this remarkable sacrifice was the noblest that ever warmed the human heart. The peaceful determination was fixed by

devotees throughout their whole lives. Traditions of this memorable transaction linger among the Lamanite redmen today. And it is customary with some of the tribes, at the conclusion of a treaty of peace, to bind the covenant by the ceremony of "Burying the hatchet deep in the earth."

Undoubtedly the oaths were taken at the sacred altars; and the religious complexion which is given to this interesting episode harmonizes with the association of the relics found around the native shrines with the pious interment of the weapons,

The Hebraic character of the altars, troughs, etc., has already been mentioned, but there are still other analogous features stamped upon these remains of Jewish worship.

Squier mentions engraved scrollwork, cut out of very thin plates of mica, and pierced with holes so that they could be suspended upon certain parts of the clothing or person, calling to mind, again, the Israelitish custom of wearing phylacteries. But the reader should not conclude from what has been said of the Mosaical character of numerous religious structures found upon the land of America, that all the sacred ruins discovered have this distinctive character. There existed, at least, two other classes of buildings devoted to religious purposes.

There were bodies of apostates called dissenters; and a numerous class of idolators among the descendants of the colony from Jerusalem, and they also built their peculiar temples and sacred places.

On page 546 of the Book of Mormon we read:

"And now in this two hundred and first year (after Christ), there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all man-ner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more com-mon among them. And they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ. * * * There were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, inso-much that they did receive all manner of wickedness, and did admin-ister that which was sacred unto him to whom it had been forbidden, because of unworthiness. And this church did multiply exceedingly, because of iniquity, and because of peaceful determination was fixed by the power of satan who did get hold the seal of an oath, and bound the of their hearts." Page 546.

"For this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us; yea, even that which hath been among the Lamanites; and this because of their un-belief and idolatry." Page 558.

"And they did also march forward against the city Teancum, and did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did

offer them up as sacrifices unto their idol gods." Page 556. "And when they had come the second time, the Nephites were driven and slaughtered with an erceeding great slaughter, their wo men and their children were again sacrificed unto idols." Page 557. See also page 447.

From the foregoing we learn that false and perverted systems of religion, with all the errors and storities of paganism, existed upon the continent of America, in very early times. It would, therefore, be quite consistent to find remains of heathen temples, and other tokens of the worship of false gods.

But to preserve congruity, and that harmony which we have shown to exist between the Book of Mormon record and the remains left upon the face of the land, the sign of American paganism should be of the ancient oriental types.

A great deal has been written up on this subject, and much speculation has been indulged in as to how the heathenish customs of the old world were introduced upon this continent. The most fruitful field for exploration, has been Peru, where some most magnificent temples have been discovered.

On page 413 of Pre-historic Ameica, we read:

"A hill near the Sacsahuaman, is covered with granite blocks, richly sculptured, and converted into sets. galleries ornamented with steps, traces and niches. The temple, not races and niches. The temple, bot converted into a Dominician cob vent, occupies one side of a vas court, which preserves its ancient name, Juliampa-the field of the sun. The inner and outer walk it is said, were covered with sheets of gold."

This last remark is attested by Squier, who testifies to having sees. in various houses in Cuzca, sheet of gold, preserved as relics, which came from the temple. He says

"These plates, were scarcely st thick as a sheet of paper. In the midst of other symbols of objects animate and inanimate, were visble manifestations of the Supres Being. In the center was a grante fountain of considerable size and great beauty. The stone, according to Garcilasso, was, like the temp walls, covered with gold, and be water flowed into it through pipes. We will not leave the vale,

of Yucay without speaking of a round tower, situated on an isolated rock, and made of rough stones. Inside are niches, and outside are It is most likely a temple. The pe-culiar veneration of the ancient Peruvians for isolated rocks, justifies this idea. The Indians, of today, have inherited the superstition of their forefathers; and none of them would dare to pass this tower with-out bowing profoundly to it, throw-ing down a stone, and muttering an invocation."

The leading features of the religious belief of the ancient Peruvians, were strictly Judaical, and some descriptions read like passages in Josephus. They believed in the immortality of the soul, and in a future life of pleasure or pain. The man who had well employed his time, went to the world above, where his reward awaited him. If, on the contrary, he had led a bad life, he was flung into the world below. The future life, whether happy or otherwise, was held to be entirely real and natural. This is clearly shown from the nature of the substances accompanying the burial of the dead-food, ornaments, weapons, etc., discovered in their sepulchres.

While the Book of Mormon contains a mine of archeological wealth to instruct and delight the wonderseeking scientist, it is, moreover, a choice repository of precious gems of Gospel truth-of orthodox doctrines and apostolic teachings.

As great diversity of opinion upon religious matters has long existed in the Christian world, many honest and sincere writers in past ages have labored earnestly to promote unanimity in principle and practice; to such, and to all truth loving people, the history of the Christian church in the earliest times, and the testimony of apostles and other faithful witnesses, have been held in the highest esteem, and eagerly sought after. That there were errors in the churches, even in the purest times the Epistles to the Corinthians, the Galatians, and the Hebrews, are standing proofs. There is abundant and eminent testimony that, in after ages, things grew much worse. Those errors, which in the first century were but the bud and the tender blade, have, with the lapse of ages, brought forth an abundant harvest of apostasy How precious, and corruption. then, must be the recorded words of those who were known to be authorized and uncorrupted witnesses of Christ and His doctrines? The Book of Mormon contains the genuine testimonies of those . Associ-

ated with Jesus Christ, after His crucifixion, also much of His personal teachings, together with doctrines, precepts and prophecies of holy and inspired men.

Foxe, author of the Book of Martyrs, calls the three hundred years next after Christ, the "primitive church." See Acts and Monuments, Book 1st. By others the term is applied to the Christian community comprehended within the lives of the apostles, all of whom passed from mortal view before the close of the first century, A. D. The names of a few writers, called "Holy Fathers," who lived in those early times, are preserved and held in profound veneration, because of their opportunities of being acquainted with the doctrines and order of the church in its purest times.

St. Clemens, of Rome, supposed to be the same as mentioned by Paul in Phil. iv: 3, and claimed by the Catholics to be the first Pope, is credited with being the author of "Apostolic Canons," "Constitutions," homilies and epistles, to which is attached the greatest importance, because of their antiquity.

Ignatius Polycarp, Justin Martyr, Irenæus, Tertullian, and some others, who lived in the second century, are names of great consideration, because of their association with the infant church. The authority of Saint Ignatius is particularly venerable, because he not only lived in the age of Christ, but it is believed that he was one of the children brought to Him, and taken up in His arms and blessed. On this account he was surnamed Theophorus, signifying "borne" or "carried by God." See Denominational Reason Why, page 3. According to another legend he was the child whom the Savior set in the midst of His disciples. The writings of this "apostolic father" -fifteen epistles, a liturgy, and a work entitled Didache-were held by some to be of equal authority with the New Testament. Chambers' Encyclopædia, Art. St. Ignatius.

Polycarp, bishop of Smyrna, companion of John the Revelator, is represented as a most saintly character; and the five epistles attributed to him, are considered to be of immense value. Irenæus, who lived about sixty-five years after Polycarp, speaks of him thus:

"I can tell also the very place where the blessed Polycarp was ac-customed to sit and discourse; and also his entrances, his walks, the engravings were quite full and vo_

complexion of his life and the form of his body, and his conversation with the people, and his familiar intercourse with John, as he was accustomed to tell, as also his famil-iarity with those that had seen the Lord. Also concerning his mir-acles, his doctrines, all these were told by Polycarp, in consistency with the Holy Scriptures, as he received them from the eye-wit-nesses of the doctrine of salvation." of his body, and his conversation

This passage occurs in an expostulatory epistle to a Roman heretic, Florimus, and is preserved by Eusebius, History Eccl., chapter 20, and shows the respect which is due to witnesses of the church in early times.

Tertullian, though acknowledged to be an apostate, he having quarreled with the Roman clergy, and, it is said, adopted Montanism, is, nevertheless, esteemed a profound teacher and reliable authority upon many things. See Chambers' Encyclopædia.

While all these things can be affirmed of the antiquity of the eastern hemisphere, and of the Christian Church in Asia, similar, but clearer and more direct testimonies can be adduced from the antiquities of the western half of the globe, and from the Christian church of Zarahemla, and of the Land of Nephi in South America.

When it is asserted that the doctrinal portion of the Book of Mormon, its moral precepts and Gospel truths are of equal authority and genuiness with those of the New Testament, the truth is but stated in part; the comparison as to unblemished authority and freedom from interpolations, leave a considerable margin in favor of the former.

The contents of the Book of Mormon, while embodying a registry of most interesting historical facts of the remotest antiquity, possesses a most singular clearness of authority, and freedom from extraneous matter; a genuinees peculiarly its own, and not possessed by any other literary work of like character and sweep of time.

The first 157 pages contain a brief history of about 400 years, and were engraved upon plates called the small plates of Nephi. Page 157, note 2 d. These plates were preserved, and their contents remained unchanged, as the writers engraved them, until they were de. livered into the hands of the inspired translator. Page 158, note p.

The next 291 pages embody an abridgment of the writings of variluminous. Page 487, verses 8-20; and page 434, verses 13-16. The work of abridging and condensing this mass of manuscript was performed by Mormon, who added to his assiduous labor, unwearied diligence and care for the preservation of his transcript. The records he copied were chiefly those of Nephi, Mosiah, Zeniff, Alma, Heleman and the two later Nephis. The first Nephi, son of Lehi, kept two sets of plates; and the records made by Mormon were taken chiefly from the "larger plates" of Nephi. Page 158, verse 5, note n. These historical data cover a period of one thousand years; from six hundred years before to four hundred years after Christ.

Next follows the translation of the personal record of Mormon, of the annals of his own time. It is called the Book of Mormon, and consists of nine chapters. It is because f this labor of abridging the records, that the whole work is termed the Book of Mormon.

The work ends with the writings of Moroni, son of Mormon, consisting of a brief personal history of his time, and an abridgment of the Book of Ether, a record of the people of Jared.

There is therefore no confusion nor ambiguity as to the authorship and identity of the work or any part thereof.

With words of soberness, and calm appreciation of their import, we declare that we hold the Book of Mormon to be of equal authority with the Old and New Testaments. That, besides being a valuable aid to ethnological and archeological science, it contains the plain and simple doctrines of the Gospel, taught by prophets, apostles, and the Savior himself. It has not come to destroy the Scriptures, nor to take their place; but its mission is to explain and confirm them. It is a light shining upon the darkness of ages of apostasy; and the Bible itself shines out with new lustre in its sacred and venerable company; while science, and the whole realm of intelligence, are made brighter for its advent.

J. H. KELSON.

A TOUR IN THE WEST.

CHAPTER I.

Many of the readers of my rambles in Oregon and on the Shasta route, were pleased to approve of the effort to interest them concerning localities they were not familiar with; for this reason the following effort to interest them concerning localities they were not familiar with; for this reason the following items concerning other points are offered. My last trip extended as

far as Santa Barbara in semi-tropical California, and also to Santa Cruz, a noted watering place on the coast opposite Monterey.

The points above mentioned are not at present on a continuous line of travel, so I will detail the shortest trip first.

The distance from San Francisco to Santa Cruz is 82 miles. The starting point is at the foot of Market Street, then steamer to Alameda, four miles across the bay. A wellconstructed narrow-guage road en-ables the traveler to make two trips each way daily, and for a short road the ride has no superior anywhere in California for scenic interest.

Alameda is a growing suburb of San Francisco—without the life and snap of Oakland, but it is quiet, retired, and rural, with numerous beautiful homes and graceful floral surroundings. The track is laid on the edge of San Francisco bay to a point near San Jose. All the available land is under cultivation; miles and miles of orchards are pasted through. At the time of writing the fruit trees are in bloom. The fields of grain look green and beautiful. Every garden spot is radiant with a wealth of roces and other garden flowers, while here and there is the famous California poppy crowning the patches of weeds with its deep orange-color. The weeds in the land of gold are often wild oats which rank very high as fodder.

San Jose is a city of considerable importance, and is the centre of the fruit canning industry. The quantity of fruit put up in cans in this neighborhood is simply immense. Long lines of eu cilyptus trees are noted Monterey cypress is seen here in its vernal beauty.

Cosy homes peep out from dense surroundings of tropical and semitropical foliage with trees of geraniums, wistarias and roses resplendent with floral beauty. One is inclined to say, verily a beneficent Providence has done much for this happy land that boasts the finest fruit, the largest trees, the highest waterfalls, the grandest valleys in the world, the greatest diversity of climate, the richest soil and most cosmopolitan population anywhere on earth. A good road has been built from San Jose (pronsunced Hosay) to Mount Hamilton, distant twenty-four miles. Upon the sum-mit is erected the famous Lick Observatory with its immense tele-scope; but great as it is, they have never yet found the man in the moon. Great things are expected of this instrument when all is in working order. The unfolded mys-teries of the starry world will take a long time to fathom if the only means of knowing anything about them is what can be seen in a tele-SCODE.

But we must come back to earth. We are bound for Santa Cruz-on, flowering shrubs to Los Gatos, an-other small town.

of the coast range of mountains. Certainly no railroad could have cost more to construct than this one must have done. One tunnel is a mile and a quarter long, and there are many others of great length. Each time you emerge from the dark recesses you have a new at-traction. Deep canyons, finely-wooded heights, beautiful streams and rocky cliffs make up pictures that are full of perfect combination to those in search of the picturesque.

At Big Tree Station is a group of redwoods that are simply wonderful. Strange to say that this is the limit of redwoods on the Pacific Coast, the southern end of that stupendous growth of this most valuable tree, whose immensity fills the coast line up to Oregon on the north. By the most wonderful forethought these arboreal giants have been spared the

woodman's axe. One of these trees is called the giant. It is over 300 feet high and is 60 feet in circumference. Others are nearly as large. Each has a name. Most of the largest are hollow. One, the General Fremont, is covered on the inside with thous-ands of cards left by visitors. ands of cards left by visitors. Some Salt Lakers figure among the number. There is a story that a pioneer lived in this trunk—and that several children were born in it (which by the way is quite roomy), but these are yarns that help to make places famous like the one about President Young preaching to the pioneers from the top of Pulpit rock in Echo canyon. I stopped one night in the com-modious hotel located here and found that night came on soon after sundown—owing to the density of

sundown—owing to the density of the growth and the immense height of the trees. This must be a poor place for timid people in a dark night with a high wind and rain storm prevailing.

Some enthusiastic admirer of Col. Ingersoll has named one of the trees Bob Ingersoll's cathedral, for these redwoods have a singular way of starting up suckers on a large scale from the edges of the main trunk, which can be construed by fertile brains into pinnacled surroundings. I think it was Bryant who said "the groves were God's first tem-ples;" certainly these veteran red-woods are suggestive of the idea.

The San Lorenzo river runs close to the grove and helps to invest the whole scene with additional charms, for at many points the most exquisite pictures are obtained. To all who love fine trees, grassy dells, river scenery, rocky glens, and wondrous combinations of dense foliage, this is par excellence the place to Jinger at, and in fact all the way down to Santa Cruz is a pan-oramic revelation of nature's wonders

What shall I of say Santa Cruz? The same that can be said of other Namely - along tourist towns. Main Street-filled with stores, hotels and churches, without any re-gard to being laid out at right an-

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580

all new, no shrines, no missions. Such a town is soon done. Many writers, in speaking of cities, tell of the hotels, as though all one had to do was to spend an existence had to do was to spend an existence in such places, and poor nature to be left for curious people only. To me all traveling is a species of roughing it, as compared with the joys of home; but "roughing it" is the charm of travel to live people. Few people could ever find out what the world was like from Pullman's err and Palace batels

cars and Palace hotels. The charm of Santa Cruz is the ocean beach and the magnificent coast line for miles near it on the bay of Monterey. Either walk or hire a vehicle and watch the grand undulations of old ocean spend their fury on the western edge of Uncle Sam's domain.

In many places the burrowing waves have washed out archways under the rocks, and they keep up their ceaseless pounding away, ma-jestically roaring out their echoing thunders as the crested, foaming ridges strike the beach.

ery few of us care to think about our own importance in the presence of old ocean; our littleness is pain-fully apparent in the awful presence of a storm at sea. Nothing we look at in nature changes so often as the expression of a watery waste; for this reason, I suppose, so many people love to sit and watch the throb-bings of the murmuring sea.

Let me leave you, gentle reader, to look upon the boundless ocean and reserve the other part of my wandering screed for another paper. C. R. SAVAGE.

IN SOUTH CAROLINA.

viewing the contr the Latter-day contrast be-In Saints tween the Latter-day Saints today and forty two years ago, also discerning the results of their expulsion from their rich lands and prosperous homes in the east-ern States out into a desert waste, I am impressed with this verse from the Songs of David: "But God is the judge; He putteth down one and setteth up another." How changed tween setteth up another." How changed is the condition of our people today! who of them would appreciate the privilege of leaving their happy homes in the mountains and re-turning to their former inheritances?

turning to their former innertances? Not many, if any. In my boyhood days, while help-ing to reclaim the desert in Utah, I used to feel a little puzzled on the problem as to why the Lord sends the rain so plentifully upon the un-just. In fact, it is so unequally distributed that our crops were allowed to suffer and we were ablight allowed to suffer and we were oblig-ed to labor diligently for the amount obtained. Here I find the amount obtained. Here I find the other extreme, indicated by the depleted condition of a once rich and fertile country, now almost worth-less from the effects of copious downpours of rain, which have so thor-oughly drenched the land that it is next to impossible for the farmer to sustain himself by honest toil. The greater portion of the State being all Him according to the command-hills and hollows—with here and ments which He hath given, it ments nor personal exhorts there a stream running into the shall be a land of liberty unto them; more sensible of this importa for this bleaching process, by which brought down into captivity; if so, than the Latter-day Saints.

Owing to the lack of fertility in the soil, the success of the Southern planter depends almost entirely upon the use of so-called guano. It is in reality a poor substitute for that article, put up in sacks and shipped by merchants, who deal it out at about \$1:50 per hundred pounds. It was not in use here before the war, but its demand has gradually in-creased until it has become a neces-

sity. Now is cotton planting season, and it may be interesting to the Western farmer boy to know how it is done. A single animal is hitched to a narrow-blade plow. If an ox is used he wears the harness and bridle the same as a mule, with a rope tied to his bits to act as a "haw" and "gee" persuader. Then the plow-man or plow-woman goes on with the work till the land is all laid off into furrows about three feet apart. These are to receive the guano, which is to be evenly strewn along, either by hand or with a sower. This is a hopper mounted upon the frame of a wheelbarrow and arranged so as to drill the guano as it is wheeled up and down the furrows. When sown by hand the guano is carried in a sack swung over the operator's shoulder, who also carries a long tin tube with a funnel-shaped mouth, into which the stuff is thrown as the person walks along. These furrows are then covered by the plow throwing the earth into ridges from each side, after which another furrow is made directly over the guano for the reception of the seed. It is thickly sown along the rows and lightly covered. When the cotton is big enough to hoe it is thinned out as desired.

I do not wish to take a shot at "dead ducks," but some of those pious individuals who used to prate about "woman slavery in Utah," though now influentially defunct, are not torgotten; neither are their published falsehoods which went abroad to create an unwarrantable sympathy, but which, I now find. might have been very appropriately shed abroad nearer their own doors. Not wishing to intimate that there is a regular system of slavery being carried on in the South, let it be understood that the female members of a household are expected to follow the plow, sow, reap, and as-sist in outdoor vocations as regularly as the seasons come and go. They may choose to do so, being tradi-tionated in that way, but it is cer-tainly a novelty in the eyes of those who have been oppositely educated. The people all seem obliged to work hard for light returns.

The following prediction, uttered by the Prophet Lehi 600 years B. C., is as applicable to the Latter-day Saints and the American nation as it was to the Nephites: "Wherefore, this land is consecrated unto him whom He (the Lord) shall bring. And if it so be that they shall serve

South Carolina is thus being robbed it shall be because of iniquity; for of her natural strength. Owing to the lack of fertility in shall be the land for their sakes; but unto the righteous it shall be blessed forever."

In visiting among the Latter-day Saints—where can be seen the many comfortable dwelling places, sur-rounded by rich fields, green pastures, many varieties of choice fruits, gardens of finest vegetables and flowers, temples and other places of worship, institutions of learning, streams of pure water, with flocks and herds on a thousand hills who movid not fine to the statistic -who would not feel to exclaim, "What hath God wrought?" To what extent do we really appreciate these blessings? How is it with these blessings? How is it with the young men who are "the hope of Israel?" Are they becoming in-toxicated with worldly illusions? Do they aid by precept or example in the introduction of excessive eating, drinking, chewing, smoking, idleness, lasciviousness? We know that these enemies are around us and that the watchmen upon the towers have cried out against them for years as they viewed them from afar, in their sure and steady ad-vance upon us. Have we eyes that see not, ears that hear not, hearts that understand not? The handwriting upon the wall was not plainer to Beltshazzar than it is to the transgressor in Zion today, for the laws of God are immutable and "the wages of sin is death." D. T. L.

Gowdeysville, Union Co., S.C., April 21, 1889.

"The soothing effects of hot water are not fully appreciated," said a physician the other day. "I recommend it to many of my patients who suffer from insomnia, produced by nervous irritation of the stomach, nervous irritation of the stomach, and also for certain forms of indi-gestion. Many of them object to it, at first, but soon come to like it and are generally much benefited by it. A glass of hot water now and then will work no appreciable good, of course, but a steady habit of hot water drinking once formed, and sustained regularly for a few months, works wonders with certain constitutions. I generally recommend its use just before going to bed. It is a great soother. The captain of an immigrant steamship I sailed on as surgeon for one season demonstrated its quieting influence once, when he turned a hot stream from the boiler hose on a crowd of fighting immigrants who had fairly taken posses-sion of the hold and defied the ship's crew. It healed those in-flamed spirits, I tell you, though the application was only external."— New York Tribune.

There are not many who recognize the fact that every duty is founded on natural law which finds a ready The response in the human heart. response in the human heart. The duty of recompense is based upon the law of justice, and were it not for the inroads that selfishness makes upon our moral nature, it would need neither legal enact-ments nor personal exhortation to enforce it. No people should be more sensible of this important truth then the Latter day. Saints

The	Deseret	
THE DESERET NEWS COMPANY, BALT LAKE CITY, UTAH.		
Per Year, Per Volum	SUBSCRIPTION PR of Fifty-two Number ie, of Twenty-six Num IN ADVANCE.	rs, \$2.50. mbers, 1.50-
CHARLES	W. PHNROSH, -	· · IDITOR.
Saturda	.,	1ay 4 , 1889.
SFA	SONABLE	ADVICE

SEASONABLE ADVICE.

THERE is every indication that the approaching season will be one of the dryest ever witnessed in this region since its first settlement. It is not confined to any special section, but is almost universal. The most conspicuous exception, so far as we can learn, is Iron County and some points contiguous to it. But even there the snewfall in the mountains was much less than usual in proportion to what was deposited in the valleys.

As one sample of the symptoms of approaching scarcity of water, among many others in this immediate vicinity, it may be stated that at a point some distance up Big Cottonwood Canyon the entire creek by that name can now be conveyed through a thirteen-inch pipe. So we have been informed by a reliable person conversant with the fact. In ordinary seasons at this time of the year that stream is booming. Even in the mountains in and around Morgan County, along the Weber River, there is in places only a depth of six inches of snow where there has often been about six feet.

It is well thus early to consider the effect of an unusually jry season. Will there be sufficient water to insure good crops? It may be argued that the recent rains have done much to heighten the farming pros-Doubtless observers have nect. noticed how rapidly the showers that have fallen have been absorbed by the thirsty ground, which is dry to an unusual depth for this early stage of the season. Even if we should have a tolerably generous rainfall, this will more than likely continue to be the case, because the moisture that falls can hardly be sufficient to reach down far enough to join with that which is in the ground. Besides, the fact that showers have already fallen makes it by no means certain that they will be followed to any great extent by others as the season advances.

Water either by rains or from streams is absolutely necessary for the advancement and maturing of the crops. Even if everything should look promising to the eye up to a given point, if the necessary dampness were not then forthcoming there would be a failure to mature.

In the event of a crop failure the price of breadstuffs would take an upward leap. This would entail more or less suffering, which, as usual, would fall principally, if not exclusively, upon the working classes of the people. There is an opportunity now for those of them who are in employment to lay up a little flour or wheat for future possibilities —we place them within the range of the probable.

Such a course is consistent with wisdom whether there should come a scarcity or not. Should such an emergency occur, how thankful every one would be that had been governed by the spirit of prudence and economy, and provided against it. If it does not make its appearance, they would still have reason to congratulate themselves at having on hand something that is always as good as gold, and under certain conditions a thousand-fold more valuable.

On the other hand, those who had preferred to live from hand to mouth and spend every dollar over that which was needed for living purposes in things that gave but fleeting pleasure, would be filled with regret, if not remorse. There are some people - they are verv numerous — who do not appear to have the remotest idea of thrift. Instead of taking into consideration how they can best save a little in order to "provide against a rainy day," they appear to exert their minds in the direction of finding ways to expend what means they obtain that result in no lasting benefit. To be thrifty does not mean to be stingy, the latter being one of the most contemptible qualities. It is to be prudent in the use of means, expending and saving it to the best practicable advantage.

We say to those disposed to save that if they will do it in the shape of breadstuffs, we are of opinion that they will have no reason to regret taking that course, even if a time of scarcity should not come. Conditions seem, however, to favor an inference that scarce times may drop in on us before a great while.

"The prophecies must be fulfilled."

A FOLLY OF THE TIMES.

ONE of the dangerous follies of the times is the common yielding of inexperienced young ladies to the stage fascinations of male actors. It is evidence of a lack of balance, the absence of good, common sense, and an indifference to moral restraints, in the giddy girls who are captivated by the made-up heroes of the footlights. They do not seem to be able to recognize the difference between the individual and the character which he temporarily assumes, nor to perceive that his stage attractions are often but padding, paint, false hair and assumed virtues. They are seized with a passion for a fictitious appearance, and fancy they are in love with an admirable man.

The letters which popular actors receive from misguided misses and maturer but not more sensible matrons, are revelations of feminine folly and too often of moral loseness which are truly deplorable. There are honorable, sensible professionals who treat these frequent effusions with silent indifference, and who scorn to take advantage of the weakness of their worshippers. But there are others who are ready to eatch in their nots any foolish girl with money and good looks who is capable of being entangled. And there are more of these than would be supposed by sensible people unacquainted with life behind the scenes.

Numbers of young girls are led to ruin by the glamour of stage surroundings, and are ready to fall into the arms of heartless scoundrels who represent in the drama the impossible perfections of exaggerated romance. Strutting before the public they are rich, refined and noble, but in real life are often impecunious and brutal, as ready to ridicule after betrayal, as they were to cajole when playing the lover. Girls are also frequently ensnared by the advertising dodges of pretended Professors making up combinations of amateur talent for traveling companies. They run away from home on the promise of dazzling engagements, and too soon find themselves the victims of characterless libertines.

Exposures of such cases are frequent in the daily papers that reach us from the East, but they have no effect upon the lovelorn damsels and stage-struck women whose brains are as soft as their hearts, and whose egotism is far greater than their talents.

The scribe who seeks to benefit

the public can but point out the evils of the world and warn the unsophisticated against them. It is for parents and guardians to instil right principles into the minds of those under their care, watch over their reading, their amusements and their associations, and give them such common-sense ideas of practical life as will secure them against self-deception and the wiles of the wilfully wicked.

ARTESIAN WELLS.

THE importance of the water question renders any feasible suggestion likely to lead to the production of an adequate supply worthy of consideration. In this connection we draw attention to the fact that there has been no competent experiment to demonstrate whether or not artesian water is obtainable in this valley.

The solitary attempt in that direction was that made a number of years ago, in the foothills near the northeast corner of the city, in proximity to the cemetery. The enterprise was inaugurated by the City Council about eight or ten years ago, and proved a failure. This fact did not demonstrate that the obtaining of artesian water in thi valley is impracticable. If the experiment had been tried in the low lands instead of on the bench ground, it is not improbable that the result would have been the reverse of what it proved to be.

The reason for the selection of the site was that if a good flow was obtained it would partly solve the dry water bench question, which at that time was in process of agitation. Experience in other parts of the country demonstrates, however, that it is in the low-lying portions that artesian wells are successfully sunk. Men who have had experience in obtaining them in California have expressed opinions to the effect that all the conditions of this valley appeared to be favorable to their being secured here.

Perhaps additional force is given this question by the fact t a large number of the to that a large number best wells of that character in the world have been obtained in James River valley, Dakota. The Scientific American recently published an article upon the wonderful Dakota wells, with illustrations, showing the streams being thrown from them to remarkable heights. We quote from the article in question:

most of Dakota inclined to drouth, caused largely by extensive fires which left the surface bare. This caused drouth, but since the protection of the grasses by settlement, moisture has so increased that this valley is now teaming with productive farms.

The pioneer well was put down at Aberdeen, March, 1882, by the C.. M. & St. P. R. R. Co. It is 961 feet deep, with a tube 51/2 inches, made of 3-16 inch wrought iron. Water was found in sand rock. The water is soft, but cannot be used in boilers, as it foams. This well choked up with sand for a time, but afterward opened with its original force.

In 1884 the city put down a well 908 feet deep, 5 8-16 inch tube. A The city with 5000 inhabitants, has the best of fire protection. Four streams at one time can be thrown over the highest of buildings. Aberover the highest of buildings. Aber-deen and surrounding country are very level, so to get drainage a pumping system, such as Pullman, Ill., has, became necessary. Last year the city put down a well for power alone. The system is now completed and the mult is never completed, and the result is perfect. The pumps have a capacity of 50,-M0 gallons per hour. A float 000 gallons per hour. makes the pumps a 000 gallons per automatic, makes the pumps automatic, so that they work only when a swage to be raised. there is sewage to be For a cost of only a few thousand dollars this city has water works and a pumping sewage system without cost of fuel, engineers, or even oil. The pressure of these wells is about 200 pounds per square inch. A two-foot vein of coal was inch. struck in the first two wells.

Ellendale, north of Aberdeen, 37 miles, has a well 1,087 feet deep. Water was found in sand rock beneath an impervious stratum of shale. The water is clear and soft, shale. with temperature of 67 degrees, and pressure of 150 pounds per square inch. The city has a system of

waterworks costing less than \$7000. The Redfield well is 960 feet deep. The tube in this well is of three sizes. The first 400 feet is 6 inches, the next 300 is 53% inches, and the last 260 feet 41% inches. Water was found in sand rock. Coal was found at different depths, and smelled of oil. The water is clear and soft, has a temperature of 68 degrees and pressure of 200 pounds per square inch. The city has a complete system of waterworks for fire, lawn and house use. It takes four strong men to hold the hose.

The Huron well is 863 feet deep, having a 6 inch tube from top to bot-tom. Water was found in sand tom. Water was found in same rock. The pressure is upward of 200 pounds per square inch. Water is a little hard, and most of the time clear. Temperature is 60 degrees. Huron has two miles of water mains sides furnishing water for fire use, it runs motors for two laundries and four printing offices, using about 20 horse power. The Huron and Red-field wells are perhaps the best in the valley.

deep. These wells furnish fire pro-tection through 19,400 feet of pipes, and run the electric light, two print-ing presses, a tow mill, feed mill, and furniture factory. The water in these wells has a pressure of 56 pounds per square inch, and, un-like most of the other wells, is hard. It is, perhaps, the best drinking water of any of the wells in the val-ley. The second well did not dimin-ish the flow of the first. Water was found in sand rock, temperature 62 degrees.

The Jamestown well is 1,576 feet deep, and has a pressure of 100 pounds. Water is clear and soft, with temperature of 75°. At 300 The city has a system of water works with the well.

No one is able to say that such marvelous wells are impracticable in this and other valleys of Utah. Is not then the matter worthy of a thorough test? If they can be found the water question would be solved, and this region would be transformed, so far as natural facilities could make it so, into a veritable paradise. It would create a boom of the right kind, enhancing all real values to a degree that can scarcely be computed.

VACCINATION.

To SAY anythingagainst vaccination is in some people's minds equivalent to proclaiming one's ignorance or crankiness. Yet there are many very sensible people who are vehemently opposed to this method of attacking smallpox, and who maintain that it is not a preventive and does more harm than it can possibly do good.

It is nearly a century since Dr. Jenner made the discovery and introduced the practice which has made his name famous throughout the civilized world. It is certain that since its introduction the deaths from that terrible scourge, which once disfigured multitudes where it did not decimate the population, have greatly decreased. At one time in England ninety-six out of every one thousand deaths The ratio were from smallpox. diminished to thirty-five per thousand as soon as vaccination was adopted, and remained neariy so for fifty years.

But there are physicians and other educated and observing men, who contend that though these statistics may be correct that does not p ove that the decrease of the ratio of deaths from that disease is due to vaccination. And they bring forth some strong reasons to support a contrary hypothesis. It is further "The early pioneer found the one 610 feet deep and one 600 feet argued that healthy children have

THE DESERET WEEKLY.

been impregnated with vile blooi disorders, by the filthy practice of putting animal corruption into their veins. Numerous instances are cited to prove this. It is also claimed that the practice of taking pus from one vaccinated child to inoculate another, often communicates discase hereditary in the family to which the first belongs.

There have been cases in this Territory which seem to bear out these objections. And if it can be demonstrated that the decline in the fatality and spread of smallpox is due to other causes than vaccination, there will be a revulsion of public sentiment on the question, and people will become as repugnant to the practice as they are now eager to sustain it by law and by custom.

Compulsory vaccination, which obtains in England and some other countries, has always been resisted by a portion of the people, and parents are willing to pay repeatedly the fine imposed for neglect of the regulation, rather than infuse into their children's blood diseased matter from an animal or from the arm of a child who may possibly be of diseased ancestors.

This opposition has become so strong of late as to open the question of the value of vaccination, once considered settled by the faculty. A commission has been appointed under Act of Parliament in England, to investigate thoroughly the whole subject and make a full report. The result of these inquiries will be looked for with interest, not only by practising physicians, but by all who desire the health and welfare of the human family.

PROHIBITION.

THE prohibitionists are increasing in numbers in this country; it is a question whether or not they are increasing in influence. In New Hampshire and Massachusetts they have failed to obtain amendments to the State Constitutions, and it is not unlikely that in Rhode Island, where prohibition has been established for nearly three years, the measure will be repealed.

There are more people than ever in the United States who believe it would be better for the country if no intoxicants were manufactured, and that the evils of alcohol very far outweigh the benefits that come from its use for any purpose. But most of them hesitate to vote for legislation that is so restrictive of the rights of individuals as that involved in the prohibition movement.

Temperance is the great desideratum. A well-balanced person is temperate in all things. But temperance does not always mean total abstinence. It means moderation, and this implies use. As to intoxicants, the term temperance must not be applied when the view is taken that they are always harmful. But this is yet an open question. The most intelligent and conscientious people, however, are agreed, we think, on the proposition that anything which intoxicates ought not to be indulged in as a beverage or used commonly at all. In some cases of sickness, it is believed they may be prudently resorted to with benefit. But even this is disputed by people with extreme views, or whose aversion to alcohol in any form has become intense because of the mischief it has wrought in all classes of society.

Alcohol is used in the arts for many purposes, and it is difficult to see how its place could be supplied if its manufacture were entirely cut off. It is claimed that it exists in nature, and, indeed, to some extent in everything that is consumed by mankind. But, on the other hand, it is shown that it is born only of death, produced only by decomposition, and so does not come to us naturally. The temperate in thought and judgment will recognize its use, while they condemn its abuse; that which may be proper in mechanics may be very improper as a drink.

It is undeniable that all nations, in all ages, have exhibited an appetite for fluids containing more or less alcohol. Wine or strong drink of some kind has been manufactured from time immemorial And whatever may be claimed as to its moderate or occasional use in exceptional cases, it cannot be truthfully denied that its history is disfigured with monstrous evils, and that mankind, wherever it has been introduced, ha theen demoralized by its influence, and frightfully degraded then made slaves to its insidious power.

It is all very well to talk of moderate drinking and draw a parallel to it with moderate eating. But the facts are that the two appetites cannot be fairly compared. Strong drink obtains a mastery over most people, when indulged in frequently, that rarely loses its hold. And its moral effects are so terrible and so baneful both upon the individual and upon society, that no just comparison can be made between drunkenness and gluttony.

It is in view of the weakness of mortality and the inability of most people to resist the advances of the appetite for intoxicants when it once is fairly formed, that their use has been declared by the Great Author of the universe to be unwise in His people. In a community of Latter-day Saints it ought to be perfectly practicable to establish prohibition. 80 in anv community of total abstainers. But in a mixed society, republican in its form of government, prohibition does not appear to be feasible or consistent. While it is perfectly right for the common good that drunkenness should be prohibited and made penal, it may not be right to deprive people who think it no harm to partake sparingly of the liberty to eat and drink such things as they choose when they do not infringe upon the rights and liberties of other people.

And yet the public drinking saloon has been demonstrated to be an evil, difficult to control and almost impossible to suppress without exceedingly stringent legislation. High license seems now to be the favorite method of regulating that which has been found so hard to put down. How long this method will prevail remains to be seen. It may be that when this proves not to arrest the tide of intemperance, a a wave of public indignation will sweep over the land and prohibition will be tried with a determination to prohibit.

Wherever the preponderance of public sentiment is honestly in its favor, and those who are entrusted with its execution are faithful to their official obligations, prohibition will be found to work nearly, at least, as well as other laws, and the evil effects of dram-drinking will be wonderfully lessened it they are not destroyed.

It is no argument against prohibition that liquor is sold in places where it is established by law. There are murders where killing is a capital offense. Stealing is committed where the penalties against it are severe. Crimes against the person are perpetrated in spite of enactments to prevent them. No one with brains will ridicule the existence of the laws because they do not effectually prohibit the offenses which they were designed to suppress.

There is, no doubt, much truth in the statement that in some places where it has been tried, prohibition has been to a great extent a farce. But is not this because it was not

established or carried out in good faith and with thorough and persistent determination? And is it not true that while prohibition has not perfectly prohibited, yet it has largely curtailed the liquor traffic and liquor habit? We believe that facts will demonstrate it has done both.

We cite as a witness Judge John H. Stiness, of the Supreme Court of Rhode Island, who has had ample opportunities of testing the effects of prohibition in that State. He writes to a Boston friend:

"Prohibition went into effect July , 1886. During the first six months the result was almost magical."

He quotes as follows from the Providence Journal which was opposed to prohibition:

"Throughout the State the public saloen is reported unknown. This, of course, is a very decided gain. The temptations placed in the way of the young and heedless by open This, bar-rooms at every corner have been removed, and, in consequence, tak ing the State as a whole, there was a remarkable falling off in drunken-ness and cognate offenses during the last six months of 1886, as compared with the corresponding period of 1885."

This is good testimony to its public effects. The Judge adds:

At the close of the first year of prohibition the police records of Providence showed the following reduction in arrests as compared with the previous year: Total ar-rests for all causes, 33 per cent. reduction; minors, 36 per cent. reduc-tion; assaults, 21 per cent. reduc-tion; revelling and disorderly conduct, 38 per cent. reduction; drunk-enness, 37 per cent. reduction; common drunkards, 54 per cent. reduc-tion. The favorable condition of things indicated above still continues in a large part of the State."

"Newport shows a decrease of 20 per cent. and of women 50 per cent. In addition to this there have been no startling tragedies or disturbances from liquor saloons and less drunkenness on the streets. In the last three years of li-cense the volume of business, as shown by bank clearings, decreased \$21,000,000, and during the last three years has increased \$32,000,-000. Depositors in savings banks have increased 100 per cent over the gain in the last three years of license, and taxable property in Providence in the three prohibition years has increased \$11,500,000."

Judge Stiness shows that in counties where there are vigorous prosecuting officers, saloons that defied the law have been effectually broken up, while in some of the larger towns Providence included, through the packing of primary meetings and otherwise, "the liquor element secured political control," and no effort was made for more than a year the advocates of abstinence is in the "while declaring full faith in his

to efficiently enforce the law. It is in such places that prohibition is declared to be a failure. And yet for all that it appears that the restraints of the law, though so poorly applied there, have had some good results. He says:

"For the last four years of license the average number of warrants issued annually by the police courts of Providence for drunkenness, reveling, etc., was 4802. The average for the last two years under prohibi-tion, not enforced, has been 3892, or a decrease of 910 per year. Making no account of increase in popula-tion, arrests for drunkenness in 1888 were 7½ per cent. less than in 1885, the last year of license. A comparison of the same years in Boston, under high license, shows an in-crease of 49 per cent. more in 1888 than in 1885."

It seems that the effort to repeal the prohibition provisions comes from professional politicians of both parties, whose operations are very much hampered by the closing of the saloons. These with parties directly in the liquor interest are laboring dilligently to undo the work which has resulted so favorably during the past three years. The fact that prohibition operates against individuals of that ilk is additional evidence in its favor.

The closing of saloons, the placing under the ban of the law places where dram-selling is a business and where dram-drinking is a legalized standing temptation, must be viewed by liquor opponents as a big step towards its suppression. There are a few places where prohibition is really the rule, and they are invariably places where peace and order prevail and the common vices of civilization are rarely to be seen. Colorado Springs is an example. Many small Utah towns may be placed in the same category. And where both prohibition and the license system have been tried alternately, the proofs are clear that the former is greatly preventive of crime and strongly promotive of public order. However, the course of wisdom is that which will lead to the best results. And this may not be the same in different places. Unless there is an overpowering predominance of public sentiment in a town or county in favor of prohibition, it cannot be made practicable. It will be the same where, notwithstanding an expressed desire to restrain the liquor traffic, the disposition prevails to make it a source of public revenue. In such places high license will best regulate that which cannot eq suppressed.

And, after all, the true field of

sphere of social humanity rather than in the halls of legislation. The evils of intemperance, the benefits of sobriety, the strength of an emancipated or unenslaved brain and body, the joys of a social condition where inebriety is absent, may all be made clear to rational human beings. And by education and aiding the weak whose will-power fails in the presence of temptation, more will be accomplished in the right direction than by represeive enactments, that stir up resistance in the souls of the undisciplined, and provoke antagonism in the breasts of the pugnacious.

The entire suppression of liquormaking and liquor-selling will be well nigh impossible while the appetite for alcohol so largely exists among mankind. But its restriction and regulation may be rightfully the subjects of legislation, and the teacher, the philanthropist, the evangelist and the schoolmaster must do the rest. They should work diligently by precept, example and influence to hasten the day when prohibitory laws will be needless, because the world will have been delivered from the greatest and most monstrous tyrant of the ages, the demoralizing and insensate craving for the fluid that destrovs when it exhilirates, brutalizes while it stimulates and degrades while it seems to exalt.

In the face of these facts, whatever may be said of the impropriety of enforced prohibition in a popular government and a land of liberty, let it not be argued that prohibition should not be established because it does not prohibit. For, in the first place, no law entirely suppresses the crime against which it is enacted; and, in the second place, prohibition can be made to prohibit to a very large extent, and that is only limited in any locality by the true sentiment of its people, and by the means exerted to execute in practice the laws printed upon paper. Prohibition has in no case proven entirely a failure.

OUT OF HIS OWN MOUTH.

An article appeared in one of our late issues. showing that the "Mormon" Church is neither lawless nor tyrannical. It was written in reply to appeals from the organ of the obstructionists here for some young man to come out and proclaim that "no true religion imposed any obligation to fight the just laws of the republic," and

creed that there was nothing in it which imposed any obligation upon any man to give up his conscience to the keeping of another." We showed from the authorized works of the Church that both these things had been proclaimed from the beginning, and that they were in the revelations relied upon for guidance to the Church. The commands of God in the Dectrine and Covenants are positive as to obedience to the laws of the fand, and so plain that the organ aforesaid, unable to deny their clearness and force, replied, on the 12th inst., in this way:

"From the same book the NEWS might have quoted a later revelation which imposes absolute obedience to superiors, and might have explained that the latter revelation was the one that governs now."

To this we answered on the same day:

"If this is possible for the NEWS, it is also possible for the person who says so. Let him produce this 'later revelation' if it has any existence. Or if it is in the same book, let him give the page if not the quotation."

No response was made to this invitation for the simple reason that no such "later revelation" could be produced. On April 27, in a late and labored attempt to wiggle out of the bad box in which the writer for the organ found himself, he says:

"We noticed the purported command of the Prophet to his people and then said in the same book a later command reversed the one quoted, and that in point of fact that command had never been recognized by the Saints."

"We did not mean that there was a square reversal of the original, but that it was fixed so that the seeming direct command could be ignored by the Mormon priesthood and people, even as it was by Jo Smith to the end of his days."

The dishonesty of this whole attempt to falsify the doctrines and position of the Latter-day Saints is apparent throughout. The "original" of the command about the laws is not "fixed" in any way except in straight, plain language. And in attempting to fix his own words so that they can be made to carry a different meaning from a square statement that there is "a later revelation," which he knew all the time had no existence, he Proclaims to the public what kind of a scribe he is and there is no need for us to come down to his level and call names, however strongly they may be deserved.

Take upon you the name of Christ and speak the truth in soberness.— Doo. and Cov.

INTOLERANCE.

THE Millennial Star learns from Elder C. D. Fjeldsted, President of the Scandinavian Mission, that the Swedish clergy are manifesting afresh their intolerance and disposition to crush that which they cannot refute, and to inflict vengeance where argument fails. He says:

"In several districts of Sweden the priests have used their authority to forbid our brethren to preach, and in a couple of instances they have been fined the amount of 60 and 100 kroner (£3 and £5) respectively. The latter was imposed on one of the native young men, about 18 years of age, and was based on the ground that he had, notwithstanding he was forbidden to preach in public, 'offered extempore prayers in a 'Mormon' spirit.' Oh Lord, how long before thy truth will be tolerated?"

The Star adds:

"A short time previous to the occurrence above alluded to, a mob disturbed a Latter-day Sainte' meeting on the Island of Bornholm, and, strange to say, instead of the law officers proceeding against any of the rioters, a decree of banishment was pronounced against one of the Elders, with an alternative of six months' hard labor!"

Disguise it how they may, the enemies of truth who are full of hatred against "Mormonism" desire to punish its adherents for their belief. And further, they persistently misrepresent that belief. They are either too impatient and intolerant to examine it carefully, or they are so imbued with bitterness and anger against it that they are ready to resort to falsehood as well as violence in their eagerness to destroy it.

The New York Independent, which is an eminent exponent of modern so-called "Christlanity," rejoices over the sufferings of men and women in Utah because of their adherence to what they believe to be right, deplores the least exhibition of mercy in the enforcement of special laws, urges a return to the vindictive policy of a few years ago, and closes with this pious expression of "Christian" jubilation:

"Meantime it is no small consolation to know that within five years upward of one thousand convictions have been secured in Utah alone."

In the office of the New York *Independent*, there is more joy over the punishment of a "Mormon" who holds sacred his religious convictions, and delight over the sufferings of his devoted wives and innocent children, than over a hundred conversions; and a thousandfold more excitement to force and

vengeance than efforts to turn the alleged heretics from the error of their ways.

The deviltries and brutalities which the faithful Elders of this Church have to encounter in this and of liberty, while preaching the simple principles of the Gospel without money and without price, are greatly chargeable to such papers as the New York Independent. And the clergy which entertain the same spirit of vindictiveness against a people whom they cannot convert, and doctrines which they cannot controvert, are to be debited with a share of the guilt, which will surely be found upon their skirts in the great day of accounts and retribution.

However, this will make no difference to the course of the servants of God, who are sent to warn the world of impending judgments and proclaim the truth as it has been revealed from heaven. The greatest foe to the dissemination of the pure principles of the plan of salvation, from the very beginning of this work until today, has been the hostility of the hired clergy, the bitter spirit of modern "Christian" intolerance.

NOT MAGNANIMOUS.

IT IS a regrettable fact that in American journalism there are many instances of the lack of magnanimity. Such manifestations are not confined to the treatment of people who do not belong to the profession. They are often observable in the methods employed by journalists toward members of the fraternity. If there is any department in which the genius of impersonality of journalism should be preserved it is in that. When assaults are made or affronts are offered in consequence of the misfortunes of the individual against whom they are aimed, they are all the more inexcusable, especially if the circumstances that call forth the attacks are of such a character as to prevent the victim from engaging in a reply.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, April 28, 1889, commencing at 2 p.m., President Angus M. Cannon presiding.

The choir and congregation sang: Great God, attend while Zion sings, The joy that from Thy presence springs.

586



Prayer by Bishop O. F. Whitney. The choir sang:

Behold the great Redeemer die, A broken law te satisfy.

The Priesthood of the Ninth Ward officiated in the administration of the Sacrament.

ELDER JAMES E. TALMAGE

addressed the congregation. Tt may perhaps seem somewhat pecu-liar, he said, to those who are present as visitors, that Elders in Israel should speak to the congregations of Saints extemporaneously, and that they should be called upon frequently without notice, that their testimony should be always ready, and they themselves ready to bear it nbly or pri-This is one assembly before any vate individual. of the principles of our creed and religious practice, that, as in days gone by, our Father in heaven was able and willing to inspire those who stood forth to speak and teach humbly in His name with the Spirit of Truth and the power of discernment that they could recognize and understand what principles and topics were appropriate to the occasion, so can He do today, and so does He act with reference to any of those who hold the Priesthood and who undertake or attempt to discharge the duties connected with that callthe duties connected with that can-ing in humility and sincerity. We believe further that as in the past God frequently selected the weak things of earth wherewith to accom-plish His great purposes, and to bring about the fulfilment of His Almighty designs, so today does He oftentimes speak through the mouths of those who are comparatively of those who are comparatively weak and feeble, provided they will place themselves in His hands as willing instruments for the accomplishment of good. We think that holy men should

We think that holy men should speak now, as in bygone days, as they are moved upon by the Holy Ghost, and the influence of the Spirit of God can be invoked and called down from heaven by that faith and the sincere prayers of the congregation.

We do not think it would be proper for us as Latter-day Saints to set apart certain men to be our preachers and teachers, who should make a business of that, come before a congregation with studied phrases and set words and thoughts already matured in their minds, and determined upon as the ones that should be prevented on a particular occasion. To a very great extent, he who does so pinds the Bpirit and prevents the 'ree exercise of the power of inspirution.

We do not conceive, however, bat this is in any way an excuse or idleness and sloth in the study hat should be bestowed upon the hings of God. We believe that it right and proper for all to store heir minds with knowledge, infortation, and truth, and to gather ach from all quarters—from good poks and from the teachings of vise men, and that they shall acsempany their studies with prayer, cognizing by their practice the auhority and power of the greatest

Teacher of all, that when they stand in the discharge of their duties as teachers in Israel they may have some knowledge within their minds upon which the Spirit may draw as upon a store.

As Latter-day Saints we have been characterized by those who are not of our faith as a most peculiar people, differing from others in many of our tenets and religious practices. Indeed the Latter-day Saints themselves admit that they are a strange and peculiar people if judged from the standpoint of other sects and denominations. It would be difficult to enumerate all the peculiarities, perhaps, which distinguish this people; but, among others, they believe implicitly in the exercise of faith towards the Godhead, consisting of the Father and His Son Jesus Christ, who is the Redeemer and the Savior of all flesh, and in the Holy Ghost.

This faith about which the Latterday Saints talk so much, and to which they bear testimony as occasion offers, is a power and an influence which are expected to pervade the whole of their lives not a faith that shall be employed only when convenience favors its use, not a faith that shall be exercised merely during the time of prosperity, when the sunshine of happiness falls about the Church, and when individuals feel that they are blessed indeed with the spirit and influence of peace; but a faith also that shall support them in the face of tribula-tion and trial, and that shall be a sustenance unto them, even when their enemies speak against them and they find persecution around, as the clouds of a coming storm; a faith which shall teach them this great lesson — to acknowledge the hand of God in all His deplice with all His dealings with men upon this earth; a faith which shall teach them to look upon their Heavenly Parent as the God of the universe and One who holds control over the influences and elements of nature, and also over the hearts and thoughts and even the possessions of men; a faith which shall teach them to judge liberally and not to say, because perhaps some personal or sel-fish aim of theirs has been frustrated, that therefore the Church is wrong and that this faith is of little avail.

There is one other characteristic of the faith of a Latterday Saint, namely, that his is not a faith consisting of words and belief and thought only, but a faith that must be substantiated and proved by works. We consider that a man who professes a belief in the Lord Jesus Christ and then refuses or neglects to do the things which the Savior declared were indispensable to the acquisition of salvation is one whose faith is hollow and hypocritical. A belief in the Lord Jesus Christ consists in more than a mere acknowledgment in words that He died to save us. It consists in a willing, earnest and sincere observance of all the tenets which He has taught and all the requirements which He has made of His faithful followers.

The man who neglects wilfully to are of such indispensable necessity

do that which his Maker has demanded at his hands, who gives his life unto the acquisition of false precepts and the following of vices, must not hope that mercy shall be arbitrarily extended unto him. Thus it follows that repentance is indispensable unto all who hope to secure forgiveness of their evil deeds. We think it is necessary that a

We think it is necessary that a man should be baptized according to the form and manner which God has revealed and that this baptism should be performed by one who is called or set apart under the authority of heaven to do such works and ordinances, even as A aron was called by the voice of revelation, coming through the mouths of those who have been established as the oracles of God by His own almighty word.

It is not the Latter-day Saints alone who acknowledge at the present time that there is a power more than that of earth existing in the midst of this Church. Our ene-mies look with wonder and awe at its almost miraculous devolopment since its organization. Many leading thinkers of the day have de-clared that such a system of organization and such a grand plan as pre-vails in this Church could not have been established, or conceived, in the mind of man alone. It would seem scarcely natural that from six members, in the face of constant opposition, the Church of God could have developed into its present propor-tions, were it not for the fact that the hand of the Almighty has been over it, and that He, its Protector, has permitted only such persecutions and tribulations to come as have been necessary for the development and advancement of this work. In this the true Saints of the Al-mighty acknowledge His hand and thank Him for those tribulations.

Another principle and feature of our belief is that man, standing as he does upon earth as a free agent in the eyes of his God, has the opportunity, privilege, and right to do as he will, in spite of all the influences that might be brought to bear upon him to the contrary. We believe that a man will follow, to a very great extent, the dictates of his own conscience; and if that conscience be a pure and holy one, and he nourishes that purity and holiness, he will do works that are pure and holy. But in regard to the man who sins by his own free will and choice—not because his Maker is pleased to see him sin—we believe it is possible, according to the plan of our Almighty Father, for him to be brought back into His presence, provided he will do the works demanded by Him at the hands of His obedient children.

To make a very plain and bold statement, we believe that men are indispensable in the eyes of God if His plans are not to be frustrated; but we believe and know also that there is living upon earth no single individual who is indispensable to the progress of the work of God; that no man living shall say to himself he is of such importance and that his labors are of such indispensable necessity

unto the Church of God that were it not for him the Church would suffer not for him the Church would suffer material hindrance and be retarded. God has declared that He would not raise up other races and peoples to carry on His work; yet He gives to all his sons and daughters the op-portunity of accomplishing good and receiving the reward that fol-lows as a natural sequence. Judas, the man who betraved his Maker. the man who betrayed his Maker, and who by a false kiss placed Him in the hands of His enemies, by whom He was led to a cruel and tor-turing death, had the keys of the apostleship placed within his hands and upon his head, and he had the opportunity by the exercise of that privilege appertain-holy apostleship of the blessings that right and ing to the ing to the holy aposteship of gaining all the bleesings that were in store for one called to that exalted station. It was the weakness of his nature against which he did not strive; it was the im-purity and unholiness of his con-science, his selfshness, his desire for power, his greed for money that led him to that fatal step; and so will selfishness, greed, covetousness and ungodly thoughts lead men today to the depths of degradation if they will not repent and listen unto the commands which God has given and the requirements which He makes of His children. But it is not within the belief of a Latter-day Saint that any man is bound or in any manner trammeled in the exercise of his discretion here upon earth. He is as free as the angels in heaven—as free today as when he stood about the throne of his great Father, and took sides in that great struggle which took place between the sons of God and the followers of Lucifer.

The Latter-day Saints do not say, teach, or think that all those who are not Latter-day Saints are of neare not Latter-day Saints are of ne-cessity to be consigned to a place of endless torment and dwell with the condemned. They be-lieve that in the Kingdom of God there are, indeed, many many mansions, and every soul, every spirit will inhabit that partic-ular degree and enjoy that authority for which its own nature fits it best for which its own nature fits it best. Yet we think that if a man would reach the highest rank—if he would gain unto himself the boon of eternal life, which is to know God and dwell with Him, he must do not one thing alone but all that God has ever demanded from His children. Man must not be the judge of what is right and what is wrong when his Father speaks. God has said that except a man repents and is baptized by one holding authority he cannot enter the kingdom of heaven. That declaration was made without modification; it has never been repealed; and we ourselves do not think it is a dead letter.

dead letter. It is only those who have not looked into the tengts of this Church and have not examined the profess sions of this people who say in their hearts that the Latter-day Saints are a selfish people. The man who is selfish is not a true Latter-day Saint; he is not living up to his high and holy name; he is not serving of that great title until he has conquered self and placed his

time, his talents, his means, his property, everything that he has, upon the altar of his God, and is willing to sacrifice it for the carry-

willing to sacrifice it for the carry-ing on of His great work. The belief of the Latter-day Saints is a liberal belief. Having the au-thority of the Priesthood in our midst, we feel that God demands of us that we shoul carry these doc-trines and preach this Gospel to every son and daughter of His upon earth. Is there another people or sect that has taken upon itself this great mission of carrying the great mission of carrying the Gospel, without money and without price, unto the sons and daughters of God? Our missionaries do not go abroad because they receive a salary for this labor. They are called to leave their homes for the time being, to neglect the care of their families, desert their business, pay their own expenses and take no scrip with them and caring not for themselves. Is there another people anywhere to be found whose missionaries travel and labor after that pattern? We do not think that the judgment day will be ushered in and that men will be called to give a strict account of their deeds until every one has had an opportunity of receiving or rejecting the name of Christ, and we do not think that the Latter-day Saints should constitute themselves judges as to who should be saved and who is not deserving of salvation.

In the early days of this Church our fathers and mothers left their comfortable homes, many of them locked their doors and left their houses as they stood, deserted kin-dred and native country, and came here to a wilderness and a desert— a place which was declared to be. a place which was declared to be, as the records of history show, in-capable of sustaining any life but that of the known savage. One great man declared with an oath that corn could never be raised in this valley; while another offered a bushel of gold for the bushel of potatoes that could be raised here of a presentable shape. here of a presentable shape. The fame of the Utah products has since spread, and people know that this country is fertile, with every possibility within it of great advancement and almost super-natural growth. They see, only looking with the human eye, the development of a patch of lanj; they see simply that the water has been taken from its natural courses and spread in fructifying streams acress the land; but the Latter-day Saint sees more than that. He sees the hand of God and the fulfilment of prophecy in all this great and miraculous change; he knows that it is for the purpose of demonstrating to the world that the people of God, though driven as they have been from the confines of civilization, can

law throughout the length and breadth of his vast dominions, live breach of his vast dominions, ive and rule as vice-regents, for the time being, of the Almighty, and that they will have to give an ac-count of their ruling. We think, too, that the Lord can and will overthrow kingdoms as seemed unto Him good, and set up others in accordance with the principles of justice and right. We look for the day when the earth shall be redeemed and when men will rule and acknowledge that they rule by virtue of the power they have re-ceived from the great God of the universe. If a man who has been blessed with an intellect of power and enabled to bring investions into existence, or to make discover-ies which have been of value to the human race, understands his position, he will acknowledge reverentially that it is through the merry and gift of God that he enjoys is.

Man will be judged for the deeds he himself has done, and not for the deeds of another. We believe that our first parents were the means in the wisdom and in accordance with the design and plan of the Almighty of bringing suffering, sin and desh into the world, yet all who have lived since that time are exonented from any part of that great charge, that the death of our Lord and Savior was effectual in atoning for that fall and satisfying that broken law; that we shall be called upon to answer not for what our Father Adam did nor for what our grandneighbors are doing today, but for what we ourselves have done or left undone.

I cannot understand how it is pesible for any man blessed with the powers of reason and thought to say even within his soul that the tenets of the Latter-day Sainte' Church are bigoted, narrow or selfish. I feel to bear my testimosy to the power of the Priesthood of Almighty God which exists amongst Almighty God which exists amongs this people, of the growth and de-velopment of this people, and the progress and advancement of this work; that the statements and prophecies which have been made and uttered by holy men, that this progress and advancement will as come to an end until every jot and tittle of the great Almighty word has been brought to pass; and that this work will grow in spite of every obstacle thrown in its path, judging the future by the past the future by the past. The choir sang the anthem:

Glory to God in the highest.

Benediction by Elder Arthur Stayner.

THE CITY BISHOPRICS.



the trade of a wagon maker when he heard and embraced the Gospel.

In 1852 he heard a "Mormon" Elder named Ole Swensen preach repentance and baptism for the remission of sins. This Elder was among the first persons baptized in Denmark under the presidency of Apostle Erastus Snow, and was one of the first native brethren called to the ministry. He advised Samuel, if he lacked wisdom, to ask of God. who giveth to all men liberally and upbraideth not. One Saturday night, in the year 1852, the subject of this sketch knelt in secret prayer, and inquired of the Lord if Joseph Smith was a true prophet, according to the words of Elder Swensen; and if so to give him a testimony to that effect.

Soon after offering up this prayer, he retired to bed, his mind engrossed in thought upon the subject of the calling and character of Joseph Smith, when apparently the room became filled with an evil and intensely oppressive and terrible influence. It seemed to be thronged with evil spirits.

He was deeply affected by this manifestation of the powers of darkness, drew the bed covering over his head, and called earnestly upon God to deliver him. He was so oppressed that his tongue and limbs seemed bound and useless. Immediately on his calling upon God in this manner, his spirit seemed to his body and go leave to the **locality** where stood the church building, a Luthern edifice, at which he and his parents had been accustomed to worship, and which was situated about eighteen or twenty English miles from where he-was at this time. A great multitude seemed to be flocking into and around the building, when it suddenly split in twain, one half of it falling to the south, and the other half to the north. A large number of people were killed or mangled in the terrible catastrophe.

On witnessing this great calamity he felt utterly lost, bewildered and overcome. The church in which he hitherto worshipped had Was wrecked, and the congregation killed, mangled, or scattered, and in great loneliness and distress of soul, he cried out:

"O Lord, where shall I go now?"

At this juncture his attention was attracted towards an inexpressibly beautiful and heavenly city, which seemed to lie a long distance before him. He was filled with longing to go to the delightful place, and again

to be shown how he might reach the celestial city. In reply, a voice said to him:

"Listen to the words of the Mormon Elder; he will show you the way."

At these words, Samuel suddenly resumed his normal and natural mental state, and, somewhat to his surprise, found himself lying in bed, instead of being off on a journey, witnessing what has just been described. What he had seen had been spiritually discerned, but it was strikingly and impressively realistic.

As may be supposed, his mind was satisfied as to the truth of "Mormonism," and he was soon afterwards baptized, the year being 1852.

He left his native country in the following year and reached this city October 5, 1853. He was a member of John Fosgreen's company, which was the first to leave Scandinavia, except the company of 28 souls who accompanied Apostle Erastus Snow on his return home from his mission to Scandinavia in 1851.

Brother Petersen remained 8 short time with a family in the Ninth Ward, but was soon employed on what is now known as the Mousley farm, just south of this city. He married August 24, 1856, Caroline Elizabeth Sorensen, and located in the Eighth Ward. He was ordained a Priest Feb. 18, 1857; and on Feb. 27 of the same year he was ordained an Elder. On March 15, 1858, he was ordained a Seventy and became a member of the Fiftyseventh Quorum.

On June 8, 1877, he was ordained High Priest and Bishop of the Second Ward, by Apostle John Taylor, he having removed into that part of the city in 1861, since which time he has lived on the same lot.

His first wife died November 8th, 1858, and he married Karen Jensen. his present wife, June 19th, 1859. At the April Conference, 1867, he was called on a mission to Sweden. He left May 12th of that year and returned August 11th, 1877. He was called on a mission to Minnesota in January, 1877, by letter from President Young, and left in that month. He returned in June of the same year, reaching home the day before his ordination to the Bishopric.

Shortly before leaving Minneseta Elder Peterson conversed with a a member of the Rev. Mr. Fieldman named Lars Neilsen, a sub- ing's church, Vauxhall Road, Prescalled to the Lord, this time asking of a large flour mill, with whom he baptism at the same time as did

had become acquainted. The colloquy was something like this:

Elder Petersen-Mr. Neilsen, I would like to make a Mormon of you before I leave; I have that much love for you.

Mr. Neilsen-You'll find it the hardest job you ever undertook.

Elder P .-- Well, I'll leave that matter between you and God.

Mr. N.-Well, I must say that I am much obliged to you for the light I have obtained from you.

Elder P.-Give God the glory, for I am His servant.

This reply seemed to surprise and impress Mr. Neilsen, who remarked that as a rule men wanted all the glory of their teachings or labors. The two parted in a very friendly manner, but with no indication that Mr. Neilsen had become a convert to "Mormonism."

Three days after Elder Petersen's return to his home in this city, he, was aroused shortly before midnight by a knock on the door. "Who's there?" he called out.

"Mr. Nielsen," was the reply, in a voice familiar to Elder Petersen. "Mr. Neilsen, of Minnesota," he exclaimed, and hastily opening the door, welcomed his guest.

Mr. Neilsen said it was a long way to come to be baptized, but that was his object, and soon afterwards Elder, now Bishop Petersen, administered that ordinance to him, and he returned to Minnesota, sold out and brought his family to Utah the next year. He is still a faithful Saint.

JAMES LEACH

is the son of John and Mary Leach, and was born May 2nd, 1815, in Pilling Lane, Lancashire, England. About the year 1827, his parents removed to Preston, the town immortalized as being the first in England to hear a public proclamation of the Gospel. One night about the year 1833, while James was lying awake in bed in the same room in which his parents slept, he heard his mother narrate to his father a dream or a vision she had had, in which she was informed that the true Gospel was about to be proclaimed upon the earth, in all its ancient purity and power. In 1887, Apostle Heber C. Kimball and companions preached the fulness of the Gospel in England, in fulfilment of this dream or vision. As soon as James' mother heard the Gospel she embraced it. She was, at the time, stantial farmer and superintendent ton. She received the ordinance of

George D. Watt, who had been her fellow communicant in Mr. Fielding's church. This was the first baptizing done in England, George D. Watt being the first man to be baptized in Europe. James' father was not baptized till a year or two later. In 1841, his three sisters were baptized, but he did not take that step for the reason that he did not deem himself worthy, though he believed. In May, 1844, in company with his sister Agnes, and her husband, Henry Nightingale, who were members of the Church, he left England for Nauvoo, arriving there safely in due time.

He had been in Nauvoo five or six weeks, and both he and his brother-in-law were out of employment, when they resolved to call upon the Prophet Joseph Smith, in the belief that it would lead to their finding something to do. They found him in the store, in the act of waiting upon a lady customer. As soon as James saw him he felt that a superior power rested upon him. James was not at the time a member of the Church, and for that reason, asked Brother Nightingale to speak to the Prophet. The latter did not do so, and James, taking courage, said to the Prophet: "Mr. Smith, have you any work you can give us, by which we can obtain some provisions?" The Prophet said: "Boys, what can you do?" They told him what they had been accustomed to working at in their "Can you make a native land. ditch?" asked the Prophet. They told him they thought they could. The Prophet thereupon took a tape measure, led them to a spot near the store, and laid out a ditch to be dug, James holding the end of the tape. When they had finished the job they reported to the Prophet. He paid them liberally in meat and flour, and they went away rejoicing.

James was baptized about Nov. 1, 1841, at Nauvoo, and, on Dec. 25th, 1844, married Isabella Daniels, at St. Louis. He made his home in Nauvoo until the exodus, and he and his wife left that city with the Saints, early in 1846, but not till he had, for a time, labored upon the Temple, at plastering. He reached this city in the fall of 1847, having sojourned a year at Winter Quarters. In 1843 he became a member of the Thirtieth Quorum of Seventies, at Nauvoo, and remained in it unti about 1863, when he was chosen by Brother Hart to embrace the Gos-Bishop Isaac Hill, of the Second Ward, as his Second Counselor. ing of the sick, the speaking in

Counselor to Bishop Young, retaining that position about eight years.

November, 1872, Brother **In** Leach became acting Bishop of that Ward, with Counselors, by direction of President Daniel H. Wells and Presiding Bishop Edward Hunter, President Young being at the time in Southern Utah. When Samuel Peterson was ordained Bishop, Brother Leach was chosen as his First Counselor, and has filled that position ever since.

He was, for many years, President of the Deacons' Quorum in his Ward, and has filled a number of other offices and callings in the Priesthood, laboring in each with zeal and fidelity.

WM. HART.

Second Counselor to Bishop Peterson, is the son of Thomas and Sarah Williams Hart, and was born Mar. 3, 1830, in Pembrokeshire, South Wales. He was baptized Jan. 5, 1851, by Elder Moses Phelps; was ordained a Teacher Jan. 30, 1851; was ordained an Elder Feb. 16, 1852, from which time he labored in the local ministry by preaching on Sundays and filling other appointments, until 1856, in which year he emigrated to Boston, in a company of Saints of which Elder Dan Jones was president.

Brother Hart went from Boston to Williamsburg, near New York, and thence to Minersville, Pa., where he labored in a Branch of the Church as a Teacher. From the last named place he went to St. Louis, and from there to Bellville, Illinois, where he also labored as a Teacher. He left Illinois and came to Utah in 1859, arriving in this city September 1. Three years had elapsed since he had left his native land to gather to Zion, and it was only after a varied experience that he accomplished that object.

He became a member of the Second Ward in 1860, and labored for a time as a Teacher. He was ordained a Seventy February 16, 1861, and united with the Sixty-second Quorum. On March 27, 1881, he was ordained a High Priest under the hands of President Angus M. Cannon, and set apart to be Second Counselor to Bishop Peterson, a position which be still holds.

The enlightening influence and power of the Holy Spirit, rather than any remarkable manifestation of a miraculous nature impelled pel; but he has witnessed the heal-He was afterwards chosen First tongues, and prophesying, all by vention was to be followed by the

the power of the Holy Ghost. Such is the testimony which he bears.

THE CELEBRATION.

The centennial anniversary of the inauguration of George Washing-ton as President of the United United States received appropriate observance April 30. The day was clear and beautiful. At the City Hall, Court House, Tabernacle, Theatre and other public places, the stars and stripes floated gaily in the gentle breeze. All of the business houses were closed, and the city wore the general aspect of a holiday.

At the Tabernacle.

Shortly before nine o'clock people began to flock to the Tabernacle. The hour seemed to be rather early, but by 9:30 several thousand persons were seated in the large building. At that hour the services were com-At that hour the services were com-menced by a prelude, by Professor Joseph J. Daynes, on the grand or-gan. This was followed by a song, gan. This was followed by a song, "Hail! Bright, Smiling Morning," by professor Evan Stephens' class of three hundred children.

The opening prayer was offered by Elder Elias A. Smith.

The children sang "School thy Feelings."

LIEUT. R. W. YOUNG,

the orator of the day, was then in-troduced by President Angus M. Cannon, and delivered the following eloquent address, which was listened to with rapt attention:

For a number of years we have been celebrating the anniversaries of days important in the struggle for independence. The skirmishes at Lexington and Concord, the Declaration of Independence, the adop-tion of the Constitution and other events in that patient battle for freedom have received national or local recognition. But in the long train of events that culminated in the successful formation of the government, none is of greater magnitude than the last. Other occurrences anticipated, but the last realized, the successful issue of our forefathers' hopes. The preparation of the timbers, the construction of the framebers, the construction of the frame-work, the driving of every nail, are indispensable steps in the building of a ship; but of all the days in her early career the proud-est is the day of launching, when, the labor of construction having ceased, decked with flags, with im-pressive ceremony, she glides into the water and rides upon the waves as a water fowl. It is her day of birth. So, in the history of our country, is this day. Our patriot ancestors fought at Lexingour country, is this day. Our patriot ancestors fought at Lexing-ton, but it required many battles and many years to determine the event of the struggle; the declaration that the colonies 'are and of right ought to be free and independent States' was the assertion, but was by no means the accomplish-ment of the desired result. The successful issue of the war left un-solved the great problem of the gov-ernment of the colonies. The acoption of the Constitution by the con-

ratification of the colonies; and the result was a matter of grave uncertainty. But the revolution was successful, the colonies were des-tined to become free States, the Con-stitution was framed and ratified, and finally the day came for the launching of the ship of State. That day was the 30th of April, one

The first Wednesday in March hal been named as the occasion for the inauguration, but the hour for Congress to assemble came and there was not a quorum present.

The electoral vote was not count-ed until the sixth day of April, upon which day George Washington was declared elected President and John Adams Vice-President of the United States.

Messengers were immediately dispatched to Mount Vernon, Va., and to Braintree, Mass., to notify these statesmen of their election.

Washington set out for New York, the temporary Capital, immediately upon receipt of the notification. His journey was a triumphal march; his way was strewn with flowers. He was eight days on the journey; the distance may now be accomplished in as many hours. The building on the balcony of which the distin-tinguished patriot took the oath of office has now disappeared. Upon its site on Wall Street, opposite the head of Broad Street, is now situated the United States sub-treasury, and the exact spot of the solemn ceremony, as nearly as can be, is marked by a heroic statue of the general in the attitude of raising his hand from the scriptures after the administration of the oath. The April number of one of the leading magazines gives an illustration of the page which Washington kissed upon taking the oath. It is the page that relates the blessings of Jacob upon his sons, and which refers to Joseph, the fruitful bough by a well, whose branches run over the wall; to him who was separate from his brethren, and whose blessings reached to the utmost bounds of reached to the utmost bounds on the everlasting hills — a most fitting page to mark one of the grandest events in this history of this the land of Joseph, and in the history of the world. The government of the United States was then inaugurated-today it has finished its first century.

The momentous character of the The momentous character of the day we have met to commemorate is not to be judged alone by events subsequent to it; to sense it truly we must gaze back into the dark ages that preceded it. We must contrast the sweets of liberty with the bitter-ness of despotism to appreciate the glorious mission of the Constitution. For us, among whom the blessings of life, liberty and property are manifest—whose form of govern-ment is based upon that principle of divine origin that all men are credivine origin that all men are created equal before the law-it is difficult to conjure up the demons of oppression and tyranny that have held sway over mankind almost continuously from the inception of the species. The world was in bondage; nations were ruled by was in

of the people to a voice in their own government was scarcely asserted. Men were largely treated as chattels; their property, their free-dom, and even their lives were sacrificed at the bidding of the tyrant. Their religious views the bent into conformity. Despotism asserted empire over body and soul. There was little or no law save the caprice of monarchy. It is impos-sible for citizens of this republic to picture the miseries of such days. Think of it; that a nation of human beings became, body and soul, the property of a single man, a tyrant, a usurper, sacrilegiously claiming to rule by divine right. There could be no progression as there could be no happiness under such circumstances.

Luther broke the chains of religious despotism; the Anglo-Saxons made great inroads upon the prerogamade great inroads upon the preroga-tives of royalty; men's minds were unshackled, and having once sipped of liberty they thirsted for a deeper draught. England, though the freest of nations, had not yet progressed to perfection, and sought to burden the colonies without the right under the principles of govern-ment. The chief cause of the American revolution was the right of arbitrary government. of arbitrary government, asserted by the mother country and disputed by the colonies; so long as the colo-nists were let alone they were good subjects. But by non-interference they learned the lessons that afterwards prompted them to rebellion. They learned to regulate their own affairs; they loved independ-ence in religion and would not brook enforced conformity to the established church; they refused to recognize the divine right of the British king to rule, and were especially incensed at George III and his ministry. The people of the colonies claimed the full rights of Englishmen. They resented as un-constitutional the efforts of the British Parliament to tax them without representation. Despite their protest, with blind fatuity, the ministry insisted upon measure af-ter measure in derogation of the claims of the colonies. Parliament taxed importations, forbade the erection of iron works and the manerection of iron works and the man-ufacture of steel in America; placed an interdiction upon the felling of pine trees; authorized search war-rants; and passed confiscation laws. No step of the British ministry ex-cited as much indignation as the stamp act, providing that no con-tract should be of binding force uness written on paper bearing the royal stamp. The muffled bells of several large cities tolled funeral peals. Flags were hung at half-mast. Turbulent crowds assembled. The eloquent and fearless Patrick Henry exclaimed "Tarquin and Cæsar had each his Brutus; Charles I had his Cromwell, and George III—may profit by their example," he concluded upon being interrupted with the cry of "Treason!" With a rare patriotism, with a homely devotion to principle, the colonists entered into a solemn compact to import no goods from Great Britain until the bondage; nations were ruled by goods from Great Britain until the its requisitions with difficulty monarchs who owed their position stamp act was repealed, but Parlia-to the accident of birth. The right ment added to the repeal a resolu- his seeming inactivity; often throw

tion that it had a right to bind the colonies in all cases whatever. Other taxes followed, and the spirit of resistance became stronger. Conflicts between the British soldiery and the populace occurred in New York and Boston. The Boston "tea party" and resistance to the port bill were followed by annulment of the Massachusetts charter.

Bad led to wore, until finally the smothered flames of rebellion burst violently forth upon the common at Lexington. The occasion demanded Lexington. The occasion demanded men. Fortunately they were at hand. A group of great men, edu-cated in the school of patriotism, were at hand to control the popular efforts. Greatest in this resplendent galaxy of stars was the immortal hero whose first inauguration we come to commemorate. This is the man of whom Lowell says, in his inspiring apostrophe to Virginia:

"Mother of States and undiminished men, Thou gavest us a country, giving him.

Nor is the praise too high. Washington was a man whose worth and talents did not lie upon the surface. He was modest in demeanor, and he. accepted no office or trust without an earnest and sincere expression of unworthiness. Not characterized by brilliance, without the showy at-tributes which have raised far less able men to prominence; by soundness of judgment and persistence of purpose he showed himself to be one of the most successful of generals, and one of the most successful of generals, men of any age. Called unexpect-edly to the command of the continental forces, he accepted reluct-antly, with a sense of his unfitness for the responsibilities of the office. But having accepted, he refused all compensation for his services, and entered into the cause of the colonies with a fixed determination, characteristic of the man, not to abandon the cause while hope remained. From the moment he assumed command at Cambridge, in the summer of 1775, until the surrender of Cornwallis at Yorktown in 1781, his experiences were of a character to have thrice discouraged a less ear-nest patriot and a less patient and persevering man.

It was with the greatest difficulty that he procured men and supplies. His troops were often without adequate food or clothing; his regiments were so reduced in numbers at times that but a mere handful fol-lowed him in the contest. He has been criticised for his reverses and retreats. It is said, with truth, that he won but few victories, and comparisons are, upon these grounds alone, sought to be made between Washington and Napoleon, or others of the great captains of the world. That his victories were less numerous must be conceded, but such comparisons are wrong. We must look into the surrounding circum-stances. Nogeneral has ever labored under greater difficulties than Washington. With raw, ragged and illfed troops, few in numbers, often denied the support of Congress, which at best was weak and enforced

upon his own individual resources to equip his troops and re-en-force his battalions; opposed by veteran troops, more numerous than his own, and perfectly equipped and supplied, and commanded by trained officers, he was placed at a disadvantage that must be considered in estimating the military talent of this remarkable man. He He seemed never to despair; burdened with troubles, suffering under grievances that would have overwhelmed another man, he worked steadfastly towards the goal. It would have been an easy matter for him, it would have been distinctively human to have answered the taunts of his friends, in a moment of despair, by throwing himself and his bat-talions upon the stronger foe, and to have perished himself, and to have hopelessly ruined the cause he rep-resented, by suffering a glorious de-feat. Such was not the character of the man. He was content to suffer the ignominy of criticism and disfa-vor, and that too without murmur. Circumstances were such, as he describes in his farewell address, that "the passions, agitated in every di-rection, were liable to mis-lead, amid appearances somewhat dubious, vicissitudes of fortune often discouraging, in situations in which, not unfrequently, want of success has countenanced the spirit of criticism." Criticised, he was denied the privilege of exculpating himself in fear of divulging his washers to the argume and or of weakness to the enemy and even of discouraging his friends by pictures so dark. Campaign after campaign, year after year, sometimes with success, often with defeat, he pur-sued his plan of wearing out the patience of the enemy by avoiding engagement, until the opportunity presented itself to strike an effective blow. If success be the true criterion of greatness, then was Washington a great soldier, for in the end he succeeded. Victory under such ad-versity fairly justified the sentiment of Lowell that Virginia gave us a country in giving us him.

When the implements of war were thrown aside, the colonies were confronted with the difficult problem what to do with independence now they had won it. The confederation was a failure. Without authority to enforce obedience to its decrees; with the privilege to request, but without the right todemand, it became an object of contempt. It was necessary to find a substitute in order to create respect at home and enferce it abroad.

A convention was called. When it assembled, in 1787, Washington, the soldier, became its presiding officer and one of its leading spirits. When, two years later, upon the ratification of the Constitution by a majority of the States, steps were taken to put in operation the government it provided for, the eyes of all were turned towards George Washington, of Virginia, as the chief magistrate. The characteristics of the man endeared him to the people. He was modest, not assumedly, but truly so; he was patient, longsuffering and benevolent; his personal character was beyond reproach; his ability was of the high-

est order and his patriotism had been fully demonstrated. Certainly in the early history of our country was Washington first in war, in peace and in the hearts of his countrymen.

The wisdom of his eight years' administration, both in the men he called to his side, in the measures he advanced and in the principles he sought to inculcate at every opportunity, started the government well forward upon its destined course. The smoothness with which the machinery of the government works now did not characterize its earlier history. Problems are now solved and questions determined which were then to be met. Washington and his companion patriots were the pilots who steered the ship through the narrow and dangerous channels into the open and unobstructed sea. And yet the sea has not been altogether unobstructed, nor the course of the ship entirely free from danger. New questions of great importance, involving, in a degree, the utmost safety of the government and the survival of freedom, have arisen and have been disposed of. Foreign war has twice visited us; the horrors of civil strife, a bloody war of kinsmen, has shaken the very foundation of the structure.

It was one of the weak features of the Constitution that the queetion of slavery remained undisposed of. That question arcse in the constitutional convention, and even at that early day, finding it impossible to settle it forever by constitutional provision, it was compromised. The wound was but temporarily healed. It broke out afresh, and for many years it was the malady which threatened the life of the nation. Great men arise in answer to great emergencies, and it was the peculiar good fortune of the nation that a statesman and a patrict was at hand to cope with the difficulties of the civil strife. The name of Abraham Lincoln deserves a place in the temple of fame alongside that of George Washington. Fortunate will be the nation whose hour of birth and whose hour of greatest peril will be attended by men of such massive mould! The Constitution has been a glorious success. America is distinctly the land of the free; it is the home of the oppressed; it is the asylum for the down-trodden of all nations. It has not only made entirely free those who have sought the protection of its laws, but by force of example has exercised a wide influence in the amelioration of the condition of all civilized people. It has given birth to and disseminated principles that must eventually result in the freedom of all mankind.

Washington, in his admirable farewell address, pointed out some of the dangers besetting the path. Changes, he said, should not be undertaken without adequate experience, upon the varying suggestions of hypothesis and opinion; the spirit of party was denounced as likely to agitate the country with ill-founded jealousies and false alarms; to kindle the animosities of one part against the other. to foment

occasional riot and insurrection; and to open the door to foreign influence and corruption; cucroachments of one department of government upon another, he pronounced to be likely; amendment, not usurpation, was pointed out to be the proper method of change; virtue and morality were described as the necessary spring of popular government. "Let us," he said, "with caution indulge the supposition that morality can be maintained without religion." In these and all the sentiments of his address are reflected the wisdom and patriotism of the Father of our Country. How far his fears have been realized may be a matter of dispute; that the strict letter and spirit of the Constitution have been encroached upon in some important respects, is beyond question.

We, of the Territories, have most cause to complain of partial inroads upon the great charter of the govern-ment. We have not, in a proper sense, the right of local governmentand that was the bone of contention in the revolutionary war. The col-onies revolted because they were taxed without representation, and because parliament assumed to have the right to regulate their affairs in all respects whatever. That is prac-tically what Congress assumes to do with the territories. Without a vote in Congress, we are compelled to pay customs duties and internal revenue taxes—all the taxes, in fact, that citizens of the states impose upon themselves through their own rep-resentatives in Congress. We have no voice in the selection of the President or Senate, who appoint officers to administer our affairs. officers to administer our ansatz. In Utah, the governor so appointed has an absolute veto over the acts of the legislature. Not only are we taxed and largely governed without representation, but our laws are subject to repeal by Congress. And, worse and worse, not only this, but Congress assumes and exercises the anomalous power to legislate upon matters that have always been regarded of strictly local concern. Serious inroads have thus been made upon constitutional principles. The citizens of the Therritories may say as said the Con-tinental Congress of 1774: "Can the intervention of the sea that divides us cause disparity of right, or can any reason be given why Eng-lish subjects, who live three thous-and miles from the royal palace, should enjoy less liberty than those who are three hundred miles from it? Reason looks with indignation on such distinctions, and freemen can never perceive their propriety, and yet however chimerical and unjust such discriminations are, parliament asserts that they have a right to bind us in all cases without exception. Know then that we consider ourselves and do assert that we are and ought to be as free as our fellow subjects in Britain." Could more apt words be chosen by the Territories in pleading their CRUSH?

but truly so; he was patient, longsuffering and benevolent; his personal character was beyond reproach; his ability was of the highone part against the other, to foment erty and property, and had never ceded the right to any sovereign to dispose of either without consent; that by immigration from England they neither forfeited nor surren-dered any of these rights; that the foundation of English liberty and of all free government is a right in the people to participate in their legislative councils, and as they were not represented in l'arliament, they are entitled to a free and ex-clusive power of legislation in their several provincial legisla-tures. "Had our Creator been pleased," they wrote, "to give us existence in a land of slavery, the sense of our condition might have been mitigated by ignor-norance and habit. But thanks to His adorable goodness we were born the heirs of freedom." The relevancy of these, the sentiments of our patriot fathers, to the condition of the Territories, is obvious; their force is irresistible.

The injunction of Washington has, in this instance, certainly been neglected, and constitutional principles have been insiduously trenched upon. It has been the unhappy lot of the Latter-day Sainte to witness and to have been made victims of some of the most egregious violations of the Constitution. Driven, despoiled, imprisoned and murdered, without a show of legal right, in a country where law is su-preme, or should be, they have not lost one iota of their high regard for lost one tota of their high regard for the Constitution of our country. Assaulted under the guise of law, denied many of the substantial rights of freemen under the pre-tense of authority, they yet remain as patriotic as any class of citizens in the Republic. Men they have criticized measures plainly opposed criticised; measures, plainly opposed to constitutional right, have met with their severe condemnation, but they have never wavered in their reverence for the magnificent men who founded the government, and in their respect and love for the principles they sought to establish by a solemn compact.

Not only do the Latter-day Saints view the Constitution with an affection born of the sense of justice and right; not only do they view that sublime instrument as the excellent work of men filled with a love of freedom; but they regard it as the work of the Almighty himself, and its author as the instrument in the hands of God in establishing it. We are told by the Book of Mormon, in the first book of Nephi, that the people who were to come to the land of America should be delivered by of America should be delivered by the power of God out of the hands of all other nations. Again, we are told in section 101 of the Book of Doctrine and Covenants, that it is not right that men should be in boudage one to another. "And for this purpose," says the revelation, "have 1 established the Constitu-tion of this land by the hands of wise men, whom I raised up unto this very purpose." Such is the character of the devo-tion of the Latter-day Saints to the

tion of the Latter-day Saints to the government. That God freed this nation, and raised up and inspired Washington, and Jefferson. and Franklin, and Madison, and Samuel and John Adams, and others of that announced

group of full statured and freedom-loving men, whose existence in one place, at one time, and whose fellowship in one caurse be accounted for on the Mormon theory that they were called of God. Affection for the principles of our government in other people comes of a love of freedom, but devotion to the constitu-tion among the Latter-day Saints is born both of the love of freedom and of the love of God, whose work we esteem it.

We estern it. We are sail to be in an attitude of opposition to the principles we pro-fees to be divine, but we brand the imputation as false and scandalous. Time will develop the true charac-per of this prome: the avigungies of the false. Prophets, whom the world now reveres, have been with-out honor in their own day. Philocophers, statesmen, soldiers, among others the immortal Washington, have been compelled to suffer the ignominy of unjust criticism through the stress of unfortunate circum-stances. The race is not always to the swift nor the battle to the strong; the plausible is not always fact; sophistry may succeed temporarily, but must eventually fail. The Latter-day Saints, confident of their Latter-day Saints, condent of their patriotism, patient and long-suffer-ing in their dispositions, hard-working, thrifty, honest and virtu-ous, can well await the vindication of time. The Latter-day Saints have ever been the oppressed, never the oppressors. Retaliation for indignities and oppression heaped upon this and oppression heaped upon this devoted people, both through un-just legislation and otherwise, has neither been attempted nor desired. It is to the credit of this people that despite their treatment at the hands of others, the statute books of this Territory discriminate in no manner between the Mormon and non-Mormon.

The Lord has said it is not right that men should be in bondage one to another. The principles underlying the Constitution reflect, in a measure, the philosophy of Christ. The spirit of the Constitution is that all men shall enjoy freedom as long as they do not trench upon the rights of other men. But the Gospel teaches us not only to refrain from robbing others of their rights, but abjures us to treat our neighbors as ourselves.

Let us then from the contemplation of the noble character of the man who this day one century ago solemnly swore to uphold the prin-ciples of liberty and truth go forth with a determination never to stoop to oppression, never to forget either in our private lives or our public acts, as far as power may be intrusted to our hands, the eternal brotherhood of man. ...[Applause.]

Prof. Jos. J. Daynes rendered, in

magnificent style, an organ solo. Meesrs. R. C. Easton, H. G. Whitney, J. D. Spencer and H. S. Goddard sang a quartette. The excellence of the singing brought forth a storm of applause, and the audi-ence were not satisfied till the gentlemen reappeared. President Angus M. Cannon then

HON. F. S. RICHABDS,

who spoke as follows:

Who spoke as follows: Fellow-citizens: The inaugura-tion of George Washington as Pres-ident of the United States, one hundred years ago, was the in-auguration of the grandest civil government that the world has ever known. Then it was an experiment. The ship of State was launched amid the hopes and fears of our patriot sires, and upon its success depended their lives, their fortunes and their honor. Today it is an ac-complished fact; success has crowned their efforts, and history has made their efforts, and history has made them glorious. We point with joy and pride to the institutions of our country, which are conceded by the world to constitute the grandest sys-tem of government that the mind of man has ever conceived. In theory it is not only sublime and beautiful, but it is as near perfection as human wisdom, skill and ingenuity can make it. But perfection is not of this world, and so, in the administration of the affairs of State, some things have been done that were not in harmony with the spirit of freedom and liberty which pervades the constitution of this great Re-public.

It is most fitting that we should assemble on this occasion to commemorate the great event of which memorate the great event of which this is the centennial day, and to me the occasion is one of rejoicing and solemnity. I fancy, this morn-ing, that my feelings partake some-what of the spirit that animated Washington on that memorable morning, when, after taking the oath of office, his first utterance was one of supplication to the "Al-mighty Being who rules over the universe, who presides in the coun-cils of nations, and whose provi-dential aid can supply every human dential aid can supply every human defect?—that his blessing might "consecrate to the liberties and happinces of the people of the United States a government instituted by themselves." I feel a deep sense of gratitude to God that this benedic-tion has been realized in the first century of our nation's existence, and that the prospects are now so bright for a continuation of that growth and onward march in the path of progress, which has so con-spicuously marked her way in the years that are past.

I feel thankful that the noble patriots of 1776 had the courage to say that they were no longer bound to the mother country. I rejeice in the glorious declaration which they sent thundering down the centuries "that all men are created equal, that "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." That declaration had been made nearly thirteen years before the inaugura-tion of Washington as President. Still, the nation had not been born. An effort was made to carry on the An effort was made to carry on the government as a confederation of States; but it was not a suc-cess. It became evident that if each State retained all the sovereignity and power it claimed, the general government would be so weak that it could not possibly

maintain its existence and effect its purpose. A constitutional convention was called, which met in 1787 and unanimously elected Wash-ington its President. That convenington its President. That conven-tion formulated the grandest document relating to civil govern-ment that has ever been producedthe Constitution of the United States.

Conspicuous among the men who framed that wonderful instrument was the man whose inauguration we now celebrate. His superior wisdom was conceded by his colleagues and his influence in the convertient the convention was most potentially beneficial, always being used to harmonize and reconcile conflicting views and differences of opinion. To Washington more than any other man is due the credit of pro-ducing that great charter of human liberty. And it was no easy task to accomplish. I say today what I have always believed, that had the members of that convention not been inspired by Almighty God, they never could have produced the perfect instrument which they gave to the world. harmonize and reconcile conflicting

The underlying and fundamental principle of our government is that principle of our government is that all power rests in the people them-selves. The great problem that had to be solved by the convention was how to create a government that would make our nation strong and powerful to maintain itself against invasion from without, and dissen-tion from within, and at the same time leave in every individual memtime leave in every individual member of the great commonwealth the ber of the great common wealth the power of sovereignty, and the great-est possible liberty consistent with the public welfare. What a diffi-cult thing to do. The world had produced other republics; they had been born, they had lived for brief been born, they had lived for brief periods, but had died and passed away. Their instability was due to the great difficulty, amount-ing almost to an impossibility, of combining these two important ele-ments—sovereignty in the people and power in the government. But our fathers solved the problem. The Constitution of the United

The Constitution of the United States provides for three depart-ments of government—the legis-lative, executive and judicial. The legislative branch is made to consist of two houses, and is called the Congress. The members of the Congress. The members of the House of Representatives are elected by the people themselves, and are supposed to reflect the feelings, sentiments and wishes of their constituents, so that they may be in the fullest sense of the term representa-tives of the people. The experience of past Republics demonstrated the fact that it would not do to let the enactment of laws depend entirely upon the popular will, because public sentiment is not always right, Ild sentiment is not always right, and when wrong, great evil might be done before the people could be made to see the error. For this reason checks and balances were necessary;

helpless minority. To insure greater deliberation, and prevent ill-advised legislation the members of the other branch of Congress, the Senate, are chosen by the legislatures of the different States; their terms of office different States; their terms of office are longer; they are more con-servative and less susceptible to popular captice. The concur-rence of both branches of Con-gress being necessary to the en-actment of all laws and the power of the Dervident to unto units of of the President to veto unwise or improper measures, would seem to afford every possible precaution against the abuse of legislative power, and at the same time insure the carrying into effect of the will of the people.

The executive and judicial departments of the government were created with as much care and skill as the legislative branch. The as the legislative branch. The President is made the chief magistrate of the Nation and is assisted in the execution of the laws and the administration of the Govern-ment by Cabinet officers and other officials who are in a great measure dependent upon his will for their appointment, subject to confirma-tion by the Senate. It was to this high position, the head of the gov-ernment, that George Washington was called, and his execution of that sacred trust was so utterly devoid of selfishness, and so fraught with wisdom, that in describing his sublime patriotism the historian has well said, he was "the savior" as well as the "father of his country."

well as the "father of his country." The judicial department was pro-vided for with the greatest care and wisdom. The framers of the Con-stitution well knew that, in addi-tion to the ordinary courts of law and equity, over and above all other powers in the land, there must exist a supreme arbiter of right and wrong an evalted tribuned that wrong, an exalted tribunal that could check all attempts to exercise arbitrary power, and, if necessary, declare null and void even the acts of Congress itself. To meet this requirement the Constitution gave us the Supreme Court of the United States. The judges were given a life tenure of office and their compensation was presumed to be ade-quate to meet all the necessities and requirements of life in their exalted stations. They were intended to be in such a condition of independence from all earthly power that they need fear no men nor set of men, but be absolutely free and fearin the discharge of their less judicial functions. Whenever Congress passes the bounds of the Con-stitution it is the right and duty of that court to place the stamp of nullity upon its acts and thus pre-serve the Constitution in its spirit and in its letter. To them is given the power to say to Congress and the courts: "Thus far shalt thou go but no farther."

the right of trial by jury is preserved; freedom of conscience and religious liberty is vouchsafed to all, and numerous safeguards are thrown around the person and property of the citizen. So I repeat that theoretically our government is the nearest perfection of anything that ever emanated from the mind of man; and if mistakes have been made, if we have been misunderstood and therefore oppressed, it is not the fault of the government, nor of the Constitution, but it is due to the imperfections of individuals who have wrongfully administered the affairs of State.

My soul is full of gratitude and joy at the thought that my ancestors were numbered among the noble few who laid the foundations of this government, and who consecrated their lives and fortunes to the cause of liberty. My ambition is to prove myself a worthy descendant of such noble sires and, by devotion to the cause of human freedom, do my part to perpetuate the glorious in-stitutions of our country.

Other nations have made war against us, but they have always found us able to protect ourselves and vindicate our cause. Within, we have had dissension and civil strife, but the great struggle to pre-serve the union was crowned with success, and the question of slavery, which had been compromised in the constitutional convention, was settled forever. Under our funda-mental law as it now stands, there can be no abridgment of civil rights, because of race or color.

I was thinking this morning that if Washington could visit his country today and see the condition) things as they now exist, he would note such marked changes and such wonderful progress, in the hundred years that are gone, that his re-joicing would be great indeed. The developments in science and material prosperity are marvelous. From 3,000,000 of people we have in-creased to 60,000,000. In Washington's day the western frontier of civilization was a few miles from New York City. But the tide of enterprise has extended westward, westward, westward, until today such a frontier can hardly be found in the land. The people have spread out in all directions, and have penetrated nearly every nook and corner of this great country, which was then a vast wilderness and much of it a barren desert.

What think you would be Wash-ington's feeling to behold the great system of railroads that cross the continent and render the journey from the Atlantic to the Pacific shorter, in point of time, than his trip from Mount Vernon to, New York? What would he think of the York? What would ne think of the great ocean palaces that go, with their precious cargoes of human lives, from continent to continent, from hemisphere to hemisphere in the brief space of a weeks' time? What would he say of the network of telegraph lines that penetrate into almost every willage and hamlet in and when wrong, great evil might be done before the people could be made to see the error. For this reason checks and balances were necessary; constitutional securities for the per-sonal and property rights of indi-viduals were provled; and propert restrictions were placed upon the legislative power, that a mistaken public sentiment might not be per-mitted to oppress an otherwise

from all parts of the civilized world. rendering it possible for the people of all nations to read in their news-papers tonight an account of the homage which our nation pays to-day to its first and greatest Presi-dent. Then if he were to see the telephone, the phonograph, and the thousand other wonderful devices that now exist for the annihilation of time and space and the substitution of mechanical for manual labor, he would see that his countrymen are leading the van in all de-

partments of human progress. In the absence of prophetic vis-ion it is impossible for me to predict or even conceive the achievements of the coming century. If three millions of people could ac-complish what has been done, what may not sixty millions of people do in the years that are to come, with the increased facilities for advancement which they possess? The thought is beyond human conception.

tion. 1 am proud of my birthright and thankful for my citizenship in this great Republic. I desire to perpetu-ate, by every means in my power, the glorious principles contained in the Constitution. Its provisions are broad enough to extend to every human being, and its protecting shield is thrown around all citizens alike. The strong and the weak, the high and the low, the rich and the poor, are equal before the law, which recognizes the right wherewhich recognizes the right where-ever found and punishes the wrong wherever it exists. The most exalted official stands upon the same constitutional level as the humblest Constitutional securities citizen. are for the protection of those who are not strong enough to help themselves so they may say to arbitrary power "you cannot touch me for I am protected by law."

Standing as we do upon the threshold of the second century of threshold of the second century of our country's existence, I unite with you in an earnest wish for the perpetuity of our republican institutions, and pray that men may be raised up from time to time to occupy exalted positions in the government, who will not only possess the integrity, the pat-riotism and the wisdom of Wash-ington, but also the inspiration of Divine intelligence and the guidington, but also the inspiration of Divine intelligence and the guid-ance of Almighty God, that the Constitution may be preserved in-violate, and our sacred heritage of liberty handed down to posterity in all its grandeur and sublimity.

PRESIDENT GEO. Q. CANNON

was next announced, and spoke as follows:

I have listened to the oration of Lieut. Young and to the speech of the Hon. F. S. Richards with a great deal of satisfaction and pleasure. I had hoped that the remarks made by them and others who might be called upon would be so ample that I should not myself be requested to say anything upon this occasion. To say anything upon this occasion. To me, therefore, the call to address concerned, it seems as though not vote for it, because, as they will seems as though is very unexpected. But this every attribute necessary to make a confess, they are afraid of the effects great, noble and almost perfect such a vote would have upon their participate; and though our words may not be in set phrases or very less he had his weaknesses. It is voting for the admission of Utah eloquently framed, yet the object of right, however, in holding up that they will lose the places which they

our meeting together is one that should call forth from all of us exshould call forth from all of us ex-pressions of thanksgiving to the giver of all good for the blessings which we enjoy as inhabitants of this land. Certainly no people upon this continent should join in this celebration today with more pro-found gratitude to Almighty God for giving unto us this form of gov-ernment under which we dwell than the people assembled in this tabernacle and the inhabitants of this Territory generally. This has been beautifully set forth in the oration to which we have

in the oration to which we have been listening. We not only be-lieve that our form of government is superior to every other known to man; but, more than this, we believe that it was founded under the direct that it was founded under the direct inspiration of God, and that He is the founder thereof. I thank God constantly, and I teach my children to be grateful to Him for this Repub-lic. I have heard expressions from some persons during our re-cent trials that would seem to cast a shadow upon the institutions under which we live. In my own heart there has never been a place for any thoughts derogatory to this for any thoughts derogatory to this republican form of government. As has been already said, it is the high-est, the most liberal, and the best adapted to the argurth and doublen adapted to the growth and develop-ment of humanity of any form under which human beings have ever dweit, from the beginning until now.

I love republicanism; I love this Constitution of which we have heard. It ought to be sustained, even if it should be necessary to lay down life to maintain it. Whatever faults there may be, whatever wrongs may exist, are not due to republicanism; they are not due to that glorious instrument to which allusion has been made, but to the maladministration of its principles. The form of government is not in the least responsible for those wrongs.

We have the best of reasons for holding republicanism in high es-timation, for it was established extimation, for it was established ex-pressly on this land to be a shield and protection to the Church and Kingdom of God. Would a monarchy or an autocracy have given it the nec-essary liberty? God in His supreme wisdom made ready the way, and has revealed to us, as we firmly be-liare that this republican form of lieve, that this republican form of government was expressly prepared so that His Church and Kingdom might be established, grow and increase without coming into conflict with any principle of true liberty under the Constitution. On this On this account, if for no other, I think that we should be devotedly attached to this Constitution and to all institutions which have grown under it; and that we of all people who now dwell upon the face of this land should show our love for it and teach our children to love it, so that

they may love it more than life. So far as George Washington is concerned, it seems as though every attribute necessary to make a

great man as an example to the ris-ing generation, that those weak-nesses should be covered with the mantle of charity. Those men who framed the Constitution were only human; George Washington was no more than man.

We have met today to honor his memory and to hold him up as an example to ourselves and our posterity-the example of patriotism that he gave to us and the nobility of his character. Above all, I think, the great and grand feature in his character was his reluctance to assume power, his unwillingness to take upon himself any authority or power which was not just, legitimate and consistent with the principles of that republicanism which he had espoused. This was the feature to be admired in him. He could have assumed dictatorial and perhaps kingly power had he so chosen; but the man's native worth, the grandeur of his character, the true conception which he possessed of republicanism and of the equality of men prevented him from taking any step of that kind. In fact, power had to be thrust upon him, or he would not have received it. This feature in his character stands out in noble contrast with that which we witness today around us in our own nation.

The great difficulty today — and I look upon it as one of the great evils that menaces us is the disposition of men to grasp power, rightfully or wrong-fully, when it is placed within their reach-to exercise it in an improper manner over their fellowmen. Evils are growing up, or have grown up, around us in our nation which around us in our nation which cause reflecting men who look to the future to view it with some de-gree of apprehension. We have now over sixty millions of people in this nation. A number of these are ignorant and yet have the right to vote to select their own officers; and there is a class growing up in to vote, to select their own officers; and there is a class growing up in . the nation who pander to these ig-norant people, who bow to falsely created public opinion and commit wrongs in order to obtain power. This is one of the evils menacing our nation today. Politicians are willing to do almost anything to obtain the votes of the people and stand in terror lest they should do anything that would turn those votes against them, or that would forfeit the good opinion of these igforfeit the good opinion of these ig-norant classes. To this cowardice of politicians may be traced the wrongs from which we have suffered; and it is the cause which has pre-vented this Territory from assuming its true position as a State in the United States. Leading men will say to you in conversation, "We believe you are fully entitled to the rights of Statehood; that you are a commonwealth fitted to take your place among the States of the Union, and would adorn it." They say this in private conversation; at the same time dare not vote for it, because, as they will confess, they are afraid of the effects such a vote would have upon their

hold. It is this that has prompted the adverse legislation which we

have had to suffer from. I have had it said to me many times, "I do not believe in these measures, but what can I do? If I vote against them I shall lose votes; my constituents will not sustain me and I shall have to stay at home." Measure after measure has been enacted because of this. I look upon this as a great evil existing now in these United States; because if legislation be enacted in this manner against us, it will be also enacted in other directions against other unpopular causes and peoples; and laws will find their way on the statute books that are wrong in principle and injurious and unjurt in their offerts. This is are wrong in principle and injurious and unjust in their effects. This is the weakness of our republican gov-ernment. When the body of the people become corrupt, then there is danger. While the people are pure, while they love rightcous. mess, while there is a public opinion among them to sustain justice and to maintain equality, regardless of party or sect, then it is the grandest form of government that can be seen among men or that can be seen among men or framed for the benefit of men.

I do not wish to occupy much more of your time. I join with you, however, in expressing grati-tude to God for that which He has done for us. The future of republicone for us. The nuture of republi-canism is sure. No other form of government will ever prevail on this land. God will sweep away corrup-tion. He will not allow a king to reign here. That is His prediction and promise come down to us, we believe, from ancient days. Take Maximilian. who was backed by Maximilian, who was backed by Napoleon, he was swept away, and his attempt to establish a monarchy failed, and all such attempts will always fail. This land has been dedicated to republicanism, and no other form of government will pre vail here.

We shall have our troubles and difficulties, and probably tumults, erhaps revolutions and civil wars; but the promise (f God concerning this land will be fulfilled, and this this land will be fulfilled, and this people called Latter-day Saints, will preserve in their midst—amid tu-mults, revolutions and wars that may come—these glorious principles of liberty which He has given unto us, and which George Washington was the great instrument in the hands of God of establishing on this land land.

I trust that we will teach our children to love liberty, to love those human rights to which allusion has been made, to cherish Constitutional principles and not allow any feeling af sourcess or dissatisfaction to enter af sourness or dissatiataction to enter into their hearts because of any wrong that we may have had to en-dure or may still endure, but to cling with fidelity and invincible determination to the glorious prin-ciples of liberty that God has given unto us, maintain them, and make this commonwealth of Utah—that which it will wrontwally be one of which it will eventually be—one of the grandest in the galaxy of com-monwealths which form these United States.

We shall attain to our true position in the midst of our fellow-citi-zens and of this nation, and there is D. O. Rideout, Jr.:

no power on earth that can prevent it. We have the principles that will triumph, we have the attriit. may be prevented from exercising them, the time will come most assuredly when we shall assume our true position and not be kept down. Hear it, believe it, and it will be. fulfilled. [Applause.]

"Hail! Columbia," was sung by Prof. Stephens' class. During the rendition each of the 300 children waved a small American flag, producing a most pleasing effect.

PRESIDENT WILFORD WOODBUFF then arose. He said:

The remarks I have to make will be very short. I merely arise, as I feel it my duty, to return thanks to this assembly of our friends and fel-low citizens, who have seen fit to lay aside their business for a few hours to come together to celebrate one of the most important events one of the most important events that has ever happened to the hu-man family; and inasmuch as our orator and speakers have referred to the Latter-day Saints, I want to say to those present—and I say it in the name of Israel's God—that the his-tory of Utah will never be completed until justice is done to the 150,000 Latter-day Saints who have gathered from the nations of the earth and from our own country, and come to these barren deserts in fulfilment of revelation and prophecy. Justice will be done us yet. And I will also say that the same God who established this nation, and gave to it the best Constitution and laws ever the test Constitution and laws ever bestowed upon any human govern-ment on the earth, will maintain those principles of human rights and privileges until all has been ac-complished for which this republic was established. [Applause.] Elder Charles W. Penrose pro-nounced the benediction and the ser-vices were brought to a close

vices were brought to a close.

At Other Places

Exercises were also held in the various churches in the city. At the First Congregational Church, Rev. Mr. Libby read a selection from Washington's inaugural address. The speakers were Hon. J. W. Blackburn, Rev. W. S. Hawkes and Rev. W. Kincaid. At St. Mark's Church, Bishop Leonard and Rev. Mr. Kidgely de-

livered addresses.

At St. Mary's Cathedral, Father Scanlan delivered an oration.

At Garfield Beach there was an immense attendance, and the prommense auenuance, and the pro-gramme was well carried out. Judge O. W. Powers made an elo-quent speech, which was received with storms of applause. At Fort Douglas, fitting services were held, and at noon a national selute was fired

salute was fired.

Ogden also did her best in honoring the great event. Appropriate services were held, and eloquent addresses delivered at the Ogden Tabernacle, in the various churches, and at Lester Park.

DOINGS AT DRAPER.

The celebration of the hundredth anniversary of the inauguration of the first President of the United States, was conducted here today. The people gathered at 10 a.m. in the ward house. Songs were sung and patriotic speeches were delivered. A feeling of harmony exist-ed. The speakers dwelt upon the providence of God in working upon the minds of Columbus, and others contemporary with him, and caus-ing them to set forth to discover a new world; in bringing forth the Declaration of Independence and the Constitution, which guarantees equal rights to all citizens. Special allusion was made to the goodness of God in placing George Wash-ington at the head of the armies of the colonists to lead them to final the colonists to lead them to final victory. The speakers felt that all the workings of the great machinery of the earth are subject to the Di-vine Master, and that He brings forth the right men at the right time to accomplish His purposes.

AT UNION.

Yesterday morning the people of Union Ward assembled in the meetinghouse, where centennial services were held. Speeches were made by Bishop Ishmael Philips, William B. Cole, one of the grandsons of the revolutionary fathers, and C. Denney. Music was rendered by the Central Silver Band, and by the choir. In the afternoon the ward again met under the auspices of the Sunday School and M. I. Associa-tions when an excellent entertainment was given, after which about 250 people formed in line and marched to the bowery, headed by the band, when dancing was in-dulged in till 6:30 p. m.

AT PROVO.

Early in the morning the music of the Silver Band welcomed in as bright a day as ever the hand of nature touched. At 9 o'clock an nature touched. At 9 o'clock an assembly of the citizens at the meet-inghouse was called to order by President A. O. Smoot, and after opening exercises of singing, and prayer by Prest. Smoot, the time was given up to addresses.

Wm. H. King, the first speaker, occupied about ten minutes in delivering a worthy exposition of the principles of human liberty. Isaac Bullock followed in a few words of tribute to the fathers of freedom.

Bishop O. F. Whitney spoke for nearly an hour. He held up before the attentive listeners the beautial pictures which imagery displays while reveling in the contemplation of the grand principles of human liberty, portrayed in words of choicest diction.

In the afternoon Mayor W. H. Dusenberry called to order a packed audience at the Opera House, the choir opening the programme with an effective rendition of "Amer-ica."

An earnest opening prayer was offered by the Keverend Mr. Jeff-

rey. "Hail! Columbia" was the inspir-ing strain with which the silver band next called forth the applause of the audience. Judge J. W. Judd, the speaker of

the day, came forward and said: "The history of the Anglo-Saxon has been a long and persistent strug-gle for liberty. It has been the struggle of the people against the aristocracy, for the divine right of the self-government of the people." The speaker next passed hastily The speaker next passed hastily over the history of the cause of freedom in the new world. Another glowing tribute was paid to the memory of the father of this country. The Judge placed particular stress upon the efforts of the patriotic fathers to form a government. A detailed account of the auspicious occasion was given by the speaker during which the audience, at al-most every period, broke forth in applause.

Mr Kellogg then read the inaugu-ral address of Washington.

"Young America" now came to the front in the shape of a representative of each of the Presidents of the United States. Under the direction of their teacher, J. B. Walton, the "Presidents," after singing a patriotic strain, each made events occurring during their terms of office. "Grover Cleveland" was greeted with applause second only to that which met "Abraham Lin-coln." "President Harrison" was also heartily applauded.

"The Sword of Bunker Hill" was rendered by Joseph E. Daniels, eliciting applause.

An impromptu address was de-livered by Wm. H. King. John R. Twelves sang "The Star Spangled Banner," accompanied by the choir.

The Rev. Mr. Goodell in a short address very handsomely referred to the common union of all sects and the common union of all sects and parties upon such occasions as this. In feeling terms he expressed the desire that "Young America" should contemplate the thoughts of such days as the present until the inspiration should come to him and he would say in his heart of hearts, "I too am an American."

"I too am an American." The Silver Band next called the boys to "Rally Round the Flag," after which Judge Dusenberry paralleled the present with a hun-dred years ago in a short speech and closed by reading an extract from Washington's "Farewell Address." The choir sang a closing anthem, and the chaplain, Rev. Mr. Jeffrey, offered the benediction.

At the Penitentiary.

In accordance with the Gover-nor's proclamation, a programme had been in preparation for some few days past and all hands were ex-pectant of something grand on the cocasion of the centennial of Wash-ington's inauguration, as all the mustered into service had been kept incessantly jarring one's musical centre by the discord of preparation. But all the bustle of preparation 2 o'clock in the afternoon in the spacious dining hall to enjoy the programme arranged for the occa-sion. The opening piece, an overture by the band, now reinforced by the presence of the leadership of Pro-In accordance with the Gover-

fessor W. Grant, was rendered in fine style.

E. A. Box, Esq., made the speech of the occasion. His historical summary of the great republic summary of the great republic showed a master hand in selecting and massing together in concise form the grand episodes of its early struggles, culminating in the inauguration of Washington as chief executive of the nation. The speaker then drew attention to the present grand and prosperous con-dition of the mightiest republic on earth, reverting with pleasant and prophetic words to the great future before her. Mr. Box's effort was re-

before her. Mr. Box's effort was re-ceived with well merited applause. The glee club sang "We're a Band of Union Brothers," followed by Mr. Thorpe in the character song, "Take it, Bob." Mr. Montrose then gave a recita-tion, "Pat's Criticism "- short, sharp, and crisp with Irish wit.

tion, "Pat's Criticism"—short, sharp, and crisp with Irish wit. Mr. Gray's song, "Oh, Barney, Take Me Home Again," was well and effectively rendered. "The Hero Waltz," instrumental music, by Messrs. Grant, cornet, and Wood, violin, with organ ac-companiment by Mr. James A. Doyle was splendidly excented

companiment by Mr. James A. Doyle, was splendidly executed. Young Andy Jones, the colored boy, sang, and if heard by the gov-ernor it might have hastened his Excellency's signature to the pardon.

"Barbara Frietchie" never created greater enthusiasn than this afternoon, when it was given in the masterly style of S. D. Watson, of Southern Utah.

A duct came next, "When night comes over the plain,"by Mr. James A. Doyle, guard, and George Man-waring; this was loudly applauded. The former gentleman then assisted, with his flute, Meesrs. Grant and Woods in an instrumental trio, which was the finest piece of instrumental music rendered. 'I Owe \$10 to O'Grady" by Mr.

Montrose, in character, brought roars of laughter. A composition on Washington, by Mr. Frank Patterson, was full of

merit.

"Nancy Lee's" praises were sung by Meesrs. Hall and Grant, echoed by the full corus of the Gies Club.

by the full chorus of the Glee Club. The duct, "How Dear the Hour," by Meesrs. Gray and Woods, was very finely rendered. The recitation, "Bernardo Del Carpio," was rendered by Samuel Oldham.

Mr. Box again came forward with

was sanctioned, by three rousing cheers from the men.

After the finale from the basd, the men filed out to the yard, 'and gave place for the waiters to arrange the tables for supper, feeling their im-prisonment less irksome from the amusement and instruction afforded by the entertainment. A. J.

By the Utah Commission

At Monday's meeting of the Utah Commission, General McClernand, pursuant to appointment for that purpose, prepared and reported the following memoir for the considera-tion of the commission:

MEMOIR.

On the 80th day of April, A. D. 1789, Geo.ge Washington was in-augurated as President of the United States of America. Hence this is the first century completing itself since that interesting and important event.

He was a grave man and dignified; wise and good, which are correlatives; wise and good, which are correlatives, diligent, discriminating and prac-tical; withal, brave, constant and patriotic. His distinguishing genius patriotic. His distinguishing genius was a broad, common sense, grasp-ing and mastering the fitness of agencies and their comparative forces. Duty, public and private-duty as a principle, was his inspira-tion, and its active fulfilment his mission. Than him no man of his country or age was more august or sublime in the attributes of character. He personified moral character. He personified moral order, wherein lay the spring and assurance of his memorable success. assurance of his memorable success. Such men are as lights set on the hill-top, illuming the moral and social atmosphere far and wide. Their example carries a contagion leavening with truth and virtue the consciences of their cotempo-raries, and generations following. They are the lengthening shadows They are the lengthening shadows of superlative events, the architects of supreme epochs. At bottom, their history is the history of progress and of manhood.

Columbus and Washington are the two great personal figures of the new world-one discovered it, the other utilized it as a field of battle for the stake of civil liberty, and, the stake won, he led the work of mod-eling it into popular forms and coustitutional government. Next to the advent of the Messiah with His to holy teachings, this event marked the most pregnant and beneficent promise of human hope and deliverance. As the seed mentioned in

Our march has been onward and upward. In the arts and sciences; in the growth of wealth, of educa-tion and intelligence, we have ri-valed if not outstripped all competitors.

President Harrison, a successor of Washington and of a stock historic with martyrdom for liberty, has patrotically and fitly appointed this day as one of thankful and grateful commemoration—commemoration of the inauguration of hisillustrious predecessor—of Washington as ranking first in war, first in peace, and first in the hearts of his countrymen---of Washington as the father of his country.

Responsive to his appointment and the kindred considerations introductory to its notice here, I move you, Mr. Chairman, that the com-mission do now adjourn to meet at 10 o'clock a. m. Wednesday the, 1st

day of May. The motion, seconded by Commissioner Carlton, and put to vote by Chairman Godfrey, was carried.

THE SPORTS.

The afternoon yesterday was passed in various ways. Many people visited Liberty Park and the pleasure gardens in and near the city.

city. At Washington Square, the Fam-ous, of this city, and the Athletics, of Ogden, played an interesting game of base ball. It was taken up in the eighth innings, however, by the Ogden boys having to leave to catch the train. The score stood 14 to 14, with the Ogden's one innings and the Salt Lakers two, to com-plete the nine. Garfield Beach was the scene of

Garfield Beach was the scene of the greatest attraction in the way of pleasure, and thousan is of people gathered at that resort. Of the races, that for men, 75 yards, was won by J. A. Anderson; the boys' footrace was won by Robert Nielsen; girls' race, Emma Wyquist; the boat race was won by Messrs. Osborne and Webber, and the skiff race by Mr. Webber

CURRENT EVENTS.

Released From Prison.

Bishop Henry Tingey, of Brigham City, was liberated from the Peni-tentiary April 23, having served his sentence of four months for un-lawful cohabitation. The fine in his case was \$200 and costs, for which thirth darg way way and

thirty days were served. William Watterson, of Cache County, was likewise set at liberty April 23, upon the expiration of his term of three months, for a similar offense. He paid a fine of \$300 and \$47 costs.

On Apr. 24 E.H. Day, of Fairview and O. C. Larson, of Ephraim, Sanpete County, were released from the Penitentiary, where they have served a term of imprisonment for living with more than one wife. They were also held thirty days for the fines imposed. Mr. Day was taken before Commissioner Norrell. taken before Commissioner Norrell, and Mr. Larson before Commis-sioner Wolcott. Both were dis-charged.

George B. Balley, of Mill Creek, was released from the penitentiary April 27, having completed a six months' term, for living with his wives, to which he was sentenced by Judge Sandford.

Raid on Pleasant Grove.

At midnight of Saturday, April 27th, the whole First District Court marshal corps raided Pleasant Grove in another search for B. W. Driggs.

A posse surrounded his residences, and searched from garret to basement. Men were stationed around ment. Men were stationed around the houses to prevent any one escap-iug, saying they heard Mr. Driggs was in town and they would have him if they had to search every house in town. They threatened to arrest any one who attempted to leave the premises leave the premises. When their efforts proved fruit-

less they canvassed other portions of the town, but without success. Eight of the deputies surrounded the resi-dence of E. Mayhew, Esq., remark-ing to the inmates that they were after Mr. Driggs, and were going to have him, as they had heard he had been at their house. Their efforts were all without avail were all without avail.

"It was I who scared him from his nest,

So deal with me as you think best." was the remark of one of the children.

They disappeared from view with the approaching twilight, Sunday morning, without any prey.

Edmunds Law Prosecutions.

Thomas Wilson, of Ogden, was arrested on April 23, on a charge of unlawful cohabitation. An indictment was found against him in 1885. He gave bonds to appear for trial.

The following business was trans-acted in the Third District Court on April 26:

Joseph Dean, who was under in-dictment for unlawful cohabitation, changed his plea of not guilty to guilty. Mr. Moyle asked that sen-tence be deferred for one month, owing to the circumstances of defendant's family. Mr. Peters thought the time too long. The court fixed the time of passing sentence for Monday, May 20, at 10 a. m.

John Hill came forward and pleaded not guilty to an indictment for unlawful cohabitation. In this case a segregated indictment had been found under the Zane-Dickson regime, and several counts in-cluded. Mr. Hill was called for trial on the first count.

on the first count. A jury was impaneled as follows: John B. Cornwell, George Cullen, John Knapp, Julius Malsh, J. E. Foster, James L. Berry, George Robinson, Isaiah Anderston, Reu-ben N. Ivory, John McDonald, Wm. Sloan and J. M. Kennelley. Mrs. Sarah Hill was the first wit-ness. She testified—I am the lawful wife of John Hill: have lived with

wife of John Hill; have lived with him ever since our marriage, a great many years ago; I know Harriet Hill.

Mr. Young, of counsel for defend-ant, objected to the legal wife being

compelled to testify against the ob-jection of the husband, who was on trial. Mr. Young understood the law to give the defendant the right to make the objection.

Mr. Peters insisted that it was the privilege of the witness only to make the objection. He said it had been the uniform rule.

Judge Anderson said he would not like to set aside a uniform rule, in the absence of a decision of the Ter-ritorial Supreme Court, but he had a doubt about the correctness of that rule, if it had been followed. He would follow the rule for the present. He instructed the witness that she might refuse to testify if she so de-sired. Mrs. Hill did not claim her privilege, and further testified—I do not know exactly where Mr. Hill was in the winter of 1883-4; I suppose he was home; during that win-ter Harriet Hill lived near my ter Harriet Hill lived near my house; her house is about a quarter of a mile distant from mine; my husband lived with me all the time. Mrs. Harriet Hill testified—I live at West. Jordan: live at

Mrs. Harriet Hill testified—I live at West Jordan; live at present on Mr. Hill's farm; I have been sealed to Mr. Hill for eternity; I bear his name; was scaled 30 years ago, am now sixty-nine; he never visits me; never has done; during the past thirty years he has never lived with me; he has not vis-ited me at my house; until about six years ago I lived at my son's, about three miles from the defendant's; I was not married to the defendant was not married to the defendant for this life, and never lived with

him as his wife. Mr. Hilee—What is the obligation of the sealing? Witness—He must provide for me,

if I cannot provide for myself.

Mr. Hiles-What is the ceremo-

ny? Witness—I could not repeat it. Mr. Hilee—Why do you go by his

Witness-Because I was sealed to him.

Mr. Hiles-Did you ever go to church with him?

Witness-No, sir. Mr. Hiles-Who has supported

Mr. Hiles—Who has supported you for the past six years? Witness—I live on Mr. Hill's farm. I am provided for by my sons and myself. Deputy Marshal Boman Cannon testified—I arrested the defendant;

Deputy Franks was with me; Mr. Hill called Harriet Hill his second Hill called Harriet Hill his second wife; we had raided his place a number of times before we found him; Franks asked him, "Do you acknowledge her as your second wife?" he replied, "She is my second wife."

Deputy E. A. Franks testified— Mr. Hill agreed to give bonds for his second wife as a witness. Mr. Hiles—We don't think the

government has made out a case on the evidence. We ask that the jury be instructed to acquit the defendant.

The court said that he agreed with the prosecutor that no case had been made out, and instructed the jury to bring in a verdict of not guilty, which was done.

Proceedings before Judge Judd on Saturday, April 27: The sentence of Shadrach Driggs,

for unlawful cohabitation, was postponed till Sept. 23, 1889. United States vs. Niels Aagaard,

unlawful cohabitation; an order was entered for the marshal to furnish a statement.

United States vs. Mads Jensen; sentence for unlawful cohabitation

was postponed till Sept. 23, 1889. United States vs. Andrew Poul-son; May 20, 1889, fixed for sen-tence; the defendant is charged with unlawful cohabitation.

Samuel Oldham, of Paradise. Cache County, was arraigned in the First District Court, at Ogden, before Judge Henderson, April 26, on a charge of unlawful cohabita-tion, to which he pleaded guilty. Some two weeks previous he gave himself up to Deputy Marshal Whetstone, and appeared before Commissioner Goodwin. After stating his case in answer to questions from the court, he was sentenced to six months' imprisonment and to pay a fine of \$100. Ho was taken to the penitentiary last evening.

On the 29th of April Andrew Anderson was arrested at Hunts-On the 29th of April ville, Weber County, on a charge of unlawful cohabitation. A prelim-inary examination was held before Commissioner Black, and the accused was placed under \$1500 bonds to await the action of the grand jury.

The following was done in the Third District Court on April 29:

The case of the United States vs. Brigham H. Roberts was called. Mr. Roberts gave himself up to the officers this morning, and was arraigned on the charge of unlawful cohabitation, the indictment naming as his wives Louisa Roberts and Celia Dibble Roberts. A plea of guilty was entered, and Mr. Young, counsel for defendant, asked for two weeks' time before sentence.

Mr. Peters opposed the request, and said that sentence should be pronounced right away. He said the defendant had been arrested in the fall of 1886, and when released on bail had left the country. The officers had never seen him since until he came into court this morning. The bond had never been for-feited, because, Mr. Peters said, he had been unable to find it. Mr. Young said he did not know

that the government had any particular vengeance to wreak on the defendant. He had come and vol-untarily surrendered himself, and the request that he be given a few days' time was not unreasonable. Such a kindness on the part of the court was not lost on those who received it.

Court-Has he a family?

Mr. Peters-Yes, sir; two families.

Court-It would be natural for him to desire to arrange for his family's comfort, since he has been away for a time. No government officer should have any personal feeling in these matters. If the feeling in these matters. If the legislation against them. The history for bridges, cross the streets court or the government officials of legislation shows an intention between the grounds occup-that this sort of social life in Utah ied, so a visitor can go the rounds shall be uprooted. So far as I am on one admission fee of the entire Roberts was then asked if it would concerned, I don't feel disposed to 175 acres covered.

materially discommode him if he was not granted the time asked for.

Mr. Roberts-My family would be put to considerable inconvenience. desired a few days to arrange for their welfare. Court — Would a week be suf-

ficient?

Mr. Roberts-I think, your honor, that it might be.

that it might be. Mr. Young (after consulting with his client)—If your honor please, rather than have any trouble or dis-pute, if the prosecution will not grant the time we have asked for we will end the matter here, and will come in on Wednesday if you wish wish.

Court-Set it for Wednesday,

May 1st, at 10 a.m. Mr. Peters—I think the bond should be increased to \$2,000.

Mr. Young-Oh, well, we can give the bond.

Mr. Roberts was released on C. S. Burton and J. T. Little becoming his surctics.

On May 1 the following occurred:

Court-Mr. Prosecutor, have you the evidence that was submitted to

the grand jury? Mr. Peters—I have not. Court—I would like to know what the evidence shows in this case, if you could procure it.

Mr. Peters retired to obtain the desired information. On his return he announced that there had been no minutes kept of the case. Mr. Peters said the defendant married his plural wife since the passage of the law of 1882, and had lived with both of his wives.

Mr. Young-I unde have that from hearsay? Young-I understand you

have that from hearsay? Mr. Peters—Yes; from the officers. Court—Mr. Roberts, on February 14, 1887, you were indicted for un-lawful cohabitation. To this indict-ment you have pleaded guilty. Have you anything to say before sentence is passed upon you? Mr. Koberta—No. your honor: I

Mr. Roberts—No, your honor; I haven't anything to say. Court—This indictment charges

that from March 1, 1884, to Feb. 7, 1887, you lived with more than one Mr. Reberts, when were you wife. married to your plural wife? Mr. Roberts-In the year 1883.

Court-Have you any children by her?

Mr. Roberts—Yes, sir; one. Court—What is its age ?

Mr. Roberts-Four years.

Court-It would appear that right in the face of the law passed to pre-vent further marrying of second wives, or living with more than one woman, as wives, you deliberately, in full knowledge of the law, mar-ried another wife, and lived with You her, and she had one child. now make no statement of regret for what you have done, nor do you make any promise as to your future conduct. It may as well be understood that this law was passed to be failure of this people to obey it is likely to result in more stringent legislation against them. The history

be severe. I would desire to be relieved from passing sentence in this class of cases, but it is my duty. This case would justify the full penalty. There is no intention on ur part to obey understand that your I ut the law. after you were arrested you concealed yourself, and the officers could not learn your whereabouts, until you surrendered yourself a few days ago. This is the first time, how-ever, that you have been arraigned for any offense, and I shall not inflict the full penalty made by law. I hope that further reflection will convince you of the uselessness of opposing the United States, and the universal sentiment of the peo-The sentence of the court is ple. that you pay a fine of \$200 and costs of the prosecution, and that you be confined in the penitentiary for four months.

THE PARIS EXPOSITION.

From a platform 900 feet high From a platform boy look man midgets are raising a beacon that will give light to three millions of people. The tower Eiffel is now the one landmark of Paris, and the view from its third platform will be mountainous in its reach, while the electric light will shine from a further elevation of 80 odd feet. As the exposition is given to celebrate the first century of the Republic of France, by an exhibit of the pro-gress of free labor in that period, no more fitting cap to the work could be found than this structure which marks the reign of iron as a building material.

More useful is the parallel to this great work, Machinery Hall (La Gallerie des Machines) at the other end the Champ de Mars. It is an aggregation of iron arches into an immense shell of iron and glass, 1,367 feet long, 157 feet high. The arches terminate in wedges which rest upon the foundation and move under the expansion and contraction of the iron frame of the building. The sole beauty of the tower when viewed from the grounds is found in its four arches on which it rests. The hall is the one impres-sive Teature of the exposition; neither work could have been ac-complished in any other country. The very magnitude of the under-takings appealed to the imagination of the French.

The exhibits were to be on the grounds early in April. All com-missioners are busy receiving the boxes now and getting them in place. To accommodate the 43,000 exhibitors there are assigned the old exposition building, the Trocadero and its grounds reaching to the Bridge of Jena (Pont d' Lena;) the entire Champs de Mars; the bank of the Seine to the Pont des invalides and the wide Esplanade des Invallides. Steamers run along the Seine stopping at the bridges, a little, guage the t wilĺ narrow railway connect two fields, and

The character of the exhibition is The character of the exhibition is indicated by the groups into which the exhibits are put: Art, educa-tion, necessaries, appliances, furni-ture, dress fabrics, mining indus-tries, mechanics' tools, alimentary products, agriculture and horticul-ture.

ture. Though essentially industrial the exposition will show the genius of the French for art and historical work. Everywhere is seen the superb sense of beautiful, and the appreciation of the nucle, withal. The pavilion of the press is a reve-lation to the dull workers in dingy lation to the dull workers in dingy writing shops. The main port of entry, the glided domes, the foun-tains beautiful—everywhere are in-carnations of perfect forms.

France gives a credit of \$8,000,-000; a business association loans without interest and if required guarantees a part and business interest, and people have liberally re-sponded. Many other countries aid their exhibitors, and the, peace of Europe and the minitry of France are rendered secure for the term of the exposition, which opens on the first Sunday of May. W. C. EWING.

A little instance of the misconception of children's actions by par-ents is found in the true story of the man who punished a slow, silent little lad for absenting himself from home so much. Divers whippings having no effect, he followed him one day to see what mischief he was in, and found him building a fire in a little steam engine he had fashioned all himself with the crudest materials, and which was in perfect run-ning order.—New York Sun.

A Connecticut man, after wind-ing his clock regularly every night for fifteen years, discovered recently that it was an eight-day clock. When this story was told in the pre-sence of a New England insurance officer he smiled and remarked to those present that fifteen years ago he was in the clock business and sold that identical clock. Evidently the clockseller's persuasive abil-ity in inducing a man to pay full price for an eight-day clock for what he thought was a twenty-four hour timekeeper eventually brought him into the insurance business.

OUR CHICAGO LETTER.

-The Utah question is once more coming to the front. The preach-ers and editors are becoming fear-fully excited over "Mormonism." The churches are empty. News-papers contain nothing but divorce reports and suicide details. Some-thing sensational is wanted to vary the monotonous resited of morbid the monotonous recital of morbid narratives respecting demented infidels and the salacious stories of female mymphomanics.

the other day, stripped, hickoried, tar-red and feathered, and warned that if they did not leave that section some-thing worse would befall them. They had been making numerous converts, and were about to lead a colony of their dupes to Utah. The Mormons are having great success of late in Alabama, Georgia, and the adjoining States. The illiterate whites, poor and without hope of betterment, have is tened eagerly to their fancy stories tened eagerly to their fancy stories about the Jordan "land of milk and honey" Dependent women have been caught by talss of a land where been caught by tales of a land where there were husbands for all, and sen-sual men have been pleased with the idea of lots of wives. These converts are so ignorant they do not know that while the United States does not care what jumble of ancient Jewish and Mahammadan excede the Momente what jumble of ancient Jewish and Mahommedan creeds the Mormons preach, yet it will not tolerate their po-lygamous imitation of the patriarcha, nor will it allow a church to usurp in Utah or elsewhere the functions of civil government and tithe men by force of law for the support of a bogus and lecharons prioritord. Yet while and lecherous priesthood. Yet while these rascally missionaries are teach-ing such false doctrine and unlawful ing such rate doctine and unawin practices, it may be doubted whether flogging and feathering is the best way to deal with them. They will sneak around among the illiterate poor white around among the illiterate poor whites of other communities, show their striped backs, and tell that they have suffered thus on earth, but that in the skies above they shall have "the white robe and the paim," and that they will be winged angels while their persecu-tors will be cast into the lake of fire and brimstone where the worm dieth pot and the fismes are not curenched and brimstone where the worm distin not and the flames are not quenched. The best way to head off these false prophets is to educate the people so they can think and reason and protect themselves from being dupes. The Mormon missionaries do not infest those parts of the United States where the people are intelligent."

So glaring is the falsehood in this article, that the writer of it must either have lost the critical faculty altogether, or else he must consider his readers as absolute numbskulls prepared to swallow any kind of munchausenism. Mormon missionaries do not dwell on physical geo-graphy while abroad, nor do they chant praises of climatic splendor or topographical magnificence. And well the *Tribune* knows this, but it is so steeped in villainy, falsehood and indecency that it cannot possi-bly tell truth. It cannot reproduce one "fancy story about the Jordan-land of milk and honey" told by any Mormon missionary while abroad. But in its own columns there appeared a glowing descrip-tion of Utah last spring when the Utah exposition car visited this city. This car was sent through the country at an expense of many thousands of dollars, pamphlets

"After hovering awhile around the edge of the cess-pool which furnishes Mrs. Carter's cause of complaint Mr. Mrs. Carter's cause of complaint Mr. Walker made a dive into it, dragging the witness with him, and for awhile there was in the room the oppressive atmosphere of Phallic rites and other bestialities. Emerging from this into the keener atmosphere of other branches of the case Mrs. Carter stated that in 1999 here brance Dear

were distributed broadcast telling

were distributed broadcast telling what an earthly paradise Utah was. Only a few weeks ago a letter ap-peared in the *Tribune*, signed O. J. Hollister. It was nothing more than an exhortation to the people of Chicago to go and live in Utah. The millionaire and neuror the athlete and respirit panper, the athlete and paralytic, the sewer digger and type-writer the sewer digger and type-writer were all invited to the Jordan-hand of milk and honey by the enthus-astic Hollister; and Hollister and the Chicago Tribuns, and the ex-position car are the only mission-aries who have preached fancy stories about Utah. It is probable that these agents are helping "Mor-monism." i'rovidence sometimes works in a mysterious way. The very dregs of humanity, the very offal of civilization can be utilized if so be it is the will of the Most High. so be it is the will of the Most High. Look at the miserable wretch Pigott. What a helping hand he was the means of giving to Glad-stone and Parnell. Nothing meaner in human form could be produced than this same Pigott unless it is Joe Medell of Chicago and O.J. Hollister of Utah.

As to the slander on the white people of the South, it is petty, per-jured, and forged as if written by Editor Piggott. The white people of the South are not entirely illiterate; the men of the South are not sensual; nor are the women old sensual; nor are the women old maids; neither are they prostitute hirelings in stores and shops, as the Rev. Mr. Barbour says the girls of Chicago are. The white people of the South, outside of the preachers and the bogus religionists, are a good people. Comparatively they are free from the great social vices of the North. Divorce is not an institution. Nyphomana is not a characteristic of Southern women; abortion is not a profession. I characteristic of Southern women; abortion is not a profession. I must admit that the preachers of the South are a miscrable gang. They are bigoted, ignorant, narrow-minded. That is why they are los-ing their hold on the people; that is why Christianity is moribund among them. The preachers see their pews unoccupied and get into a rage against "Mormonism." Then come the bloody shirt namers of the come the bloody shirt papers of the North to tell about the illiteracy of the poor white trash of the South. In the same issue of the Tribus

which contains the above editorial is a ten column report of a divorce case now going on in one of the Chicago courts. The principals in this case are of the *bon ton* of Chicago and New York society. Mr. Leslie Carter is a pillar in Episcopal church circles. Mrs. Leslie Carter is a graduate of an Episcopalian seminary of New York City. Good Friday is a day sacred among Epis-copalians. On this day Mr. Carter and Mrs. Carter are seeking to be divorced from each other. It would seem that there might be no trouble where both sides are of the same mind, but in this case there is. The Here is an editorial from the Chicago Tribune, on Utah: "Five Mormon missionaries who have been preaching the gospel of Joe Smith and Brigham Young in North-ern Alabama were taken in hand by some of the citizens of Dale County

601

things on both sides. Mr. Walker is the leading counsel on Mr. Car-ter's side. Here is an extract from the Tribune report:

"Mr. Walker closed his cross-examination for the forenoon by asking whether Carter had ever been success-ful in his attempts to commit an unnatural crime.

natural crime. For a moment the full import of the question did not strike the witness. Then she realized her dilemma. To deny that her husband had attained his purpose would be to attribute to him a useful persistence in futile at-tempts, which would be at least im-probable. To admit that he had com-mitted the offence would be admit mitted the offense would be to admit to a certain extent her acquiescence, her participation in the crime. This would have in a measure justified the charges

terday. then she had only a linger-ing sense of shame to overcome; now failure or success, vindication or dis-honor, hung on her reply. She evaded and quibbled and pre-tened not to understand what the law-yer meant. She was seeking time. Again and again in different forms the query was put, and at last Mr. Walker, in the plainest terms, asked the question. The reply was equivo-cal. cal.

"You can answer 'Yes' or 'No," said the Judge. "I don't think I can," she said, and in an undertone she added: "I will not."

This was the nearest they could get her to a direct answer, and they gave it up for the time being."

This extract will give a fair idea of the nature of the Carter case. The examination of witnesses and the conversation of interested persons are such that the burns of the five cent barrel houses only talk of it in whispers. The rush of people to get into court is such that one day last week a man had his arm broken in the throng, and several women fainted from exhaustion in their struggles to gain admission. The The case is a harvest for newspapers.

Only a week ago a Chicago Tri bune correspondent investigated the divorce system in Chicago. signs herself "Nora Marks." She She visited several prominent lawyers in quest of a divorce, though she is a single woman. But it appears that a divorce could be obtained without any trouble, provided there was money to pay for it. Witnesses were on hand to prove anything desired.

One of the poets of the Tribune is now in the penitentiary. Mr. Beat-tie was a prominent lawyer here. His specialty was divorce practice. He had a regular staff of hired witnesses. His leisure time was spent in writing poetry for the Tribune. Mrs. Gordon read some of his verses admired the verses, and learned from Joe Medill that Mr. Beattle, the poet, was also a divorce court lawyer. She came to Chicago and found Beattle. She wanted a di-vorce from Gordon, but had no grounds that would stand investiga-tion. Beattle assured her that he while away up in Canada. She tion. Beattie assured her that he would "fix things." He did. He

Gordon got her divorce and mar-ried a man named Wilson. When Gordon found his wife gone he hunted around a little. He found that in the records of the Chicago courts he was an adulterer, a wife-bactor a drawhard a set and war courts ne was an adulterer, a wife-beater, a drunkard, a sot and var-ious other things. Mr. Wilson was called on to explain. Much of the swearing was done in her absence from the court, and she was as sur-prised as Gordon when she became aware of the true state of things. She rounded on Beattle. The poor "poet" is now in Joliet; but Joe Medill is on the tripod still. Of course Beattie is still laureate of the Tribune. The penitentiary is no disqualification for work on the *Tribune*. One of its principal writ-ers at present is recently from Joliet. Read the following extract:

"A varied stream of society's outcasts and unfortunates pour nightly into the police stations for shelter. The blighted histories legible in their faces lend color to the belief that some faces lend color to the belief that some great wrong exists in society which develops so many homeless wander-ers. Of the twenty-four alcopers at the West Twelfth Street station one rainy night last week two caught the eye of curiosity. One with bowed form and halting step walked with a cane. Old age and wounds received in fighting his country's battles—like two great crutches—were hurrying him into the next world where, it is believed, there are no battles to fight and where the innocent poor are not compelled to beg shelter with criminals to escape the rigors of rough weather. The old man bore patiently his 75 years of life. The most valuable thing on his person, doubtless, was the 25 cent terra cotta G. A. R. button which gave notice that he had fought for a country which allows its gallant defenders in war to become its miserable tramps in peace."

This is a nice picture of society in Chicago. Contrast this aged person with Joe Medill and ask which is patriot and which is pimp. Here is a man who fought for his country, who went to the front, who slept in the trenches, whose whiskers were singed with burning powder, and who is now 75 years of age, and who has to seek the soft side of a pine board in a police station for a bed. Our pension rolls foot up many, many millions, our pension bureau contains thousands of clerks, all patriots, who never lost a meal, never slept in a trench, but the poor old vag. who deserves a pension and a bed is forced to the roadside.

On the contrary, look at Joe Me-dill. He is old too. His whiskers are heavy. His hearing is gone. But he owns a house larger than a police station. It is next door to a church, and in close proximity to two or three others. He did not go to the war. He did not fight for any country. He came here from Nova Scotia, a poor, penniless lad, with a tough conscience and an Irish name. He set to work at once and adopted patriotism as a profes-sion. His Irish name, McDell, became Medil, his pockets were soon filled and his conscience be-came ossified if not petrified. His wife's relatives he sent to the war and then posed as one who bled for got witnesses to swear that Gordon wife's relatives he sent to the war miles southeast from Beyrouth, was living with a woman at a and then posed as one who bled for where they believe Christ is to come given address in Chicago. Mrs. his country. He had a nose for of in the last days.

fal, and soon all the murders, rapes, ral, and soon all the murders, rapes, robberies, divorces of the whole country were published by him. Finally he stole the Matthew Ar-nold bogus letter, and then went into his hole. This is a fair type of the anti-Mormon class, the Pigotts and LeBarons of the United States. JUNIUS.

CHICAGO, April 22.

AROUND BEYROUTH.

Very early on the 22d inst., I left Haifa in company with Elder Charles U. Locander, for Bey-routh. Owing to a heavy gale no steamer was able to make port at Haifa, wherefore, in order to gain time, we had to go overland to Beyrouth. Our road along the coast led us over about 100 along the coast led us over about 100 miles of the old Phœnecian coast. The whole coast, so to speak, is covered with ruins, pieces of carved stone smoothened by the hand of time, and a goodly number of tombs, all showing that the country was once the seat of a high state of civilization. Sur, ancient Tyre--is located about 30 miles north of Haifa. It is now a small trading place for the Arabs, and has only a few thousand inhabitants. It is built on the spur of a sand ridge, and is quite insignificant, nothing of its former greatness, beyond a few rocks in the sea, being visible.

About 25 miles further north we find old Sidon, familiar to all Bible readers. Its present name is Saida. This place is somewhat larger than Sur, and its location is far superior. As a scaport it has many advan-tages above other places on the Syr-ian coast of the Mediterranean; but the prophecies delivered by the servants of God must be fulfilled. Sidon, though sitting like a queen upon the ocean, said the prophet, shall be destroyed, etc. Of Sidon— which in the days of Alexander the Great was an island and carried on a great commerce on the Mediterranean, and which so severely tried his patience and ingenuity to conquer-there is nothing left but a few lonely rocks a few hundred yards from shore, over which the sea gulls and the white foaming breakers of the stormy sea seem to take their respective turns in reigning undisputedly. Saida is located on a sand ridge, like Sur, and has a high hill upon which an old fortification all upon which an old fortineation all in ruins is located. This ruined fortification, together with many others of the kind, is supposed to have been built by the crusaders. The mountains to the east, the foot-hills of Lebanon, are also terraced, thus showing that the country was once well cultivated.

On our way from Saida to Bey-On our way from Saida to Bey-routh, a distance of 27 miles, we were accompanied part of the dis-tance by three real "sons of the des-ert." The three nobles were from Mecca, and although they were from the holiest shrine, according to Mahommedan faith, they felt in duty bound to make a pilgrimage to Sham (Damascus). located a few Shem (Damascus), located a few

Their company pleased us very much, because the Arabs we here see are far from being the true type, being so much mixed with other races. But as they only spoke Arabic and our Turkish was of but little use, we could not learn anything from Mecca which would have pleased us much. They were not in the second which which were mounted on tolerably fine horses, and on a sandy beach they gave us a slight exhibition of the fleetness of a slight exhibition of the fleetness of their steeds. These they managed well, and appeared to keep well. They were dressed in white under-clothes, and covered with a dark mantle of a light home-made mat-erial. About their heads they had a white, gold embroidered handker-chief tied in the same way as an American lady would the her scarf, with this addition—they had a cord about three-fourths of an inch thick, closely wrapped in what appeared to closely wrapped in what appeared to be gold threads, systematically fastened twice around their heads, the ends hanging down their back. Under their cloaks they displayed a large pistol, heavily mounted with glittering material. Their manner was pleasing, but very dignified, and bespole much firmness of char-American Indians, save in the color of the skin, which is very dark. They are of medium height, and, though slender, yet appeared strong and capable of enduring great fatigue. Their features are intelli-gent and earnest. The writer only regretted that he could not converse better with them, and have told them what God is doing to redeem His children, so that they might have carried the good news to Mecca.

On arrival at Beyrouth we put up at a khan. The next day, being at a *khan*. The next day, being Sunday, and our neighbors hearing we were "Mormons," called in and asked us to preach to them, with which request we gladly complied. We explained to them the first prin-ciples of the Gospel, and how God through His angels had restored the Gospel and its blessings. They lis-tened very respectfully, but seemed disappointed that we did not tell them how they could obtain a plu-rality of wives. This was, how-ever, no part of our mission.

ever, no part of our mission. Beyrouth is the chief shipping point for Syria, and as a matter of course is a very fast place, casinos and dens of vice being quite prom-inent. Some fine houses are to be found in the consular's quarters. It is a great pity that, as civilization advances, the poor heathen must be ruined by the train of wickedness following in its trail.

Here at Beyrouth several thousand Maronites have left Mount Lebanon for America; but as the government has forbidden emigra-tion to America, the boys overcome this small obstacle by giving the police one-and-a-half Turkish liras per man, as backshish. The police let them pass unmolested in the dark, and once on the French steamship they are out of danger.

One needs no extra amount of explanation to understand how weak a government must be whose of-ficials can with such impunity override its mandates.

steamship *Messing*. Yesterday we called at Cyprus, an island in the Mediterranean, under the English government. Its port regulations furnish a fine contrast with those of Turkey; and an old Scotch gentle-man, a fellow passenger, whose nose indicated that he was a better judge of wine than of navigation, said: "What an effect the flag can have on the weather. Immediately on cross-ing from Syria to Cyprus, we have English weather at once." Cyprus is fertile, but the inhabitants seem to think it is not much better off for of the Turks, save that he hands of the Turks, save that they are more sure and free in their posses-sions. Cyprus has about 180,000 inhabitants, all told. The most of them are Greek, and a few Pro-testants, the remainder being Musselmen.

As many of the servants of God have had to do before, it also be-came our lot to take deck passage. We have, therefore, our places on the deck, where our bed is spread out, and we have a fine opportunity of studying the character and dis of studying the character and dis-position of our fellow passengers. We have to watch our things cleeely, as the people are not very scrupulous about helping themselves when they think they are unobserved. One bad feature is their noise when conversing. It appears to us, from their gestures and manner, that they are quarreling, but everything soon seems to be quiet, and tranquility again reigns.

Opposite to us we see the good old Arab praying and performing his devotions to "Allah" without the least embarassment the Greeks playing cards and the Turks smoking their "nargilla," while the Europ-cans walk around, and wonder how we can all live in our humble conwe can all live in our number con-dition. One Swiss passenger, evi-dently wishing to show us a little contempt, said to me, "I would rather stay at home and pound stones on the road for my krout than travel in this way." I volun-teered a little information for his consideration: *i. e.*, that these peoteered a little information for his consideration; *i. e.*, that these peo-ple he here saw were thoroughly at home. The ship was quite clean, the weather fine, and they had their "furniture" with them — a mat. No other "furniture," as a rule, graces their homes. Hence, I said, they were not so much to be pitied, and we were fast learning to be content with the same—a mode of traveling not to be refused when traveling not to be refused when one wishes to combine a cheap journey with comfort of its kind.

F. F. HINTZE.

On board the Moerie, Mediterran-March 28th, 1889. ean,

EUROPEAN TOPICS.

Stanley, The from news the great African explorer, and the flight of Boulanger have so en-grossed public attention that other events of no small importance have been passed by unnoticed. Of these, the return of the Duc d' Aumale to his ancestral home at Chantilly is clais can with such impunity over-by no means unimportant. To un-de its mandates. Here we boarded the French prince may exert on the politics of travels. At Quin-Hon he again

France, we must recollect that the ancestors of the Duc d' Aumale, namely the house of Conde, held a prominent place in that important period of French history during the Reformation. Those who have read the history of Catherine de Medicis and her sons are well aware that at one time France was very nearly becoming a Protestant country. It was then that the princes of Conde showed themselves valiant in the cause of right. So great was their influence that at one moment it would seem that Catherine felt in-clined to throw her influence and that of the royal authority on the side of Conde and the Protestants.

True to the instincts of his ancestors the Duc d'Aumale is a Protestant, and anyone who will pause to reflect may easily perceive the in-fluence he may exert on the politics of France.

While the English speaking popu-lations of the world are interested in the wonderful career of Emin Pasha and Henry M. Stanley, there has suddenly appeared in Europe another character, nearly or quite as wonderful. Five years ago M. Marie-David de Mayrena was an officer in the French "Corps des Guides," having previously served in the Franco-Russian war. He was also a journalist and member of the "Cercle de la Press. Now he is Marie I., King of the Sedangs. In the year 1885 he was sent by the French minister to make reports While the English speaking popu-

French minister to make reports concerning certain affairs progressing in Sumatra. Having performed his duties, he crossed over to Cochin China, and travelled for a few months in the Annam country. There he fell in with some Jesuit fathers bound on a religious mission to the interior of farther India. M. de Mayrena learned that there existed between Annam and Siam a vast territory fully as large as Eng-land, which was not claimed by the Annamites nor yet by the kingdom of Siam. In the Engels of Siam. In the French maps this country is marked independent; and on the English maps is delineated a large tract of country northeast of Siam and between the Mekong River and the Annam boundary. This is the kingdom of Sedangs, which has always been recognized by the neighboring States as independent. Until lately this country has been ruled by native chiefs, and but little intercourse existed between the inhabitants and the outside world ex-cept when European traders as-cended the Mekong River to barter with the natives.

M. de Mayrena conceived the idea of annexing this province to his native country, France, and having assured himself of the vast undeveloped riches of the region, he returned to Paris in the fall of 1885, and, having laid his scheme before the minister, M. Constans, he asked for government assistance.

The minister did not acquiesce in this idea, but gave M. Mayrena three thousand francs and a commission as the French agent to trace the sources of the Mekong River. Armed with this and twenty volun-

encountered the Jesuit fathers, and, having found an interpreter, pushed towards the frontier. They found the first village they came to in a state of epidemic. A sort of in a state of epidemic. A sort of jungle fever was playing sad havoc with the natives. By means of the quinine which the travel-ers had brought with them, the sickness was allayed and the new arrivals were looked upon as beneficent sorcerers. M. de May-rena was elected as chief in recog-nition of his services and an escort nition of his services, and an escort conducted him further into the country. Here he found war was progressing among the various tribes who off and on had been fighting each other for many generations. Mayrena and his volunteers added their forces to the combatants and led their side to victory, once and led their side to victory, once more greatly extending his popular-ity. He then began to work in connection with the Jesuit fathers for the civilizing of the natives. He persuaded them to lay down their arms and live in peace with each other. Hencing accurate his position arms and live in peace with each other. Having assured his position, he married the only child of a great chief, and with the assistance of his father-in-law called together a vast assemblage of the chief men of the tribes to a national discussion. tribes to a national discussion. At this assemblage some of the Jesuit fathers were present, and they as well as Mayrena lectured the natives on the advantages of peace and commerce. He unfolded to the natives his plans and they re-tired to think over his counsel. Soon affeavored they retured and with afterwards they returned and with one accord elected him chief of the chiefs, or king of the Sedangs.

Meanwhile, reports of his doings and likewise of the riches of the country had reached Siam, and the result was that a party of Germans, full of their new colonization craze, set out for Sedangs. But they soon found that the natives under their new king were prepared to repel them and so accordingly they re-turned whence they came. The turned whence they came. The king aided by the Jesuit fathers and the other chiefs then proceeded to draw up a constitutional code which would give equal privileges to the various tribus and circ which would give equal privileges to the various tribes and give protection to life and property not merely to the natives but like-wise to travelers and traders frequenting the country. Having thus settled the affairs of the country the new king left his father-in-law and wife as regents, and proceeded to Hong-Kong, where he was received with honor by the governor and en-tertained by the officers. A syndicate of merchants have purchased the privilege to trade with the Sedangs, and with the money thus ob-tained the king sailed for Europe, arriving in Paris in the latter part of February. The government of France welcomed him and recognized his services in a scientific point of view but refused to extend a protectorate over the country of the Sedangs.

Lord Randolph Churchill, who was then in Paris, made the ac-quaintance of King Marie I. and gave him a dinner at the Cafe Angave him a dinner at the Cafe An-glais. His lordship has promised to present him to Lord Salisbury in London and has invited him to stay

as his guest in Connaught Place. The king has accepted this valuable mentorship and will go to London 800n.

In personal appearance the king In personal appearance the king is a fine, tall man, over six feet in height; his age is forty-six, though he appears much younger; he has a heavy beard slightly tinged with grey, and never drinks anything but water. In his buttonhole he wears a light green decoration, the em-blem of a new Order instituted by himself. Only five persons have received the grand cross of this Order, and none of them are in Europe. Hundreds of invitations have been sent to King Marie from various dignitaries; still he goes very little in society. He is dignified and in society. He is dignified and courteous in manner, and in ap-pearance much resembles the King of the Belgians. In five months he will return to the country which has adopted him.

As fast as the strange history of this adventurer becomes known, he is literally besieged by a throng who are eager to try their fortunes in strange lands.

It is not merely the soldier and the sallor, but physicians, scientists and moral reformers as well. Jour-nalists and speculators are ready to hear all he has to say; photographers wish to place his "photo." in their galleries, and traders are anxious to supply his savages with trinkets. Nearly 500 persons are said to have each of the receiven the decoration of asked to receive the decoration of his Order. An enterprising wine merchant forwards him a cask of champagne labeled Royal Sedang, 1888, and a dentist sends him several gross of packages of tooth powder for the use of himself and his dusky subjects. One youth is said to have made application to be taken to Sedangs, because he has all the in-stincts of a savage and a horror of intellectual work.

It seems that while America and Germany are disputing about the Samoan difficulty, the Lord of Hosts, or what the infidel calls the "Forces of Nature," has read mankind a lesson. The fleets of the two great nations, in hostile array, were ready to fight each other for the supremacy over a cluster of volcanic rocks inhabited by a few savages. One morning a tidal wave swept across the ocean, and after it had passed nothing worth mentioning was left of either fleet.

"The sea has grown calm again, the wreckage of six men-of-war strew the Samoan shore, 400 brave men have perished, there is mourning in many German and American homes, but will the nations learn the lesson?" Even a l'arisian journal asks the question. J. H. WARD. EUROPE, April 22, 1889.

OFF FOR JERUSALEM.

On February 19th, of this year, our little party broke up from Djennin early in the morning. Our road led through a narrow canyon and right up among the mountains of Samaria.

fully bad—up and down, up and down; rocks, rocks, rocks. The horses stumbled at every step, and a fall would in many places have been a sure road into eternity. Our Arab guide was quite useless. He had lost all track of the directions we were to follow, and we had to find our way as well as we could. For several hours we rode about at random among the mountains, and when we finally found the right road again we were not far from Sebastine, the ancient Samaria, the. capital of the kingdom of the ten tribes.

This city, built by King Omri, was once an important place; but when the Assyrians conquered Samaria the city was destroyed. It was partly rebuilt later, but again in the second century was de-stroyed by John Hyrcanus. From stroyed by John Hyrcanus. From that time it has never been able to rise to any prominence. According to Isaiah xxviii, 1-4. Samaria is called "the crown of pride," and her glory is compared "to the fading flower of the drunkard. Woe to the crown of pride, to the drunkards. We will be Ephraim. The crown of pride, the drunkards of Ephraim shall be trodden under feet, and the glorious beauty which is the glorious beauty which is is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer."

Samaria is built on the top of a hill, and it might very appropri-ately, by the prophet, be compared to a "crown," or wreath, such as was often worn on the head in times was orten worn on the nead in times of festivity. But she was the wreath "on the head of a drunkard," for the people had fallen away from God and given up to their carnal desires. She was therefore hastily destroyed, and today what was once "the crown of pride" is a miserable village, proving by its very wretchvillage, proving by its very wretch-edness the truth of the word of God as spoken by His servants. From Samaria we hastened on to

Nabulus, which place we reached a National without place we had been without food almost all day, and found it necessary to visit an Arabian eating house, but I frankly ad-mit that the surroundings in this house and the smell of the food were such that, had it not been for hung-er, I should probably not have been able to eat at all.

Nabulus is the ancient Sichem. It is situated in a valley between the mountains of Ehal and Gauzim and has 12,000 inhabitants, of whom some are Catholics, some Protest-ants, some Jews and some Mahommedans, while about 150 belong to the so-called Samaritans. This sect deserves a few lines. Their origin dates from the time when the Assyrian King, Sargon II, conquered Samaria and carried many of the Israelites into captivity. This king sent many of his own subjects into the conquered land as colonists, and they accepted the religion of the Israelites who were left, and en-grafted on the Jehovah-cultus many of their own heathenish ideas. Against this mixture of religion

in rebuilding the temple of Jerusalem, but their offer was rejected. And when they tried under the leadership of Sanballat to hinder the Jews from completing their work, they were defeated and driven away; whereupon they commenced to build a temple of their own on the Mount Garirim. But this sanctuary was destroyed by John Hyrcanus, in 129 B. C., and the gap between the Jews and the Samaritans became greater and greater. At the time of Christ the word "Samaritan, and hast a devil" (John viii, 48) was a charge hurled gainst Christ; and so great was the fanatical feeling that a Jew would have nothing to do with a Samaritan. He would not even travel through their country. Hence in traveling from Jerusalem to Nazareth a Jew would go down to Jericho and follow the Jordan valley, preferring the longer way and the chances of falling into the hands of the robbers to any contact with the Samaritans. These facts throw much light upon the gospel passages relating to the Samaritans in and the travels of our Lord.

The Samaritans have endured much from Roman Emperors, the crusaders and the Mohammedans, but have managed to outlive it all, although their number is very small.

The sect are strict monotheists and great enemies to the worshipping of images. They believe in the existence of good and bad spirits, a resurrection of the dead, and that Messiah will appear 6,000 years after the creation of the world. They keep the Sabbath and other Jewish holidays and offer sacrifices on Mount Garizim. They have circumcision and allow a man to have two wives in case the first has no children. They have a high priest who claims to be a descendant of Levi, and his office is inherited by his eldest son. This dignitary is supported by tithing.

netred by his entrest son. This dignitary is supported by tithing. They have in Nabulus a synagogue in which an old codex, containing the five books of Moses is kept. This codex is covered with a metal case, very curiously engraved. It is no doubt very ancient —probably one of the most ancient manuscripts in existence, and has a high value to text critics. The Samaritans themselves claim that the manuscript was written by Abisna, Aaron's great-grandson; but this is not generally believed.

Aaron's great-grandson; but this is not generally believed. Not very far from Nabulus is a well which is called Bir Jakub (Jacob's well). This is a deep water reservoir or cistern about twentyfive metres deep, and it is thought to be the well by which our Lord held His memorable discourse with the Samaritan woman. In the first century of our era a church was built on this place, but of this edifice only miserable ruins remain.

It was somewhat late before we left Nabulus. The day was wet and the road indescribable. But a faint idea of the feature of the road day of February may be obtained by supposing one of our most rocky Utah creeks dried up and used for a

road, without any grading or leveling whatever. Besides, it went through a wild, narrow valley, interesting only for the immense amount of labor which had been laid down on the hill side in order to make the cultivation of the vine and olives possible in soil which seemingly consisted of nothing but pebbles. We had a' long, fatiguing ride this day.

The sun was already setting. We had passed Ain el-Haramije (the "Robber Springs") and were coming out of the long, dark valley; but there was no place visible where we could apply for a night's quarters. We were not prepared to camp out, and besides, being without weapons, to camp out in this country sometimes means to be stripped of everything, and even killed. We had therefore no other choice but to continue our wearisome journey. Finally, the shadowy outlines of a village were seen on a hill, but as it was dark all round, we could form no true conception of the distance. After a short consultation we decided to make our way towards it and to test the hospitality of the natives.

of the natives. It must have been a great surprise to these sons of Ishmael to find their little village invaded by cavalry at this time of night, for they all fied in various directions. Good counsels were dear. Our Arabian guides on this occasion acted splendidly. One of them succeeded in catching a small boy and by mere force compelled him to show us the way into the heart of the village. This done, he simply held him and talked very loud, explaining that we wanted to stop over night. Finally, a woman peeped her head out to see what was going on; another did the same, and another, and still another, until we had gathered quite a little crowd. Then a mau came and a few more men, the crowd increasing all the time. Much talking, much consultation, much discussion followed. Everybody talked at once, our guides displaying all their eloquence in our behalf. It was a diplomatic negotiation, lasting three quarters of an hour before the final agreement was entered into, namely, that we should be permitted to stop overnight in consideration of some substantial recognition of hospitality in form of backschish.

We were now introduced into our lodgings—one of the best houses in the village. This house consisted of an old ruin, patched up and fitted out so as to meet the claims of an Arabian family. It had one room, furnished in one corner with a platform or elevation covered with a straw mat. On this mat we were invited to seat ourselves. In another corner was a fireplace, very primitive though, with no outlet for the smoke—a fact which we were soon made aware of by the thickness of the atmosphere and the tears that were forced out of our eyes. Our hosts took no notice of the smoke, but rather added to it by burning cigarettes as liberally and as gracefully as any "dude" from America. They formed a ring round the fire, and smoked and chatted while the

lady of the house prepared their supper, which consisted of boiled rice. This was passed round to the various members of the family, all dipping with their hands, thus facilitating the dish washing to a great extent. When everyone had eaten his share, the lady of the house scraped the pot with her hands and hung it up for future use.

As soon as supper was over a couple of our hosts came up to us and a friendly conversa-tion took place. We were informed that the reason why the inhabitants had fled from us on our first appearance in the village was that they took us to be Turkish officers who had come to gather taxes, or something else; and they were always on the "underground" when government officials came there. It seems that the government is very much dreaded, and yet the people are loyal—from religious motives at least. Indeed it is doubtful whether any other government on earth could have the influence with their people that the Turkish government still has. We were also informed still has. We were also informed that the people here, to a certain ex-tent, believe in polygamy, but that very few could indulge in the lux-ury, "because," said they, "a nice girl here is too dear. Nobody can afford to buy more than one. Why, you cannot get a nice girl in this place for less than 5,000 plasters." (\$200; quite a fortune here.) Thus we chatted away a couple of hours, and finally rolled ourselves up in our blankets for the night. We all slept in the same room that night slept in the same room that nightour little company of travelers, in-cluding eur guides; the inhabitants of the house, old and young, three horses and our donkey—not to men-tion the myriads of fleas, which did not sleep at all. Yet we felt to thank God for having preserved us on our journey so far, and for the humble shelter we had found in this strange, far away country. The name of the village is Zebrud.

village is Zebrud. Next day we were up before the sun and in our saddles. Slowly our horses carriel us over the wretched road. The first noteworthy place we passed was Betin, the ancient Bethel, that is, the house of God. It is now nothing but a poor village. We also rode through Ramallah, a neat little town, where we stopped for a few minutes. Later we passed Tuleil et Tul, where a few ruins still testify to its former greatness. According to Robinson, this is the ancient Gibea Benjamin, known in Scripture history for the fearful crime committed against a woman, which resulted in the almost total destruction of the tribe of Benjamin. (See Judges, chapters 19 and 20.) Subsequently we rode over to Scopus, where once Titus with his legions camped, and about two o'clock p.m. we entered Jerusalem through the Damascus gate. Our journey is thus'far completed. In Jerusalem a highlyneeded rest must be indulged in. There is much here to be seen and learnt when the mind is open and the heart is willing to profit by the experiences of life.

I hope to be able to describe Jerusalem in my next. J. M. S.

MISCELLANEOUS.

Advising Gen. Crant.

As may reasonably be supposed, in all armies and in all countries, private soldiers have their own private opinions, even about the be-havior of their commanding officers, havior of their commanding officers, and now and then they cannot help expressing them. The historian of the Ninety-sixth Ohio regiment cites an instance, at the slege of Vicksburg. At 9 o'clock every morning, in full view of the three forts, and always over the same course, Gen. A. J. Smith could be seen riding the same black pacer at lightning sneed.

lightning speed. At that hour, therefore, the Con-federate artillerists stood to their pieces, knowing they should have a chance to shoot at the "old white hat? which the General always wore. As a consequence the boys came to expect a daily battle shower

came to expect a daily battle snower at precisely 9 o'clock. Gen. Grant, too, made his daily investigations, at first riding about with his staff, apparently paying no attention to consequences, individ-ual or collective. At last he seemed to discover that his appearing with so many attendants caused an un-necessary exposure of his men, and next day he came alone. This did not lessen the enemy's attentions, and on the following morning he appeared without insignia of rank and mounted on a mule.

He halted in the rear of the Ninety-sixth Ohio, surveyed the position in open view of the enemy, and, inin open view of the enemy, and, in-tent on knowledge, coolly drew his field glass, took a steady survey, apparently not being aware of the well aimed shot and shell that whized past or exploded above and around him.

This play of fireworks over to the soldiers in the trenches was a little trying to their nerves, and one of the men became thoroughly indignant.

"See here, you old fool," he shouted to the distinguished observer, who was only a few rods distant, "if you don't get off that mule you'll get shot!"

Some one informed the man who it was to whom he was administer-

it was to whom he was administer-ing such peremptory advice. "Well, I don't care!" he retorted, "What's he feoling around here for, any way? We're shot at enough, without takin' any chances with him."—Youth's Companion.

Buttermilk as a Medicine.

With the rapid growth of reconstructive medicine comes oppor-tunely the re-introduction of old and well-known domestic remedies, among which buttermilk demandsa respectable place. A young lady patient of the writer's was suffering from a severe consumptive cough. None of the usual anti-spasmodics, expectorants, etc., seemed to do any good, simply because her stomach was too weak to bear enough medi-cine to effect the purpose. Finally I suggested to her mother the use of hot buttermilk. It was adopted at I suggested to her mother the use of hot buttermilk. It was adopted at once. Her first night's experience was one of comparative freedom ious nation was known as Jerusa-

from cough and pain, and a plea-sant slumber for several hours. It was continued for a long time, with an unvarying relief of all her previ-ous distressing symptoms and al-most perfect freedom from cough for several hours after each draught of the hot buttermilk. Lingering at one time for weeks from an attack of congestive fever, dosed with calo-mel and quinine almost beyond endurance, the writer began to desire buttermilk to drink. The physician "didn't believe in humoring the whims of patients," as he expressed it; besides, he contended that a sin-gle drink of the obnoxious fluid might produce death, as acids and calomel were incompatible dwellers in the same stomach. But I was a good persuader, and my mother was a susceptible subject. The butwas a succeptible subject. The bulk termilk "fresh from the churn" was procured and drank. No evil re-sulted; instead came a perspiration and speedy recovery.—Dr. S. F. Landrey in Chicago Times.

Women on the Battlefield.

Truth is stranger than fiction, and when next you hear or read an impossible story, instead of exclaiming, possible story, instead of exclaiming, like a well-known authorees to the narrator at a London dinner party, "Go it, Ananias," you had better quietly observe, "I suppose it's true." Anyhow, we are apt to scout the stories of women who have concealed their sex the better to per-form doughty deeds of valor, and lo! here are French statistics with their dry facts, coming to prove that what novelists and poets have written has not been evolved from their inner consciousness, but from the re-mance of history. Thirty-four French women have been decorated with the Legion of Honor since the Order was instituted, and of these seven distinguished themselves on the battlefield. Two woon the cathener. I we were decorated under the First Empire, one having dressed as a man to replace her delicate brother, her sex only being discovered when she was wounded, after attaining the rank of sergeant. The second hero-ine took to fighting because she liked it, and distinguished hersel at Yemmaper, Austerlitz and Jena. Save for one brave vivendiare Save for one brave vivandiere, there was a blank from 1815 to 1851, and then came more military women, whose exploits would read like an after dinner story. Whether those women were or were not those wemen were or were not thus unsexed by abandoning their proper sphere is not the point at all; the fact remains that women have military qualities capable of efficient training should need arise; and in a country where the perils of war, the lack of an army, and the volunteer question are being de-bated it is just as well to recognize bated, it is just as well to recognize the fact that if national questions are at stake it becomes perfectly pos-sible to double the volunteers or the army by including both sexes. Sydney Times.

lem, Thebes and Nineveh during a lem, Theorem and Tymeven during a period of 1000 years. The first treaty of peace on record was be-tween the Hittites and the Egyp-tians. In the Assyrian inscriptions which have been exhumed in Ninewhich have been exhumed in Nine-veh are found many references to these people. The Pharaohs left records of their victories over the Hittites. The Bible, in several places, speaks of them. But inform-ation of this long lost nation has un-til months have confided to those til recently been confined to these references of other nations who knew them. The Hittites, it has long been supposed, were wiped out and left no relics, no historical assets, nothing but a reminiscence.

Consul Bossinger, at Beirut, sends the State Department some intelligence he has received about the discoveries of Hittite remains in Marash and vicinity, in Central Turkey. From this it appears that the world is to learn more than it has known for twenty centuries has known for twenty centuries about this lost nation.

It is well known that the plains It is well known that the plains of Central Turkey are scattered over with mysterious mounds of earth. They are of different sizes, but generally covering from two to four acres, and are from 50 to 75 feet in height, with a level acre on the summit. They are seen only on the plains in all cases several miles the plains, in all cases several miles from each other, 'and in nearly every instance close by a fountain of water. Some suppose they were watch towers, others that they sup-lied the place of a fort the people watch towers, others that they sup-plied the place of a fort, the people gathering on the summit to defend themselves from the attacks of horsemen who could not ascend the steep sides; still others hold that they are monuments over the tomba of buried bins. tombs of buried kings, while there are not wanting those who think that they are merely natural forma-tions; but the fragments of pottery and the alluvial soil that compose them prove their human origin. In modern times a rude Turkish

village often appears at the base and part of the way up the mound; in other cases the whole mound is covered with a vineyard or a wheat field, or its steep sides are perforated with the dens of foxes and jackals.

No light is to be found concerning them in written history expect in the Assyrian department of the British museum, where, upon an im-mense block of stone, the represen-tation of a multitude of men actually engaged in building such a mound may be seen. Some of these mounds, which are very regular, may have been built for a special purpose now uncertain, but others, irregular in form and larger in area, must have been formed by the debris of mud walls and roofs.

One of the latter class of mounds on the plain near the eastern base of on the plain near the easiern base of the Amanus Mountains, about fifty miles south of Marash, has attracted the attention of the American mis-sionaries for many years, and at their suggestion several travelers their suggestion several travelers have visited it. The little Turkish village of Tenjirli is built on the side of the mound.

ing a re-entrant angle at one edge of the mound, near the base, and apparently extending further in towards the centre to complete the basement walls of a building. On the face of each block were Hittite bas-reliefs.

The attention of American antiquarians was called to this mound, and it was hoped that American enterprise would undertake its exploration. The past winter a party of Germans, under the patronage of their government, have commenced the work of excavation, and 100 laborers in a few weeks' time laid bare a large number of blocks forming, as had been supposed, the basement of a Hittite palace. They were nearly all in situ, resting upon rude foundations of masonry. A line of blocks extends along the entire front, then opens midway into an entrance hall, which soon widens into a court 40 feet square. A narrow hall connects this court with another large court farther within, which has been uncovered only in part, but seems to be several rods square. These halls and courts are lined by a single row of basalt blocks, each standing on end, and nearly every block contains on its inner surface a Hittite sculpture.

At one place is a hunting scene continued along a dozen blocks. The men are armed with daggers, spears and the bow and arrow. Deer, rabbits and birds represent a variety of game. At the entrance to the main court on either side are the bas-relief sculptures of an immense llon looking toward the outer door and behind each lion stands a heavily armed soldier. The superstructure, resting upon these Hittite blocks, must have been made of sun-dried brick and perhaps in part of wood. The stones bear evidence that the buildings above them were burned. The pile of earth that forms the mound must be the debris of mud roofs and walls from Hittite palaces to the present hovels of modern times.

No Hittite hieroglyphics have yet been discovered, but the most remarkable "find" is the colossal statue of Sardanapalus, king of Nineveh, eighth century B. C., standing on a pedestal in the smaller court of the palace. The workmanship is very fine. The face speaks like the finest Grecian statues. The statue had been thrown down and broken, but the fragments are all there and the whole figure can easily be restored. On this statue were several square yards of Assyrian inscription in cuneiform hieroglyphics from which the name was detarmined.

an inscription in curteiform filefoglyphics from which the name was determined. But how this statue of the Assyrian king came to be placed in a Hittite palace is not easily accounted for. It is presumed that when Sardanapalus made his expedition through Asia Minor he conquered this Hittite city and erected his own statue in the center of the palace, carefully preserving intact all the productions of Hittite art.

Several shafts have been sunk in the action of the mound, but the surface in various places mosque.

were found the rude foundations of mediæval and Roman peasant huts with stone hand-mills, mortars, jars, and other relics of those periods. One shaft reaching to the level of the plain disclosed a colossal image of an animal designed for a lion, but its rude workmanship belongs to an early period in the art of sculpture. There are traces also of a wall and moat a few rods distant inclosing a mound. Opposite the entrance to the palace a dozen sculptured blocks have been uncovered. They mark the gateway in the city wall.

The Germans propose to continue their excavations three years and turn over with the spade the entire mound.

mound. In the year 1879 the mounds of Jerablous, on the Euphrates, six hours below Biridjik, were identified by Mr. Henderson, the English consul at Aleppo, as the site of "Carchemish," the capital of the ancient but long-lost nation of the Hittites. Soon afterwards the American missionaries visited those mines and examined them with deep interest, and as they toured through the mission fields from time to time, they scrutinized every fragment of chiseled stone in search of Hittite sculptures and inscriptions.

Two lions of black basalt were found on top of the wall of the old Genoese Castle in the City of Marash, guarding the entrance. Their workmanship was so unlike the other ornamentations of the wall that it was but natural to infer that they were made for some other purpose.

One of them was covered with hieroglyphics in the same character as those at Carchemish. They were found also to be identical with the mysterious writing on the Himath blocks in the museum at Constantinople. The inscriptions are in raised characters, arranged in a horizontal band, four inches wide, extending from left to right, and then right to left, with a raised line separating the bands from each other.

Among the characters appear the heads of men, oxen, goats, hares and other animals, human hands, feet, faces with rings in the lips, and many other similar figures and others still, which in their present form do not seem to represent any natural object. The smaller characters are written one above another betwen the lines, but the larger forms extend nearly from line to line.

The faces and feet on the first band all look toward the right, but on the second they look toward the left and continue alternately in the same order, indicating the direction in which the writing must be read. These inscriptions bear very little resemblance to any known system of writing, and no attempt to decipher their meaning has thus far been successful.

Near the base of the fort was found the colossal trunk of a human statue or an idol, which must have been nearly eight feet in height. The head and both feet have been broken off. This large trunk now serves as a step in the stairway of a mosque.

On a grave in the Christian cemetery we found a slab of black bash four feet in length, two in width ad one in thickness. The upper surface only had been trimmed, and contained in bas-relief a human figure dressed in a long tunic fastened by a girdle. In the hand was a wand or staff. The beard resembled that of the Assyrian sculptures, but the hair was long and gathered at the back of the neck in a peculiar rol, turned upward. The shoes were pointed and turned upward at the toes. These peculiarities are characteristic of nearly all Hittite scuptures.

This slab also contained an inscription covering its face, the bands of hieroglyphics extending back and forth across the human figure, but the characters differ from othen in being incised instead of in relief. They were, however, much defaced. Fifteen to twenty other slabs of the same general chancer have been discovered in Marah. One is the doorstep of a minaret, another is in the pavement of a door-yard, another still, containing the figure of a chariot, serves as a horse-block at a street door. One heavy slab was found lying on its face four feet under ground in a vineyard, on which was represented two human figures sitting in chain on either side of a cross-legged table on which were plates of bread and fowl. These slabs are all of black basalt, having only one face of the stone trimmed; the figures are in bas-relief and the inscriptions all in the same character, though there is a variety of farm corresponding to the han i-writing of different men or possibly of different times.

The great desideratum in Hittle discoveries is a bi-lingual inscription to be used as a key to interpret the mysterious hieroglyphics. Nothing of the kind has yet appeared, except a very brief inscription on a silver boss which a few years are was offered for sale in Constantinopic and fortunately copied, but the original has mysteriously disppeared. The languages were Hittle and Assyrian cunei-form, giving the name of a king of his country, but both were unknown to history. --Globe-Demograf.

Aztac Remains.

A discovery of great archeeological interest has recently been made cave, on the Southern Pacific Railroad, about the junction of the Perce and Rio Grande. Mr. Vandervoort, who owns a farm near the town mentioned, found on his place after a recent windsform a large cettonwood tree blown down and leaving the roots exposed. In the earth loosened by its fall and upheaved by the spreading roots he noticed a round object, which upon investgation proved to be a human shall. Mr. Vandervoort, a gentlemas of much intelligence and good education, together with some slight knosledge of anthropology, decided that the skull was that of an Aster. The farm laborers were at once set to work, and after two or three

feet of the soil had been removed almost every upheaval of the spades brought to light either a bone or weapon or other object. The earth was carefully raked over and the was carefully raked ever and the relics laid aside. The work went on for two or three days, and hundreds from the country and neighboring towns visited the spot. The ex-humed antiquities have been care-fully stored by Mr. Vandervoort, who intends sending them to Austin to the State Scientific and Geologi-cal Association Your correspondcal Association. Your correspond-ent was shown the collection recentent was shown the conection recent ly. In all, the skeletons of nearly 100 men had been dug up, but most of the bones had been re-interred. The two skulls which had been kept differed so widely in shape that it was plain that they had belonged to representatives of entirely different nations. One was unmistakably the skull of an Indian; the other, Mr. Vandervoort declared to be an Az-tec's, or at any rate that of a being much higher in intelligence than the Indian, and yet lower than the Caucasian.

"You observe," he said, "that I make a distinction between the Indians and the Aztecs, for, although the latter were called Indians, they differed physically as widely as they did in habits and manners from the wan Jering savage aborigines."

There were a great number of arrowheads, both of stone and of glass, in the manufacture of which the Aztecs excelled. But to set at rest all doubts as to what people the bones had belonged to, a score or two of the maquanity, the peculiar weapon of the Azatlan race, were found. This weapon is a short met-al ax, with blades of glass. The metal is supposed to be copper, but the specimens just found are so tarn-ished and incrusted by age and bur-ial that this point has not yet been fully determined. Several shields are among the relics, and on being cleaned were found to be of brass, each skilfully engraved with the figure of an owl. Copper knives and stone tomahawks are abund-ant, and twenty or thirty rowheads, both of stone and of glass, ant, and twenty or thirty head-bands of ebony, silver and copper are in the collection. There is also a helmet or casque of thin silver with a small hole in the top. The head dress of an Aztecan top. The head dress of an Aztecan officer was a helmet with a topknot of feathers, known as a pancake. The feathers were of course gone from this, but we may conclude that the skull which still wears this symbol of rank was that of the commander of the party. A pair of silver cuishes (armor for legs from knee to ankle) were found near the helmeted skull. One bony hand still clutched a dart with three copper points, and held it so firmly that it was necessary to keep hand and all. Another ghastly ob-ject was a pair of clenched jaws, holding between their discolored teeth a small image engraved on agate. This must have been the likeness of a god thrust into the mouth by the dying possessor. A number of gold and silver pendants and a quantity of Aztec currency were picked up. This latter con-sists of bits of tin in shape like the **T. letter** officer was a helmet with a topknot

Among the human bones were mingled those of several animals, too small to have been cattle—horses were, of course, unknown—and too large to have been dogs. Mr. Van-dervoort confessed himself puzzled as to what animal they could have belonged to, but while we were talkbelonged to, but while we were taik-ing it over Mr. Roberts, who was present and examining the bones, and who is an old hunter, stated that they were those of ocelots. These animals were trained by the Aztecs for the hunt, and in this in-stance it seemed for battle, too, for from the promise use mingling of from the promiscuous mingling of bones and weapons, the inference is that a small battle took place here between some wandering tribe of Indians and a band of Aztec warriors during the southward journey-ings ages ago of the mystic race of Azatlan. That the ocelots took an active part in the skirmish is shown by the fact that the jaws of one held the severed skull of an Indian, while the teeth of a second were fastened on a thigh bone. In turn a toma-hawk was still sticking in his par-tially cloven skull.—*Globe-Democrat.*

Hunting Alligators.

Alligator hunting by night is at present the great sport in Florida. In their present panic-stricken con-dition the alligators seldom go far away from the water in the daytime, but make all their overland journeys at night. They are growing very uneasy at the advances of civiliza-tion, and have learned to shun both men and steamboats. So frightened have they become that repeated trips may be made the entire length of the St. John's River without a single specimen being seen. Alligator hunting was formerly one of the most lucrative pursuits in Florida, as well as a source of infinite amusement to tourists. The reptiles amusement to tourists. The reptiles were slaughtered in great numbers all over the State. They seemingly possess no intelligence whatever, and are notably slothful, but have learned that safety is found only in hasty flight and seclusion. In former years they were shot at random by excursionists from the deck of nearly every steamboat that navigated the lakes and rivers of the State, but now the iron-clad rule is everywhere enforced on board that alligators must not be seriously disalligators must not be seriously dis-turbed by either passengers or em-ployes. This regulation has been rendered necessary to satisfy women and children who constantly com-plain of being in Florida for weeks without ever seeing a single real live alligator in its native haunts. Under present conditions alligator

Under present conditions alligator hunting by daylight has become tedious and unprofitable in most tedious and unprofitable in most parts of the peninsula, and a novel scheme for killing them at night has been adopted. The hunters equip themselves with guns, revolvers, knives, and bull's eye lanterns. The alligator track is reached soon after dark, for the alligators begin to move early in the night. The tracks are as plainly marked as wagon roads, and are made by the reptiles con-stantly traveling from one lake, river or swamp to another. The al-ligators can be heard at consider ligators can be heard at consider-

ing. The men preserve absolute silence until the alligators reach the proper point, and then turn their

proper point, and then turn their bull's eyes upon them. The dazzling stream of light seemingly paralyzes the reptiles, and they stop short in their journey. Their eyes bulge out and sparkle, and at these glistening orbs the hun-ters direct their aim. It is useless to shoot the alligators except in the open mouth or under the throat, as the shot is repelled by the tough the shot is repelled by the tough skin on other parts of the body, pro-ducing no perceptible effect, except in some instances to exasperate the reptiles to frenzied resistance. In one case, between Lakes Nellie

and Louisa, a few days ago, an alli-gator supposed to be fatally shot showed fight when approached, and knocked one of the men un-conscious with its tail. Fearing to thest they because of possible injury shoot then because of possible injury to their companion, the other hunters attacked the ferocious reptile which, clubs, with one of which, four or five inches in diameter, was seized in the mon-ster's jaws and crushed to splinters. A man is usually employed to re-move the hides and teeth, while the bodies are left as food for the numerous buzzards, which are here pro-tected by law. The hides sell for from \$1 to \$3 each, and the teeth for as much more, the former being in demand for the manufacture of various leather goods, and the latter to be worked up into jewelry and other ornaments. Half a dozen enterprising men can capture from one to a score of alligators in a sinone to a score of alligators in a sin-gle night, the number depending largely on the locality selected and the condition of the weather. If the migratory propensities of the alligators continue to develop, so that they can be reached without encountering the dangers of the swamps, they will be practically ex-terminated throughout this region within the next few years.—Chacago Heraid. Herald.

American Walters.

"American waiters have to contend with certain difficulties that European waiters know nothing about," said Mr. H. M. Kinsley. Europeans are different from Americans. They have become leisurely in habit. They have, further, learned an art comparatively rare in America—the art of eating. They are more given to wine and liquor drinking at meals than we. Hencet as one might natur-ally expect, the stamp of the people ally expect, the stamp of the people has been impressed upon the waiting required. In the old world one of our counter restaurants, with its toe-treading and elbow-jostling, would be a curiosity, visited once as a freak but shunned afterward. A European waiter, accustomed to easy-going habits, would lose his head and fall where one of our waiters would be perfectly calm and self possessed perfectly calm and self-possessed.

"No class of people is more pushed in its work than American waiters. I'll warrant that fully 50 per cent of all the people who come into my establishment give a special injunction to the waiters to hurry; and yet with all the rush they expect the highest degree not only of skill able distance laboriously approach- but of courtesy on the part of those

who serve them. Few Americans visit Europe without complaining of the execrably slow service. The the execrably slow service. fact is, they carry over their American habits and expect of European waiters what they are wont to exact from waiters at home. Hence they are disappointed and disgusted.

are disappointed and disgusted. "Tipping has been condemned, but, I think, altogether too harshly. It is a universal custom that has come to stay. I not only counte-nance it but I favor it. I think that about 10 per cent of the value of a check is the right thing to give the waiter, and if it be given it will insure service that no ruling of the proprie-tor can effect. I beg to differ from many restaurant keepers in the mat. many restaurant keepers in the matter of help in general. I want to say a good word for colored waiters. I doubt if facts warrant us in saying that they are inferior, on the average, to white help, or that they cannot attain to the highest proficiency in their work. Certainly for cheerful-ness under depressing circumstances the black man has scarcely an equal. Counting the annoyances incident to the calling he has therefore one good feature to recommend him.

"In waiting there are fat places and lean places in greater proportion, perhaps, than in most other lines of employment," said a waiter who was emproyment, said a water who was asked for information pertaining to his business. "Practically, a waiter is graduated up to easier work and better pay. At a counter restaurant he has to work for all he is worth and there is never a chance to get a nickle in tips. The cheap r staurants, where 10-cent and 15-cent checks are in the ascendancy, are not a bit better. So far as restaurants are concerned, those that offer the greatest inducement to a waiters are those that people patronize not for the necessities of life but for the luxuries. Oyster houses, where people drop in after theatre or at odd hours, are, as a rule, desirable places for us. Little parties usually expect, on such occasions, to remember us—give us something to remember them, I mean. When we are seeking employment we take all these little things into account, for, you understand, we measure places in dollars and cents every time. An obscure place in some alley is preferable to the finestequipped restaurant in town provided it draws the right class of custom for us

"Where the best pay comes is in the establishments where \$10 or \$15 din-ners are ordered. Such dinners require lots of attention on our part, but nine times out of ten it is attention that is well paid for. Of course we 'lay' for such parties and places. Who wouldn't? In hotels the coveted Who wouldn'tr' in noters the covered places are the family tables. New men never get these; they have to be satisfied with the transients, and there isn't the pleasure or the money in them that there are in the others. Then, again, hotels that are patron-ized by traveling men are generally classed with the fat places. Drummers are, as as a rule, generous is their use of money. Deliver the waiter, however, from a theatrical troupe. The average actor is the rudest, the most imperious and par-

Give me one of the tony restaurants that usually draw a wealthy class of patrons. If I can get in the private rooms of such establishments I shall expect to pocket from \$8 to \$12 a week besides my \$1 a day."—Chicago Daily News.

The Tower of London.

To describe the Tower of London in detail is absolutely unnecessary it is too well known as a whole, but there are little facts not generally realized by the public and there are nooks usually unvisited. It was my nooks usually unvisited. It was my good fortune on a recent day to go carefully round this grand old pile with a special order from General Milman, the resident governor. Passing by the Traitor's gate, I went into the Bloody tower, in a room in which found myself stunding upon which I found myself standing upon the very spot wherein were impris-oned the two little princes, and from the window of which ceuturies after Archbishop Laud leaned out to bless Lord Strafford as he passed to death upon the scaffold just beyond. An old, old room this, full of historic interest, and now inhabited by one of the picturesquely attired beef-eaters. St. John's church, one of the oldest Norman churches in the kingdom, built in 1087, is too well known to require description, so I will pass on to the armory depart-ments, where I saw Lord Wolseley going round on an evident business inspection.

In passing down a staircase in this White tower, wherein is kept this armor, and in which is placed a stand of fifty thousand modern rifles, I noticed the enormous thickness of the splendid walls, and on inquiring I was informed that they were fifteen feet in depth. Beneath the White tower are the dungeons which are here is an eternal twilight, a musty smell, an icy chillness. The first one, pure Norman in its architecture, is called the Torture chamber, for here were stretched upon the rack the miserable victims of political necessity or of religious bigotry. In a very narrow passage leading out of this great chamber, and which is known by the name of Little Ease, because in it a pricoper could notifue because in it a prisoner could neither sit nor lie down, was wearily im-prisoned the misguided Guy Fawkes. In the pitch dark dungeon beyond, which has no flooring but the damp cold earth, were once imprisoned three hundred Jews, who in the thirteenth century were suspected of the crime of clipping coin. A dread-ful place this, and hideously suggestive of the undreamed of horrors of these "good old days of yore." The door, an old oak one, iron bound, and immensely strong—shut off these poor wretches from all communication with the outer world.

In this dungeon, or series of dungeons, was recently discovered a very deep well, into which we fear-fully peeped. From the dungeon to the church is but a short step; in the old days the journey was usually made from the latter to the former. St. Peter's dates from 1272: it is full of the saddest, tenderest interest; within its dingy walls and beneath its historic pavements there lie the guest any establishment ever had. bodies of three of England's queens. don Echo.

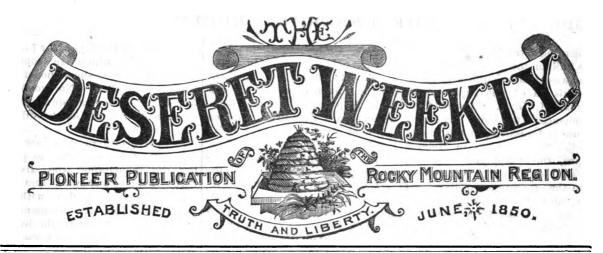
Ruskin finally says of this church that "it is the saddest spot in Christ-endom, for here are buried in dishonor the greatest in the land, while at Westminster abbey they are buried in honor," a most touching and suggestive contrast. Most of the beautiful brasses were removed in

Cromwell's time. I was deeply interested to hear that in repairing the chancel in 1877, there was discovered the body of Anne Boleyn, which was recognized by the historically tiny neck, and by the fact that the body lay just in the spot described in the burial registry, also were discovered the bones of a big man, which belonged beyond doubt to the ill-fated Duke of Mon-mouth. These were reverently re-buried in their long, long resting place.

Upon the wall, and preserved within a glass case, I saw the three coffin plates of the noblemen last cofin plates of the noblemen last decapitated upon Tower hill—Lords Kilmarnock, Lovat and Balmerino. The inscriptions were all in Latin, and that upon Lord Balmerino's ran as follows: "Arthur Dominus de Balmerino, decollatus 18 die Aug-usti, 1746. Ætatis suæ 58." The very little font dates back to the reion of Edward III. reign of Edward III.

Not satisfied with my morning's round I went the next night to have a chat with the deputy chaplain of the Tower, Mr. Foster, who told me many interesting little facts, some of which are mentioned above. To my surprise he informed me that the Tower is not supposed to be haunted nor is there any ghostly tradition hanging round this spot. Just before 11 he and I stepped out into the cool night air. A wild windy night, clouds chasing each other over the moon, whose misty, watery rays fell upon that ancient Norman keep. Just at my hand, and railed off, was the very spot wherein was lifted so often "the axe's keener edge." It was upon this very spot, and from yonder identical window shining white in the moonshine, that Lady Jane Grey, the nine days' queen gazed as her busband slowly passed to his death; for she was imprisoned in the house of Mr. Partridge, the gentleman jailer, wherein now re-sides the official who to this day bears the same title.

But the silence, pregnant with such memories, is suddenly broken by the clash of arms, the tramp of feet, and the hoarse cry of military command. In the fitful light we see a small body of soldiers drawn up, and beneath the Bloody tower comes the guard, preceded by a warder bearing the keys. "Halt!" cries the officer in command; "who comes there?" "Keys," is the immediate response, "Keys," is the immediate response, "Whose keys?" "Queen Victoria's keys." "Present arms." "God pre-serve Queen Victoria." "Amen." is serve Queen victoria." "Amen," is the clear, deep answer of all the soldiers. Every night for untold years had this ceremony taken place. It is over now. Thoughtfully I wend my way past the Traitors' gate, be-neath which the water is nournfully lapping and pressing out of the Trait lapping, and, passing out of the grand old gates, I leave history behind, only to plunge into the vast weird Baby-lon of this nineteenth century.—Lon-



NO. 20.

SALT LAKE CITY, UTAH, SATUBDAY, MAY 11, 1889.

VOL. XXXVIII.

LIVE IT DOWN.

Has your heart a bitter sorrow?

Live it down Think about a bright tomorrow, Live it down.

You will find it never pays Just to sit wet-eyed and gaze On the grave of vanished days; Live it down.

Is disgrace your galling burden? Liveit down.

You can win a brave heart's guerdon; Live it down.

Make your life so free of blame. That the lustre of your fame

Shall hide all the olden shame: Live it down. -

Has your heart a secret trouble? Live it down.

Useless griefs will make it double; Live it down.

Do not water it with tears-

Do not feed it with your fears-

Do not nurse it through the years-Live it down.

Have you made some awful error? Live it down.

Do not hide your face in terror; Live it down.

Look the world square in the eyes; Go ahead as one who trues To be honored, ere he dies; Live it down.

The Sunday Hour.

JERUSALEM.

Not more than twenty years ago, it was considered by many theologians to be a very bold exgesis to construct the prophecies of old in proof of the doctrine that the Jews should be gathering in Palestine, their temple and city again restored. The prophecies, it was said, should be understood spiritually, not literally, as there was no "need" of such a literal restoration. Jerusalem meant the Church of Christ. Israel was also the Church of Christ. The temple was 'also the Church, all taken spiritually.

Today all this is changed. Everybody must admit, not that the Jews shall gather, but that they are gathering. their cities and the temple is but a favorable situation on the hill, it the Mosque of Omar now stands.

time either. Events unfold rapidly in our days, and before a sleepy world is aware of the fact, the great events immediately preceding the coming of Christ will be finished. This is hardly a matter of belief any longer; it is a matter of fact, every day demonstrated before our very eyes.

Under circumstances these everything pertaining the to "Holy Land," its present condition and development has peculiar interest to the people of God who have gone out to meet the bridegroom. They can look to Palestine as to a timekeeper, which. in consonance with the prophetic word, indicates the drawing near of the all important hour. With this view I have thought that the following sketch of "The city of God" would be perused with some interest by the readers of the NEWS.

The name "Jerusalem" is generally translated "Place of Peace." The Mohammedans call it el-Kuds, the holy, or el-Scherif, the celebrated. It is built on a plateau, 760 meters high, and cut off from the surrounding still higher hills by deep valleys which anciently were in some places at least, still deeper. East of the city is the valley of Jehosaphat, or the valley of Kidron; west and south the valley of Hinnom encircles the foot of the hills.

Already some 1900 years before Christ, at the time of Abraham, there was a Salem in Palestine, the residence of King Melchisedek, but whether this Salem is identical with the present Jerusalem is not for certainty known, although Psalm 76-2 "In Salem is His tabernacle and His dwelling in Zion"-seems to indicate it. At the time of Joshua the place was called Jebus, but it father. The temple was situated was then a place of small import- north of the "City of David"-very And the building of ance, although on account of its likely somewhere on the spot where

question of time, and not a long was able to resist the invading enemy of Israel for a long time. First after the death of Joshua was the lower part of the city taken, but the Jebusites were masters over the fortress and lived among the Israelites in the surrounding region. It cost David many bloody struggles to wrest the strong fortress from the hands of the Jebusites. But he succeeded, and as soon as this was done he made Jerusalem his residence, and decided to build the Lord a house in this place. From this time Jebus is called Zion, probably in remembrance of the city of Enoch, and also the "City of David," to distinguish it from the surrounding city, which was Jerusalem proper.

> As soon as David had carried the Ark of the Covenant into the city it became emphatically "The Holy City," a name often applied in the Bible to Jerusalem. David built a wall around the city which was completed by his son Solomon. He also erected several monumental buildings. With the assistance of architects from Tyre, sent to him by King Hiram, he built a magnificent palace, and a "House for the Heroes."-Nehemiah iii: 16, probably the headquarters of the royal guard. Further, a place for the interment of the dead of the royal family, a place which was still known at the commencement of our era (Ag. if: 29); but now looked for in vain. Through all the royal bounty which David showered upon the city it gained a celebrity and a prosperity neverbefore heard of.

> But this was still more increased during the reign of Solomon. This king raised that magnificent structure, the Solomonian temple, planned for years by his royal

According to tradition, the temple was built on the place where Abraham was to have sacrificed his son; and this tradition is supported by Chron. II, iii: 1. "And Solomon commenced to build Jehovah's House in Jerusalem, on the mount Morijah," which name in Hebrew means, the "Appearance of Jehovah," so called, it is presumed, from the appearance of the angel Jehovah to Abraham at the time of his intended sacrifice. Solomon also built a palace, a complex of many magnificent buildings, as well as other structures, all of which spread the report of the wisdom and wealth of this king to the uttermost parts of the then known world.

The prosperity of the city was, however, of short duration. It was sown in a soil plowed with the sword, watered with blood, and reaped with the assistance of heathen neighbors. No prosperity thus gained can ever last long. It seems to be an inmutable law, demonstrated on every page of history that only that which is gained in righteousness can last. Blessed are the "gentle-minded," for they shall possess the earth, is more than a promise. It is a statement of a true philosophical principle. Violence breeds corruption; allegiance with the enemies of God causes putrefaction; and these bring speedy destruction. They are the consumption of the lungs of the people. From this general law of nature, "The Holy City" was not exempt.

Already after the death of Solomon, the ten tribes revolted and founded a kingdom of their own; and from this time the glory of the city was gone. The Egyptians, under Pharaoh Scheschonk, spoiled the temple and the palace. Phulistines and Arabians invaded the city under the reign of King Joram. Joas, the king of Israel, gained a victory over Amazia at Beth-semes, entered Jerusalem and carried off the treasures of the temple and the palace. Not content with this, he broke down the wall in the northern part of the city. where it was most needed. This took place 820 B.C.

The righteous king Uzziah restored the walls and erected several towers. Hezekiah built a second wall in order to include that part of the city which had been built outside the first wall, and he also built a canal to supply the city with water. But his son Manasseh isns and was himself for a short time kept a prisoner in Assyria,

648 B.C. On his return, he did all he could to keep the walls in repair. Josiah (640-609 B.C.) repaired the temple; but nothing of all this could help the fallen city. There were no walls, no outward work on the once glorious temple. Judah had departed from the way of the Lord. Nothing short of a full repentance could save them from the predicted doom. They did not repent truly and the doom came. During the reign of Jojakim (609-598 B.C) Jerusalem was taken by Nebuchadnezzar, further punished during Jojachim, and finally during the miserable reign of Zedekiah (587 B.C.) after seventeen months' of struggles all but totally destroyed.

One of the first concerns of the Jews who returned from Babylon under the leadership of Zerubbabel was to rebuild the temple. It was finished 516 B.C., but looked so miserable compared to the former building that the venerable fathers who had seen both structures could not help crying at the sight. Alexander the Great, warned by God in a dream, did not molest the city, as was no doubt his original intention, but Ptolemæus I. took Jerusalem 320 B. C., and broke the wall down in several places. Twenty years later the whole of Palestine fell into the hands of the Egyptians. Again the unfortunate city suffered destruction by the hand of Antichus Epiphams (168 B. C.) However the great Jewish hero and patriot, Judas Maccabæus, succeeded in retaking the temple, which he surrounded with a wall; but the Syrians possessed David's fortress, Akra. From this time bloody scenes were, with short intervals, witnessed in Jerusalem. The Romans were forced to intervene. Pompejus took the temple 63 B. C. Herod the Great commenced a rule of comparative quietude, and imitated David and Solomon in his taste for building. He reconstructed the temple-place, fortified it, and called it Antonia. He erected a magnificent palace and built several strong towers. He also built a theatre and an amphitheatre in the Roman style, and enlarged the walls considerably. It was his intention to restore the temple to its first glory, but, although he spared no money, his purpose was never attained. Twenty years B. C. he commenced the restoration of the temple. In ten vears it was so far completed as to be used for divine services, but it was not finished till shortly before the last destruction of Jerusalem, 70 A. D. This

that existed in the days of our Lord, and concerning which He prophecied that not one stone should be left upon another. No wonder! for Herod, the great sinner, had no instruction from God to build a temple at all.

As the city of Jerusalem grew in size, it was found necessary to protect the inhabitants who lived north of the second wall, and to surround their habitations with a third wall. This was commenced by Herod Agrippa I. after the death of Christ, and he encircled Beesetha and added it to the city. This wall was fully fifty feet high, and was considered the strongest of the three walls. Jerusalem was now surrounded by deep valleys, and a complex of walls, defended by ninety towers, and one would think that the prediction of the Lord, that this city would soon fall into the hands of an invading army, could be nothing but the wild imagery of a diseased fancy. But no walls, no towers could withstand the decrees of the Almighty. The people had rejected the Son of God and willingly accepted the responsibility: "His blood be upon us and our children." And the curse soon worked. The legions of Rome, led by Titus, surrounded the doomed city. Narrower they drew their iron arms around it, and embraced it with a death grip, till (70 A.D.) the last struggle ensued. The city Was taken, the temple destroyed, the very ground where it had stood ploughed up, and the inhabitants were killed, until their blood flowed like water in the streets. On the 9th of May the first wall fell, and already on the 12th of the same month the second wall. On August 12th the temple was consumed by flames. The work of devastation was complete. By the beginning of September almost the whole city was one miserable heap of ruins.

Adrian the Emperor founded here again a colony, 130 A.D., called Ælia Capitolina, and partly reconstructed the walls, but without giving the city the same boundaries as it formerly had. It was a heathen colony, and on the very place where once the temple of God had stood he erected a temple for the worship of Jupiter Capitolinus. Where the Holy of Holies had been he placed a statue of himself, and on Golgotha, where the Savior of the world had died to save His people from their sins, Adrian built a temple dedicated to----Venus. The Jews were forbidden on pain of death to enter

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27

Constantine "the great" inaugurated a new era for the unfortunate city. A so-called Christian patriarch took his residence here, and pilgrims began to travel to Jerusalem in order to worship on its holy ground, the grave of our Lord in particular. The Empress Helen, the mother of Constantine, had also made a pilgrim journey and through revelation found the cross of our Lord and other sacred relics, all of which created a rush of pilgrims to the holy city. Churches and monastries were built which from time to time were enlarged and multiplied, particularly during the reign of Justinian, in the Sixth century of our era.

But "history repeats itself." The Jews had been scattered, and their cities had been desolated as a consequence of the departure of the people from the paths of the Lord. The Romans had swept the country once and thrown out the remnants of a polluted theocracy. The Christians followed the tracks of the Jews, perverting the religion of Christ until all, even its first outlines, were lost. The consequences were the same as in the case of the Jews. Heathen nations were by God let loose over an apostate Christendom, carrying out the judgment of the Almighty.

In 614 the Persians besieged and took Jerusalem. They were again driven away by Heracleos in 628, but in 637 the city was taken by the Arabs under the leadership of Caliph Omar, who compelled the Jews and the Christians to pay dearly for the privilege of remain ing in Jerusalem. In 969 the country came under the rule of the Egyptians, and the oppression increased to an unendurable extent. The crusades commenced with the view of wresting Jerusalem, and eventually the Holy Land, from the hands of the foreigners. Gottfried von Bouillon took Jerusalem on July 15th, 1099 and founded a kingdom with the Holy City as the capital. This little kingdom proved its human foundation by Its frailty. On the 2d of October, 1187, the Egyptian Sultan Salaheddin took the city, and the work of the crusaders, that had cost so much, was all in vain. In the year 1517 the country changed masters. From the hands of the Egyptians it went into those of the Turks.

Such is the history of Jerusalem, given in faint outline. There is probably no other spot on the earth where so many struggles have taken place and so much blood spilt. Jews, the Sepulchre, supposed to be die of this stands a small mar-

Greeks, Babylonians, Assyrians, Romans, Egyptians, Arabs, Turks, French, Tlehans, Germans, English and the sons of the interior of Asia, all have here met and written a page of the history of this city with their own heart's blood. Jerusalem The Place of Peace-never was a name or a city seemingly so much misapplied.

The present Jerusalem is a fortified city, surrounded by a wall twelve metres high, and ornamented with thirty-four pinnacles or towers. Five gates open the city to the outer world; in north, the Damascus gate; in east, the Stephen gate; in south, the Mist gate and the Zion's Gate, and in west, the Jaffa gate. A good walker can walk round these walls and gates in an hour and a half.

Viewed from the Mount of Olivet, Jerusalem looks very beautiful, but when you once walk the streets, the favorable impression fades away. The streets are narrow and dark, the houses look heavy, and the whole gives one the impression of a city mourning. The inhabitin ants number somewhere near thirty-four thousand, of whom 21,000 are Jews, 7,000 to 8,000 Christians and 4000 to 5000 Mahom-The Jews all live in a medans. wretched condition, supported by their friends in other parts of the world. Living on alms, their morals are chiefly those of beggars. Among the Christians the Greek They orthodox are predominant. have 18 monasteries or hospitiums, and several schools. The Roman Catholics come next. The Armenians, the Copts, the Jacobites, the Abyssinians, are all represented. The Protestants work in their way quite energetically. Frederick Wilhelm IV of Prussia founded a bishopric here in 1841, the bishop of which is now nominated by English Church dignitaries. The German Templars have also a colony here, and unfold a remarkable energy in their work for the colonization of the country-particularly by drinking wine and smoking tobacco. How many bottles of wine or pounds of tobacco it takes to civilize a Jew or an Arab, I have never been able to ascertain.

In respect to religion Jerusalem is at present a true Babel. Yet it is surrounded by a nimbus lustre to all those who reflect on its past history and who look forward to its approaching glory.

The most attractive place in Jerusalem is undoubtedly the Church of

erected over the grave where the body of our Lord was laid after his death on the cross. Whether this supposition is correct or not is yet undecided; but the tradition which points this place out as Calvary appears to be very well founded. Eusetius, in the seventh century, says that a Venus temple had been erected on Calvary in order to hide the holy sepulchre, and that Constantine had this place thoroughly searched, with the result that a single grave was found, which was considered to be that of Christ. The Empress Helen then discovered three crosses near the grave, and through a miracle the cross of our Savior was found to be one of the three. A church was now built over the grave, and later a large basilika so as to cover under one roof the whole of Calvary with all its painful reminiscences. This building was destroyed by the Persians 614 A. D. It has been destroyed and restored several times. Its present shape and size date no further back than 1868, when Napoleon III and Alexander II gave it the last finishing touch.

The facade of the church, although ornamented with beautifully executed architecture, partly in Gothic and partly in Bysantic style, is everything but attractive or pleasant. It presents the same misapplied taste which is so common in the Orient.

But the interior of the church is somewhat better in this respect. Let us enter and take a promenade through.

Just inside the door, to our left, we pass three or four Turkish soldiers, who are posted here to see that the "Christians" who have come to worship do not kill each other. These soldiers, unconcerned about the sacredness of the place, smoke their tobacco and drink their coffee with the immovable expression of tranquility generally found in mussulmen. Straight before us we see a reddish marble stone, surrounded by large candles. Pilgrims, men and women, humbly crawl towards this stone and kiss it all day. We are told that this was the rock on which our Savior was laid and anointed after his death. A few paces to the left, we perceive another sacred spot, round which the pilgrims crowd. This is the spot where the women stood and looked on while Nicodemus anointed the body of Christ. Now, straight before us from here we have a rotunda, borne by eighteen marble pillars. In the midble chapel, and in this chapel the holy grave is found. Before the entrance stand several candlesticks of gold and silver. The first compartment of the grave is lit up by 15 lamps, five of which belong to the Greeks, five to the Roman Catholics, four to the Armenians and one to the Copts. Here, then, is a most desirable alliance between the great religions of the "Christian" world, and an alliance in the dark, indicating their origin. In the grave is also a marble stone, supposed to be the one which the angels rolled from the entrance of the sepulchre. The second compartment is lit up by 48 lamps, all proportionately divided between the just mentioned religious bodies. From the grave we turn and enter the so-called Outholicon, the old church of the Crusaders. We are informed that this was built on the spot where the garden belonging to Joseph of Arimathea was. It is very nicely decorated.

On our walk further we are shown the place where Jesus appeared to Mary of Magdala-the place where He appeared to His mother Mary; the centrum of the world; two footprints of the Savior; after he left the prison where He was held; a chapel dedicated to Saint Longinus, the man who opened the side of Jesus with a spear and who was subsequently converted, because the blood sprinkled his blind eye and made it to see. We are also shown the place where the clothes of our Savior were divided between the soldiers; the place where Jesus was crowned with thorns; the place where the cross was found; the Calvary proper, where the cross stood, and, finally, the place where father Adam was buried. We are told that the blood of Christ fell from the cross on the head of Adam, whereupon he was quickened and resurrected.

All this is shown under one roof, and thousands of people come every year to listen to the stories told, to kiss all these various relics, thinking that by so doing they will obtain life everlasting.

One of the most shameful ceremonies takes place everylyear in this church, a ceremony which will give an idea how low men can sink when left to themselves.

During the Greek Easter feast, fire is falling from heaven-so the priests say. The whole church is then crowded with a howling multitude, and it takes all the energy of the Turkish soldiers to make way It covers a great cave or well in for the priests. The pilgrims have | which all the souls of the dead

order to be sure to have room. They are all provided with wax candles. The ceremonies commence. The priests walk around the grave. The patriarch enters the chapel, the doors of which are locked after him. Outside the entrance the priests stand shouting their monotonous prayers, and close to them stand the hundreds of pilgrims, expecting.to see the flames of the fire from heaven break through the opening of the grave. Then comes the patriarch out, carrying a bundle of burning candles, and now commences a spectacle that baffles all Everybody wants to description. light his candle from the heavenly fire. The pilgrims tread each other down; women cry and shriek; occasionally the clothes of one or another is set aflame; limbs are broken; the Turkish soldiers mingle in the pandemonium and increase the interest of the occasion by substantial application of their fists or whips. But the pilgrims are determined to have the holy fire in spite of all sufferings, and they go gladly to their homes in Russland, bringing with them the candles once lighted with this flame. Well may a spectator, in whose heart the real heavenly fire burns cry out with the martyred Huss: O sancta simplicitas.

Another interesting place in Jerusalem is the Temple place now called "Haram esh-Scherif." The Turks themselves consider this place as second in holiness only to the Kaaba in Mecca, and it is therefore only in later years that Christians have been permitted to enter the sacred precinct. The Jews never enter the place for fear of touching with their feet the place where the Holy of Holies once was.

The present temple place is thought to be identical with the Herodian one and is covered with numerous buildings. The principal of these is the "Kubbet-es-Sachra," generally called the Mosque of Omar, though without any apparent reason for this name. In the centre of this building and surrounded by a beautiful railing of ironwork is the holy stone, a rock 17.7 metres long and 13.5 metres wide. According to Talmud, this was the foundation of the ancient altar of burnt offering: The Jewish tradition supposes it to be the altar on which Abraham was to sacrifice Isaac. And according to the Turks, the stone is suspended over the bottomless abyss. stayed in the church all night in gather twice a week in order to say weeping or sorrow."-Isa. lxv: 17-19.

their prayers. Often has this stone spoken to the prophets, and when the Prophet Mohammed started on his flight to heaven, seated on his winged horse Burak, the stone insisted on following him. But the poor, intelligent stone was prevented from carrying out this intention by the angel Gabriel, who in his struggles to keep it back, pinched so hard that the marks of the angelic fingers are still visible on the stone. Underneath the stone are other remarkable things, among them a hole through a rock, which Mohammed struck with his head when he ascended to heaven. The Mohammedans are not behind the Christians in showing wonderful things.

We have now visited the two great sanctuaries, one belonging to the Christians and one to the Mohammedans. Let us also go to the place where the Jews congregate every Friday afternoon. This place is outside the temple place, at the very foot of the wall. No temple, no ornaments are there. The rough rocks, oold and pitiless stare you in the facehere. It is the wailing place of the Jews. Here they gather every week and bewail the loss of the city. They read and pray and weep, so that it seems to you that the very rocks could be moved to pity. Old women and men frantically embrace and kiss the stones in the walls. An old Jew handed me a copy of the Old Testament in Hebrew and pointed out a few passages in the Lamentations of Jeremiah. May the reader find the following and read them in order to understand the feelings of this ancient people of God: Lamentations i: 1, 6, 8, 11; ii: 11-19, 48-66; v: 19-22. I feit as though I could have wept with the poor Jews on seeing their misery, but I also felt that the day must be near at hand when the redemption shall come and turn the voice of mourning into songs of rejoicing. God will not forever close His ears to the cries of his erring children.

This brings to my mind many glorious promises given concerning Jerusalem-promises in which all the people of God may rejoice.

"Behold I create new heavens and a new earth, a dispensation new in every respect, and the former ones shall no more be remembered. But rejoice in what I shall create. For, behold, I will make joy for Jerusalem and for her people. And I will rejoice over Jerusalem and be glad of my people? And there shall no more be heard in her a voice of

This glorious time shall come as soon as that of the Gentiles has been completed and the fulness of the Gentiles gathered in. This is expressly stated in holy writ, so there can be no uncertainty about it. Nor need we doubt that the time is very near. All signs indicate the closing up of the former dispensations for the ushering in of the new one. Blessed is he who is prepared for the future. J. M. S.

CLERGY AND WORLD.

THE Alta California of April 28 has the following for its leading editorial:

"Organization and co-operation are that should be brought into forces the field to fight poverty, crime and disease. Bishop Huntington has re-cently spoken his mind as to the place held by his church and its ecclesiastical organization in the practical economy of the world. He is not satisfied with it. His expression of dissatisfaction applies equally to nearly every other Protnearly every estant church organization. What they seem to need is an intelligent, What useful and profound influence in the every-day, practical affairs of this world. Why should Christian communities have so much crime and poverty, and why should Christian States have such oppressive public debts, and why should three great processions start from the cradleone bound for the prison, another for the poorhouse, and the third for the insane asylum? These proces-sions never lack recruits. The peo-ple who march in them increase in numbers out of proportion to the in-crease of population. The sitting in churches, the increase in worshipping congregations, may not keep pace with the population, but no matter, the insane who chew their tongues and shrick as they their tongues and shriek as they march, the paupers who whine and shiver, and the criminals who jest on their way to jail, keep up the average and account for the loss. The march begins with the cradle and it ends with the grave, and heads and hearts are broken as the three times diverse to the three three lines diverge to the three different institutions which civilization has provided to shelter the re-sults for which it seems to be res-ponsible. Each force of society must bear its share of the responsimust bear its snare of the responsi-bility, and, according to Bishop Huntington, the pulpit is getting awake to its part in reducing the tragedies of human life. The clergy would seem to need a wider grasp of the practical affairs of life. A pastor, if the suggestions of the bishon are to be accented

of life. A pastor, if the suggestions of the bishop are to be accepted, must have an equipment that will cause him to be sought for sound advice in matters that concern the health and economies of the body as he is now sought for comfort in those afflictions of the soul which are the common lot of man.

It is safe to say that a large per-centage of the causes which lead to

council. So many fall for lack of challenge the rest of the country to knowing how to stand, and they might know if only the trusted ad-rate of taxation, the economy of viser were at hand.

Our great churches have much to learn and more to teach in the phy-sics of life, and yet they equip their sics of life, and yet they equip their clergy only for metaphysics. If they only could have clergymen who are not only strong in prayer but sharp in a horse trade, they would fill a want which we believe is felt more and more every year. If they could not only advise and persuade the conversion of the young, but with keen insight into their capacities could also advise the profession they should follow or the handicraft they should learn, the pulpit would regain its vital hold upon men, and by equipping them better for this life would fit them more easily for the life to be.

The study of the practices of some people, whom they teach their flocks to despise, would be of benefit.

If the American pulpit were asked what organization in the country might be studied with the least profit for useful suggestions, bene-ficial in the moral and material concerns of the people, we are persuaded that a large majority would an-swer, the Mormon Church of Utah. Its practice of polygamy condemns it at once, and men turn from it with aversion and disgust and con-demn its people to vicious pursuit and rigorous punishment. But sup-pose we forget about polygamy for awhile and honestly look into the jails, poorhouses and insane asylums of that community of 250,000 souls. Let us get the detail and the sum of individual, municipal, county and territorial debt. Let us examine carefully the standard of official honor, see what is the ratio of defalcations in office, of corrupt nse of official position, and honestly strike a balance in these matters with the surrounding States and Territories which are not shadowed by polygamy. The balance is creditable to Mormon Utah, and yet it has a mixed population. It has tapped Europe below the line of lees. It has on hand the same problems of education and assimilation that afflict other communities which receive a higher class of European immigration.

Bishop Newman of the Methodist Church has just said: "We have the race question to settle as between American born and foreign born." But that question does not seem to trouble Utah, where order is the rule, law is supreme, industry is uni-versal, and the manliest of qualities have conquested a desert and graced it with homes.

Over it all is the cloud of polygamy, but aside from that the silver lining of temperance, virtue, economy and public and private honor offers a subject for philosophic study. If we were asked to give reasons for the existence of so many desirable things in that Mormon land which make it exceptional, we with present lights would answer that it is due to the practically helpful character and quali-ties of the Mormon ecclesiastical poverty, crime and insanity might establishment. Charged with the ter to accept the swords without be averted by timely and wise sin of polygamy, that church may testing them.

rate of taxation, the economy of public expenditures, the grade of of-ficial honor, the perfection of public schools and universality of education, and the percentage of insanity, pauperism and crime. We declare without fear that no community of like population and encumaturces as to mixture of nationalities can safely accept the challenge and stand the comparison.

And all this not because of polyg-amy, but in spite of it. All this lead in the race with a millstone around the Mormon neck. Surely such a condition may well be such a condition may well be studied, not by critics, but by phil-osophers. All men know that if any other church organization could point to such results of its domina-tion of a great Territory or State, it would trumpet the fact to the world. But here is just that situation stand-ing words for study standing ready for study.

What we say may be startling. It may be unpleasant. It may be mis-understood. But we will be glad to say it of Jew or Gentile, Catholic or Protestant, and that some one may sometime and somewhere be able to say it of each, we piously and persistently hope.

But whether in Utah or else-where, the clergy and the world need opportunities for study of the conditions of a more practical rela-tion to each other. The great and wide-reaching church organizations have the machinery, if some genius will set it in motion. Instead of de-pending on his flock the preacher should make it depend on him, not as the subduer of inquiry, the blockader of progress or the agent of superstition, but as a guide, philes-opher and friend in the daily occurring emergencies and material trials of the flesh, as well as in the metaphysical epidemics which furnish work for the revivalist and evangel ist, and for the bed-side practitioner of theology.

It may be answered that the mass of mankind are self-poised and self-reliant in these material respects, But if this be so, why do the there But if this be so, why do the there awful and solemn processions—hope-less, hapless and forlorn—keep step from the cradle to the poorhouse, the madhouse and the prison? They are facts, and they teach while they terrify. If they are non-preventible, then all that we have said is in vain. If they are preventible let preven If they are preventible, let preven-tion be studied wherever light can be had.

Lord Wolseley has been writing an essay upon the English swords that proved in recent battles in the Soudan to be no better than sticks, bending and breaking under the most ordinary strain. He says that the present style of sword is too light by two or three ounces, and too thin in the "fuller," but he thinks that one main trouble has been that the weapons are weakened by the tests to which they had to be submitted before acceptance, and he sagely suggests that it might be bet-

THE WEEKLY. DESERET

The Deservet Weekly. PURLISHED BY THE DESERET NEWS COMPANY. SALT LAKE CITY, UTAH. SUBSCRIPTION PRICE. Per Year, of Fifty-two Numbers, - \$2.50. Per Volume, of Twenty-six Numbers, - - 1.50 IN ADVANCE. EDITOR. CHARLES W. PENROSE

May 11, 1889. Saturday.

A NEED SUPPLIED.

WE DIRECT special attention to an editorial from the Alta California which we publish in another column. It is uncommon in its thoughtful investigation of the religious needs of the age and in its frank recognition of some of the excellencies of "Mormonism." Tt shows that the writer, unlike most of the contributors to the literature of the day, has examined, to some extent at least, a religious system which is popularly but incorrectly supposed to be comprehended in peculiar marriage relations.

Religion is more and more coming to be considered a mere matter of feeling and sentiment, and its exercise to consist of prayer, praise and preaching, with ceremonies varying according to the different notions of the devotees. As a practical director of human conduct in common affairs, it is almost expelled from the minds of men and the creeds of the churches. A minister thus becomes little more than a theorizer on matters that belong to another world.

That this was not the original purpose of the Christian system, is evident from the Book which contains its history and doctrines. It was designed to enter into men's lives and influence all their actions. It was not a Sunday religion. Worship and service on the first day of the week was but incidental in its practice. It was an every day regulator. It directed men and women what to do and what to avoid in every condition of mortal existence. It gave them rules to guide them as fathers and mothers, husbands and wives, parents and children, as members of society, as rulers or subjects, as citizens or officials, as sentient beings responsible to a Higher Power for the exercise of free agency in all deeds done in the body.

The ministers of the primitive Christian Church were not only expounders, exhorters and utterers of power so much talked of as embod-Christian sentiment, they were ied in "Mormonism" is actuworkers in the field of human ad-ally foreign to its spirit and "Mormonism." But its hour will

vancement. They were ordained to different callings and labored among the people, receiving for their services such support as was needed for their daily wants. As apostles, prophets, evangelists, pastors, elders, presbyters, bishops, teachers or deacons, they were not a pampered clergy, of a distinct caste or class, but mingling with the members they consulted and advised with them on all things that pertained to individual or social character and deportment.

"Mormonism" is primitive Christianity revived. It is a perfect reproduction of the original. Not only is it so in form but also in spirit. It is a practical every day religion. Strange, to say this is one of its chief objections to those They resent its inwho oppose it. terference, as they regard it, with people's secular affairs. They demand that it shall confine its operations to those spiritualities that belong to heaven and another sphere, and leave earthly concerns to other This objection does not hands. come from the members of the "Mormon" Church, but from their opponents who have no business with its concerns. Their modesty in this is not strikingly apparent.

But perhaps there might be some excuse for their forwardness and hostility, if what they allege on this point were correct. But neither "Mormonism" nor its ecclesiasts forcibly or dictatorially interfere with any person's private concerns. The advice they give, the counsel they offer, is sought for and desired. It is not thrust upon any one. In a general way the proper course of life is pointed out by public instruction and exhortation. In a private way instruction is given as each member's circumstances and standing may require. But no man's family or business is intruded upon, nor is coercion used in any shape to compel conformance to regulation or policy. The Teachers who visit the Latter-day Saints in their homes have no authority whatever to regulate or dictate in private affairs. They are what their title implies, simply Teachers, and when called upon by disputants are arbitrators and assistants in the settlement of difficulties between Church members.

The presiding authorities are not rulers, dominating civil, or political, or business affairs. The priestly dictation, absolutism, and theocratic

practice. When Joseph Smith the Prophet was asked the secret of his excellent government in Nauvoo, he replied: "I teach the people correct principles and they govern themselves." That is the essence of "Mormonism." But these principles relate to the present time and to existing conditions and circumstances. They prepare people for a future and a higher life, by showing them how to live correctly and harmoniously here and now. They affect men and women as occupants of this mortal sphere, and in every capacity thereof, whether it be public or private, but it inteferes with no man's freedom of thought or action

It is true, as the Alta-California says, that "Mormonism" may "well be studied not by critics but by philosophers." And among them none need to study it so much for the purpose of acquiring information as the editors of this country. If all who are interested in the general welfare would approach this question in the spirit of candid inquiry instead of captious criticisim, they might learn somewhich would aid them thing greatly in the good work of human improvement. It is an individual religion. It is a social religion. It is an intellectual and a spiritual religion. And yet it is a material religion, for it has to do with human beings in their physical life and with a material environment which is at present a part of their very existence.

"Mormonism" is the religion of the century. It is a vital, energizing and potent force. It cannot be kept down nor stamped out. That which is alluded to as "a millstone round its neck," has attracted the attention of the world so much that it has come to be regarded as the system itself, while it is but a part of it, and that part misunderstood as well as magnified beyond all due proportions in the eyes of the world. who will not look at it except through the lenses of prejudice and bigotry.

It is marvellous that the thinkers, the advanced theologians, the reformers and philanthropists of the times, who deplore the lifelessness of modern religious systems and who look for something living and mighty to come, do not turn their attention to a religion that exhibits so much vitality and force and so great control over the faith and energies of its followers, as that which is known by the name of

come. Its excellences will be perceived. Its adaptability to the wants of mankind will be recognized. It will gather to it noble men and women from every land and every class. And it will march forth, conquering and to conquer, in peaceful, and lawful power, to supply every spiritual, social, politicla and material human need, and prepare the way for the ultimate overthrow of false creeds, societies and systems, and the reign of righteousness and truth, of universal brotherhood, union and peace.

A TALE OF CRUELTY.

THE dispatches lately included one from Chicago, giving details of horrible cruelty practiced in an insane asylum in that city. The facts relating to one case, that of a robust patient who was treated with such inhuman barbarity that he died within ten days after entering the institution, were brought to light by a reporter of the Chicago Times. Rumors had been current regarding the inhumanity practised upon the patients. Inquiring reporters had visited the asylum in their professional capacity, but were treated courteously and the institution was shown them in its dress parade condition. The enterprising scribe of the Times was determined to get at the real facts, and for this purpose feigned insanity, was arrested, was examined or tried by Judge E. H. Gary, in the county court, and sent to the asylum. The reporter was placed in the same room as a man named Burns, the one who died from maltreatment. In substance the following is the story, as it appeared in the Chicago Mail of April 29th:

"Burns was brought to the deten-tion hospital Tuesday night, April 9. The reporter for the *Times* who 9. investigated the detention hospital and Jefferson asylum, was at the former institution under the name of Charles Hunter when Burns was admitted and was with Burns for two days in the hospital. They were consigned to the same ward at the asylum, and were put together in a little room containing only two cots. For a week they were roommates.

"Every night during this period the reporter made Burns his special charge. When bed-time was an-nounced he would go to Burns, take him to their room and assist him in undressing. In the morning he would aid the poor fellow in putting on his clothes. He did this because he understood the man and because he had reason to believe that his room-mate would be beaten if the

any way. Neither d sist the attendants. Neither did he ever re-Even when they beat him the resistance of selfpreservation which nature would ordinarily inspire was not equal to that an infant would have made under the same circumstances.

After they had been examined by Drs. Kiernan and Shubert, Robert Burns, the reporter, and another patient were taken to ward D. W. Z. This is the hospital ward of the Z. This is the hospital ward of the asylum and is supposed to contain those patients who, in addition to their insanity, are not physically well. There were eighty - four patients in the ward at that time and the new arrivals made the number eighty-seven. During the day the inmates sit in a narrow hall about 160 feet long. At each side of the hall are settees like those ordinarily^a seen in the waiting-rooms at a depot. When the new arrivals en-tered the eighty-four men present were sitting on the settees or walk-ing up and down the hall. All day long the patients tramp to and fro along this hall, some mumbling the mad mouthings of maniacs, some with their heads down, feebly tot-tering with trembling limbs, some walking briskly for exercise. For a few moments the strangeness of the scene and the crowd of men conresult and the crowd of men con-fused even the clear-headed report-er. He could only appreciate the general effect, but could not analyze the details. Is it any wonder that Burns was also confused?

Immediately after the three new patients had entered the ward Burns was ordered to sit down. He stared was ordered to sit down. It is started blankly at the attendant and started to walk along the hall. He was pushed violently by Attendant Croghan, who said: "_____damn you, sit down." After looking around in a vague and helpless and ... in a vague and helpless way for a moment he arose again, but had only taken a few steps when Attendant Richardson seized him and flung him down on the settee. At least twenty-five or thirty other patients were pacing the hall and there was no reason why Burns should be compelled to sit still. After Richardson had flung him on the settee Attendant Croghan returned and, shaking his clenched fist in the man's face, he said: "You sit there, you or I'll break every bone in your ------ you." body,

It is quite certain that Burns did not comprehend a word said to him and that hedid not know what he was expected to do. His only sensa-tion at that time was fear. He started to walk again when A tiendant Richardson ran after him, caught him by the collar from behind and flung him on his back and kicked him as he lay on the floor. When Burns got up Richardson, who is a large man weighing 200 pounds or more, kicked him in the stomach, knocking him backward upon one of the settees. Attendants Croghan, Richardson and Pitcher then pounced upon him and pounded him. All of this time the poor fel-low only said, "Oh, oh, oh!" Then, although it was not the hour for such duties, Croghan de-

attendants performed the duty. hour for such duties, Croghan de open door. Croghan called S At no time was Burns violent in cided that he would dress a sore on ton Billy and Richardson.

the man's left leg. A loose-jointed fellow named Billy rushed to the scene and also struck Burns, while a muscular patient named Phillips held one of his hands and beat him about the shoulders. The Billy referred to is an overgrown boy of 19 who has been an inmate of the asylum for five years. He is a simple-ton, but is permitted by the attend-ants to beat the patients.

In order to dress the sore on Burns' leg it was thought neces-sary to remove his heavy shoe. This was done, and the poor fellow, not knowing what was coming, began to moan. Croghan used the vilest language imperiodly and finally language imaginable, and finally jumped on the bench beside Burns and kicked him in the side until it seemed the man's ribs would surely be broken. While Croghan kicked him in the side Richardson kicked him in the stomach. A powder was put on the man's leg and he winced like one in pain Croghan then picked up his heavy shoe and struck Burns on the head with the heel. One blow cut a gash nearly two inches long, from which the blood poured freely. Croghan then ordered Simpleton Billy to bring a bucket and a large sponge. The settee was covered with blood and even the floor was stained with the fluid that had spouted from Burns' head. A few moments afterward a chair was placed in the center of the hall and Burns was forced into it. Croghan then cut the hair immediately around the wound on the head and dressed it with a salve and a cloth.

The next morning Burns was again seized and the wound in his head dressed. Croghan took a roll of bandages and made a skullcap, which entirely covered the man's head and concealed the wound. Burns wore this cap day and night for nearly a week.

Burns had no desire for food and had to be led into the dining room when the meals were ready. The dining room was furnished with rude benches and the inmates were obliged to sit wedged so close to-gether that they could hardly move. The strong patients would rush in first and by the time Burns came the seats would be full. It became necessary for him to mount a bench and crowd his way in. This would cause him to hurt his leg and he would hesitate. The hesitation was always sufficient provocation for blows. Twice the reporter took Burns to the dining room and led him to a seat in advance of the crowd. Upon these occasions Burns ate heartily.

The simpleton Billy struck Burns nearly every day. After the first dressing the man's leg was neglected for nearly a week. One day some thirty-five of the patients were taken out walking under the charge of Attendant Richardson. The re-porter was with them. When he returned he found Burns stretched on the cot in their little room and Croghan was dressing his leg. The reporter did not enter the room but took special pains to walk past the open door. Croghan called Simpleă 11

615

three of them struck the prostrate man. This was the first time that Burns screamed. His yells could be heard many feet away. He was in bed two or three days after that and when he again came out he was a wreck of his former self. When he entered the asylum Burns he entered the asylum Burns probably weighed 180 pounds. He was about 5 feet 7 inches tall and a man of unusually strong physique. Within ten days he had changed wonderfully. His face, formerly ruddy, became a sickly sallow, and he looked like a man who had had a long sickness.

One day the back porch or "cage" as it is called was being scrubbed. Burns wanted to go out, but the floor was an inch deep with water, and the reporter prevented him from going. He pushed Burns him from going. He pushed Burns away from the door and the man moaned as if he were hurt. The reporter took him by the arm and led him to the wash room. He then gently pressed on his chest and ribs with the tips of his fingers. Every time the pressure was ap-plied Burns winced and weakly groaned.

The next day after Burns re-ceived the beating in the little room the reporter was moved from that room and given a cot at the other end of the building. For two days the door of the room where Burns lay was kept locked most of the time and an investigation of his condition was impossible.

At the post-mortem examination held yesterday it was found that the was in a horrible condition. bodv On the abdomen was a great bruise black, blue and yellow. This had been covered with a court plaster to conceal it. The breast-bone was broken as if it had been hit with a hammer, and the twelfth rib was fractured. In the flesh was the mark of a man's boot-heel.

Such a tale of unmitigated villainy is almost past belief. It is a striking and revolting instance of "man's inhumanity to man," and illustrates the familiar phrase that "truth is stranger than fiction." It equals if it does not surpass the villainy pictured by the imagination of the author of Valentine Vox as having occurred in an English insane asvlum.

READ AND THEN JUDGE.

FALSEHOOD, vituperation and misrepresentation are the chief weapons of the enemies of the Latter-day Saints, and they never seem to tire of perverting facts and distorting the utterances of the leading men among the "Mormons" The organ of slander, in its latest burst of blackguardism, attempts to construe the few remarks made by President Woodruff at the centen nial celebration, into disrespect to the Government. And it intimates Hon. William H. Barnum, who for

and the people who listen to such teachings is to influence them "through their fears." It further 88.Y8:

"On the same strain President Woodruff in the name of the Lord woourum in the name of the Lord God of Israel, 'assured them that they would prevail until their triumph should be complete. This coming on the day when the Nation was celebrating the anniversary of the inauguration of the Government by and for the propula it has a superior and for the people, it has a special significance which should not be overlooked. It means that other means will yet have to be taken to compel this people to become Americans."

We copy here the entire remarks of President Woodruff and ask fairminded people, Jew, "Mormon" and "Gentile," to read and decide whether there is anything in them to justify the remarks made by the daily maligner, for the purpose of keeping up unnecessary strife and deplorable bitterness. Here is the one-minute speech of President Woodruff, taken, verbatim, by an accomplished stenographer:

"The remarks I have to make will be very short. I merely arise, as I feel it my duty, to return thanks to this assembly of our friends and fel-low citizens, who have seen fit to lay aside their business for a few hours to come together to celebrate one of the most important events that has ever happened to the hu-man family; and inasmuch as our orator and speakers have referred to the Latter-day Saints, I want to say to those present—and I say it in the name of Israel's God—that the history of Utah will never be completed until justice is done to the 150,000 Latter-day Saints who have gath-ered from the nations of the earth and from our own country, and come to these barren deserts in fulfilment of revelation and prophecy. Justice will be done us yet. And I will also say that the same God who established this nation, and gave to it the best Constitution and laws ever bestowed upon any human govern-ment on the earth, will maintain those principles of human rights and privileges until all has been accomplished for which this republic was established."

Any man who will take exception to these words, spoken impromptu, by our venerable President, is either non compos mentis or filled with a desire to pervert and distort genuine patriotic sentiment. The daily slanderer of the "Mormons" was reduced to great straits for something to garble and mouth at, when he caught at this brief speech as a peg on which to hang his untruthful and vicious comments.

DEATH OF A CHIEF.

A DISPATCH received on tho 30th of April, announced the death of

National Democratic Central Con mittee. It will be remembered that Mr. Barnum was seriously ill during a considerable portion of the time while the last presidential campaign was being fought. It was feared then that he would succumb to the fell destroyer, but hermallied and gave hopes of recovery. However, he was too severely stricken, and the sad news of his demise came as a cloud to dim the brightness of the great centennial celebration.

he leading politicians of the times. He was familiar with politics in all its phases, while in the Senate of the United States he exhibited statesmanship of no mean order, and in his own State - Connecticut, he wielded a very powerful political influence, his skill and management saving that State to his party at the last presidential election.

Mr. Barnum showed his greatest abilities as Chairman of the National Democratic Central Committee. He engineered the election of Grover Cleveland in 1884, and his masterly management of the campaign won him enthusiastic encomiums. His associates had great confidence in his foresight and shrewdness, and he was devoted to the interests of his party and to the maintenance of Democratic principles, which he firmly believed was essential to the welfare of the nation.

In private life Mr. Barnum was kind, genial and approachable, and he made many friends who were closely attached to him. His decease is a great loss to the Democratic party, and the people of Utah are deprived of a firm, unfaltering friend, who understood their position and their motives and was ever ready to aid them, to the extent of his power, in their struggle for a proper recognition of their rights.

We condole with his afflicted family and with all who are bereaved by the departure of this great and good man, and trust that his rest will be perfect and sweet.

THE LAWS. UPHOLDING

IN AUGUST, 1831, the Prophet Jeseph Smith received the reveltion in Missouri commanding the Latter-day Saints to obey the laws of the land. In August, 1833, be received the revelation in Kirtland, Ohio, repeating the injunction and adding the words: "and that law of the land which is constitutional, supporting that principle that the only way to act upon them a long time was chairman of the of freedom in maintaining right

Ex-Senator Barnum was one of



and privileges, belongs to all mankind and is justifiable before me."

A writer who is engaged in the daily task of misstating and misconstruing the creed of the Latter-day Saints in reference to human and divine laws, wants to know "why it was necessary for the Lord to change His mind and modify His command." He also states that "the head of the Church and those who should succeed to]his office were to be the only judges of what laws were or were not constitutional."

The answer is, there is no evidence in the later revelation that the Lord did "change his mind" in regard to the former. They are perfectly harmonious with each other. The latter is fuller than the former, as the blossom is fuller than the bud, but there is no conflict between them. And it is a carping critic that finds fault with a requirement to obey all constitutional laws.

The statement that certain individuals were to be "the only judges of what laws were or were not constitutional," is made out of the same material from which the author of it manufactures other falsehoods. There is nothing in either revelation which justifies such an assertion. And the fact that in all the great controversies that have occurred between the Latter-day Saints and their persecutors, the Supreme Court of the United States has been appealed to for final arbitrament, is proof positive that no such idea is entertained by the Chuch.

The same writer finds a big bugaboo in the words, "that principle of freedom in maintaining rights and privileges belongs to all mankind and is justifiable before me." In doing this he misquotes the words twice, giving them differently in each case and both being different from the text, and then says the language is "turgid." This is usual in his perversions of "Mormon" doctrine. He never states the position fairly, and rarely makes a quotation correctly. But passing that, what is there in the foregoing words from the Doctrine and Covenants that is really objectionable? It simply upholds such law or principle as maintains rights and privileges, says it belongs to all mankind and that it is justifiable. Why, he says, "That opens the door to anything the First Presidency of the Mormon Church may declare to be a revelation."

Well, we do not believe there can But truth cannot be successfully opbe found another writer on this posed by truth, and so falsehood ference is also utterly and purposely question on earth who would atis brought to the front. To those false.

tempt to draw such an inference in print. Just compare the language of the premise and of the conclusion, and judge of the kind of logic that made the deduction. A command to uphold constitutional law which maintains rights and privileges, opens the door to anything that certain persons may declare to be revelation! Such reasoning is beyond reply because it is beyond comprehension.

There is another paragraph quoted from the later revelation as follows: "And as pertaining to the law of man, whatsoever is more or less than these cometh of evil." This he says was "an obscure way of telling, the Saints, that they were not under the slightest obligation to obey; mere man-made laws."

When an unprincipled opponent starts out to garble and misinterpret, of course he can find fault with anything, no matter how right and true and commendable it may be. We believe that any person of fair mind and common understanding who reads the words quoted from the revelation, will obtain the very opposite impression from that sought to be conveyed in the comment. Has it not been demonstrated, not only in the experience of the Saints but in that of this whole nation, that any law which is not constitutional and does not maintain that freedom which belongs to all mankind, cometh of evil? The history of the Church and the history of the United Staces, furnish numerous instances in proof of this and establish its truth beyond rational dispute.

Instead of telling the Saints that they were "not under the slightest obligation to obey mere man-made laws," it placed them under the most sacred obligations to obey and support all laws of man that are constitutional. What more in this direction could be desired? There is nothing "obscure" in the language of the command. The obscurity is all in the mind and the misstatements of the writer, who endeavors to pervert its meaning, for the purpose of invoking force and compulsion to bring the most lawabiding people on this continent into his way of mind and purpose.

This manner of attack on the principles and order of the "Mormon" Church serves to aid in more firmly convincing its members that its doctrines are divine. Error may be met and overcome with truth. But truth cannot be successfully opposed by truth, and so falsehood is brought to the front. To those

who have eyes to see, it serves to make the truth more clear and beautiful, while for the perverters and maligners they are filled with sentiments either of pity or of contempt.

MISREPRESENTATION.

WE are under the necessity of again, referring to the misstatements of an adversary who is so grossly untruthful and vulgar in his attacks that it is a degradation to notice them. Having made a plain and unequivocal assertion that a certain revelation was contained in the Doctrine and Covenants, and being unable to produce it because it is not there, as he well knew when he made the pretended reference to it, he now attempts to cover his wilful untruth by some general attacks on the system and principles which perpetually excite his malice and bad blood.

This is a much safer and more congenial course for him to pursue. He can pour out expletives like a flood; he can rave like a hunatic; he can void billingsgate like a fishfag; and no one with self-respect will reply. And on this reluctance to notice his vituperation he banks to a large amount.

But added to this are some more attempts to quote from the Doctrine and Covenants and to misinterpret them and twist them into a meaning they were evidently never intended to convey. And it is this that we feel called upon to pay some attention to. His personalities, abuse and villification count for nothing except to show his breeding.

To prove that the "Mormon" Church is "an absolute despotism," and that it "takes in charge the consciences of its people," he quotes the following, and proceeds to comment upon it:

"The Twelve are a traveling, presiding High Council, to officiate in the name of the Lori, under the direction of the Presidency of the Church, agreeable to the institutions of heaven, to build up the Church and regulate all the affairs of the same in all nations."

The inference he draws from this is that these men are "delegated direct from God to rule" and that "there can be no question of their power." We need make no reply to this, the language of the book is sufficiently explicit, and the whole comment made upon it is utterly unwarranted by the text. The inference is also utterly and purposely false.

Here is another quotation; he says:

"A little further on, to the more impress the sanctity of those set apart to rule, the same Joseph, as a revelation from heaven, said:

"And again no Bishop or High Priest who shall be set apart for this min-istry shall be tried or condemned for any crime, save it be before the First Providence of the Church " Presidency of the Church.

"This government has been maintained through all the years since the first immigration came to Utah."

Now the object of quoting the foregoing paragraph and italicising a few words therein, was to make it appear that "there were no laws of the land but such as he [Joseph Smith] made; that the statutes of the State in which he was living were clear usurpations and not binding on him;" and that this merely Church regulation related to the civil law.

The truth is, as any one who reads the book may perceive, that this was simply one of the Church rules as to the manner in which transgressors should be tried, ecclesiastically. In the trial of a Bishop the First Presidency should be present. And that this had no reference whatever to the laws of the land, is positively proven by the following, which the perverter of the truth who made the above citation was careful not to append:

"And again, every person who belongeth to this Church of Christ, shall observe to keep all the commandments of the Church.

"And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness, and it shall be proven according to the laws of the land.

"And if a man or woman shall rob, he or she shall be delivered up to the law of the land.

"And if he or she shall steal, he or she shall be delivered up to the law of the land.

"And if he or she shall lie, he or she shall be delivered up to the law of the land. "And if he or she shall do any

manner of iniquity, he or she shall be delivered up unto the law, even that of God.

This is a sufficient answer to the falsehood that Joseph Smith regarded the statutes of his State or of the nation as "usurpations and not binding upon him." Neither Joseph Smith nor any of the leaders of the Church have disputed the right of the nation or of the State to make laws for the government of the people, nor the duty of the Latter-day Saints to be subject to them. To this day they teach their children, as printed in their "Articles of Faith" recited in their Sabbath schools:

"We believe in being subject to kings, presidents, rulers and magis-trates, in obeying, honoring and sustaining the law.

Joseph Smith surrendered to the officers of the law about forty-nine different times and was never convicted. None of his successors or his followers have refused to recognize the rights of the courts, nor to appear before them on legal process when there was the slightest prospect of a fair and impartial trial.

This Church recognizes the rights of the State and has done so from the beginning. The Doctrine and Covenants says, page 485:

"We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them, they can only excommunicate them from punishment upon them, they can only excommunicate them from their society, and withdraw from them their fellowship."

The Latter-day Saints are the most law-abiding people on this continent. Their submission to the civil law is striking and commendable to all who know them. Their daily maligner should stick to his congenial role-vituperation and general abuse, if he wants to have smooth sailing. Whenever he departs from that and attempts to give proofs of his falsehoods, he only shows his own perversity and mendacity.

"Mormonism" teaches submission to every constitutional enactment. It inculcates respect for every officer of the law in the discharge of his It draws a sharp official duties. line of distinction between church government and civil government, and keeps them separate and distinct. There is no dubiety on these points. The standards of Church doctrine are positive and plain. The ordinary reader can readily understand their meaning. And it is useless for perverters of the truth to endeavor to make them convey any other signification than their clear and concise language, for by doing so they simply expose their own evil intentions.

PIG OR MAN.

IT APPEARS from an article in Science that the Government of the gestion regarding the feasibility of United States has paid a great deal obtaining artesian water is being of attention and considerable money taken hold of in a practical way. If

to eradicating swine diseases in this country. Indeed, we are informed that more cash has been expended officially in this direction than towards the removal of disorders that affect the human family. It may be very praiseworthy to expend so much for the purpose of purging the American pig, considering that diseased hogs are not permitted to invade foreign markets. American commerce must be protected and promoted, and our exports kept up at all haz-But it would seem to ards. be poor economy to care so much for the American hog, and so little for the American man. The breeding and care of animals, particularly those in use for human food, is a proper subject of both local and national legislation. And yet it appears that no less important a subject is the breeding of sound human beings, and the cure of those disorders to which they are liable. Science and money in this direction, we think, would be quite as wisely used as in the production of a first-class quality of pork.

SHALE SIDEWALKS.

Some time ago the walk, inside the wall enclosure, running along the west front of the Tithing office buildings was laid with shale obtained, from the beds in the vicinity of Saltair, about fourteen miles west of the city. The result is all that The material, could be desired. over which there is considerable traffic, is packed almost as hard as cement.

It would appear from this that the excellence of this article-with decided cheapness also in its favorfor sidewalks is now placed beyond dispute. It may be questioned whether it would stand the severe weather of winter. We believe it would, as there is but little probability of material which has been laid loosely and subsequently packed cracking by the operation of frost. If walks were wetted and the operation of rolled immediately after being laid there is good reason for believing that shale would give excellent satisfaction, with the advantage of being easily repaired. An experiment should be made on a larger scale than the one now referred to.

MAKE THE TRIAL.

IT DOES not appear that the sug-

some private individual with the necessary means and public spirit to make the experiment cannot be found, perhaps a number of persons owning tracts of land contiguous to each other might be induced to do so. The Chamber of Commerce has tried its hand at a good many things. How would it do for it to make a dash at an artesian well? Would the city or county, or a combination of the two, offer a bonus, on the ground that if it should be demonstrated that artesian water can be obtained in this valley it would be a public boon the value of which would be practically beyond computation

Now is the season to make the trial, when water is phenomenally scarce. The necessary machinery is, we understand, in the city. Surely the probability of obtaining water from a subterranean source should be sufficient inducement to cause the effort to be made.

ONE MORE EXAMPLE.

CALEB W. WEST has stepped down into the position of a private citizen, to which we think he is petter adapted than to any office of importance, at least in relation to Utah. No man can use a place of public trust in the sole interest of a faction and maintain public respect. Governor West had the opportunity of his life, if he could have but seen and seized it, when appointed to succeed Governor Murray. He might have known, if he had been wise enough to profit by his predecessor's blunders and their result. that as an enemy to the great majority of the citizens here and the tool of a clique, he would not and could not reach the goal of his ambition. But he was led, like others have been, into the path of folly and fanaticism, and has landed in the hole with the rest.

In leaving his post and playing the part of a lobbyist at the national capital, for the purpose of acquiring power that ought not to be vested on any appointed official in a Republican form of government, he not only departed from fundamental democratic principles, but proclaimed himself a demagogue and an aspirant to autocratic authority for personal ends and objects.

His second visit for this purpose exposed his scheme to the gaze of prominent men of both parties, and damaged his own purpose and the cause of the clique he represented. We know what we are talking about and speak that which is sure. It is

not an opinion we express but a positive, ascertained fact.

We have no ill-feeling against ex-Goverpor West. We desire him no harm. We regret that he should have made himself the enemy of the people whose friendship and support he ought to have cultivated rather than repelled. We hope it will prove a lesson to him in his future experience. And we look upon his career as one more example of the failure which eventually comes to all who undertake to build themselves up by joining in a hue and cry to misrepresent the "Mormons."

MORE FALSE LOGIC.

WE have perhaps devoted more attention than the matter merits, certainly more than the writer deserves, to some of the perversions of "Mormon" principle and doctrine which have lately appeared in the local organ of slander. But we will notice two more sentences from the same source, at the risk of nauseating some of our readers who attach no importance to its utterances. Touching on another question it says:

"It does not help an argument by misstating the position of another, except among those who have no other resort."

That is a proposition the spirit of which every candid person will endorse. Its language, however, is rather "turgid." Now read this from the same paper:

"If there is anything more pronounced than another in the Mormon creed, it is that those who "hold the keys" stand in God's place, think with His thoughts and speak with His words, and that men so exalted are entirely free from any of the restraints of merely human laws."

There could not be a more complete misstatement of the position of the "Mormons" on these points. "If there is anything more pronounced than another in the Mormon creed," it is that prophets, presidents, bishops or other church dignitaries are only men, subject to like passions as others, and amenable to the same laws, human and divine, with the exception only that they are under greater obligations than the world to live in accordance with both, and addition to the penalties in attending the infraction of the laws of the land, they are liable to discipline from the Church and to excommunication if their offenses deserve such punishment. There is no person in the Church who is

As to God's thoughts and words, there is no one in the Church who pretends to think or utter them except in this way: As holy men of old spake as they were moved upon by the Holy Ghost, and their words so inspired became a guide to the people, so with those ordained to a similar calling today. And in this Church there is but one man appointed and ordained to receive for the Church such commandments as God may reveal for the government of the Church. There is no men living, occupying the position of religious ministers, who are less pretentious than the presiding authorities among the "Mormons," or who place themselves more on a level with their brethren.

The Almighty is able and willing to manifest His truth today as in the days of Moses, Elijah, Isaiah or Peter. And that which He thus manifests is of at least equal importance to people now living, with that revealed to others thousands of years ago. Those who choose to do so can reject either or both. The "Mormons" believe in present as well as past revelation. But none of them view any man as Deity, neither do they believe any Church official to be "free from the restraints of merely human laws."

Disbelievers may despise, repudiate and ridicule both the belief in divine revelation and those who entertain it. But they have no right to lie about it nor to misrepresent it, and "it does not help an argument to mis-state the position of another," but indulgence in this course shows that the person pursuing it has "no other resort." Nothing further need be said on the subject.

OUR NEW GOVERNOR.

THE news that Arthur L. Thomas, of this city, has been appointed Governor of Utah, will be a great surprise to most of our readers and particularly so to the crowd of office-seekers who have been expecting something entirely different from this selection.

We understand that Mr. Thomas was not an applicant for this position. He has been to Washington recently, and while there was spoken to by the Secretary of the Interior in relation to the post. But it is easy to believe that he was not an eager candidate for the Governorship, considering the fact that the office of Utah Commissioner, which he held, was worth financially about twice as much as that to which he

619

is now appointed, while its duties were far less onerous.

The President has adhered to the policy of the platform of his party in this appointment, and also in that of Col. Elijah Sells as Secretary of the Territory. Both these gentlemen are bona fide residents. Thev have personal interests here which are identified with the progress and well-being of Utah. Whatever may be thought of the President's choice -and no doubt there will be different opinions on this by different people-it must be acknowledged by all that President Harrison has acted consistently and after much consideration.

Arthur L. Thomas came here in April 1879 as Secretary of the Territory, and was Acting-Governor during the legislative session of 1880, excepting five days, because of the absence of the Governor. He was very efficient and was much esteemed by the members. He was appointed to superintend the census of 1880 and was very painstaking and exact in the work, which was generally considered to have been done fairly and thoroughly. He was reappointed Secretary of Utah in May, 1883.

As Secretary of the Utah Commission, Mr. Thomas exhibited the same diligence and vigilance manifested in other official capacities, and when a vacancy occurred was unanimously recommended by the Commission for the position of one of its members, which he has occupied up to the time of receiving this appointment to the Governorshin.

We hope the new Executive will devote his energies and abilities to the work of advancing all the material, social and political interests of the Territory. He is familiar with the situation. He knows much of the people, their condition, sentiments and desires. He can, if he will, do much towards the quieting of sectional agitations and internal antagonisms. A conservative course may be reasonably expected of him both from the majority and the minority. He should be Governor of the whole people, not the advocate or agent of a class. If he pursues this unbiased, dignified and proper course, he will receive the support and respect of all our citizens except a few extremists.

Governor Arthur L. Thomas enjoys the distinction of being the first "Gentile" resident of Utah to receive this appointment. Since the days of Governor Young, strangers in the United States, and the very have been sent to the Territory to number of persons holding ecclesoccupy the chief official positions. iastical office among them is evi- and resources of Utah. There is

Let us hope that the change now inaugurated may prove the preparation for still greater changes, until Utah shall enjoy the full liberties, rights and privileges designed by the founders of this nation to be secured to all its citizens on every part of the public domain.

The DESERET NEWS congratulates Governor Thomas on his appointment and will support him in the rightful exercise of the powers conferred upon him, with the hope that under his administration the Territory will make its greatest stride toward that eminence, union, freedom and power which is its ultimate and certain destiny.

SAVE YOUR SYMPATHY.

THE papers have not yet finished their comments on the statistical reports read at the recent general Conference of the Church in this city. The number of persons holding the priesthood is dilated upon, and much commiseration is expressed for the poor Latter-day Saints who have to support such an immense paid army of Elders, Priests, Teachers and Deacons.

The idea that any religious minister officiates except for pay, does not seem to strike these newspaper editors. A sermon and a collection are essential associates in sectarian services. A salary and a minister are almost synonymous terms in the various denominations. The performance of any religious rite such as baptism, marriage, burial or other ceremony, means the requirement of a fee. Therefore it is not surprising that wonder and sympathy are both excited over the number of men in the "Mormon" Church who occupy sacerdotal positions.

But we will inform our contemporaries at a distance that this "army of priests" is not a paid ministry. We have no hireling clergy in this Church. Nearly all the adult male members bear a portion of the Priesthood by which the "Mormons" are supposed to be ruled, and their wives partake of its power by virtue of their matrimonial union. They are thus self-ruled and selfdominated, if there is any domination, and all are or ought to be, according to their faith, ready to minister in the gospel for mutual benefit and the promulgation of saving truth.

The "Mormons" are less "priestridden" than any religious people

dence of this, if those who are so ready to take a fling at them would only stop to think of it a little.

We do not pay men for preaching, we do not pay fees for ordinances, we do not usually take up collections, and whatever may be thought or said upon this subject, "Mormonism" does not make merchandise of the souls of men. Our friends may save their sympathies for themselves and others nearer home.

A NEW SECRETARY.

THE appointment of Col. Elijah Sells as Secretary of Utah is quite as surprising as the appointment to the Governorship. It was understood that the gentleman was a candidate for the Executive chair, that he had strong endorsements and was likely to obtain the position. No one here that we know of had any idea that he would receive the present appointment. Col. Sells is the first resident of the Territory appointed to this office since 1856. He came here in 1872 and has been chiefly engaged in the lumber business. He has been somewhat active occasionally in local politics and quite prominent in the Chamber of Commerce. We hope he is satisfied with the position and that he will occupy it with pleasure to himself and profit to the people. Mr. Hall. we understand, resigned the place less than two weeks ago. We may now look with some assurance for further Utah appointments.

HIS EYES WERE OPEN.

In the Topeka (Kansas) Ocpital of May 3rd, there appears what purports to be an account of an interview between a reporter of that paper and Mr. Simon Greenspan, who had recently spent several months in Utah and was about to return here. He gave a detailed description of the Territory-particularly Salt Lake City and Ogden ----and its resources, introducing also an intelligent explanation of the condition of affairs here and expressions of appreciation of the character of the population. The entire description given by Mr. Greenspan showed plainly that he had not viewed things here through the yellow spectacles of prejudice, manufactured by false reports. Were it not that our readers are so familiar with the facts he enunciates, we would here reproduce Mr. Greenspan's description, in which he does full justice to the nature

one point touched by him that does him special credit; that is his fair and kindly reference to the "Mormon" people, whom it is popular to misrepresent and malign. We here introduce a portion of his remarks:

"The Mormons are as nice a people socially, individually and in business as any class of people on earth, but the majority of new arrivals come in with a hue and cry of 'Mormon,' when they don't know what it means. The effect is the same as if a home-seeker on coming into a Kansas community would ask whether you are an Episcopalian, a Catholic, or a Baptist, and when upon learning that you belong to one of these denominations would refuse to do business with you. But a man may go into any part of Utah and if he will let religion alone he will be treated as well as he could ask to be."

In that brief paragraph Mr. Greenspan tells a good deal of truth in a short space.

FEATURES OF OKLAHOMA

Among the peculiar attractions of Oklahoma, the Mecca of the pilgrims who think that a patch of its land will be a salvo for all their sorrows, are innumerable swarms of bedbugs and skunks. It is said they inhabit the country in countless but not scentless millions. The very soil is full of the bugs and they are a worse pest than even the sandfleas. As for the fragrant skunks, the Indians have been in the habit of making a lively penny out of the sale of skunk pelts by the wagon load, without sensibly lessening the number or the perfume of the aromatic animal. It is also stated that drouth is not an uncommon drawback to this home of the festive bedbug and odoriferous skunk. All these attractions, with the prospect of being knifed or pistoled by some adventurous landjumper determined to secure a slice of the much coveted soil, must make Oklahoma a most desirable spot for home-seekers. However, a few years of occupation will no doubt cause a wonderful change, and those who go there and buy out the disgusted pioneer settlers, will find a better country and obtain possession on much easier terms than the present pilgrims to that land of the sociable and scented denizens and visitors of the night.

Most of the troubles of life originate from the habit of talking too much. The tongue is useful in its way, but it should be handled with as much care as gunpowder.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, May 5, 1889, commencing at 2 p.m., Counselor Charles W. Penrose presiding.

The choir and congregation sang: Praise ye the Lord, my heart shall join In work so pleasant, so divine, Now while the flesh is mine abode And when my soul ascends to God.

Prayer by Elder H. P. Richards.

The choir sang:

G God, the Eternal Father,

Who dwells amid the sky.

The Priesthood of the Tenth Ward officiated in the administration of the Sacrament.

ELDER CHARLES W. PENROSE

said he had been requested to address the congregation. It is customary for the Elders when called upon to speak in this way to solicit the faith and prayers of those assembled. This is not done out of a mere matter of form, but because they desire to be aided by the Spirit of God, feeling their own weakness. The Lord has instructed His servants in these latter times that if they have not the Spirit they shall not teach. They are not to teach by the enticing words of man's wisdom, but to seek for the light and inspiration of the Holy Spirit, so that the people who hear may receive at the time such things as are suitable to their condition and circumstances.

The first verse of the first hymn sung this afternoon suggested to my mind a subject upon which I would like to speak. The third line of that verse indicates to us that this body of ours is simply a dwelling-place for something else-for the soul, spirit-which at some time shall ascend to God. This is in accordance with Holy Scripture. In the 12th chapter of Ecclesiastes, 7th verse, we read, on the subject of death, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." From that text we learn that man is a dual being; that is, he is composed of at least two parts-the body and the spirit. The body came from the earth, or earthly elements, the spirit came from God; and when death ensues, the dust returns to the earth whence it came and the spirit to God from whence it came. This carries out the idea of that line in the hymn; the flesh is our abode at present; it is a dwelling-place for the being that inhabits it. In the book of Job we read, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." There are various opinions in the

There are various opinions in the world concerning our nature, origin and destiny. We know very little about ourselves as we are now, we know less about what we shall be in the future; we know very little about the sphere in which we live, less about that from which we came thi and that to which we are hastening. In

In fact, with all the boasted understanding, learning and wisdom of this enlightened nineteenth century, after ages of accumulation of the world's knowledge, we actually know but very little.

We are not familiar with everything that belongs to the globe on which we live; we do not know all concerning its surface, let alone its interior. Therefore it is not very wonderful that we are but little acquainted with our past or future home.

We are finite creatures in our present existence; we can see but a very short distance around us; our knowledge is circumscribed in regard to earthly things; how, therefore, can it be otherwise as to heavenly things? But there are some persons who think that what we see, feel, and comprehend by our senses is all there is of us, and that when we go down to the grave that is the end—that the dissolution of the body is the entire dissolution of the being. If that were so our existence here

would not be of much account. Of what avail would it be for us to scramble and struggle for a living, if this little brief existence is all there is of us? Is it possible that all the light and intelligence and experience which we gain in this mor-tal life are to be dissipated when our breath leaves the body; that that is the end of it all? Our reason seems to resist such an idea; all the in-stincts of our nature rise up and repel it. Everyone who has ex-amined himself or herself must be aware that there is something with-in us which is superior to the body itself, that can resist the inclinations of the body and control and conquer them, and bring them into subjec-tion. There is something within us that can think, understand, compre-hend, and reach out farther than the body can reach-farther than the limits of this globe—and penetrate to some extent at least, the sphere that is on high. There is something within us corresponding to that which we cannot see with our natural eyes, to that which we cannot handle with our hands, to that which we cannot taste with our mouths - something that has an affinity with it, reaching after that which is eternal, greater, mightier, and more glorious than anything we behold around with our natural vision.

Who is there among us that is thoroughly satisfied and contented with the condition in which he finds himself, no matter how much he may succeed in his earthly desires—in the accumulation of wealth or in the acquisition of anything labored for? No one that I know of. There is always something beyond to seek after, something greater in the mind's eye. The soul longs after infinitude; it reaches out to something greater than that which it can comprehend through the medium of the senses. It reaches after God, from whom it came—after the Eternal home in which it was born, and cannot and will not be satisfied with the things that are limited by this narrow and contracted sphere. In this body we are "cribb'd,

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cabin'd and confin'd," and our souls reach out to grasp eternity; we feel that this is not our permanent home. We are dwelling just for the time in this flesh.

I will read to you a passage from the Doctrine and Covenants, page 331. This book contains some of the revelations from God to the Prophet Joseph Smith, a man whose name is despised and cast out as evil all over the world because he is not understood. So it was with all the prophets in their day. They were "despised with all the prophets in their day. 'They were 'despised and rejected of men' even as Jesus the Son of God, the Savior of the world was when He came and tabernacled in the flesh and spent His time here in mortal-ity. But the Prophet Joseph Smith received from God a vast fund of truth. Floods of intelligence came down from the Fountain of all light to his mind, and some of the things revealed to him are in this book. Having read the portion named

Having read the portion named from the Book of Doctrine and Covenants, the speaker continued: From this we learn that every man is a free agent, and condemnation comes because he will not receive that which was made manifest from the beginning, which is light. We learn from this, too, that man is a spirit; the intelligent individual or being which inhabits the body is the real person. We read in the Scriptures that "God is a Spirit, and they that worship Him must wor-ship Him in spirit and in truth." Jesus, the Great Teacher, uttered that grand truth. Man is the offspring of God. This body came from the earth, from the elements which exist here; and these, we read in this revelation, are eternal. They were not created in the sense that some people understand the term.

The idea of people generally con-cerning creation is that it means the making of something out of nothing; making of something out of nothing; but, as the old Latin adage has it, "out of nothing nothing comes." So it will be eternally. Nothing can-not produce something, neither can something be produced out of noth-ing by any being that exists. You may take this book which J hold and burn it; the elements may go off in snoke, but every atom remains. The elements are eternal. indestructible. Matare eternal, indestructible. Mat-ter can be organized or disorgan-ized; but the atoms remain; and these elements of which I speak, organized into human form by the by the great Creator, can be made the abode of the spirit which comes from God, and which is eternal be-cause it is the offspring of God; the spirit of man, placed in these ele-ments, organized in the human form, with them constitute a living soul.

The body can be destroyed, so far as its organization is concerned, but the elements remain; the spirit, separated from the body, continues to exist. It existed before it came into the body; it can and will exist after it leaves the body. This idea with respect to the spirit existing before it came into the body may be

hills. It is an eternal truth. In this same Book of Doctrine and Covenants (page 330,29th verse) we read that "man was also in the beginning with God," and on the same page we read, "And now, verily, I say unto you, I was in the verily, I say unto you, I was in the beginning with the Father and am the firstborn." "Ye were also in the beginning with the Father."

According to the revelation of God to Joseph Smith, this is not our first estate. Our first estate was "in God to Joseph Smith, this is not our first estate. Our first estate was "in the beginning with the Father." Jesus, according to the old scrip-tures, was in the beginning with the Father before the word was, and so it was with us. Was not that what the Father referred to when speaking to Job out of the whilwind?

I think so. Read Job xxxvii: 1-7. When the foundations of this earth were laid and the corner stones were brought together, when God spake and chaos heard and the worlds spake and Chaos near and and works came into order by the power of His word through faith, "all the sons of God shouted for joy and the morning stars sang together." of God shouled for joy and the morning stars sang together." So we read. Who were those sons of God? We are told over and over again in the sacred record that "we are the sons of God." In his First Epistle iii. chap. 2d verse John specially mentions this. In the 9th verse of Hebrews 19th we read." Furthermore we have 12th we read: "Furthermore, we have had fathers of our flesh who corrected us and we gave them reverence; shall we not much rather be in subjection to the Father of Spirits and live?"

This is a cogent argument. We had fathers of our flesh; they cor-rected us and we gave them reverence. How much rather, then, should we be in subjection to Him

A great many people declare that God is unknown and unknowable, not only uncomprehended but innot only uncomprehended but in-comprehensible. Well, I presume He is, just now, in our present con-dition; the finite cannot compre-hend the infinite; but in some re-spects He is comprehensible to us by His Spirit, "which searcheth all

by His Spirit, "which searchest and things yea the deep things of God." God is our Father as well as our Creator. The term "create," as I have said, does not mean to form something out of nothing. In Gen-esis we read that God *created* man. But he formed him out of the dust: and if God created man out of the dust of the earth, then He may have created the earth itself out of pre-existing elements. Experience and chemistry tell us that not a particle of matter can be annihilated. Its form may be changed, but the elements remain; for they are eternal.

It may be asked, why cannot we remember what took place in the eternal world if our spirits existed there in the beginning? Because the past is shut out from our mem-ory through the spirit becoming in-corporated in the tabernacle of flesh, just as it was with Jesus.

Jesus is the great pattern for us all. He was "the firstborn among with respect to the spirit existing many bretbren." After some thous-before it came into the body may be a new one to some people; but came down from above and was it is an idea older than the born of a woman, just exactly

as we are, only that we have had earthly fathers of our flesh. God was the Father of His body as well as of His spirit. He was the only begotten son according to the flesh... the first begotten according to the spirit. After undergoing the troubles and trials of this earth, and having performed His mission, He yielded died for the sins of the world. He knew no sin Himself, but He gave himself a offering for sinners.

When His body was taken down from the cross and laid in the tomb it did not become disorganized. It was dead, that is, without a spirit. Where did the spirit go? Some peohave a notion that when the body dies the spirit dies also. They bedies the spirit dies also. They be-lieve in the spirit in a certain fashion, and that when the body is resurrected the spirit is resurrected likewise. Now read I Peter iii, 18-20.

Ministers make a great effort to try and cover this up to suit their own peculiar views, but they make a terrible mess of it. Take it as it stands and it is all clear and plain. stands and it is all clear and plain. It tells us that the people who were disobedient in the days of Noah, while the ark was preparing, and who were destroyed by the flood, were shut up in prison. They were imprisoned spirits and Jesus after being put to death in the flesh went by the spirit and preached to them. What did he preach? Read the next chapter,6th verse. These,then, were not "men in the flesh" but men who were called dead. The men who were called dead. The spirits of men who were dead shut up in prison for their disobedience, were visited by Jesus Christ, and He preached to them the same gospel which was given to men in the flesh, so that they might be judged the same as men in the flesh. When Jesus himself left the flesh, erving use same as men in the near. When Jesus himself left the flesh. crying, "Father, into thy hands I commend my spirit," His spirit went forth and he preached the Gospel to the spirits in prison and thus fulfilled the scripture which he read from Issigh in the supremum of Sch Isaiah in the synagogue, one Sab-bath day. They were glad tidings that he presented to those spirits who had been in the spirit world about 2000 years for disobedience to the preaching of the Prophet Noah. the preaching of the Prophet Noan. They had been warned by him but had neglected the warning. Christ went into that prison house alone, He came out with a multitude; He "led captivity captive." He then arose from the dead and appeared to His disciples. In what capacity? Simply as a spirit? Oh, no. He came to them in the same body which was hung on the cross and bore the marks of the nails and the spear. Read Luke xxiv, 36-43, also John xx, 19-29.

Some people think that we Lat-ter-day Baints are very credulous because we believe a great many things which we do not see. It is can have faith in Him whom we cannot see with our natural eyes; it is a blessed thing to have faith in His promises, to lay hold upon them with the grasp of faith; they are bound to be fulfilled if we live for them.

It is the spirit that gives life to all

things - the spirit that proceeds things — the spirit that proceeds from the bosom of God, to fill the immensity of space, is the life as well as the light of all things. Jesus, when raised from the dead, was quickened by the spirit. His blood had been shed for the sins of the weild and was never animeted by the world and was now animated by body. The natural body was put into the tomb; it came forth a spiritual body, and in that spiritual body dwelt that immortal, mighty, eternal spirit which was the offspring of God, "the firstborn of every creature." He was made in all points as we are. Read Hebrews ii: 9-18. He partook of flesh and blood because we had partaken of it. blood because we nau parament of the Jesus was made a little lower than the angels and took upon Himself flesh and blood the same as His brethren, that he might be in all things like unto them. He lived on the earth, struggled against evil and temptation, and finally passed through death that he might experience all those things which be-long to this lower sphere even as we have to do in our probation, which is for our schooling and testwhich is for our schooling and test-ing, and when He had finished His earthly work He gave up the ghost —thespirit went to the spirit world, performed His mission there, and, returning, took up His body and afterwards ascended to God.

All the troubles, sorrows, vicissi-tudes, and pains of this life are absolutely necessary to our education. Some people think that if they could have the making of a world they would have it free from all evil and pain. They only exhibit their own shortsightedness and ignorance. We would be poor, weak, undeveloped, flabby beings if we had not some trials and difficulties to overcome.

When we depart from this world we shall not all go to the same place. "In our Father's house there are many mansions," and we will not all be raised from the dead at the same time or in the same resurrec-

tion. Read 1 Cor. xv: 41-2. I read in print the other day of somebody offering a challenge, desir-ing to discuss the point that when a person disc all disc with him that person dies all dies with him-that there is nothing existing of man bethere is nothing existing of man be-tween death and the resurrection. It would not be of any particular profit for any Latter-day Saint to discuss that matter, because it is a settled question with us. I was about to say we know all about it. That would perhaps be going too far. But certainly we know this, if we know anything about the revela-tions of God, or by the witness of that Eternal Spirit which searcheth all things, we know that there is a all things, we know that there is a spirit in man, that the inspiration of the Almighty giveth it under-standing, that that spirit came from God, that it lived before it came into the body, and will live when the body is crumbling and going back to its primitive elements in the ground. We know, also, that there is a space between death and the resurrection, and that the soul or spirit exists and is a sentient, intelligent, responsible, teachable being during the time that intervenes be-tween death and the resurrection.

Those who believe to the contrary, cite the description of. man's formation in Genesis and think that the breath of life which God breathed into man is all the spirit there is in him. In the original it is true that the words translated "spirit" and the words translated "spirit" and "breath" are the same. But how would it do to read the scriptures thus: "There is a *breath* in man and the inspiration of the Almighty "troth it understanding." "God the inspiration of the Aimignty giveth it understanding." "God is a breath and they that wor-ship Him must worship Him is breath and in truth." "Jesus went by the breath and preached unto the breaths in prison." "And I (John) saw the breaths of them that were beheaded for the witness of were beheaded for the witness of Jesus." "Father, into thy hands I commend my breath," etc. This would not sound very reasonable, would it? But as these scriptures stand, conveying the idea as in the bymn we have sung, of a personal spirit making the flesh its abode, living when the body is vacated and decomposed, they are consistent and understandable. The Book of Mormon, however, gives a more explicit understanding of the existence and conditions of the spirits of men be-tween death and the resurrection than either the Old or the New Testament.

After reading from pages 352 and 353 of the Book of Mormon (latest edition) in support of his statements, Elder Penrose said: This makes the matter very clear to us, whatever the effect may be upon people who do not believe in the Book of Mormon. That book contains the Word of the Lord just as much as the Bible does, and it has this advantage—that it was translated by the Prophet Joseph Smith through the gift and power of the Almighty, by inspiration; whereas the Bible, the books of the old and new testament, were translated by uninspired men. The Book of Mormon is plainer in its language while it clearly corrob-orates the things contained in the old Jewish scriptures.

We should be willing to receive the truth, no matter where it comes from, and I bear my testimony to this congregation that Joseph Smith was a prophet of the living God, that he received and made manifest more light and truth than any other man who ever lived on this earth, save Jesus Christ our Redeemer. People who do not know what he taught and yet will deride him, will not try to find out, they will not be-lieve the truth when they hear it; they will not accept the light when they will not accept the light when it shines into the eyes of their spirits; they reject it because it is very unpopular. Those who obey the truth and live by it will sanctify their bodies and after their rest in Paradise will come forth in rest in Paradise will come form in the first resurrection to inherit cel-estial glory with Christ, their elder brother in the presence of God the Father. While those who reject the truth and the light will go into darkness in Hades and there remain writh the later propagation and until the later resurrection, and then come forth "to receive that which they are able to enjoy because they would not receive that which

mercy has revealed the Gospel anew in the day in which we live. He has sent it down from above; angels have ministered it from on high. They have come to earth and brought back the primitive primitive Gospel which people now call "Mormonism." It is the same Gospel that Christ and His Apos-tles preached. This is the same Church restored, the same authority recommitted to man. And to all who have not obeyed that Gospel I say repent, of your sins and be baptized, everyone of you, in the name of Jesus Christ for the remisname of Jesus Christ for the remis-sion of sins, and you shall receive the gift of the Holy Ghost. That is the inspiration of the Almighty which makes clear to the human understanding the things of God, and without it man cannot comprehend fully the things of God.

Believe and obey this Gospel and you will enjoy its light and benefits in this life, and will come up in the morning of the resurrection to meet with Jesus our elder Brother, be clothed in His likeness, be prepared to go into the presence of our Father, and be made like unto Him to all intents and purposes, and reign with Him in glory for ever. Amen.

The choir sang the anthem:

"O, Father, Whose Almighty power."

Benediction by Apostle John W. Taylor.

Priesthood Meeting.

The regular meeting of the Priest-hood of the Salt Lake Stake of Zion convened in the Assembly Hall, at 11 a. m. on Saturday, May 4th, convened in the Assembly Hall, at 11 a. m. on Saturday, May 4th, 1889, President Angus M. Cannon presiding. All the wards of the Stake were properly represented, excepting the First, Fifth, Sixth, and Sixteenth wards of the city, and the Sugar House, Farmer's, Mountain Dell and Pleasant Green wards. The usual business having been desnatched. remarks were made been despatched, remarks were made as follows.

PRESIDENT A. M. CANNON,

having read a notice from the Stake Superintendency of the Y. M. M. I. A., to the effect that it was desired by the General Superintendency that the associations in the various wards provide accommodations for visitors to the conference of the Mutual Improvement Associations on the first day of June, said that the Bishops should see to this matter and have the ward societies act accordingly.

PRESIDENT CHAS. W. PENROSE

was the next speaker. He dwelt upon the necessity of the members of the Church being instructed in the details of Church government, in order that they may act intelligently. Those who remove from one ward to another should take a note of standing, or else they have no mem-bership in the ward to which they remove. They are entitled to a note of some kind, even if their deportment be not in all respects as the Bishop would have it, and they might have enjoyed." | should not be deprived of it utterly, The Lord God of Israel in His for this course created inconveni-

ence and confusion. Those who neglect their duties should be labored with in kindness and with a desire The office of the to save and bless. Teacher was that of a standing minister to the people, and a great deal of good is accomplished when the Teachers are active in the performance of their duties. The people ance of their duties. The people need looking after continually, both old and young, and their duties and responsibilities as members of the Church afforded a grand field for instruction. The weak and sinful, instead of being denounced and scolded in public meetings, should be labored with in private, in their homes and at their firesides. If we can save one soul in the kingdom of God our joy will be full, and no labor is more glori-ous and happifying. The speaker deprecated idle and vain speculations upon doctrine, and urged his hearers to pay more attention to practical rightcourses, and not too much to theories and vague suppo-sitions. The order of the Priest-hood was touched upon, and it was shown that obedience to true principles and rightful authority was not inconsistent with genuine freedom and independence. Those who make covenants with God and their brethren in these meetings should be careful how they treat lightly such things. Bisheps should be careful how they recommend men as worthy to, receive the Priesthood, for if they be unworthy the burger they be unworthy the burden of responsibility would rest upon the Bishops who recommended them. No man ought to be ordained to the Prisethood simply for the purpose of being married in a Temple. He ought to have the requisite qualifications, and should have the confi-dence of his Bishop that he will be a vistuous representative of Christ. He who dees not magnify his Priesthood will find it a curse to him instead of a blessing.

The speaker referred to a public challenge to the effect that a certain lecturer proposed to discuss the idea that there was no life between death and the resurrection, and remarked that the settled belief of the Latter-day Saints that there is "a space between death and the resurrection," in which the spirit does not die, but remains alive either in happiness or misery, according to the life led here, rendered unnecessary any such discussion. He closed by invoking the blessing of God upon those assambled.

PRESIDENT A. M. CANNON

added a few words of testimony in corroboration of the remarks of the previous speaker, and the meeting was then adjourned to the first Saturday in July.

Sunday School Union.

A very fair representation of the officers and teachers of the Sunday Schools of this Stake met in the Fourteenth Ward Assembly Rooms on the evening of May 6, Super-intendent John C. Cutler presiding.

The singing exercises were excel-lently rendered by the Second Ward school, under the direction of Brother

was offered by Superintendent Paul

A. Elkins, of Sugar House. Elder H. lverson, of the Second Ward school, delivered an interest ing address on the subject of obedience, and showed that every blessing of life as well as eternity is conditional upon obedience. The principal duty of life, as revealed by the Gospel, was to learn obedi-ence to the laws of God, and bring our whole being-our thoughts, desires and the whole purpose of life into subjection to the mind and will of our Father in heaven.

"When my Ship Comes in," a quartette, was well sung by Misses Sarah Pope and Nora Linch and Messrs Hans Hansen and John Rob-

inson. Sister Phœbe Young, of the Sec-ond Ward school, read a very inter-acting and instructive essay illusond Ward school, read a very inter-esting and instructive essay illus-trating the parable of the Savior concerning the "Sower and the Seed." The reader showed the great importance of diligently sow-ing the seeds of the Gospel in the hearts of the children, and of not reacleating them to gather the seeds neglecting them to gather the seeds of evil which are so widespread in the world.

Elder John Alford offered a few remarks on the beauty of obedience in children when taught lovingly by kind and wise parents. He quoted the injunction of the Savior: "Resist not evil, but overcome evil with good," and stated that if the clildren are taught to love one another and instructed in everything good, noble and virtu-ous at home and in the school, when the time came to go out into the world to battle for themselves the training they had already received would shield them from much of the evil and sin which exist in the world. Such a training would also give them a character that would win the esteem and respect of their neighbors.

Elder A.H. Cannon was the next speaker. He expressed the opinion that if there was one cause in the Church of greater importance than another it was the work of the Sunday school in training the children and instructing them in the principles of the Gospel. One of the decrees of God was that the sins of the fathers should be visited upon the children to the third and fourth generation. In explanation this he quoted the remarks of s he quoted the top modern philosopher speaking of the edu children, said that of who, 8 in education of children, said that the child's education began 100 years before it was born. The law of heredity was recognized as a most powerful factor in forming the char-acter of everyone born into the world. In view of this, the speaker desired to impress both upon parents and teachers the importance of living an exemplary and Godlike life. Regarding the duties of a Sunday school teacher, the speaker was of the opinion that to simply attend school regularly and punctually, and hear his class read, and ask the children a few questions upon the lesson, were but a very few of the duties assumed by the Latter-day Saint Sabbath school teacher. He John Robinson. The opening prayer should by prayer and study prepare times he might be considered slow

himself to fully interest and instruct his class, and fit himself by research and inquiry to impart information of a lasting and useful character to every one of his pupils. A study of current events, in fulfilment of ancient prophecy, could be made a source of many interesting lessons. A research into the history of the church would also furnish material for instructive lessons. The anniversaries of important events could be brought up by way of illustrat-ing the growth of the Kingdom of God.

Superintendent G. K. Reese, of the Second Ward, made a few apt remarks on the necessity of officers and teachers honestly teaching by example as well as by precept, so that their lives might always con-firm their teachings, and their own sincere belief in what they themselves taught.

Superintendent Henry Gardner, of the Fourteenth Ward, offered a few suggestions to teachers of an appropriate character. The choir sang an anthem and Elder John Gallacher pronounced

the penediction.

JOS. HYRUM PARBY.

Secretary.

THE CITY BISHOPRICS.

WE give this week biographical sketches of the members of the Bishopric of the Third Ward:

JACOB WEILER

was born in Lancaster County, Pennsylvania, March 14th, 1808. He is the son of Joseph Weiler and Rosanna Styers. When ten years old he removed with his parents and family, to Chester County, where he was employed as a farmer and miller. At an early age he identified himself with the Presbyterian Church.

Brother Weiler's personal appearance is striking. He would be selected out of the multitude, by the observer, as a man of no ordinary characteristics, and strong individuality. He is tall and portly, and when in the prime of life, was the embodiment of full physical health. His head is over the average size, the face long, and features strongly marked. Those who have seen the profile portraits of the Duke of Wellington, and are familiar with Brother Weiler, will observe striking resemblance between the contour of the two faces. His eves are small, and of grey color, while the original color of his hair is nearly black, and the complexion approaching almost to swarthiness. His outward movements correspond with his mental methods, being more deliberate and well considered than active. He gives greater evidence of power than speed. Some-

at reaching a conclusion; but when he feels convinced he is right, one his soul was satisfied. might as well undertake to move the base of the twin peaks, as he.

In 1885, E. D. Woolley, L. D. Barnes and E. F. Davis carried the Gespel to the section of country where Jacob was living, the first named Elder being the first he heard preach its principles. This was in Uchland township, Chester County, Pa. He was attracted by the preaching, and felt that it contained all the force of truth; but, in accordance with his organism, he must test it before accepting. He stadied the doctrine closely, and in one year he was able to make up his mind in reference to his personal position in relation to it, and was baptized into the Church in 1840. being fully convinced that Joseph Smith was all he claimed to be. He was shortly after ordained a Priest.

Brother Weiler emigrated to Nauvoo in 1841, being the only member of his family who embraced the Gospel. On arriving at his destination, he began working at ordinary labor and continued in that line, with his proverbial industry, except when interrupted by the operations of persecuting mobs. He endured the hardships and trials incidental to the life of the Saints in Nauvoo, and was ever ready at the call of duty, to stand guard and help to defend the best interests of the maltreated and abused community, with whom he had identified himself.

In February, 1845, he was ordained an Elder. When the Saints were driven from their homes by mob rule, in 1846, he went with them to Winter Quarters, where he was set apart as Counselor to Edward Hunter, who was Bishop of the First Ward at that place. The following year (1847), he started with the Pioneers, under President Brigham Young, and endured all the hardships connected with that unparalleled journey. He was one of those who entered the valley of the Salt Lake, ahead of the main body of the company, reaching here on the 22nd of July, 1847.

He had left his family behind at Winter Quarters, with the expectation and understanding that they would follow. As they did not arrive, he started out in the fall of 1847, to escort them to their new home, and went 270 miles east without meeting them. He then returned to the valley, feeling greatly disappointed at not having the pleasure of having those near him,

cherish and protect. They arrived, in company with a number of them; he arrives at it he stays, and when however, in the course of time, and and their uniform custom of return-

> He entered upon his favorite pursuit of agriculture, that being in fact the main if not almost the sole employment of the settlers in that early time. Having arrived in a state of poverty, bordering on destitution, he had a hard struggle; but his indefatigable industry, prudence, economy, combined with his unusual ability as a farmer, gradually lifted him into comfortable circumstances. So marked has been his achievement, that he is known as one of the most capable and successful farmers in Utah.

> In the winter of 1847-8, when the local ecclesiastical organizations were established, Brother Weiler was set apart as Counselor to Christopher Williams, then Bishop of the Third Ward. In 1855 he was called and ordained Bishop of the Third Ward, a position he has officiated in ever since.

> One peculiarity that has characterized Bishop Weiler's course, throughout, has been his imperturbable condition under the most trying difficulties. When struggling with poverty, no one ever heard him give utterance to a murmur. He has been true to every trust imposed in him, and acknowledges the hand of Divine Providence has been over nim, showering blessings upon his head, in some shape or another, during his whole life. He has reached a ripe age, and, throughout his days, has had more than the usual measure of solid enjoyment. To use his own words, he has had "a real good time."

JOHN YOUNG SMITH

is a native of Thorn, Renfrewshire, Scutland. He is the son of Alexander and Elizabeth (Young) Smith, and was born October 28th, 1833. He learned the trade of harness maker, and was also a coal miner when a young man. His parents were members of the established church of Scotland, Presbyterian, at the time the Gospel was carried to the family, and he, though not of a specially devout turn of mind, was a communicant of that denomination.

His attention was first directed to the Gospel, through associating with some of his fellow miners, who had embraced it. At first he jested with them about their new religion, but he was at length struck with the marked effect which it appeared to have in influencing their course of whom it was his office to foster, life. He was in the habit of eating apart as First Counselor to Bishop

ing thanks to God for their food, and asking His blessing upon it, deeply impressed him.

Largely by the influence of the example of some of his associates, who had become Latter-day Saints, Brother Smith, while still a young man, was led to give much serious reflection to the principles of the Gospel, and, becoming convinced of their truth and Divine authenticity, he embraced them. His uniting with a branch of the Church, and devoting serious attention to the subject of religion, was regarded by many of his friends as a remarkable course for him to pursue; for, as above intimated, he had not previously manifested a very marked bent in the direction of spirituality. What was more in line with his previous disposition, however, was a custom he sometimes indulged in, of defending his new faith in a practical and even physical manner, when he found himself beset with persecutors. For a time after he joined the Church, it seemed to fall to his lot to meet the brunt of the persecution which the handful of Saints where he resided, were subjected. He was frequently assailed by tormentors, who would apply vile or prefane epithets to him, and heap abuse upon him. Sometimes, on such occasions, the limits of his patience would be reached, and he would resort to fistic arguments in answer to his abusers. As he possessed a powerful physique, and a coolness and bravery which knew no trepidation, no matter what the odds against him, his physical,logic usually prevailed and brought him peace.

The subject of this sketch was baptized January 29, 1852, and was, April 15, 1856, ordained a Teacher in the Johnstone Branch of the Glasgow Conference. He often accompanied and aided the Elders in holding outdoor meetings and distributing tracts, etc. His father had been baptized in 1850, and in 1859 the family emigrated to Utah. In the spring of 1860 Brother Smith located in Franklin, now in Idaho, but then in Utah, of which place he was one of the first settlers. He returned to this city in a few months, however. On June 20. 1860, he was ordained an Elder, and in that year or soon after became a member of the Third Ward. He was ordained a Seventy in 1868, and on December 23, 1877, he was ordained a High Priest and set

Weiler, a position which he still retains, and fills with honor and fidelity.

During the early years of his life in Utah he was employed by President Young, and also labored at the Temple Quarries. In 1869 he became a member of the police force of this city and served many years in that capacity.

On February 27, 1886, Brother Smith was sentenced by Judge Zane to imprisonment for six months, and to pay a fine of \$300 and costs, for unlawful cohabitation. He was released from prison Aug. 22, 1887.

In the course of his experience in the Church, Brother Smith has witnessed many remarkable manifestations of the power of God, through His servants. About the year 1856 or 1857, before he left Scotland, his father was prostrated with a severe attack of illness, and at one time was supposed to be dving. At this time John was about a mile distant from where his father lay, and his sister hurried to him to tell him that if he desired to see his father alive again, he must make haste to his bedside. John took two brethren with him to his father's house, and upon arriving there found the latter apparently in the act of expiring. The ordinance for the healing of the sick was promptlv performed, and at once there followed a remarkable improvement in the patient's condition, which resulted in a speedy recovery.

At the time the ordinance was about to be performed, a lady living next door, was in the sick man's room. She had manifested a spirit antagonistic to the Gospel, and on this account was respectfully requested to withdraw. Soon after the administration she came in again, saw the improvement in the patient's condition, and bore testimony that she had witnessed a miracle.

About a year before leaving Scotland, Brother Smith witnessed another remarkable exercise of the gift of healing. A man named James McKay, employed in the same mine as Brother Smith, was terribly injured while at work, by a quantity of rock which fell upon him. A large, leep hole was made in his back, between his shoulders, and his breast bone was forced forward, out of its proper postion. His condition was such that it seemed impossible for him to live longer than a few hours. A number of Elders united in annointing

they did so, the bones of his body short time he became convinced were by the power of God forced back into their proper positions, the he was baptized by Elder Wm. Parr, operation creating an audible sound. Brother Smith was in the room at the time, and personally witnessed this display of the Divine power, in response to the faith and prayers of the servants of God.

James Donaldson was another coal miner who was hurt in a similar manner, not far from the same time and place. About a ton of stone fell with terriffic force upon him. His fellows hurried to his aid and by means of crow bars raised the heavy rocks off his body. He was horribly crushed and mangled, and apparently his recovery was an impossibility. It is supposed that a number of bones were broken. though the exact nature of his injuries is not stated. As soon as possible after being hurt he was annointed and the praver of faith offered in his behalf. Immediately he was made whole. This James Donaldson is well known as a long resident of Tooele County in this Territory. Of the facts in this case Brother Smith was also a witness.

THOMAS MAYCOCK

was the son of Joseph and Lucy (Gillett) Maycock, and was born in Warwickshire, England, Jan. 13th, 1832. In early life he worked at gardening, and later followed the business of brick making. In youth he was not less fond of diversion than many of his companions, though he was always religiously inclined. He was always fond of singing, and, while a young man, became a member of a church choir. the denomination being the Church of England. He did not, however, become a member of that church, for certain reasons, among which were the following:

It taught that God was a being devoid of body, parts or passions; that when a person died, unless he had attained a certain degree of goodness, he would go direct to hell; the minister, in conversation, could not satisfy Thomas regarding his future state, for he felt that he did not deserve to go where the very good and pure were, nor to be sent to hell, with the liar, adulterer and thief.

In the year 1850, the subject of this sketch was led to attend a meeting and listen to the preaching of a "Mormon" Elder. He was much pleased with what he heard, and, on witnessing the gift of tongues, was led to seriously investigate the and administering to him, and as Gospel. The result was that in a for the same reason.

that it was true, and in May, 1851, On the following in Covantry. Sunday he was confirmed, and ordained to the Lesser Priesthood, and appointed to labor with an Elder in holding outdoor meetings. He labored thus during the summer, and, in the fall, was ordained an Elder, and was called to act as clerk of the Branch of which he was a member, which by this time had become a large one.

He continued to labor in the ministry, and to act as clerk of the Branch, until April, 1859, when he left his native land, to gather to Zion. He set sail on the 4th of the month named, and during the voyage to New York, was married to Miss Louisa Stankey. He arrived at Council Bluffs in due time, and from there started with a hand-cart company, for this valley. He suffered much on the journey, from want of food, and a lame foot; and his wife walked by his side all the way from the Missouri River to this city, where they arrived, September 4th, of the same year. The company was met at a point east of this city, by a large number of residents, and escorted into the city with great demonstrations of welcome.

The day after his arrival, Brother Maycock commenced working for President Brigham Young, leaving his wife with a family of Saints until he could arrange to locate in a home. In the spring of 1860 he took up his residence in the Third Ward, where he has lived ever since. He acted as a Teacher, for a time, until the fall of 1861, when he was ordained a High Priest and set apart as Second Counselor to Bishop Jacob Weiler, a position he still retains.

During the years 1880-1, he filled a mission to Europe, and baptized over sixty new members into the Church. He testifies that during his life as a "Mormon," he has witnessed many manifestations of the power of God, in fulfilment of the promises of the Scriptures.

CURRENT EVENTS.

Edmunds Law Prosecutions.

At Ogden, on May first, use of the United States the ₹8. case of Alexander Perry, unlawful cohabi-tation, was dismissed as he has gone beyond the reach of court, having departed this life.

The cases of the United States vs. Wm. G. Saunders, unlawlul cohabitation and adultery, were dismissed

At Ogden, on May 2, the cases of the United States vs. Pearson Ballinger, Elias Van Fleet, the Peter A. Green and Wm. Henry Walker, unlawful cohabitatiou, were, on motion of Ogden Hiles, assistant United States prosecuting attorney, dismissed because of lack of evidence to convict.

In the Third District Court, May 2, the case of the United States vs. John Walton Price was ordered dismissed. The defendant was indict-ed for unlawful cohabitation, under the name given. Afterwards, and for a period subsequent to the time named in the indictment in the Third District, he was indicted by a grand jury in the First District for the same offense. In the latter indictment he was named John Walton. He was convicted and served a term in the penitentiary. The district attorney learned the facts in the case, and therefore the other in-dictment was dismissed. The coufusion arose through Mr. Price's sometimes being known by his own surname, and sometimes by that of his stepfather.

Released From Prison.

Peter C. Christensen, of Mayfield, Sanpete County, was released from the penitentiary at 4 o'clock p. m., on May 3, having served a term of three months for unlawful cohabitetion. There was no fine in this case, but Brother Petersen paid the costs, which amounted to \$53.40. Next morning Peter Swemson, of

Cache County, was also set at liberty. His term of imprisonment for living with his wives was four months. In addition to this he served thirty days for the \$150 fine imposed in his CRAO.

From the Sandwich Islands.

On April 25 the Utah Central train brought to this city Elders Elihu Barrell, Matthew Noall, wife and two children, and Fred. Beesley, wife and two children, from the Sandwich Islands, where they have been as missionaries for the past three-and-a-half years. They were accompanied by sixteen na-tive Saints from the islands. All were in excellect health and spirits. Mrs. James Solomon, of this city, went to San Francisco to meet Mrs. Beesley.

Provo's Festival.

A correspondent furnishes the fol-A correspondent turnishes the tor-lowing account of the late musical festival at Provo: After spending the forenoon of May day serenading the town and in discussing matters of organization, the combined bands of the county come into the structs of the county came into the streets of the county came into the streets at 1:80 o'clock p. m., discoursing to the crowd until 2 p. m., when all withdrew to the new Stake Taber nacle to enjoy the May day festival —and a festival it was. Everyone there expected to hear something superh but faw were prenared for superb, but few were prepared for the feast they enjoyed.

far as possible, but the encore which the supreme silence called for was the subject of a spontaneous outburst of applause.

The rich, silvery voice of Miss Lillie Boyer was most exquisitely displayed in the rendition of "Open Thy Casement," and the beautiful performer was called for so vocifer-

busy that no denial could be thought of and she responded. Professor Keat's training of the band of Provo, Springville and Payson had been so admirable that no discord was perceptible, and nothing but a repetition of the "Coronation March" from the "Prophet" would hush the applause.

It was now the query what Prof. Maeser could say that would main-tain the spirit of harmony that pervaded the assembly, but an answer was waiting. Not only was the in-terest sustained, but it was height-ened by the professor's glowing sen-tences on the ideals of the divine art. In closing, the advocate be-spoke for each a "greeting of joy at the gates of the Eternal City of celestial music."

Miss Crissie Lawson in her rendition of "The Old Folks at Home" fully sustained the interest of the vast audience and an encore was demanded.

There is no use saying that Mr. Weihe performed well; everybody is aware of that; and the audience there knew what to expect, and greeted his appearance accordingly. The close of this masterly perform ance was the signal for a most vociferous demand for a repetition. A perfect thunder of applause followed Mr. Weihe's second piece, and would not down till a third per-

Miss Della Maeser next rendered the piano solo, "Dance of the Demon" in splendid style.

Messis. White, Youngdahl, Ror-dame, Olsen and McIntyre added another charm to the programme by giving "Echoes from the Ball," which was followed by a selection from the "Gypsy Baron," by the orchestra.

It is enough to say of the chorus, "With Warlike Minstreisy" from "Lucia," that it was a fitting close to such a programme.

There was but one feeling as the vast audience of fully four thou-sand souls left the building. "You ought to have been there?" were the words that each took home with him, and we may expect to hear it for years to come. Such another ova-tion to the divine art was never witnessed in Utah County. This one was due to the energy of James H Wallie H. Wallis.

The evening closed with a concert and dance for the benefit of the bands.

RETURNED ELDERS.

Elder John E. Hansen, of Tooele City, Tooele County, arrived in this city May 3, upon his return from a mission. He left home on April 26th, 1887, and traveled through North and South Dakota during the Sart met of the automation to be The opening was in accord with the expectations of the occasion. No applause followed the quintette by Mesers. Weihe, Youngdahl, Rordame, Olsen and Kent, as if each one wished to prolong the ecstasy as

During the winter he labored in Wisconsin and Northern Illinois, and in the spring and summer of 1888 was located entirely in Wisconsin. Last October in wisconsin. Last October he was transferred to the Indiana Conference, and throughout last winter his sphere of duty was chiefly in Southern Indiana and Kentucky. Having crossed the Ohio River, Elder Hansen and his co-laborers, chief among whom was Elder Jas. L. Wrathall, of Grants-ville, opened up a new field in Kentucky, and baptized nine persons during the last three months of his stay.

While in Harding County they were subjected to mobocratic attacks, but at the same time met with many warm friends. On one occasion, while moving from one schoolhouse while moving from one schoolhouse to another in that part, some four or five miles distant, they were in-formed that they had better not con-tinue the journey nor return to their former meeting-place, or they would be molested. The warning was unheeded, and shortly afterwards the missionaries found a moh of armed men distant a mob of armed men drawn up in "battle array" near the roadside. Each individual was in possession of a club about three feet long and they all assumed a threatening attitude. The Elders, upon reaching the schoolhouse, were denied admission. They thereupon endeavored to reason with the crowd, telling them that the laws of the country granted free speech to all; but this assertion was speech to all; but this assertion was met by the answer, "Not here, by any means." The missionaries asked them "By what authority have you taken this action towards ue?" to which came the reply, "We have taken it upon ourselves." Thinking it advisable to avoid any possible disturbance the Elders left without holding a meeting that without holding a meeting that

night. Two or three days afterwards they were requested by a number of the inhabitants to resume their preachinhabitants to resume their preach-ing, the promise being given that a hundred of the best men of the place were at their service as a body guard. The Elders, fulfilled the engagement, the mob in the meantime having gathered some few hundred yards away from the meetinghouse, with the intention of breaking up the assembly. Find-ing, however, that they were out-numbered in strength, they desisted and the meeting was allowed to pro-ceed quietly. ceed quietly. Subsequently the would-be mob-

Subsequently the would-be mob-bers sought to waylay the Elders on the highway, but one of their number betrayed the purpose of his companions. Thus timely advised, the Elders jumped on a couple of horses, got away; in an opposite di-rection, and thereby eluded their persecutors. persecutors.

persecutors. Elder Hansen states that in Harding County the prospects as to the future are very encouraging, eleven'baptisms having taken place there during his stay in that part, and in the course of his two years'



ing of stones, but the Elders met with good treatment at the hands of the majority. Elder Hansen returns home in excellent health and spirits, having greatly enjoyed his mission.

Elder David Harris, of Glendale, Kane County, likewise called in at return from the missionary field. He left home on July 20th, 1887, and for the first nine months sojourned in the southern portion of Illinois. He then labored around Terre Haute, Indiana, for a period of six months. Next he went into Green County Indiana, to open up a new field. At this place he was fortunate in securing many genefortunate in securing many gene-rous friends. The opposition en-countered was very trifling, and with the exception of one or two slight interruptions all the meetings passed off successfully, a number of result evineding an extract desire to people evincing an earnest desire to investigate the Gospel truths.

Elder James L. Wrathall, of Grantsville, was also among the re-turned missionaries. He started turned missionaries. He started upon his journey on March 29,1887, and went first to Wisconsin, where he continued to labor for some ten months among the Strangites, in company with Elder E.M.Allred, his co-worker subsequently being Elder Hansen. He traveled through a large tract of the country, but did not meet with very marked success. In Southern Illinois, however, to which he was afterwards trans-ferred, the meetings were well at-tended; an unmistakable spirit of inquiry was manifested on the part of the people, and the Elders were well received and hospitably treated.

Elder William O. Jeffries, of Grantsuille, was another who came back from his mission on May 4th. He left Utah on March 29th, 1887, in company with other Elders. Went to Wisconsin, and during the first twelve months labored in the southern portion of that state, in company with Elders Joseph H. Ericcon and Martin A. Bunker. They met with a warm reception from those among whom they dwelt from those among whom they dwelt in this region, though it seems that the people as a whole were apparent-ly indifferent to the Gospel. The next six months were spent by the Elders in Dakota, where the pros-pects were not altogether of an en-couraging nature. The succeeding six months were devoted to work pects were not allogether of an en-couraging nature. The succeeding six months were devoted to work between Southern Illinois and Southern Indiana. Elder Jeffries is very pleased with the results of his missionary work, and, like his fellow-laborers, comes back in the best of health and spirits.

Elder O. L. Packer, of Franklin, Idaho, who returned on May 4, left home on March 27, 1887. The first two months he traveled in Clay County, Ill., in company with Elder E. O. Wilcox; the next two months in Franklin and Hamilton counties with Elder Angus Vance, and the two months following in

The succeeding six months his com-panion was Thomas Warrick in the last named counties. During the summer of 1888 he traveled with Elder Chas. G. Hyde, mostly in Posey and Warrick counties, Indi-ana. From October, 1888, till Feb-ruary, 1889, he was engaged with Elder B. A. Stringam, in Perry County, Illinois, and from that time until released he journeyed alone in Perry County. During the greater portion of his mission Elder Packer enjoyed good health, the only sickenjoyed good health, the only sick-ness being the chills and fever with which he was attacked in the last two months of his mission. Genertwo months of his mission. Gener-ally he and his fellow-workers re-ceived good treatment. He was appointed clerk of the Indiana con-ference on May 28th, 1887, and held that position until A pril 22, 1888, when he was appointed President of the conformant which off ap he of the conference, which office he filled until his release.

THE SPENCER TRIAL.

The case of Howard O. Spencer and George Stringam, charged with the murder of Sergeant Ralph Pike in this city, in August, 1859, was called for trial in the Third District Court May 6 before Judge Judd. There was a large attendance of spectators. Mr. Spencer came in just before the hour of opening court. He is represented by Messrs. Arthur Brown, Sheeks & Rawlins Arthur Brown, Sheeks & Rawlins and Le Grand Young. George Stringam was represented by C. O. Whittemore. The prosecution was conducted by Messrs. Peters and Hiles.

Mr. Spencer. An order to this effect was made.

In reply to a question by the court Mr. Peters said he thought the Spencer trial would take three or four days.

The Stringam case was set for Fri-day next. Mr. Whittemore wanted a further postponement, but the court declined to grant it.

The list of jurors summoned on open venire was called. All answered except Samuel H. Auerbach, against whom the court entered a fine of \$25 for failure to appear.

The following witnesses were then called: James Gordon, Stephen Taylor, G. Albright, Arthur Prat, Henry Heath, Joseph Caine, Alma Williams, George Rand, Lewis W. Smith, Mrs. Townsend, Wm. Apple-by, William L. Plckard, F. Faust, The Dispersion of the State St Henry Dinwoodey, Leonard Phil-lips, Nephi Daniels and Henry Cushing. Most of them answered to Cushing. Most of them answered to their names. Mr. Peters stated that those who had not appeared as yet would do so later in the day. The jurors were called singly and examined. Heretofore in the Third District Court considerable latitude

home on March 27, 1887. The first two months he traveled in Clay County, Ill., in company with Elder E. O. Wilcox; the next two months in Franklin and Hamilton counties with Elder Angus Vance, and the two months following in White and Gallatin counties, his co-laborer being Elder M. C. Holmes.

The first juror called was John D. Cornwell, who was passed, and took his seat in the box.

George A. Lowe said he had talked with Lewis W. Smith, one of the witnesses.

Court.-Have you an opinion in the case?

Mr. Lowe.-Yes, sir; one that it would take strong evidence to re-MOVA.

Court.-You may stand aside. John B. Hartford was called, and John B. Hartford was called, and said he had read of the case; had also talked with a juror, A. H. Kelly; had formed no definite opin-ion. He was accepted. J. J. O'Reilly had heard John Dennis and two policemen discus-ing the case about 18 months since. Upon what he heard he formed an opinion. He was accused

opinion. He was excused. Frank Shelly was excused for

having an opinion. James T. Little had an opinion

on the case for 25 years. Court—That's long enough to be

fixed.

He was excused.

James J. Farrell did not answer to his name, and was fined \$25.

L. Goldberg said he was opposed to capital punishment, and challenged by the prosecution. WH

Court—If the law and the evi-dence warranted a conviction of murder in the first degree, would you find a vertict of guilty?

Mr. Goldberg-Yes, sir. Court-Take your seat in the box. F. D. Clift and Henry Siegel had a fixed opinion in the case, and were excused.

James M. Kennelly had no opinion in the case. He was opposed to capital punishment, but would find

a verdict; passed. Simon F. Mackie, John Knapp and Julius Malsh were excused for having fixed opinions as to the guilt or innocence in the case.

George Robinson had never heard of the case, and was passed. Samuel H. Auerbach came into

court, and stated that he had just received the notice, which had been left with his brother. The fine of \$25 was remitted.

Isaiah Anderton had never heard of the case on trial, and was accepted. Wm. Sloan was excused from ser-

vice because of sickness in his family.

George Daniels and C. S. Wilkes had expressed an opinion, and were excused.

Frank Van Horn knew nothing of

the case, and was passed. T. C. Rookledge was excused for having formed an opinion.

John Cunnington was excused from service owing to ill health. John B. Milan had an opinion,

and was excused.

B. M. Froiseth said he had as opinion in the case. Mr. Brown said he proposed to show that Mr. Froiseth had expressed an opinion, had written on the subject, and had had trouble with one of the defendants.

The court peremptorily forbade Mr. Brown from proceeding any farther, and directed Mr. Froiseth to take his seat in the bex.



James L. Berry and E. B. Shepherd had not formed an opinion and were accepted.

Thomas McCoy was not a citizen, and was excused.

George T. Bourne had formed an opinion in the case, and was excused.

A. F. Barnes had not formed an opinion, and was accepted. C. B. Durst was called. In ex-

C. B. Jurst was called. In ex-amining him for statutory qualifica-tions, Mr. Peters failed to ask him if he could take the oath. Court-Mr. Peters, can he take the Edmunds-Tucker oath? Mr. Peters-I think he can; he has just been married. Mr. Durst-Can't you excuse me on that ground?

on that ground? Court—Well, hardly. Mr. Durst had formed a fixed opinion and was excused for that reason. F. O. Horn said he was opposed to

capital punishment. Court—Suppose the law and the

evidence warranted a conviction? Mr. Horn-I would not convict.

Court—You are excused. M. L. Cummings had no opinion

in the case, and was accepted. The prosecution peremptorily

challenged M. L. Cummings. The defense challenged B. A. M.

Froiseth for actual bias. Court-I did not know a juror had been passed when it was shown he

had actual bias. Mr. Brown—We have not shown

it, but I think we can.

Mr. Froiseth said he had had some trouble with Mr. Stringam, but it was settled, and he had no feeling now.

The challenge was denied.

Mr. Froiseth was peremptorily challenged by the defense.

Mr. Barnes went out in the same way by the prosecution, Mr. Gold-berg by the defense, Mr. Kennelly by the prosecution, Mr. Shepherd by the defense, Mr. Hartford by the prosecution, and Mr. Robinson, Mr. Anderson and Mr. Berry by the defense

This left two jurors, Frank Van Horn and J. B. Cornwell, who were sworn.

In continuing the empaneling of the jury, Sam Levy was called. He was excused for having an unqualified opinion.

At this point court took recess till this afternoon.

In the afternoon the defendant did not appear promptly, and the court instructed the attorneys to go on

Mith the empaneling of the jury. Mr. Hiles objected, on the ground that such a proceeding would be erroneous. The statute, he said, rejuired that the defendant, in a trial for felony, be present at every stage of the case.

At this point the bailiff suggested that the court reporter was also ab-sent, and that the examination of urors could not be taken up.

The reporter came in shortly after, but it was 2 o'clock before Mr. Spencer appeared, he having understood that to be the hour instead of 1 o'clock.

or innocence of the defendant. He was opposed to capital punishment, but would convict if the testimony merits of the case. He was exwarranted it. He was accepted.

Henry Rippe had an opinion that could not be removed. He was excused.

A. H. Kelly had no opinion in the case and was passed. Jacob E. Bamberger had an opin-

ion; excused. M. C. Phillips went out for the

same reason.

F. M. Bishop and J. L. Perkes had formed no opinion, and were accepted.

R. Alff had an opinion; excused. Saml. H. Auerbach was called, and was examined by the judge himself. He was excused for having an opinion.

Robert Binnie was relieved from service for the same reason.

R. J. Walker was not a citizen. T. A. Wickersham was excused

for having a fixed opinion, as were also John Tullidge and M. H. Lipman.

Owen Hogle had no opinion, and was accepted. J. E. Foote said his wife was a niece of the defendant. He was excused.

cused. E. B. Welch had not resided in the Territory long enough to be qualified to act as a juror. Eli B. Kelsey had formed no opinion in the case; passed. William J. Lynch said he had not any fixed opinion, yet it would re-quire evidence to remove it. He

was passed. T. W. Jennings said he had no opinion today; had an opinion a week ago, but it was owing to a misunderstanding as to the case. He was accepted. E. H. Parsons had an opinion;

excused.

Eugene Holt was accepted, not having formed an opinion.

John McDonald failed to answer to his name, and a fine of \$25 was entered against him.

The open venire that had been issued was exhausted, and another was ordered for forty names, return-able at 10 a.m. next day, to which hour the court adjourned.

In the Third District Court, on May 7, the open venire for forty names in the Spencer case was re-turned. The first person selected from the list was Ralph Goldberg, who was excused because he was not a taxpayer. T. J. Mackintosh had conscientious opinions against capital punishment, but would con-vict if the testimony warranted it. He had an epinion that it would require evidence to remove. Ex-cused. cused.

Martin Harkness said he could not take the Edmunds-Tucker oath, and was excused. He is not a "Mormon."

A. Harmon, a gentleman about 6 feet 8 inches in height, was excused because he had not resided in the district the required length of time to qualify him as a juror. John McVicker had no opinion in

the case; accepted.

James J. Farrell was called for examination as a juror. He said he had formed no opinion as to the guilt cause, had stated that he did not be-Mr. Judge Judd stated that Mr. A. H.

cused.

S. C. Pancake said he had no opinion. He had frequently been on the jury. He was passed.

Peremptory challenges were next in order. The prosecution excused

T. W. Jennings. The defense suggested that the prosecution should either exercise er waive another challenge.

Court-Proceed, gentlemen. Mr. Rawlins began to refer to the statute on the subject.

Court—Proceed, gentlemen. Mr. Sheeks—You'll give us time to consider, won't you? The defense ithen peremptorily excused S. C. Pancake, Eugene Holt, F. M. Bishop and J. J. Farrell.

This gave seven jurors, F. Van Horne, J. B. Cornwell, Wm. J. Lynch, Owen Hogle, Eli B. Kel-sey, J. L. Perkes and John Mc-Vicker.

John F. Hardie and C. H. Henderson were calle 1 and were ex-cused for having formed an opinion in the case.

L. Bamberger was called.

Mr. Brown objected, as Hemann Bamberger was the name or the venire.

Deputy Franks was called, and explained that he served Herman, and then changed it to Louis. Mr. Bamberger was excused.

Frank Shelton, O. H. Jennings, H. C. Reich and John Wickel had no opinion in the case, and were accepted. W. S. Sharp was not a citizen. George D. Decker had an opinion,

but it was not so strong as to affect his judgment in the case; accepted.

The prosecution peremptorily challenged Messrs. Wickel and Decker.

The defense challenged Mr. Jen-

The two new jurors, Messrs. Shel-ton and Rich, were sworn, making nine secured thus far.

Bruce Dallin had lived in the city but two months; excused.

Wm. Shaughnessy, A. A. Brim, H. S. Margetts and Hugh Anderson had an opinion in the case and were excused.

J. D. Pancake was not a taxpayer. Charles Brinck said he had no opinion in the case, and was ac-

cepted. T. C. Patten, John M. Young were passed on the same ground. D. L. Bowman had not lived in

the Territory long enough to quali-fy him to act as a juror. Mr. Brinck was excused by the

defense and Mr. Patten by the prosecution.

Mr. Young was called to sub-scribe to the Edmunds-Tucker oath. He remarked that he had done so about ten times.

Court - Well, I think that is enough.

Mr. Young was sworn in the case. George Blair was excused for hav-

ing an unqualified opinion. P. W. Madsen and G. G. Hall had not formed an opinion and were

Mr. Madsen was excused by the

fense.

Wm. Chisholm had an opinion and was excused. T. S. Murray and A. R. Carter

had no opinion, and passed. Mr. Carter was challenged by the defense. Mr. Murray was sworn. C. M. Donelson had an unquali-

fied opinion; excused. John W. Clark had not been in the Territory long enough to act as a juror.

Herman Hill would not convict in a case where the punishment

was death, and was excused. Samuel McIntyre did not reside in the district; excused.

Robert Newsom had no opinion in the case and was passed. He was peremptorily excused by the prosecution.

C. P. Mason had an opinion; excused.

Joseph Simons said he was preju-

diced; excused. Albion W. Caine had no fixed opinion; accepted and sworn.

The jury as empanneled stands as follows:

Frank Van Horne,	J. B. Cornwell,
E. B Kelsey,	Owen Hogle,
John McVicker,	J. L. Perkes,
Wm. J. Lynch,	Frank Shelton,
H. C. Reich,	J. M. Young,
T. P. Murray.	A. W. Caine.

In reply to the court, the attorneys said the case would take all the week. All jurors except those in the case were excused till next Monday.

Court took a recess till 1:30 p.m., after a strict admonition to the jury to be extremely cautious to hold no communication with any one outside of their own number.

In the afternoon, after the reading of the indictment, Assistant Dis-trict Attorney Hiles stated to the jury what the government expected to prove. He said the jury should approach the trial with caution. It is the duty of the prosecution to is the duty of the prosecution to prove that Sergeant Pike was mor-tally wounded by the defendant, Spencer, within the jurisdiction of Spencer, within the jurisdiction of the court. They must also prove the killing to have been deliberate and premeditated. The govern-ment undertakes to show such a case. In this case we expect to prove that Howard O. Spen-cer killed Sergeant Pike. We think the evidence will leave no doubt in your minds. We think think the evidence will leave no doubt in your minds. We think it murder in the first degree. In 1859, Sergeant Ralph Pike, of the Tenth United States Infantry, was under arrest for an offense com-mitted in Rush Valley. He had been brought in from Camp Floyd, and was to be turned over to the civil authorities for trial for assault on Spencer. There was being beld civil authornees for trial for assauto on Spencer. There was being held at the time, a preliminary examina-tion. The defendant planned to kill Pike, from motives of revenge, and with others executed the plan. About noon on the 11th of August, 1859, noon on the 11th of August, 1859, Pike was proceeding to the Salt Lake House, in this city, when the defendant came up and called to him. He turned partly around, when Spencer fired, the ball enter-ing Pike's side. The bullet struck the handle of a knife which Pike carried and which caused the ball carried, and which caused the ball was on the bed very sick; he could Jews here, like the Chinese in Cali-to glance upward. Pike was taken not speak; I saw the blood oozing fornia, are able to live cheaper than

prosecution and Mr. Hall by the de- into the hotel the next day. We expect to show that Spencer the one who fired the fatal shot. was At the pursuit he escaped, and for many years his presence was unknown to the authorities. It was only last summer that his arcest was effected. We shall introduce the dying state-ment of Pike, and also evidence of eye witnesses to show that Spencer is the man who did the shooting. Having shown that the killing was deliberate, and out of motives of revenge, we shall claim a verdict of guilty of murder in the first degree, as charged in the indictment.

LEWIS W. SMITH

was the first witness called. He testified—I live at Kamas, Summit County; have been in the Territory since 1858; was in Rush Valley and since 1858; was in Rush Valley and Camp Floyd in 1859; went to Rush Valley in March, 1859; was there one month; I was then in the Tenth Infantry, United States army; was acquainted with Sergeant Pike; he was in Co. I.; I was in Co. B.; the last time I saw him in Rush Valley was in March, 1859; he was first sergeant of his company; he left Camp Floyd for Salt Lake in August, 1859; there were about a dozen soldiers, with either the cap-tain or lieutenant of Co. I.; Pike tain or lieutenant of Co. I.; Pike was under guard when he left; his Was under guard when he left, his guards were also witnesses in the case; the next time I saw him was when he was brought back, dead; I attended his funeral; he was 50 or 55, and was in good health when he left for Salt Lake.

To Mr. Sheeks—I joined the army in Philadelphia; joined the Tenth Infantry at Camp Floyd. The court ruled that the defense could not inquire how the witness

came to Utah.

Witness, continuing—Pike came to Utah in 1857; I was 22 in 1859; I saw him nearly every day for about 10 months; could not tell now the names of any of those who accom-panied him to Salt Lake; he was ordered to Salt Lake for trial; the order to that effect was read on pa-rade, according to military rule; he was brought back in a week or ten was brought back in a week or ten days; the party he went with brought him back; I have been in the Territory ever since; left the army in 1863, being honorably dis-charged; saw no trouble between Spencer and Pike; saw them at Rush Valley; was not present dur-ing the trouble; Pike's company re-lieved us, and they remained a month; we left the day after they arrived; when Pike came to Salt Lake he had on his uniform; they left Camp Floyd in an ambulance; none of them were on horseback.

JAMES GORDON

was the next witness. He testified -I lived in Big Cottonwood in 1859; had a public house there; saw Ser-geant Pike there in the summer; Lieut. Gordon, Col. Crossman and Mr. Page were with him; there were about a dozen in all; they were on their way to Salt Lake; saw Pike next day, after he was shot, at the Salt Lake House; he from his shirt; that was a little after noon.

To Mr. Rawlins-I did not hear the shot; saw no wound, only the blood; I was not acquainted with Pike; knew him by sight; he was in uniform when I saw him the day before; all of them were on horse-back; I never spoke to Pike.

MRS. ELIZABETH TOWNSEND

was next called. She testified—I have lived in Salt Lake City since 1856; was married July 24th, 1858; know the location of the Salt Lake House; lived there from the fall of 1858 to 1864; my husband kept the hotel in 1859, and for five years afterward; remember Sergeant Pike of 1859; I heard the report of a pis-tol from the front of the house; that'was about a quarter before one; I went out and met four soldiers carrying another; they laid him down on the bed, and I asked him where he was shot; he pointed to his side; he was in a fainting con-dition; I did not see the wound; he asked me to open the door, and I did so; I also brought some fans; I was in the room about ten minutes; an army physician came, and remained till Pike died, on the following Monday; the shoot-ing was on Tuesday or Wednesday, the physicians tried to keep him alive till his mother and sister could come; I saw him in the coffin after he was dead; they took him back to Camp Floyd; I saw him about twice a day while he was there; he gradually sank till he died.

RAILROAD IN PALESTINE.

The German formed me y Consul here inme yesterday that the Turkish Sultan has issued per-mission for the Jews to immigrate to Palestine whenever they want to. Latterly a prohibition against their immigration, except to certain colonies, had been in force, as the Jews are very much disliked by Turks are very much disfiked by Turks and Arabs alike. But this prohibi-tion has been repealed, and in every court-house in the country a notice has been posted notifying the change in the attitude of the Otto-man throne towards the Jewish race. The land is therefore now open to the homeless people, and they are free to come and build up the coun-try of their forefathers. Rumor has it that this permission

has been bought by the Jews for fifty millions of francs, a neat little backschisch to the ruler of all the faithful ones. The news has created great consternation among the population here. The natives have an idea that the Jews "spoll" the country, and they think that the country, poor as it is, will be poorer still if the population is to be aug-mented by thousands of hungry Jews; so they anticipate starvation as a result of Jewish emigration. Further, the European settlers, the "Templars" among the others, fear the Jewish competition in their various trades, for it has been demonstrated that the

It is, however, a great question whether the Jews will be likely to whether the Jews will be likely to avail themselves of the permission so dearly bought. It is known that a great many of them have given up all hope of ever possessing their own land, and they look upon Palestine as a very poor spot upon which togrow rich—their only aim in this life. A change of opin-ion in this respect will, however, soon take place when the current of imminution turns this way: and immigration turns this way; and, under all circumstances, it may safely be supposed that those men safely be supposed that those men who have paid an enormous sum for the right of immigration mean busi-ness on a large scale, and that they knew the time for this long predict-ed and anxiously expected move-ment was close at hand. The trans-action itself is a proof that the Jews are now prepared to return to Ca-naan. naan.

One event will follow another as naturally as the links in a chain. The Jews will gather; the land will become prospercmain. The Jews will gather; the land will become prosper-ous as of old. It will be a desirable spot; the great ones of Europe will view it with greedy eyes; it will be declared neutral ground, for the jealousy of powers will prevent any one from possessing it. It will become a free country, and its autonomy will be guaranteed by the combined powers—something like Turkey has been for centuries. But it will be impossible to harmonize it will be impossible to harmonize the various interests of the powers. England will want supremacy; per-haps Russia will want to protect her numerous churches and convents, and to keep the way open for her thousands of pilgrims who come here every year in order to obtain blessings for this life and blessings the life will hav to come. Germany will have a word to say on account of her colonies, which are all under German protection. Thus everything is already preparing for the great conflict. The ma-terials are all there. The least spark will ignite the whole, and the great battle of Armageddon, predicted by the Apostle John on Patmos, will take place before the coming of the Lord.

Blessed is he who can read the "signs of the times" and be pre-pared. J. M. S. pared.

HATFA, Palestine, March 21, 1889.

IN PENNSYLVANIA.

Imagine yourself transported from your editorial room in your own beautiful city of Salt Lake to a snug little valley nestling cosily among the hills near the southern boundary of Pennsylvania, where the Penn-sylvania Conference took place on the 13th, 14th and 15th of this month. It is known as Buck Val-Rolling hills surround it, and down the valley meander tiny streams, and on the slopes of the hills timber this point of their proceedings they How a the value of the value

The of various kinds is found. people mainly subsist by farming, and seem to be in comfortable cir-cumstances. Their hospitality to our Elders has been worthy of all praise.

Here, in this pleasant retreat, with the weather all that could be de-sired, assembled the Elders laboring in this conference, to give reports of their missionary labors and experiences and bear testimony to the people gathered to hear us of the restoration of the Gospel preparatory to the coming of the Son of God to establish His kingdom on the earth and inaugurate a reign of peace and rightcousness. The audiences during most of the time thronged the hall so kindly placed at our dis-posal by the people of this place. We here insert, for the benefit of interseted parties the names of

We here insert, for the benefit of interested parties, the names of the Elders attending conference: Brother Harris, Assistant President of the Northern States Mission; Heber Bennion, President of Con-ference, and the following as travel-ing Elders: A. H. Wooley, Theo. Tobiason, W. P. Fuimer, Leroy Holt, Mark Bigler, W. R. Stevens, Hyrum Bown, Sylvanus Hulet, John A. West, Joseph Bartholomew, Thomas H. G. Parks, J. D. Leigh and S. H. M. Stewart. Elder Ed-ward W. Hunter, laboring at present in Canada, was unable to attend.

ward W. Hunter, laboring at present in Canada, was unable to attend. Our meetings were all that could be desired, the people paid strict attention, the Spirit of God was abundantly poured out on the El-ders and on the hearers. Great freedom of speech was enjoyed, with the result that the honest in heart are like the people of Berea, search-ing the Scriptures to see whether the things spoken of are true or not. The hospitality of the people of Buck Valley was unbounded, al-though efforts were made by some "Christian(?)" folks to turn them against us; but their efforts were in vain. As usual, some few were found who bitterly opposed us, and the emissaries of Satan were busily employed in circulating lies about the Elders and Saints, with this result—that the people could judge be-tween truth and falsehood, and were enabled to see how lying stories cut out of whole cloth were manufac-tured against us.

To show the efforts made by some to hinder the spread of truth, I will relate one or two circumstances that transpired. Hearing of the time set for conference, a sect known as "Christians" started meetings upon the evening preceding conference, evidently with the purpose of draw-ing the people away from us, but to no purpose, as the people came and thronged our meetings, and their efforts to hinder resulted only in good.

Another circumstance tradspired which caused a ripple of excitement for a short time. At the close of our first day's meetings—in the night, for they loved darkness, their deeds being evil-came some persons who are at present unknown and tore down two doors of the

desisted from further mischief. If they had any thoughts of this stopping our meetings they must have been sadly disappointed, as they continued as previously announced. The indignation of the people was aroused at this wanton and malici-ous act, so that I do not think any will be found to acknowledge having had any hand in the depredation.

At the council of the Priesthood Elder Leigh, owing to ill-health, was honorably released to return home. Elder Parks was also released to return, having filled his mission to the acceptance of his breth-ren. We much regret his leparture as far as his labors in the field are concerned, but hope he may prove as useful at home as he has been here.

April 15th, four missionaries from home arrived, bringing in their company Sister Bennion and child. The mames of the Elders are I. K. Wright, Orrin Randall, W. B. Grahame and I. W. D. Hunter. You may be sure that baby of Brother Bennton's received an ova-Brother Bennton's received an ova-tion from Elders long absent from loved ones, and had to endure the infliction of being kissed by us all, which it bore with exemplary grace. Some of us no doubt felt a little— just a little bit—of home sickness creeping over us as we took it in our armā.

After the arrival of the Elders we soon completed the pairing of them to their different fields of labor, with the following result: Elders Stewart and Randall, Bartholomew and West, in Buck Valley and sur-rounding country; Fullmer and Holt, to Wetzel County; Stevens and Brown, to Potter County; Elders Bigler and Grahame, Hulet and I. W. D. Hunter, to West Vir-ginia; A. H. Woolley, to Long Island, and Elders Ed. W. Hunter and I. K. Wright to labor in Can-ada. Elder Tobiason returns to Michigan, and Elder Bennion has After the arrival of the Elders we Michigan, and Elder Bennion has been released as President of theConference and will travel, accompanied by his wife, amongst the Saints and friends, returning to Kansas to close a useful mission begun there nearly two years ago. Elder Samuel H. M. Stewart has been appointed to succeed him as President of the Pennsylvania Conference.

As pleasing a conference. As pleasing a conference as could be wished is closed. The time has come to bid each other adieu, the farewell hymn is sung, the parting grasp is given, and two by two the Elders wend their ways to labor in the wineward sorround a porting the vineyard, sorrowing at parting from each other but looking hope-fully forward to the time when they shall part no more.

Invoking the blessing of God on Invoking the blessing of God on those who have ministered so un-grudgingly and abundantly to our wants while here, and trusting they may come to a knowledge of the truth, is the unceasing prayer of those who partook of their hospitali-ty, in which, we have no doubt, all Saints at home and abroad will join by a hearty A men by a hearty Amen. A. H. Woolley,

THE WAR ON COPPER.

When I solemnly agreed with the NEWS to furnish some in-formation relating to the status of things in and about the section of country known as "Rocky Min-ing District" in Beaver County, it was not entirely without a realiza-tion of what such a task amounted to, for behold! I have "been there" a great many times. To those who hang around mining districts and are looking for profit therefrom dir-ectly or indirectly, the advent of an item-seeker representing a newsthe NEWS to furnish some initem-seeker representing a news-paper is as good as a circus in one respect—it affords them a great deal of fun to see how eagerly the "tenderfoot" nibbles at all their statements, probable, improbable and impossible, but all as highly seasoned with idealisms and colored with density large grade ability with fanciful language as the ability of the perpetrator will permit. It is also unlike a circus in that the bohemian takes away nothing but his voluminous notes—none of them negotiable except to the paper he represents, and not al-ways there—and leaves the greater ways there—and leaves the greater part of whatever quantity of lucre he may have been possessed when he made his grand entree. I re-member with vivid distinctness the first article that ever escaped from my pencil to the columns of a newspaper regarding a mining situ-ation. It often causes a sad, but not altogether forlorn condition of mind, the thought of how snugly and completely I was taken in and done for giving place at once to one in which the said paper in turn fig-ures as the victim. The fact that it was no better posted and as sus-ceptible to Munchausenisms as the writer, was a comforting influence whose elements were not altogether malice and that misery which hankers after company, but which yielded a small return in the way of a moral.

I was well equipped on this occa sion, and it was well for all con-cerned that it was so. Sometimes, cerned that it was so. Sometimes, when the mood is present and the paper represented willing, fancy's magical pinions are spread wide and no especial notice is taken of her flight. Now, let me say, the disposition is wanting and the NEWS unwilling to receive any-thing but facts as they exist and logical deductions therefrom. A long albeit desultory expresence long, albeit desultory, experience among the delvers and their parasites, embracing actual observatious in and around the excavations and other features of mining communi-ties, have had their effect upon the undersigned, and he is no longer the food for sharks he was in the days long agone. Everything heard in such places is now discounted till it such places is now discounted till it reaches its proper proportions, and everything seen is beheld with the eyes of a disbeliever willing to be convinced, not with those of an enthusiast who enjoys be-ing inflated as much as the "rounders" do the inflating. The best results properly come through maturity; it is the work done on the homestretch that counts. Milford, some 215 miles south and a little west of Salt Lake City, is

practically the terminus of the Utah Central Railway, though a supple-mental line connects to Frisco, sixteen mues west. Regular trains are run on this division, going up in the morning shortly after the arrival of the northern passenger and return-ing a little before the other departs in the evening. The engine pushes the train going up, as a measure of safety and convenience combined; it must always he on the depart teen miles west. Regular trains are safety and convenience combined; it must always be on the down end to prevent the possibility of a car becoming detached and returning to the level at a rate of speed which I can liken to nothing at present but the flight of an arrow.

The road between Milford and The road between Milford and Frisco describes a horseshoe, the grade even with this great detour, which adds fifty per cent. to the distance between the two points, being so great that a car left to itself and starting from Frisco, as has been done two or three times, spins over the sixteen-mile course in just twolve minutes

in just twelve minutes. Milford is almost deserted. But for the presence of the railway, it would present a forlorn appearance. The expectations entertained of the place when the road first reached it -that it would be a modified Cheyenne-have long since vanished into thin air; indeed, all the boom it ever had was the prestige imparted by the enterprise and capital of the Utan Central Com-pany, and this, with all its aid and influence, could not evangelize a nated berren plain into a influence, could not evangelize a naked, barren plain into a bounding metropolis. The road now carries the entire situation, and with the revival of operations in the Rocky and other districts ad-joining, it is easy to understand that Milford will again materialize and surpass its former self, giving those who own property thereabout some-thing of a return for their outlay who own property thereabout some-thing of a return for their outlay and richly repaying the railroad company for its liberality and per-sistence at the same time. The greater part of the traffic now comes from and goes to Beaver and the southern country generally, Frisco of course contributing a heavy pro-portion or course portion. "Old

The "Old Hickery" mine, the first discovery in Rocky district and a kind of nucleus around district and a kind of nucleus around which have grown locations until the face of nature is plastered over with them so thickly that for miles around they are confluent, is the most noted of any mine in this region by reason of its being the first discovery and a great producer. It is said to be entirely or partly owned by Frenchmen who figured largely in the recent extensive and continued bearing operations in copper which were incubated by the Societe des Metaux and engin-eered by the Comptoir d'Ecompte (not Comptoir des Compte, as most of the western papers persist in put-ting it) of Paris. It is situated five miles due northwest of here, near the summit of an eminence arising abruptly from the south side of the roadway to a height of about 300 feet. The main shaft is eighty feet down and on the surface enough done on the homestretch that counts. Milford, seme 215 miles south and a little west of Salt Lake City, is trains. This carries gold, silver,

iron and copper, the last predomin-ating, though all are well repre-sented. Some of it has gone up to 60 per cent. copper, 150 ounces si-ver and \$20 gold. With copper at 25 cents a pound, which is where its commercial and intrinsic value entities it to be even in times of deentitles it to be, even in times of de-pression like the present, that metal alone would make the ore worth about \$300 per ton, or altogether, rating silver at a dollar an ounce, \$470. Such ore could even now be \$470. Such ore could even now be shipped at a clear profit of \$250 per ton, but of course it is not all so good as that, nor nearly so, but from a thorough exploration of the field, from numerous samples collected and from a thoroughly distributive and analytical series of assays, I am prepared to state without fear of be-ing overcome that the ores of the district will average fully one-fourth of the figure and approximate district will average fully one-fourth of the figure and approximate closely to the respective propor-tions stated, thus ranking in the high-grade division of ores. Not only at the Hickory, but all around and in every direction are heaps of this ore, speaking as clo-quently as muteness can of the vast wealth secreted in the recesses of nature and awaiting only the labor and enterprise of man to be broach and enterprise of man to be brought into the light of day light usefu] and made in our time and generation. The whole country is filled with it. Wherever I went, and I covered several square miles of this great "copper belt," at almost every place where a pick was struck in it pro-duced mineral of some description. There would seem to be enough to build a large city with all the houses build a large city with all the houses composed of copper. And why is it all lying there, with the exception of a comparatively insignificant quan-tity, in exactly the shape and form which the gorges took on in the days when the huge convulsions of our common parent caused the "heavens to shrink upward with ta-multuous dread?" The "why" as well as the "wherefore" is what I have been drifting on toward since I seated myself on a candle box st I seated myself on a candle box st a dirty old shelf for a table, to trace these lines.

That the French financiers are the ablest of that class of men alive is a statement needing no argument. The history of the world since man began to know that certain of the metals had intrinsic value and could thus be made a ready means of effecting exchanges, is authority on that point, even if so much were needed. But their skill and their regard for upright conduct in aiming at given conclusions are not always parallel conditions. First em-ploy all means to win by fair meth-ods; failing in these, all means to win, is the text in brief, and the plutocratic Gaul lives up to it religiously. Recently it was discovered that the copper product of the world, so far from falling off or even remaining stationary, was actually increasing. This discovery natur-ally created that feeling of confi-dence in the situation which caused the world at large to be unwary and altogether at ease so far as the widdy worth was concurred. ruddy metal was concerned. naturally

Once unsuspecting,

of course we cease to be watchful. Believing that the stock will not wander away, we don't notice or care whether or not the bars are down. It is at such times and under such circumstances that schemers and those who profit by strata-gems and spoils thrive. The fact that there was already an abundance of copper, and that the supply was in-creasing in a ratio fully apace with the increasing demand, was a state of things worth cultivating. Stock markets are not, as a rule, governed by the great law which controls the other and more legitimate markets of the world—that of supply and demand—but are more nervously demand—but are more nervously and sensitively constructed. As a matter of fact they buy and sell nothing, and thus represent no mar-kets but their own; they receive merely the evidences of fractional interests in certain enterprises for the purpose of selling them again, the difference between selling the purpose of sel again, the difference the buying and selling price yielding profit or loss as the case may be, but in every inprice stance yielding a commission to the manipulators. The condition of the property which these shares represent is supposed to be but generally is not reflected in the price which they bring in the hands of the legitimized gamblers who conduct them. The business is so thoroughly systematized that it has long been recognized as a fine art even in this country and England, but the keener subtleties of the French character have made it even something more intricate and difficult of penetration by the masses. It is easy to understand how, watching for op-portunities as a business, the sharps can create flurries or allay fears be-fore the more natural and more honest flats comprehend what is going on. The latter invest or on. The latter invest or decline to do so because it is thus arranged for them, their own judgment figuring not at all in the deal. When the object is to depress certain shares, the repre-sentation goes out that they are so abundant, or their value for some cause has fallen so low, that, whether the showing be correct or whether the showing be correct or not, the object is gained; before those on the outside know any better, the price has gone down, and at the reduced figure it is scooped in by manipulators. When the rally mampulators. When the range comes, the other extreme comes with it; that is, the depression being over and all the depressed stock bought in by the sharpers while at its lowest point, it appreciates rap-because of those reasons; when it gets as high as they think it will go, they "unload" it on the market, and thus it gradually gets to its lev-el, the fluctuations in every in-stance representing good fortune to the manipulators

in view the control of the copper product and market of the world. So far, they have come very near So far, they have come very hear doing it. By means of extensive and limited ownerships in the great copper producers of both hemis-pheres, they have been able to so control the supply as to practically determine, at any time, just what price the buyers and users of the metal in any form had to pay for it. metal in any form had to pay for it. When small owners have put their products on the market at such rates and in such quantities that the syndicate's reign was threaten-ed, their plan of campaign has been various; they would buy if the property could be obtained cheaply, but failing in this would shut down their own and all other properties controlled by them. One would think that this would be a good thing for the limited miners, by creating increased demand for their products, but not so; great manufacturers do not rely upon limited and precarious sources of supply; they must deal with those who can provide them with flyed who can provide them with the and unfailing quantities, and the syndicate takes good care that the union of interest between itself and the manufacturers is made as sympathetic and compact as possible, so that when the flat goes forth to sus-pend producing, it means also to stop buying, and without buyers what are those who necessarily conduct business on a limited scale to do? Of course they can sell for something; ore that is produced at Rocky district and according to Rocky district and according to regular and established standards is worth say \$150 per ton, can be sold delivered in Salt Lake City. Of course nobody sells. Of course all the mines are idle and those who the mines are idle and those who own them are doing something else for subsistence. Meantime the "squeeze" goes on, but the Comp-toir d'Escompte is a bankrupt insti-tution through it, because it has overdone itself by taking on a greater burden than it could carry. This would be gratifying but for the fact that we althy citizens and even the French government itself will lead French government itself will lend a hand toward placing it again on its feet, but it can hardly ever regain its former power. It is a species of "trust" whose profits under even proper conduct are too great to per-mit it to pass into desuetude just now. Naturally it has ruined a great many men; Samson has pulled down the temple and crushed him-

with it; that is, the depression being over and all the depressed stock bought in by the sharpers while at its lowest point, it appreciates rap-it because of those reasons; when it gets as high as they think it will go, they "unload" it on the market, and thus it gradually gets to its lev-el, the fluctuations in every in-stance representing good fortune to the manipulators. I have thus digressed because the majority of the readers of the NEws are not familiar with this or any other form of gambling, and it must be made plain in order that my point my be made clean. The great extent the kind of concerns above explained. They are largely composed of men who constitute a syndicate having

like the protective tariff, they protect the favored few at the expense of the overburdened many, and

must go. The "Hickory" is kept by a Mr. Sarault, who merely keeps posses-sion for the company and looks after Satural, who merely keeps posses sion for the company and looks after some interests of his own, leading a quiet, hermit-like life in very cosy quarters en the grounds. He is a hospitable and entertaining Frenchman. Not-withstanding his nationality, he only wants his fair share of the earth and the things it contains. We talked Boulanger, the mines, and other subjects of interest without difficulty, understanding one an-other perfectly. This was not to be wondered at, for we both speak Eng-lish with tolerable fluency. An effort was recently made to buy him out, but he would not sell, at least on the terms proposed. He is, like many others, waiting for the better day which all believe is near at hand. It is rather a peculiar con-dition this. day which are the a peculiar con-dition, this—The seat of gaiety, elegance, culture and loose morals of the world, Paris, where the great i on tower of Eiffel almost pierces the clouds and where one of the grandest art exhibitions the world ever saw is about to be opened, with an octopus whose tentacles are so numerous, so long and so searching that one of them reaches into this remote corner of our mountain home and holds a great industry in its crush-ing grasp. We don't have to go far to see strange things nowalays. Like the cat, whose nocturnal serenade was cut short by a brickbat, "much remains unsung." ESSAY CAIGH.

27, 1889. MILFORD, April

WELCOME VISIT.

The visit of Presidents Woodruff and Cannon to our City to attend ourStake guarterly Conference, which convened yesterday and Sunday, was quite a prominent event in the history of Box Elder.

As it is over five years since we had received a visit from the First Presi-dency, our Stake Presidency and citizens generally considered their present visit an auspicious event, and worthy of a fitting reception. Accordtheir

worthy of a fitting reception. Accour-inglysuitable suggestions and arrange-ments were made for that purpose. It was estimated that about 3,000 people were present. An hour before the train from the South was due here the Sabbath Schools of Brigham City, with their superintendents and

THE DESERET WEEKLY.

684

Presidents Woodruff and Cannon Presidents Woodruff and Cannon passed the large throngs of welcoming people with uncovered heads till they had reached the end of the lines, and were greeted by the school children and the multitude generally waving hats and handkerchiefs, banners, etc. On arriving opposite President Snow's residence on Western avenue a halt was made and the people young and was made, and the people, young and old, gathered around the open vehicle that contained the visitors.

that contained the visitors. President Woodruff addressed the people briefly, thanking all for the kind reception which they had re-ceived, and then introduced President George Q. Cannon, who said he was pleased in meeting with the people of Box Elder once more after such a lengthy absence. He and President Woodruff had been somewhat taken by surprise at witnessing the large number of people that had gathered number of people that had gathered to greet them, but this was known to be the custom of President Snow and be the custom of President Snow and the people of Box Elder in years gone by, even during President Young's time. He felt thankful for the privi-lege of meeting with the Saints, and realized that God had wonderfully blest and preserved President Wood-ruff, who is now eighty-two years of

The meetings at the Conference Sun-day and Monday were crowded to overflowing, and the speakers spoke freely and powerfully, the discourses being full of instructions and reproof and comfort to the Saints.

heely and powerfully. The discourses being full of instructions and reproof and comfort to the Saints. In accordance with the Governor's proclamation and instructions of the First Presidency, services were held today (Tuesday) in the Tabernacle, in honor of the one hundredth anniver-sary of the inauguration of George Washington as President of the United States. President Rudger Clawson and Apostle Lorenzo Snow were the speakers. They dwelt on the history of the government and the mission of George Washington, and the wisdom of God displayed in the establishment of the Constitution, and although the liberties guaranteed by that instrument have been abridged, especially to the Latter-day Saints, the time will come when the hand of God will be displayed in the preserva-tion of the glorious charter and the restoration of all liberty guaranteed cook will be displayed in the preserva-tion of the glorious charter and the restoration of all liberty guaranteed under it to the citizens of this great country. In this work the Latter-day Saints will take an important part. J. B.

BRIGHAM CITY, April 28, 1889.

VOICES FROM THE TOMB.

MR. JOSEPH BARKER sends, with arequest that they be published, the following extracts from the ex-pressions of three of the leading patriots of this nation. His reason, pathots of this hadon. This reason, we presume, for drawing attention to these utterances, which are ad-menitory, is because the warnings embodied have been so largely and flagrantly disregarded.

"Then let us reflect, that having banished from our land that religious intolerance under which man-kind so long bled and suffered, we have yet gained little if we counten-ance a political intolerance as despotic, as wicked and capable of as bitter and bloody persecutions."-

Jefferson. "Each State has the unquestionable right to regulate its own internal concerns according to its own pect that n pleasure, and while it does not in-terfere with the rights of other principles.

States or the rights of the Union, every State must be sole judge of that measure proper to secure the safety of its citizens and promote their happiness; and all efforts on the part of the people of other States to cast odium upon their institutions and all measures calculated to dis-turb their rights of property, or to put in jeopardy their peace and tranquility, are in direct opposition to the spirit in which the Union was formed, and must endanger its safety.

Motives of philanthrophy may be assigned for this unwarrantable interference, and weak men may per-suade themselves for a moment that they are laboring in the cause of humanity and asserting the rights of the human race. But everyone, upon sober reflection, will see that nothing but mischief can come from these improper assaults upon the feelings and rights others. Rest assured that the men found busy in this work of discord, are not worthy of your confidence, and deserve your strongest reprobation.

No free government can stand without virtue in the people and a lofty spirit of patriotism. It is well known that there have always been those among us who wish to enlarge the powers of the general government, and experience would seem to indicate that there is a tendency on the part of this government to overstep the boundaries marked out for it by the Constitution. Its legitimate authority is abundantly sufficient for all the purposes for which it is created, and its powers have been expressly enumerated. There can be no justification for claiming any-thing beyond them. Further terms be no justification for claiming any-thing beyond them. Every attempt to exercise power beyond these lim-its should be promptly and firmly opposed; for one evil example will lead to other measures still more mischievous. And if the principle of constructive powers or supposed advantages or temporary circum-stances, shall ever be permitted to justify the assumption of a power not given by the Constitution, the general government will before long general government will before long absorb all the powers of legislation, and you will have in effect but one consolidated government."-Andrew Jackson.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispen-sable supports. In vain would that man claim the tribute of patriotism who would labor to subvert the great pillars of human happiness, those firm props of the duties of men and citizens. The politician equally with the pious man ought to rewith the pious man ought to respect them.

Let it simply be asked, Where is the security for property, for repu-tation, for life, if the sense of relig-ious obligation desert the oaths which are the instruments of investigation in courts of justice. Then let us with great caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education, reason and experience both forbid us to expect that national morality can pre-vail in the exclusion of religious

Observe good faith with all men

and nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct."—Washington's Fare-well Address.

OUR CHICAGO LETTER.

During the last few weeks shocking, series of most sickening and sensational suicides case a well-dressed man entered the reporters' room in the City Hall and drank a bottle of carbolic acid. In another a man climbed to the top of a four story building and jumped to the pavement below. In another case a man visited a house of ill-fame, remained there for several days, then drank poison, which he had in his possession all the time. nad in his possession all the time. Every paper one takes up contains a headline "Tragic Suicide," "Epi-demic of Suicide" "A Suicidal Mania," or some such sensational caption. Here is an article from the Chicago Times on this fearful crime:

"During the week just passed there were in Chicago five suicides in a single day. There were over in a single day. There were over 100 throughout the country since April 1, and over 700 since New Year's. The suicide mania is in-deed appalling. Let the mania continue at its present rate through-out the year and the number of out the year and the number of suicides in the country at large will reach 2500. This will be nearly double the number in 1888, when it reached 1487.

reached 1487. "The increase of the crime of self-destruction through a series of years is startling. In 1881 the num-ber was 605; the increase has been steady since that time. "What is the cause of it moralists and humanitarians will ask. Where is this thing end?

and numerical rates with ask. White is this thing going to end? "There is an impression in some quarters that death by suicide is confined chiefly to unknown and worthless characters. But this is not true, or at least not true to any great extent. What does the black and ghastly record of the last three months disclose? That the sulcides of prominent and wealthy persons have been eleminaty numerous have been alarmingly numerous. Among those who have voluntarily shuffled off the mortal coil and taken a leap in the dark are three clergy-men, three bankers, three lawyers, three mayors, three postmasters, one journalist, one army officer, two capitalists, two artists, four railroad

capitalists, two artists, four railroad officials, six doctors, seven office-holders, and twelve well-to-doctor-chants. What a variety of reasons these people must have had! "Only last Sunday the quiet town of St. Louis, you will remember, was thrown into a tremendous excite-ment by the suicide of John Jack-son, a prominent citizen, whose name had been connected with many business enterprises and whose fortune was estimated at sevwhose fortune was estimated at sev-eral millions. He wrote a farewell note to a friend, saying: May wheat has beaten me; you can guess the rest.'

"There was the poor old man's final confession. 'May wheat has beaten me.' Then he went stealthly and alone to a dingy little office in a grain elevator, like old Ralph Nickleby to his garret, and was ound the next morning hanging by he neck—dead! May wheat has cored one more triumph. 'You can ruess the rest.' His family was left ilmost without a penny.

"What Chicagoan does not renember the sensational suicide of Banker W. F. Coolbaugh on the teps of the Douglass monument a lozen years ago? He was president of the Union National Bank and yas a millionaire many times over, eing rated as one of the great fin-incial kings of the city. What drove iman so fortunately situated to a leed of despair? He had not lost us fortune by speculation, like lackson, of St. Louis. He had a action, of St. Louis. He had a amily, the members of which were rominent in society, and all his urroundings were to the outward vorld of the happiest character. But there was a skeleton in the famly closet. It preyed on the million-ire banker's mind till his reason vas dethroned. His millions were of no avail.

"He was less happy than Omar Chayyam, who asked nothing to nake him happy but 'aflask of red vine, a book of poetry, a moment of espite in life, and half a loaf. If vith that I might, dear one, dwell vith thee in some desert place if vould be happings preferable to a vould be happiness preferable to a sultan's in his realm.' Poor, dis-racted Coolbaugh turned his back n his home, his family, and his nillions and sought relief in self-inlicted death. The spot in which he hose to die was a historic one, and here he sent the fatal bullet into his main.

"Lyman Blair, another wealthy anker, was found dead in his eleant residence at Peck Court and dichigan Avenue one day in Sep-ember, 1883. The top of his head ras blown off with a gun. Some laimed that it was all an accident, ut the accident was never clearly xplained. Blair was a prominent igure in the financial world. He ad every luxury. But there was a stal secret at his heart. He had nore desperation than Hamlet, and ie resolved to quit his Ills, whatever hey were, and fly to others that he new not of. Who can imagine what a story of wretchedness and lespair this rich man might have old!

"John M. Rountree was a tall, andsome lawyer, with a lucrative ractice and apparently nothing to statuce and apparently nothing to listurb the equanimity of his life. Le even loved outdoor sports, and ften went for recreation with rod and gun. One bright April morn-ng in 1886 the newsboys were cry-ng a new and exciting tragedy in he streets.

"What was it? "Lawyer Rountree had gone se-"hawyer roundree had gone se-enely into a Madison Street gun tore, where he was a frequent and welcome visitor, asked to see a new evolver, told the clerk to load it, ind put it to his temple and fired. Not a word of explanation. Can inybody picture his thoughts as hey were when he went into that jun store? Was he silently bidding arewell to the world?

"And then there was Charles H. Curtis, the properous and wealthy real estate dealer. What particular reason had this man for shirking his responsibilities and shuffling him-self out of this world? He had a self out of this world? He had a wife and family of grown children who needed his counsel and guar-dianship. But he couldn't stand the loss of morey. Some said it made him crazy. The Cheltenham Beach enterprise was a losing in-vestment for Curtis, and the only way he could see out of his troubles was to throw himself into Lake Michigan.

"It was Jan. 3, 1886, when Curtis quit the earthly shore. A cold day for a man to seek after rest and comfort under the waves that can not be still.

"And think of that dramatic suicide of the popular manager of the Boston oyster-house.

"Seth M. Murdough was his name. He had a fine position, a good salary, was popular and well liked by almost everybody; yet he was not happy. Something was wrong around the domestic hearth-toom day in May 1987 wrong around the domestic hearth-stone. So one day in May, 1887, Murdough went up to the top of the tall building occupied by his em-ployers, at the southeast corner of Clark and Madison streets, stood near the edge of the cornice on the roof, and shot himself in the right temple. temple.

"Down he came, tumbling through the air like a bag of saw-dust and lay sprawling on the pave-ment, dead. He fell where thous-ands of people would pass within a few minutes and see him. But none of them knew the true story But of why life was undesirable and bitter for him. His wife was a fine, handsome-appearing woman. She soon found another husband and put aside her weeds.

"Wm. S. Hartwell, freight audi-tor of the Chicazo & Northwestern Railroad, sat down in a bath-tub and shot himself to the heart in March, 1888. He was so thoughtful about it that he did not want to soil the carpet of his bed-chamber and sought the bath-room. His wife wept and said to the reporters that she knew of no reason why he should go down to death in that horrid way.

"But the reason became apparent "But the reason became apparent the next day or two. A young minicure in the Japanese building, on State Street, confessed that she was in love with Hartwell and that Hartwell was in love with her. Then she swallowed a dose of poison and joined him in another clime. There are women who will justify the course they took

There are women who will justify the course they took. "In January, 1886, Charley Clowes, the rich young distiller, made the sensation of the hour by spending the night at a notorious house. The next morning two sharp pistol shots were heard, and they who entered the chamber of death found Clowes and his mis-tress dead. A weak, vain, and worthless man, he had grown weary of the lite of a rounder and of being of the life of a rounder and of being a faithless husband. The news of his end was carried to a heart-broken tured mixture. It is an outcast from young wife on the west side. speech. No tongue has cared to

"John W. Miller, the large, tall, handsome circulator of a morning paper, overworked himself for a few years, drank liquor and absinthe to steady his wasted nerves, till one day in July, 1888, he walked down to the lake shore at Sixteenth Street and shot himself in the head. The waves lashing themselves into fury so near his resting place were not more turbulent than was his dis-

ordered mind. "Frederick W. Bidwell, the agent and traveler for large paper con-cerns, only last January engaged a room at the Hotel Grace, and without so much as making a complaint took a razor and severed his head almost from his body. He took his grievance, whatever it might have been, to the grave with him. "Walter S. Bradley at the Hotel Dertherd in Echnowr were not

Portland, in February, was not prepared to shoot himself until he had shot his wife. Jealousy prompted his deed.

"Oers Barothy, the romantic young Hungarian who was found lying on the Lake Shore drive with two bullet holes in his breast in September, 1888, was supposed to have been crazed by love for his half-brother's wife. But the story afterward came out that he had drawn a black ball in a quarrel with an army comrade in Europe and in accordance with agreement preserved his honor by . ending his life on a certain day.

"One day about eight years ago a despondent young German tourist climbed with laberious effort to the water-tower's top. There he en-joyed a bird's eye view of the great-est of modern cities, having seen which he was content to die. He threw himself to the pavement, 180

feet below. "The vices of the spendthrift and roue might be named as the causes that drove John Sidney Walters, the well-born young Englishman, to suicide at the Hotel Richelieu to suicide at the Hotel Richelled last Wednesday evening. H. H. Angell, the Oak Park coal dealer, had poor health; and found the struggle for existence too hard to prolong it. Mrs. Caroline Bruck-ner had some reason for wanting to take her daughter with her on the long journey, so she generously divided her poisonous dose with the maiden.

"The methods of suicide are various; the reasons are many. Where will it all end?"

Even the term "suicide" itself is a puzzle to philologists. Trench says that till the middle of the Seventeenth century the word had not established itself in the lan-guages; "self-homicide" was used instead. The Abbe Desfontaines is credited with its invention or concreated with its invention of con-struction. It is traced by etymolo-gists to the Latin *sui*, genitive of *se*, and *caedo* to kill. One writer named Philips maintained that there was just as much reason in tracing it to *sus*, a sow, as to *sui*, of oneself. One thing is certain—no national homegrown appellation exnational homegrown appellation exists anywhere for the act usually designated self-murder or suicide. In no language is it a pure national substantive; it is always a manufac-

hatch a local designation for it. Even in those days when men hero-Liven in those days when men hero-ically killed themselves saying, "Let us make death proud to take us," there was no local name for it. Perhaps this silence of language is the most cogent argument against the implety and unnaturalness of the act.

In law suicide is denominated felo de se, a low Latin phrase for "a felon by himself." Blackstone defines it as one "that deliberately puts an end to his own existence, or commits an unlawful, malicious act, the consequence is his own death; as if attempting to kill another, he runs upon his antagonist's sword, or, shooting at another the gun bursts and kills himself. The party must be of years of discretion, and in his senses, else it is no crime." The law of England treats suicide

as a felony. The punishment formerly inflicted consisted of ignominious burial by the highway, with a stake driven through the body, and without Christian rights; the legal consequence was forfeiture of the goods and chattels to the crown. The punishment in our day is com-paratively nothing, owing perhaps to the charitable belief that the selfmurderer is insane, otherwise the felo de se is still subject to forfeiture of goods and chattels and to the deprivation of Christian rites, and to midnight burial.

Buckle says that 'suicide is merely a product of the general condition of society," that "in a given state of society a certain number of persons must put an end to their own life." Quetelet says that "it is society which prepares the crime; the guilty man is only an instrument of execu-tion." Pascale says: "Happiness is the object of all the actions of all men-even of those who kill them-selves." Cicero says that "the Deity which events are accurated." which exercises a sovereign power over us does not allow us to quit life without His permission; but when He awakens in us a just desire for death, then the truly wise man ought to then the truly wise man ought to pass with pleasure from these shades to celestial brightness." Seneca says: "If I suffer from disease, I should not kill myself to escape from pain, for that would be an act of cowardice; but if I perceive that my disease is incurable, I should end my life because the disease would my life, because the disease would deprive me of all which can render life worth having. It is cowardly to die to escape suffering; it is stupid to live in order to suffer." Even Plato and Socrates regarded suicide as a question of opportunism. In the Roman Empire "mori licet cui vivere non placet" was the fashionable maxim—"for wherever life has not charms for him it is lawful to die." China still respects and practices suicide. Japan has aban-doned it as an officially organized institution within the last few years only. The old Germanic and Celtic races were all full of it. But the Celts were impelled by religious motives. They burned themselves in an osier idol. The Hindoos cast themselves under the car of Juggerthemselves under the carlot sugger-naut. The Romans when tired of life threw themselves on their swords. The Greek Islanders as greater waste to hold that nature soon as sixty were willing took does not condemn the suicidist. of it."—London Tid-Bits.

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poison together so as to leave sufficient food for the younger ones. Revelation says "Thou shalt not

kill." There are many who hold that this command does not com-prehend suicide. If this is not a command of nature and of God, then why have we not in some language a local term for suicide; why has every tongue and every race placed this stigma of non-nomenism upon it? Why is it self-murder or self-homicide or self-slaughter? Simply because the command includes murder of self as well as of fellow-man. Josephus distinctly states that it was contrary to law. We need only read the Book of Job to find out what the old Hebrew could suffer before seeking self-slaughter. Critics of the secular kind maintain that there is no special punishment mentioned in the Bible for self-murder, and that consequently it was not criminal among the ancient death, when he himself (Job) had the means within his reach to end life with a "bare bodkin."

Perhaps Goldsmith has given the most powerful justification for sui-cide of any writer, ancient or mod-ern. He says:

"When lovely woman stoops to folly

And finds too late that men betray, What charm can soothe her melancholy? What art can wash her guilt away?

The only art her guilt to cover,

To hide her shame from every eye.

To give repentance to her lover

And wring his bosom-is to die.

Whole libraries of books have been written on suicide, its causes, its prevalence, its various phases. The Frenchman says John Bull kills himself because of the melancholy fogs of London, but statistics tell us that the French are ahead in selfmurder. The Falkland Islander and the Esquimaux don't suicide, though they live in perpetual fog. Sone say education produces the suicidal mania, and certainly we find in what are called the most civilized nations the most alarming Then the figures in self-murder. Hindoos and Celts and Brahmins of 3,000 years ago were civilized.

Where infidelity, irreligion and selfshness prevail in society there suicide abounds. To a certain ex-tent Buckle is right. All the moral virtues-charity, justice, truth, and, above all, unselfishness, are absent where there is no Christianity of the revealed type. The suicidist is selfishness incarnated with hog instincts. Perhaps that is why Phillips suggests sus a sow for sui-cide. The self-murderer only thinks, as Pascal says, of relieving himself. He never cares what pain or humiliation his cowardly act brings to his ation his cowardly act brings to his children, his friends and his rela-tives. To the man or woman with-out hope or belief in a future what inducement is there to live, when animal wants cannot be easily supplied. It is a waste of time to argue that self murder does not come under the commandment

Man alone of all the animals in existence kills himself. Why? Be-cause he disregards revelation, tramcause ne disregards revelation, tram-ples on his God-given reason, turns his back to religious truths, and gives himself up to greed, avarice, selfishness, despair, insanity and all the train of ills which Judaism, Christianity, and Mormonism alike repudiate and condemn. Yes suicide prevails in the United

Yes, suicide prevails in the United States because Christianity is dead and Judaism obsolete, and Mormon-ism has not penetrated the spiritual existence of the masses.

JUNIUS.

MISCELLANEOUS.

Brewers' Business.

While learning this I learned some interesting facts about the manufacture and sale of beer in There are eighteen brew-Chicago. eries in the city, which make on an average 1,500,000 barrels of beer annually. About 300,000 barrels come here from Milwaukee and other cities. Nearly all the beer made here is consumed here, so that we drink 1,800,000 barrels each year. As each pint bottle makes two glasses, if I remember correctly, there would be sixteen glasses in a gallon, or 496 glasses in a barrel of thirty-one gallons—a grand total of 892,000,000 glasses. This seems to be a wonderful lot of beer. Suppose there are 1,500,000 people in Chicago and its suburbs-and that is where all these 1,800,000 barrels are all these 1,800,000 barrels are consumed annually—each man, woman and child would get, on a fair apportionment, a little more than 595 glasses, or nearly two a day. I know lots of people who don't drink that much beer in all their lives, so there must be some who drink pretty industriously. I am told that good fat beer drinkers of industry and skill in the business habitually get away with fifty and sixty glasses a day. A few hundred peopleof this kind would, of course, do a great deal to lower the general average.

A banker who has a brewer or two among his customers-most bankers have them, so l violate no confi-dence-tells me that the brewers' profits are very handsome-\$2 to \$2.50 a barrel, possibly. Anyway, most brewers get rich rapidly. He knew one who less than ten years ago was a borrower to the extent of \$20,000 to \$40,000 to carry on his business. Now he makes from 75,-000 to 100,000 barrels of beer in a year and has money to loan. Possiyear and has money to loan. Possi-bly it is figures of this kind that tempt the English investor to put his money into American brewerles in spite of high license laws and pro-hibition agitation.—*Chicago News*.

Mrs. Robinson was entertaining some ladies at a select little 5 o'clock some names at a select fittle 50°clock tea, and Bobby, who had been ex-ceptionally well behaved, was in high feather. "Ma," he said, as cake was being handed round. "may I have some tongue, please?" "There isn't any tongue, Bobby." "There isn't any tongue, Bobby."

Jack-knife Surgery.

Gov. Porter, the new minister to Italy, is said to have the same disease in his foot that once troubled the late Vice-President Hendricks. We hope so, for it was not serious. All the city physicians gave Hen-dricks up, when an old country doc-tor from up about Goshen called to see and was shown the sore toe. The old man looked at it though his specs, took out his jack-knife and lanced it, and then tied it up in a chew of tobacco. When asked what alled Hendricks, he replied: "A bile on his big toe." The toe got well. Gov. Porter should send for that old fellow at once.-San Fransisco, Alta.

A Stingy Old Millionaire.

James Tyson is at once the weal-hiest and the stinglest man in Ausralia. In a voyage along the Aus-ralian coast Tyson slept on deck and munched sandwiches the whole of the way, berth and meals from he ship's resources not being in acordance with his ideas of economy. Lady Brassey was the first to call attention to the existence of an emigrant who has become wealthier han either the Duke of Westninster or the Duke of Devonshire, and who owns more land than the wo of them together. Lady Bras-ey localizes him in Queensland, but he has enormous landed interests in Victoria and New South Wales as well. This twenty-five times mil-lonaire is now 70 years of age, un-married, and goes about like a day aborer, in the commonest clothes. -San Francisco Argonaut

The Fashionable Wood.

Oak finished antique will be as nuch used as ever in the manufacure of furniture next year. It is he most popular of all the woods, and the demand for it is steady, and the demand for it is steady, and to signs of a change in popular fa-for are apparent. Walnut is no-where in the race with oak for pop-ularity, and furniture of that rich-st of all materials, especially for the sedroom, boudoir and dining room, boudoir and dining room, emains in the warerooms uncalled or and in no demand. Mahogany s used now, as it always was and will be, for the finest goods, and therry takes a high rank, but oak tands first in favor and will coninue in the front rank for another rear at least, and probably much onger, as there is nothing to take its onger, as there is nothing to take its place. For the cheaper grades of inniture, ash, maple, birch and hese woods, with various stains ind finishes, continue, as they al-vays will, in favor.—Scientific American.

A Strange, Eventful History.

Mlle. Rousseil, the once celebrated Mile. Rousseil, the once celebrated ictress, is about to return to the icene of her first triumphs. Her listory is a strange one. During he war she nursed the wounded oldiers, like many other actresses, and her familiarity with pain and leath gave her a gloomy view of ife. She, however, continued her areer, and created the role of Cav-riet in Emilie Augier's play, but rlet in Emilie Augier's play, but these three hours yet! I'll run the n the Lent of 1876 Pere Didon granehorn in for a crazy man if I

preached at Notre Dame, and his s sermons imbued her afresh with religious mania. She used to lacerate n her flesh like Saint Therese, and looked upon herself as a veritable Magdalen. She conceived a violent dislike for her profession; tried literature, but failed; and eventually en-tered a convent. This secluded place she left some time ago, being thereunto induced by a young mystic and poet. Latterly she appeared on the stage at Cairo.-European Letter.

The Diamond Season.

It is predicted that the London season of 1889 will be one of dia-monds. If this be the case, Mrs. Vanderbilt and Mrs. Bradley Martin will do their fair share toward the brilliancy of the show, to say nothing of Mrs. Mackay and sever-al new stars from the Western hemisphere, who have made prepara-tions to shine in London this season. Among these is Mrs. Kennedy of Boston, who has taken the spacious house of Lord Stanley of Preston in Portland place, and who is to be engineered through the shoals and quicksands of English high life by Lady Mandeville. Mr. and Mrs. Cornelius Vanderbilt, after taking possession of their Belgravian residence, have started on a continental trip, from which they will return to Paris in time for the opening of the exposition, and then spend the remainder of their time abroad in London.—New York Sun.

Nothing So High.

"I want to ask you a question," said a man who wore spectacles and looked as though he might be a college professor, approaching two po-licemen who were standing on one of the walks of the Battery, with their backs towards the bay, just as it was growing dark.

"Can you tell me if that is the light on the Statue of Liberty Enlightening the World, which I see?" and he gazed away through the naked boughs of the Park trees.

"Yis, sor;" promptly replied one the officers, without looking of the around

"Indeed, I could hardly have be-lieved it. This is my first visit to New York, and I have been looking around all day, but that is the most remarkable thing I have seen. It must be a mile from here, is it not?"

"About two miles, sir." "Is it possible? Two miles, "Is it possible? and still appears at such a remarkable height! I had forgotten it was so extremely high—it must be several thousand feet. We certainly have nothing of the kind in Philadelphia."

'It's very hoigh, that's sure," aid the policeman, without com-mitting himself to figures.

"Very, very," said the Philadel-phian, as he moved away.

A moment later the policeman turned and looked toward the harbor himself.

"Mike," said he, "by the saints, if the hayseed wa'n't lookin' at the sthar up there, that won't be down

æe hi	m aga	in!"	The	officer
was	right;	the	Philad	elphia 🛛
man	had		lookin	g at
Venus	.—Texas	s Sifting	8.	_

Through Three Tongues.

Wednesday in the city court occurred one of the most remarkable linguistic performances ever witnessed in an Atlanta court of jus-tice. It was in the case of Dutto tice. It was in the case of Dutto Tumasso, who is suing the Atlanta & West End Street Railway for damages. There was a witness put upon the stand who spoke only French. There was only one in-terpreter who spoke French, and he spoke only French and Italian. There was only one Italian inter-preter, who spoke Italian and Eng-lish. So the testimony of the wit-ness delivered in French was translated into Italian by the first interpreter, then from Italian into interpreter, then from Italian into English by the second interpreter, reached the judge. Judge Van Epps now sleeps with a lexicon under his pillow.-Atlanta Constitution.

Shade as an Enricher.

Bill Arp, writing from the Cen-tury Gentleman, says peavines make a quick and a dense shade, and shade is Dame Nature's great re-storer. Just as soon as the wheat or the oats are removed, nature sends up the grass or the weeds right away to shade the exposed ground --to shield it from the burning sun. Peas are better than either, both as shade and food. Shade produces nitrogen, the great food of plants. A canebreak would seem to exhaust the land from the dense, luxuriant growth, but it enriches it. The shade of the canebreak is impenetrable. Brier patches are a dense and luxuriant growth, and they make the land rich. Just so with the growth that always comes in the corners of the old rail fences. Remove the fences and you have rich, fertile soil. Take down an old house or barn, and the soil under-neath is equal to a canebreak. Plant a grapevine by the veranda, and the roots will run under the house and feast upon the nitrogen that the shade has made. Put down some old planks between your strawberry rows, and see how soon the roots will take refuge there and make more vigorous plants. Even the will take reruge more vigorous plants. Even the old stones make shade that gives of course nourishment to plants. Of course there is no plant-food in a stone or rock, but see how vines and trees grow near to stone walls and piles of rock. The falling leaves that cover the ground do more for their shade to preserve it than from the plant-food that is in a dead leaf. See how quickly potatoes will sprout in a dark cellar. Night, dark night, is the universal restorer of all vegetation-the generator of plant-food.-Fx.

A Whisky drinking Snake.

Mr. Owen Hatch, who keeps a small grocery store in this neighborsmall grocery store in this heightor-hood, can vouch for the truth of this:-Mr. Hatch sells liquor as well as family groceries. Keeping only a small stock of liquor on hand, he keeps most of it in jugs. One day last week a two-gallon jug of corn liquor was left sitting on the floor behind the counter. Mr. Hatch behind the counter. Mr. Hatch stepped behind the counter and was surprised to see a large black snake coiled around the jug with his head inside. He watched it for a moment and soon discovered that the snake was drinking liquor. It was not disturbed, and after several minutes it slowly uncoiled itself from the jug It slowly uncolled itself from the jug and attempted to crawl away, but was too drunk, and stretched itself out on the floor, where it remained apparently asleep, until next day. Mr. Hatch examined the jug and found the snake had drank more than a quart of liquor. Two days later the same snake returned, and when it crawled under the counter Mr. Hatch watched it. By coiling itself around the jug and giving its neck a twist around the stopper it was able to remove the cork, and again thrust its head inside and began to drink liquor. It was allowed to drink its fill again, after which it was killed.-Birmingham Age.

Unlucky Days aud Numbers.

Discussing unlucky numbers, says the St. Louis Globe-Democrat, a recent writer affirms that over fourteen years ago he found himself dining with twelve others, making the dangerous thirteen; but today they are all alive and well. The probability is that if they had had probability is that if they had had weak minds full of superstition, several of them would have died before this of worry. The same writer claims that Friday is a pe-culiarly fine and lucky day to begin a journey, because there are so many less travelers to be met on that day. Is it a fact that any large pert of our people still fear to stort part of our people still fear to start out for a trip or a venture on Friday? The custom of hanging peo-ple on Friday should be put an end to, if it feeds popular superstition, as it prebably does.

The Deserted Ohio Village. "Gone!"

The words came with a deep groan from the lips of the desolate man who stood on the lonely street and looked about him.

The beams of the setting sun shone with a yellow glow on the peaceful village nestling in a lovely plain. The modest spires in the churches glittered in atmosphere free from smoke, and a sound came to the ear of the solitary man who brain was throbbing and whose heart was bursting with a sense of his strange and unearthly isolation.

"Under a sky of unsurpassed beauty," he exclaimed, "in a land where even winter in its most savage mood breathes mildly, in the favored garden spot of a great State, amid fertile valleys and vine-clad hillsides valleys and vine-clad hillsides whose vegetation is already leaping into life in response to the creative energy of the vernal sunshine, can it be possible that I have lived to see such a scene as this?"

He paused a moment to kick a wandering and lonesome-looking

plaintively out amid the weird solitude.

"Where are they all? Where are my friends, my neighbors, the companions of my youth? What mys-terious calamity has swept over this once happy place as with the besom of—you here again, you miserable hound? Get out!"

He drew his hand tremblingly across his pallid brow and once more his voice smote the air:

"They are not here! They are gone! Great snakes! Of course they're gone! Where are ye, friends of my childhood? O familiar faces that filled the horizon of hope in my maturer years and framed the radiant vision that my ambition bodied forth, where the Dickens and Tom Walker do you hang out now?"

With these words he took a fresh chew of tobacco, pulled his hat down over his eyes, gave one farewell glance up and down the deserted and voiceless street, turned his back on the home of his child-hood and departed forever.

He was the only human being in that beautiful Southern Ohio town that had not gone to Washington with a petition for an office.— *Chicago Tribune*.

Indian Education.

There is still a difference in opinion in some States regarding the advisability of compulsory education, but it would seem that there could be no dissent from Indian Commissioner Oberly's conclusion that for the Indians. In many cases Indian parents have shown themselves honestly desirous of promot-ing the welfare of their children. The Indian is beginning to realize the fact that he must "learn the the fact that he must "learn the white man's ways," or perish from the face of the earth, but it is still necessary to reckon with a vast mass of prejudice, ignorance, and in-herited preferences. In other words, it is inevitable that many of the Indians should be treated more or less like children and com more or less like children, and compelled to take medicine necessary and helpful but unpalatable. This education, as Mr. Oberly well says, should be on those principles of compulsion which are recognized as legitimate in the free commonwealths, and which, while requir-ing the Indians to be educated for civilized life and self support, leave with his parents the liberty to chose between the government and the private school, so long as the latter conforms to the proper standard. The sensible recommendations are made that the standards should be uniform, and that the official tenure of the teachers should be permanent, and removals made only for inefficiency and other unfitness

It is certainly true that the Indian must be taught how to labor, and also that it is his duty to work. This means that the schools should include manual training in their cur-riculum, and the children should be instructed in the use of agricultural implements, the carpenter's saw and dog that was sniffing about him in plane, the stone mason's trowel, the abjectly inquisitive and apologetic tailor's needle and the shoemaker's manner, and again his voice rang awl. The enervating communism

of the reservation system cannot be allowed to continue much longer, and with the allotment of land in severalty there will come an im-mediate incentive to work, and this must be made intelligent. "If the Indian will not learn," ays Mr. Oberley, "if he will continue to persist in saying, 'I am content-is me alone,' then the guardian mas act for the ward, and do for him the good service that he denounces a bad service. The government must thus, in duty to the public, com-pel the Indian to come out from his isolation into the civilized way that he does not desire to enter, into citizenship, and into assimilation with the masses of the republic."-Frank Lessie's Newspaper.

"The Old Storm king."

In 1843 Prof. Espy was given a position in the War Department where he could pursue his investgations in atmospherical current and disturbances, and receive re-ports from distant points of obser-vation. He instituted a service of vation. He instituted a service of daily weather reports, out of which our present Signal Service system has grown; and, on the basis of this enterprise, as Mrs. Morehead relates in her book, Prof. Henry oncer-marked to her that there was po question in his mind that Prof. Eng should be regarded as the father of the present Signal Service of the United States, his Theory of Stone having led the way to its establish ment and present success. Prod. Henry added that the charts now used in the service were identical (with some modifications) with the that "The Old Storm King constructed for use in the Meter-logical Bureau of the War Deparment when he was at its head. A similar acknowledgment was max to Mrs. Morehead by General Mye. Prof. Espy was for several years regent of the Smithsonian Indiation, and was brought into close r lations and friendship with Prof. lations and friendship with Pro-Henry. On the occasion of his death, Prof. Bache pronounced his eulogy in the Board of Regest and the Regents passed the custom-ary resolution in honor of his men-ory. One of these resolutions de-cribes him as "one of the most ar-ful and zealous of the most ar-ful and zealous of the most arful and zealous of the meteorologists co-operating with the Institu-tion, whose labors in both their-crease and diffusion of knowleder of meteorology have merited the highest honors of science at home. and have added to the reputation d our country abroad."-Science Monthly. - Popular

Curiosities of Natural Gas.

One writer asks whether it is at to bore the earth too much. He #so nore the earth too much. He s-sumes the earth to be a hole sphere filled with a gaseous sub-stance called by us natural gas and he thinks that tapping these reer-voirs will cause disastrous explo-sions, resulting from the lighted gas coming in contact with that which is gecaping. Earthquakes he are is escaping. Earthquakes, he ava are probably caused by vacuum created by the outflowing gas. He compares the earth to a ballow floated and kept distended by the ga

in the interior, which if exhausted, will cause the crust to collapse, affect the motion of the earth in its orbit, cause it to lose its place among the heavenly bodies, and fall in pieces.

Another writer thinks that boring Another writer thinks that boring should be prohibited by stringent laws. He, too, thinks there is a pos-sibility of an explosion, though from another cause. Should a dis-aster occur, "the country along the gas-belt from Toledo through Ohio, Indiana, and Kentucky will be ripped up to the depth of twelve or fifteen bundred feet and floured fifteen hundred feet, and flopped over like a pancake, leaving a chasm through which the waters of Lake Erie will come howling down, filling the Ohio and Mississpil Valleys, and blotting them out forever!" Still another theorist has investi-

gated the gas-wells with telephones and delicate thermometers, and he announces startling discoveries. He distinguished sounds like the boiling of rocks, and estimated that a mile and a half or so beneath Findlay, the temperature of the earth is 3,500°. This scientist says an immense cavity exists under Findlay, and that here the gas is stored; that a mile below the bottom of the cava mile below the bottom of the cav-ity is a mass of roaring, seething flames, which is gradually eating into the rocky floor of the cavern and thinning it. Eventually the flames will reach the gas, a terrific explosion will ensue, and Findlay and its neighborhood will be blown kyward in an instant. Such are kyward in an instant. Such are some of the theories gravely pro-pounded in respect to this new fuel. -Ex.

Work of a Railway superintendent.

The superintendent of a railway n this country who has, let us say, hree hundred miles of road in his harge, has perhaps as great a var-ety of occupation, and as many lifterent questions of importance lepending upon his decision as any lepending upon his decision as any ther business professional man in he community. Fully one-half of is time will be spent out of doors ooking after the physical condition if his track, masonry, bridges, sta-ions, buildings of all kinds. Con-erning the repair or renewal of sach he will have to pass udgment. He must know in-imately every foot of his track, and imately every foot of his track, and imately every foot of his track, and n cases of emergency or accident, :now just what recourses he can de-wend upon, and how to make them nost immediately useful. He will risit the shops and round-heuses requently, and will know the con-truction and daily condition of very locomotive, every passenger .nd baggage car. He will consult with his master mechanic, and often with his master mechanic, and often vill decide which car or engine hall and which shall not be taken n for repair, etc. He has to plan ind organize the work of every yard nd every station. He must know he duties of each employe on his ay-rolls, and instruct all new men,

fully into the causes therefor, so as to avoid its recurrence. The first thing in the morning he is greeted with a report giving the situation of business on the road, the events of the night, movement of trains, and location and volume of freight to be handled. The last thing at night he gets a final report of the location and movement of important trains; and he never closes his eyes with-out thinking that perhaps the telefully into the causes therefor, so as and he never closes his eyes with-out thinking that perhaps the tele-phone will ring and call him before dawn. During the day in his office he has reports to make out, requisi-tions to approve, a varied corres-pondence, not always agreeable, to answer.—Scribner's.

Why is Cold Weather Healthful?

The hygienic virtues of cold climate have been but partly appreci-ated, and very little investigated scientifically. The bracing or stim-ulating effect of cold, in the weather ulating effect of cold, in the weather or the bath, has been abundantly recognized, and even to undiscrim-inating and injurious excesses. But a more essential aspect of the subject comes into view with the unfolding secrets of microbial and malarial agencies. While the germicidal, or perhaps germ-paralyzing, power of frost has always been palpable and notorious, in yellow fever for in-stance, and other paludal diseases, its beneficent interference with slower agencies of the same kind. slower agencies of the same kind, that undermine health by merely depressing vitality—agencies quite distinct, as we are about to show, from the relaxing effect of thermal changes, as commonly recognized demands re-examination in the light of modern biology.

What is the meaning of an actual case like this? A sedentary, in-door occupation; apartment at an extraordinary elevation, moderately warmed and well ventilated at all hours; bodily heat kept uniform in all weathers by attention to clothing; in short, nothing owed to changes of temperature in the personal environment; but whenever the outside temperature has been below the freezing point, digestion has been about twice as efficient as has been about twice as efficient as in the clearest of the prevaiing mild weather of the present winter, without going into the open air in either case. It seems evident from this that freezing suppresses some-thing that is inimical to health, and which revives or is resupplied as soon as the temperature rises. Is not this something identical or hom-ogeneous with the miasma of intermittent fevers, which is now classed among specific germs? If so, is there not a wide range of virulence in these germs, from the mild and transient vitiating influence above described to the most dangerous in fevers; dependent generally, as we know, on the climate, with heat as a peculiarly essential factor? And does not this indicate the chief hygienic advantage of solid northern winters?

Not only does frost destroy the r see that it is properly done. He microbes or paralyze their propaga-nust keep incessant and vigilant tion, but the more concentrated of kindred, the bonds of social duty, paralne, and instruct an discovery of oxygen culture and the love of adventure. The in-

as a means of incapacitating them for resistance to the germ de-stroying power now found to be in stroying power now found to be in the blood. Otherwise, when accli-mated, as it were, to scant oxygen, they are able to survive and propa-gate within the system, were they work, with varied degrees of activ-ity, in the following ways men-tioned in a late paper by Dr. E. W. McGuire before the Virginia Medi-cal Society: (1) As cell food [and oxygen] consumers; (2) As obstruc-tionists interfering with the action of excreting organs; (3) By leaving poisonous excretions; (4) By tissue-disorganization wherefrom pto-mainee result. maines result.

In consonance with the experience above cited of indigestion and acidity in soft weather, Baginsky, in a paper before the Berlin Medical Society, referring to indigestion of infants, states that the bacterium of the lactic fermentation causes the production of acetic acid and ace-tone, as well as lactic acid. The neutral lactates are changed to butyric acid; starch is not changed to sugar, nor casein or albumin decomposed. He proposes to name this bacterium the "acetic bacterium."- Sanitary Lra.

Old Homes Are Best.

If one runs over the list of the per-If one runs over the list of the per-sons known to him he finds very few of more than forty years old living in the houses in which they were born. Of the twenty houses built more than fifty years ago near my own, only one is lived in by the family by which it was originally occupied, while most of the others have had numerous successive own-ers or tenants. Of my own friends ers or tenants. Of my own friends near my own age there are but two or three anywhere who live in the or three anywhere who live in the houses which their fathers occupied before them. This lack of heredi-tary homes—homes of one family for more than one generation—is a novel and significant feature of American society. In its effect on the disposition of the people and on the quality of our civilization it has not received the attention it denot received the attention it deserves.

The conditions which have brought The conditions which have brought about this state of things are ob-vious. The spirit of equality, and the practices, especially in regard to the distribution of property, that have resulted from it; the general change in the standards of living arising from the enormous develop-ment of the natural resources of the ment of the natural resources of the country, and the consequent unex-ampled diffusion of wealth and material comfort; the rapid settlement of our immense territory, and the astonishing growth of our old as well as of our new cities, have been unfavorable to the existence of the hereditary home.

There is scarcely a town in the long-settled parts of the Northern States from which a considerable portion of its people has not gone to seek residence elsewhere. Attach-ment to the native soil, affection for

creasing ease and the vast extension of means of communication between distant parts of the country have normal the movement of the pop-ulation.—From "The Lack of Old Homes in America," by Professor Charles Eliot Norton, in the May Soribner's.

AROUND JERUSALEM.

The environs of the Holy City are not less interesting than the city itself. Everywhere it is holy ground, and a description of Jerusalem would be incomplete without refer-ence to the various surroundings, which play such an important role in sacred history. Having in a previous letter attempted to give a representation of the most interesting points within the walls of the city, I would now invite the readers of the DESERET NEWS to follow me on a foot tour outside these walls.

Leaving Jerusalem through the Stephen gate on the cast side, we find a road leading down into the deep valley of Kidron or Valley of deep valley of Kidron or Valley of Jehosaphat. Not far from the gate is a stone which is supposed to mark the place where the first martyr for Christianity, Stephen, was stoned to death. On this oc-casion we first hear of the afterwards Great apostle of the Gentiles, Paul. Going over a small bridge we cross the Kidron, a dried up creek in which water is found only after heavy rain.

The valley of Jehosaphat is, ac-cording to Jewish and Mahomme-dan tradition, the place where the last judgment shall be held. The prophet Mahommed shall on that day stand on a miller which the day stand on a pillar which pro-trudes from the wall of the Haram. The Kaaba in Mecca shall come to the es-Sachra mosque in Jerusalem. Christ is sitting on a throne on the mount of Olivet across the valley, and a bridge as thin as a hair is suspended across the abyss. Every-body must cross this bridge. "The ereod will be below over by good will be helped over by the angels, but the bad will fall down and be forever lost." Thus runs the Mahommedan ac-

count of the last judgment, and many people have their graves here in order to be at hand as soon as the judgment trumpet shall sound. According to the prophet Joel, a great judgment will be held in this valley at the winding up of the present dispensation-a judgment which will affect the nations who have dealt cruelly with the children of Judah in their long captivity. (Compare Joel iii, 1-3; xiv, 14 -21.)

We continue our walk to the left and follow the tide of pilgrims who go to worship at the grave of the Virgin Mary. This is a subterran-ean chapel built at the time of the crusaders. Not far from this grave we find a cave, which is pointed out as the place where our Savior sweated blood during his prayer in Gethsemane; and a few steps further on we reach the garden itself, where Jesus spent the last hours of His life on earth, and where He was belife on earth, and where He was be trayed by one of the twelve. The garden is very small, and still con-and instituted "The Lord's Supper."

tains a few olive trees, some of which look old enough to have stood there already when our blessed Savior sought repose under their shady branches.

ascend From Gethsemane we Mount Olivet, the top of which we reach in a quarter of an hour. Here Jesus shed tears over the sinful city, and from here He probably ascend-ed into heaven, His work in the flesh being completed. On the highest point the Russians have built a tower, from the top of which is obtained a grand view of the surroundings-to the west the holy city with its hundreds of towers and cupolas; to the east the valley of Jordan and the Dead Sea, 1200 metres under our feet.

Merres under our reet. Not far from the tower we are shown an old church which is pointed out as the one in which the disciples composed the so-called "Symbolum Apostol-icum;" and having seen this we view the "Pater Noster" church, built on the spot where the monks believe the Lord sat when He taught believe the Lord sat when He taught His disciples the Lord's Prayer. This church is a very neat building, ornamented with 32 marble statues on which the Lord's Prayer is written in 32 different languages.

The graves of the Prophets, magnificent Russian church, A 8 ́АЬsolom's grave, and the pyramids of Zechariah are all worth seeing.

Continuing our tour, we soon ar-rive at the Valley of Hinnom, a wild looking, rocky canyon. Here are pointed out the tree on which Judas ended his life after having betrayed our Lord, and also the hakeldama that was bought for the money which the priests refused to accept from his guilty hands. It has been thought that the valley has its name Hinnom from a person so-called; but it is more probable that the name the "Valley of the Sons of Hinnom" means, literally translated, the "Valley of the Sons of Groaning." For here, near the mouth of the valley of Kidron, was the place where the apostate kings, Ahab, Manasseh, and Amon sacrificed children in honor of the shocking idol, Baal Moloch. Hence the name Tophet (fireplace). King Josiah put an end to this fearful King idolatry, and from this time the place was a receptacle for the bodies of executed criminals and all kinds of uncleanness which was thrown out from the city and here consumed out from the city and here consumed by an almost continually burning fire. Thus the name Gebinnom (Greek "Geenna") became in the Oriental language, with figurative expressions so richly ornamented, a symbol of "heil," the place of the eternal punishment of the wicked.

We now continue our walk to the end of the valley and ascend the traditional Mount Zion, on which the Mahommedans possess a couple of large buildings, called the Proph-et David, Nehi Daud. At the time of the Empress Helen a church was erected here, but at the present time the "Christians" have no possession here. Entering the building we are shown a large hall, Coenaculum,

In another part of the building we are shown the sarchopagi of David, covered with a large cloth. That the grave of David was on Mount Zion is sure enough, according to Nehemiah iii: 15; but that the Mahommedans have found his coffin and still can show it is, of course, doubtful.

We now continue our walk past the Jaffa gate and the Damascus gate until we arrived at the cave of the Prophet Jeremiah, but the A rabs called it Hedamije. This cave is also in the hands of the Mahommedans, and it appears that an old sheik has here taken up his resi dence in order to enjoy the quiet-ude of life in the circle of his wives and children. After much knocking on the door we secured an en-trance and—the backschisch being paid-we are shown the grave of the Sultan Ibrahim, the grave of Jeremiah the prophet, and the spot where he composed his "Lamentations," bewailing the destruction of Jerusalem by Nebuchadnezzar. It may be mentioned here that some consider the hill above this cave to be the Calvary hill on which our Savior was crucified.

We have now almost circum-scribed the holy city and return to our humble lodgings, meditating on the events of the past so vividly brought to our minds by everything we see here.

As I write this letter one of my neighbors informs me that the Sultan has just issued a "firman" by which the concession has been given to a French company of capitalists to build a railroad from Jaffa to Jerusalem and from Haifa to Damascus, and that the German colonists have sent a telegram thanking the Sultan for this "firman." Any further information on this subject I have not been able to obtain, but I suppose there is some truth in the rumor. Certain it is that his Turkish majesty, like all earthly monarchs, needs vast sums of money, and for money almost anything can be had here, as well as in dear. America. Money can open the way even for railways. A Jew once told me that the railway would be the forerunner for Messiah and oue of the means by which the children of Israel should return from their exile. He referred to where the Prophet in his vision sees the Jews scattered among the nations, bringing their offerings to Jerusalem on various conveyances "on horses, and wag-ons, and mules, and on kirkaroth." This word "kirkaroth" has been variously translated, commonly into meaning "swift runners" or "swift camels." It is, however, coined from kar, a furnace, and karkar, to sway, and might be rendered swaying furnaces. The Prophet ovidently tried to coin a word for a railway train which he saw in his vision, but for which object the language then had no word.

Taking this explanation of the passage, the building of railways in the Holy Land is certainly one of the signs of the times which the people of God will do well to con-sider. Adieu. J. M. S. sider. Adieu. J. JERUSALEM, April, 1889.



SALT LAKE CITY, UTAH, SATURDAY, MAY 18, 1889.

VOL. XXXVIII.

CLOUDS AND SUNLIGHT.

There are rills in quiet meadows, Murmuring brooks 'neath forest shade, But each rill and brooklet flowing. For some purpose hath been made. There to hat any bloom to die, Whose rich fragrance scarce is noted By the careless passer-by. But each bud and blossom blooming, Yielding fruitsincess in time, Need alike both cloud and sunlight To perfect them in their prime.

NO. 21.

Need alike both cloud and sunlight To perfect them in their prime. Why we live we cannot answer, Why our lives should be so marred, Why our hopes reach not fruition, Why from joy we are debarred. But we know from nature's teachings, Evening dews. and winter's rain, Each is needed in maturing The full ripened, golden grain.

Storms, and clouds, and bleak winds blow

Storms, and clotte, and clotte, indicating, indicating show,
And the winter's drifting show,
Each must come and fill their mission
Ere the gentle south winds blow.
So we know that storm and sunlight
In our life path must appear,
Ere the soul shall be perfected
For the reaping that is near.

A TOUR IN THE WEST.

CHAPTER II.

With the calculating and far-seeing policy that has always gov-erned the management of the South-ern Pacific Company, they are building a coast railroad within the seed supmore belt, thus perfluence cool summer belt, thus paralleling the interior road, running through the torrid San Joaquin valley to the southern part of California. At present a gap of about one hundred miles remains unfinished on the coast line. We are, however, promised that this will be completed next year. When this is an accomplished fact the traveler can go from San Francisco to Los Angeles without suffering any annoyance from dust and heat in summer time.

At present we must either go by steamer, or by rail on the road before mentioned. San Francisco to Lathrop, thence via the 200 mile stretch up the valley, climb the Tehachapi Pass, cross the Mojave desert and through the San Fernando tunnel to Los Angeles. Or if we are bound for Santa Barbara, leave the main track at Saugus and return northwest towards the coast about seventy miles. Residents along the main line of the U.P. and C.P. have been wondering where the teeming thousands went to when bound west. The curious will find them everywhere on the coast line.

few years ago the great valley of the San Joaquin was sparsely populated, only a few towns here and there; but today that is all changed. Cities and towns occur every ten or fifteen miles, away to the base of the mountains. The grand streams pouring down their liquid wealth from the Sierras are now being utilized—a system of irrigation is being inaugurated, and every foot of this won-derful alluvial tract is being being claimed, fenced, and brought into line to help feed the far-off coun-tries of Europe.

The greatest adepts in town build-ing on paper reside in these parts. A large tract of land is obtained, artesian wells are bored, or a big ditch is made, the land is parcelled into tracts of suitable size, a fancy name given to it, a special train is run from distant points, a grand free lunch is spread, the best writers have written up the land and all its virtues, making it as much like what heaven is supposed to be as possible. When the day of gather-ing comes the best auctioneer on earth gets down to work and before night the tract is sold, and everybody made happy. Men from all over the earth attend these sales and purchase mostly for speculative purposes. Right or wrong the country is filling up. The home-less from the overcrowded world outside can get themselves a place to call their own if they have the patience to wait and work for it.

From the Mexican boundary to the English on the north, this filling up process is going on by the same well organized methods, and there is room for millions more.

On the Mojave Desert, where a few years ago desolation reigned supreme, a town is now built. Science has found water and if you have that necessity you can get everything else by means of labor.

As we cross the desert, the Sierra Madre mountains, which lie to the east of San Bernardino, are in full sight. Their summits are covered with snow. We leave them to the west as we descend to the coast. We leave them to the The streams that run from them out on the desert are being taken up and used for irrigating the land, thus developing settlements in a locality where no one ever thought of living a few years ago, and where A the Yuccas and desert growth were

the only objects that covered up the thirsty soil. At Sangus we leave the main

track and return northwest for Santa Barbara, following down the Santa Clara Valley to the ocean. In the springtime a roaring stream fills the river bed. The mountains are green to their summits and rank weeds reign supreme in the uncultivated spots. To spots. all appearances anything will grow here-oranges, lemons, walgrow here—oranges, lemons, wal-nuts, olives and grapes—and the whole catalogue of fruit growth seems to reach perfection in this favored locality. Eight miles from Sangusa is located Camulous (pro-nouncd Ka-moolos). This ranch is the femous locality upper the imperior famous locality where the imaginary scenes so ably depicted in Mrs. Helen Hunt Jackson's famous story of Ramona, occurred. Hundreds of persons who have read the delight-ful book have visited and eagerly Aut book have visited and eagerly examined every nook and corner, and have imagined they could see the hero and hereine of the story among the residents now living there; but I could not find an Ales-andro in the personnel of the male residents. One or two of the charming young ladies might pass for the heroine. I was sorry that my com-panion and I could not find shelter in the home of Ramona. They were too full of visitors, and too much bored before we arrived, to welcome us even with a shake-down on the floor. We therefore had to hunt the nearest section house, where we managed to pass the night on a two and a half feet by six folding bed. This "hunting the picturesque's has some features that cannot be written, for this reason: I never weary readers of any of my episites by long descriptions of personal discomforts that are soon forgotten, and which are al-ways poor reading.

The house is a one-story building, erected on three sides of a square, with porches on the inside, where flowers bloom in wild profusion and the finest of oranges may be plucked. The porches are wide, cool and extremely agreeable, where the charm-ing lady occupants help to make the time pleasant. Numbers of half-breed Mexicans are working around, and seem to be well cared for. Brandy and wine are made here in large quantities. Splendid orchards

Digitized by GOOGIC

extend two or three miles down the river. Almonds, walnuts, and olives reach perfection in this favored spot. In the orange orchard you are invited to help yourself, and a pretty fountain stands in the center. Mass is held regularly every morning in the little chapel. Three old bells, hanging on a frame under an almond tree, are sounded for the morning devotions. I looked at these old relics and found one of them with the date 1790 upon it. It may possibly have been used in some of the old missions that have crumbled away.

Four or five attractive young ladies were gathering flowers to or-nament the altar. No devotee at a religious shrine was more interested than these lovely girls. Nothing could be more picturesque than these earnest maidens with their veils around their heads, and a semiveils around their heads, and a semi-Castilian dress; and as the father ap-proached in his rich vestments we all gathered around. The mistress of the house was a bustling, busi-ness-like lady of about 50 years of age, and with her came the attaches of the household. The scene was impressive, and full of subjects for reflection. This same service, this same Latin tongue, had been heard by the original inhabitants that the brave fathers found when they first brave fathers found when they first landed on the shores of California. But, alas! for human hopes. The Indians a enearly all gone, and the missions, with but few excep-tions, are crumbling to powder. another race has overrun the country, and all that is old and interesting are these same relics of the in-domitable faith and perseverance of the Catholic Fathers.

So many will visit this place, and so much will be said about Ramona, that in a few years nine out of every ten persons will believe that the whole book is an actual fact. We delight to realize the ideals that fiction creates.

Lower down the valley immense quantities of petroleum are obtained and piped down to Ventura, some-times called San Buenaventura. No richer land or more fertile can be found anywhere than can be seen here. The whole valley is a repeti-tion of Camulos in the matter of fruit.

Ventura is an unimportant town; it must have been very dull before the human tide set in that has hunted out the locations highly favored as to climate. There is an old mis-sion here but it has been doctored with modern touches and is no longer an object of interest. A long pier runs out into the ocean; it is the embarking point for the coast steamers. Not a solitary vessel was in sight; it was a harbor without shipping, a seaport without sail-ors. This city needs the magic pen of the boomer to invest it with Elysian delights. There are but few evidences of the Mexican occupation of the place; the pale faces are largely in the ascendant. From Ventura the railroad follows

the coast. On our right are the San-ta Ynez Mountains, and on the left the grand, old Pacific Ocean. All the stations have Spanish names. Some of the richest fruit

gurdens and best paying ranches are found along the western slopes of the Santa Ynez. The land had been plentifully watered by a heavy rainfall, so that the rivers were full rain had fallen to insure the crops for 1889. Farmers and horticulturist swere correspondingly happy.

Santa Barbara, the noted sanitarium of the Pacific Slope, is situated in a lovely valley, and stretches out on each side to the hills and moun-Very few buildings are now tains. standing here that have the stamp of age; here and there an old red tiled curiosity remains, notably the build-ing occupied by General Fremont in 1847. There is the long pier with a solitary vessel moored alongside. The shore is devoid of craggy rocks, except in a few places. The huge surf thunders away. The temperature of the ocean ranges between 60 and of the ocean ranges between 60 and 66 degrees during the entire year. the highest marking of the mercury was 85 deg. in August, 1886. No frosts trouble the people. Bananas grow out in the open air. The lo-quat, a Japanese fruit, with a deli-dous acid tast, shows here but cious acid taste, ripens here. If there is a heaven on earth in the matter of climatic convenience it is in Santa Barbara. It is essentially a tourist town; the influx of visitors forms the chief source of support for the residents. There are no facthe residents. There are no fac-tories—no evidences of that mercantile activity which are found far-ther north. The boom has struck this place. Climate and soil bring fabulous prices. There is no room for the poor here; the capitalist is always welcome. The truly wicked can find a foretaste of heaven which no religionist will guarantee him in the life beyond, unless he becomes

a devoted adherent. One of the grandest of the Old Missions is located about a mile from the town. To my mind it is the handsomest I have ever seen. The surroundings are all that can be wished for It was founded in 1782 by Father Junipera Serra, one of the noblest of the early fathers. Strange to say, among all the monu-ments erected to the memory of the early explorers no bust commemor-ates the unselfish work of this bold and brave man.

Within the sacred confines of the edifice is located the mission garden -one of the choicest spots on earth; small in size, but filled with all kinds of rare and beautiful flowers and trees. I had hard work to get

there, but I did, and never regret it. I am told that no women can enter the sacred precincts of this garden of heaven. Father O'Keefe permitted me to catch the shadows that played from the attractions concentrated therein. It seemed strange to man with Utonian pro-clivities to be where the gentler of the two sexes was forbidden to enter. The garden of Eden would have been a failure without our mother Eve, but no power of Pope or priest could prevent the beautiful doves that swarmed around from billing and cooing, proclaiming aloud the joys of associations with-out which our existence would have been miserable.

extends nearly the whole length of the building. Pepper trees with their graceful waving foliage help the semi-tropical effect, while a long reservoir built of masonry completes the effect of happy surroundings. The interior is plain, but in strict harmony with the exterior. Some old paintings by old masters depict the terrors of hell in blood-curdling style. A few new pictures also lend a charm to the general effect. The thoughts sober down to reverence for the devotion and courage of men who planted the cross in this desolate region long before the energy of man had made the natural resources available.

A door from the centre leads into the graveyard, where sleep many of the fathers and mothers who landed upon the shores in the early part of this century. I was also informed that the bones of hundreds of Indians are buried in this little ceme-tery. Over the before-mentioned door are three skulls and cross-bones embedded in the plaster, after the style of the pirate flags of a century style of the pirate flags of a century ago. I imagine that the object was to show that outside of the pale of the church all was death, while in-side was eternal life. One will have to travel a long way to find any-thing more quaint than this death's head doorway.

The fathers who reside in the mission are men of culture and refinement of manner. They will never become emasculated on ac-count of their luxurious abode. One count of their luxurious abode. One of them looked ready for an old folks' excursion, being over seventy in appearance. Father O'Keefe was a jolly, easy-going and refined sort of man, who in any other garb would have passed for a well-to-do farmer. Another one was a tall, austere German of commanding mien, and the opposite of the genial Father O'Keefe. Strangers are ad-mitted into the church every day at one o'clock. I think the fathers are bored very much by the persistent tourists; but all are not hunting the picturesque. They bear the trial with elegant composure, and no doubt consider it one of the vexations of life.

From a point near the mission a plastered road, a mile and a half plastered road, a mile and a half long, runs through the town of Santa Barbara. It cost \$150,000 to construct, and is a credit to the awakened enterprize of a slumber-ing city. Generally where nature has done everything to make a place attractive man does next to nothing. There is more brain work done above the 38th parallel than from there to the equatorial line south. south.

As you look seaward from the shore, three or four islands ward off the heaviest effects of the surf. They are called San Miguel, Santa Rosa (the largest of them all), Santa Cruz, and Anacapa. San Miguel is the graveyard for the first California pioneer, Juan Rodriquez Cabrillo, he having sighted these very islands on the 7th of October, 1542; but possibly others may have seen them and never lived to tell the tale.

ut which our existence would As a seaport Santa Barbara is in-ave been miserable. significant. There is the long pier, On the south front a long corridor the solitary schooner, and a few

yachts, and the occasional visit of the coast steamers. The shore is not very rocky, the weeds are few, and far between. A keen observer may "do" the marine attraction in a few hours. Not so the attractions on land; for the mountain canyons and the many nooks and corners are bristling with attractions that the wealthy pleasure seekers only can ferret out. A dying sinner may well regret having to leave this earthly paradise for the slim chance of a better worli beyond—so the of a better work real estate men say. C. R. SAVAGE.

EUROPEAN TOPICS.

One of the remarkable "signs the times" is that the of movements of diplomatic agents seem to have lost their terrors. There was a time, and that not very long ago, when the visit of a Bismarck to England would have been con-sidered a grave event. Not so at the present moment, which does not seem favorable to an extension of power by political alliances. It is only necessary to cast a glance at the map of Europe to be convinced of this. On all sides the present sys-tem of political alliances is falling tem of political alliances is falling into pieces. In Hungary, in the Balkan Peninsula, and even in Italy, there is irremediable disaster. In these countries the policy that hitherto governed is now pro-nounced a failure, and its exponents see power falling from their hands. On the other hand, the good under-standing between England and Rus-sia—which the much abused Sir sia—which the much abused Sir Robert Morier seems to have brought about—has certainly put a

brought about—has certainly put a check to any aggressive movements in Central Europe. The value of the Triple Alliance has been hotly discussed in both Austria-Hungary and Italy and its advantages and disadvantages com-pared. There are those who see in the heavy arguments of Futures. pared. There are those who are the heavy armaments of Europe a the heavy armaments of Europe a termined anger; but sign of impending danger; but whether it is so may be doubted. On the contrary, the very fact that all European nations are armed to the teeth and are pretty much on equal terms as to equipments is rather favorable to peace than otherwise. A belligerent nation has the heart for prancing about a la mili-tare taken out of her, when she is met on all sides by forces equal to her own. In the case of a nation able to crumple up her adversaries like a piece of paper, she might find the temptation to break the peace of Europe too strong to be resisted. The consciousness that any contest must be upon equal terms, therefore, unquestionably makes for peace. The attempt of any nation to make itself the dominator of Europe has failure, despite the Triple Alliance, which looks more flerce on paper than it is in reality.

than it is in reality. The meeting which has just taken place between Queen Victoria and Queen Christiana has evidently no political significance, except so far as it shows that Spain has at length entered definitely into the European system, and that Spain has before ti will be rejected, despite the enor-mous influence which will be ex-erted in its favor. The influence of the German lan-guage and German literature is be-ginning to be felt among Oriental nations. Since the beginning of the year there appears at Tokio, Japan,

her a prospect of steady govern-ment. Queen Christina has shown herself an able as well as a popular ruler, and her unimpeachable private life has told in her favor with a nation not accustomed to regard their rulers as models of virtue and duty. In her business of sovereign, Queen Christina has been ably supported by Senor Agasta, who has performed wonders in keeping together the warring sections of the Spanish liberal party. On the other hand, the chief of the conservatives, Senor Canovas del Castillo, has dis played an amount of forbearance. and self-abnegation, quite unusual in a Spanish political leader, and has given an honest support to a liberal government rather than peril the regency by insisting on his po-litical claims. During the past few years Spain has been fairly prosperous, and has made considerable political progress, no small portion of which is due to one of the best and most correct of Spanish sovereigns.

In the death of Edmond Scherer, France has lost one of her purest *Alerati*, and one of her most thought-ful and patriotic citizens. In 1842 he became connected with the Oretoire in Geneva, the president of which was the celebrated Merle d' Aubigne, the historian of the refor-mation. Professor Scherer was without doubt the ablest teacher in that institution for many years. His subsequent career in Paris as a writer, as one of the literary editors of *Le Temps*, and as a statesman, are too well known to need a eulogy. The fact that Mathew Arnold, the great English essayist, so often re-fers to Scherer's judgment as a kind of touchstone to correct the bias of English and German writers is sufstanding. Here is what Mr. Arnold says of him in one of his latest essays: "M. Edmond Scherer is an exceptional Frenchman. He is senator of France and one of the editors of *Le Temps* newspaper. He was trained at Geneva, that home of large instruction and lucid intelligence. He knows thoroughly the language and literature of England, Italy and Germany as well as of France. Well-informed, intelligent, disinterested, open-minded and sympathetic, his death would leave a gap in the commonwealth of letters."

The German criminal code is at this present time being critically examined by the Federal Council, with the view of increasing the stringency of its already stringent provisions. The new bill would place all newspapers whatsoever at the mercy of the government. Should the proposed bill become law, the German press would then be in the same position as that of Russia, where a free parliament does not exist, and where the gag is uni-versal. It is quite possible that when versal. It is quite possible that when the bill is presented to the Reichstag it will be rejected, despite the enor-mous influence which will be ex-erted in its favor.

a scientific monthly in the German language entitled "From West to East," entirely edited by Japanese, former students at German universities, for the purpose of "promoting the German language in Japan, of acquainting their countrymen with German of original Japanese works."

The properties of that wonderful metal aluminium have been long and favorably known; but some intelligent persons may not be aware that it is most useful when alloyed with copper, in the ratio of from seven to ten per cent of the latter metal. When mixed in this pro-portion the compound is less than half as heavy as iron, as strong and tough as the best of steel, and in color resembling gold and capable of receiving a very high degree of polish. Until lately the price of such a compound has been about such a compound has been about five dollars a pound, and this fact has prevented the metal from com-ing into general use. But the dis-covery that it can be made from common clay at the rate of twenty cents a pound or at a still less price will make a revolution in the manu-facture of many articles. The Swiss government has experimented with cannon made from this metal and found these cannon both lighter and stronger than similar articles made from brass or steel. As this new compound is so very light, strong, and not liable to rust, it seems des-tined to become a favorite in the manufacture of farmers' and car-penters' tools, household uten-sils and the thousand and one articles where brass, nickel or copper is now employed. The Swiss arms manufactory at Newhausen is now experimenting with this compound with the idea of using it in the manufacture of rifles, pistols, etc., for the Swiss Federal army.

The greatest difficulty hitherto encountered in the manufacture of aluminium is the great heat required in order to melt the clay from which the metal is formed. The heat of the ordinary furnace as used in the melting of iron is totally inade-quate. The heat produced by elec-tricity is the only artificial heat known to man that is sufficiently intense. Preparations are now in progress to utilize the great falls of the river Rhine—the greatest water power in Europe—in order to produce sufficient electricity to heat a smelting furnace for the production of this metal. A great turbine wheel, or rather a series of turbine wheels, the largest the world has ever seen, will be here built for the purpose of driving dynamos for the

generation of electricity. What a strange idea indeed, when one only stops to think of it, to use the waters of a mighty river to produce a heat—with the excep-tion of volcanoes—the most intense

that man has ever seen. During the month of March the countries on the north shore of the Mediterranean experienced some strange vicissitudes of weather. Even far down on the peninsula of Italy between the Adriatic and the



Mediterranean the snow fell in greater quantity than has been known for many years. The hills around Sorrento and Naples were white for several days. The great olive orchards were sadly damaged and millions of oranges were hurled from the trees by the wind. The oranges beaten down will no doubt be of advantage to the poor, who can buy them cheaply, but the owners of these orchards will suffer a great loss. The oranges of Southern Italy are usually exported largely to New York and London, largely to New York and London, where they command a good price because of their beautiful appear-ance, and because they will keep a couple of months at least, whereas American oranges, delicious though they be, will spoil in a few days. Old Vesuvius was covered with a clock of the (fourtific) and the

cloak of the 'beautiful snow'' from top to bottom, except a black patch on its northern side, which indicated that last year's outflow o indicated that last year lava was not yet cool. The 16th or March, 1889 was the first time for more than a hundred years that Vesuvius was decked in a snowy J. H. WARD. 1889.

EUROPE, April 15th, 1889.

IN TURKEY.

The readers of your highly esteemed paper may have been informed by correspondence from "42 Islington," or perhaps through Bro. Clove, at Constantinople, concerning the apparently serious turn of matters in the Oriental Mission. If so, this communication is to but little purpose; if not, it will be novel to hear that, as the Turkish and Armenian papers put it, two expa-triated "Mormon" Elders fleeing from America landed on these hospitable shores and dared, under the very shadow of the Ottoman Cres-cent, to elude its officers, and are now wending their way to the in-terior of this unspotted land to besmear it with their polluting doe-trine! The officers are tracing them to the centre of this peninsula, whence they will be carried beyond the Turkish frontier, which they so cunningly crossed over as soon as the "Porte" took the matter in hand.

Really, the only Utah Elders now inland, or who have been since Brothers J. M. Tanner and T. Spori left here, are Fresident F. F. Hintze and myself. Brother J. Clove has remained in Constanti-nople, and Brother J. M. Sjodahl has not yet moved from Palestine, from which part we who are now infrom which part we who are now in-land migrated, fearlessly presenting our "Feskerch" or special pass at every relay or visit we make to a city. More than that, to any and every greasy, hungry "baksheesh-" loving representative of the leader of the faithful, who legally or not detained us on all manner of predetained us on all manner of pretexts, the innermost of which would always turn out to be an innate hankering for a gift (*baksheesh*). From an article, both in English

and French, in the Levant Herald, it would appear that two Armenian brethren have been carried for chains towards Constantinople for trial, supposed to have been influ-

enced by "Mormonism." It is freely admitted that they were, per-haps, the most exemplary men in their community, and of course highly esteemed. Detailed and reliable information we lack. Their offense seems to consist in having too publicly declared: "Repent, for the kingdom of heaven is at hand." During the preliminary process they told the authorities that the injunction applied equally to the high functionaries and to the peo-ple, and that the officials, if unwil-ling to believe, should at least begin to administer their affairs justly and honestly.

Naturally enough the Levant Herald in its French wit adds: "Nobody here needs to repent; con-sequently 'Mormonism' must go!"

According to the same journal, the matter is being wired over all telegraphic lines.

telegraphic lines. Things here are lively. Scores came the first days. Later, even two and three days' journey off, we had over one hundred a day. Greeks, Catholics, Romans, orthodox Ar-menians, Mohammedans, disciples, and various Protestants and Non-conformists, or those who are read or conformists, or those who are real or quasi-apostates from any of these faiths are the material of which our gatherings consist; besides an oc-casional incursion of Nestorians from Assyria, who travel with cara-vans to and from the districts where Nineveh and Babylon anciently heaved and swayed their jeweled but formidable sceptres. These Nestorians have no priests, recognizing their lack of authority.

To the majority of these Brother Hintze cannot always preach a whole sermon without some Turkish interpreter, as these men speak a language made up of Arabic, Armenian, Persian and other words considered dialectic, but which may in reality be nothing less than a remnant of the language of the Babylonians which itself received a great infusion of Hebraisms dur-ing the captivity of the tribes of Israel. However, the most usual words of the Turkish tongue, when confined to ideas they can easily grasp, they have learned through trading, etc., in Turkey.

These labors, though tiresome (as we are called upon from 6 a.m. to 10:30 p.m., besides being followed in the streets when going to meals) are yet a source of much satisfaction; and a few stones thrown at our windows, and scoffing in the street, and even an occasional burlesque song about "Mormonlar" (the "Mormons") have not done much to scare us off.

Quite a number have a smatter ing knowledge of English, and still more of French and Italian.

The Americans have done a noble work in this benighted land, having introduced the Old and New Testaments and advanced the civili-zation and 'education of this country. Despite the diversity of motives and interests, and sometimes even the selfishness that may have revealed itself in accomplishing their philanthropic mission, my heart swells with some strange emotion at the sight of an occasion-

which, though peeling off through the combined efforts of rain and a scorching sun, represents clearly enough for a patriotic heart that emblem of many privileges—the American eagle—upon some con-sul's portal.

In numerous other places the British missionaries have done fully as great a work. The English-speaking nations certainly lead in this as well as in almost countless other enterprises, and Volapuk, the universal language, stands but little show alongside Anglo-Saxon, which language furnishes over forty per cent of the roots of Volapuk, the proposed substitute for all languages.

proposed substitute for all languages. Fleas are numerous. In traveling one receives an education not otherwise easily obtained. Thus flees coming suddenly under my notice, in a very forcible manner, in Middle Egypt, I had an opportuni-ty, never before equalled, of learn-ing their habits, disposition, and proclivities. Brother Hintze, sadly enough for him, missed that oppor-tunity and is thus ignorant of that tunity, and is thus ignorant of that branch of natural history. Crops are promising. The rainy

branch of natural nistory. Crops are promising. The rainy season is nearly over; living is cheap, and moderately good. A young man from Palestine (F. Dieterle) has arrived here, having been called to assist in the field. Shortly we proceed to Aintab, in Aleppo district, and President Hintze starts to look into the com-motion referred to in the fore part of this article. More anon.

Ĉ. U. L.

ADANA, Turkey, April 9, 1889.

ON THE WAY HOME.

The last Conference we at-tended on the Sandwich Islands, the preparations, the farewells, the trip around the island and many other things all furnished food for thought and would have made an interesting letter perhaps had time permitted my writing before.

Our conference was well attended, and was an excellent one withal. There seems to be a very energetic and lively spirit at Laie. The Honolulu Branch is also in a most satisfactory condition. This is due to the earnest and faithful labors of Elder Mathew Noall, who has devoted himself exclusively to this branch for two years. The native Saints in Honolulu are full of "aloha?' to him, and the results of

his labors are most gratifying. Brother King has exerted a highly beneficial influence not only among the natives but also the white brethren and sisters during his presidency on the Hawaiian Islands. We parted with him with much regret.

Brother Fred. Beesley has done his duty well. It would be next to impossible to find anyone to fill his place at Laie as school teacher and music master.

It is unnecessary to allude to Brother Barrell's labors among the

We embarked on the Forest Queen on May 14th, amid weeping and wailing among the natives. The on May 1960, and works. The air was laden with wild, quavering "urves," and genuine anguish was "urves," and genuine anguish was depicted on many of the faces of these dusky children of nature. After getting out of the bay we stayed around on the lee side of Oahu all day Monday. In the even-ing we went on deck in the soft tropical moonlight, sang and chatted and watched the shores of Oahu as

tropical moonlight, sang and cnatteu and watched the shores of Oahu as they slowly disappeared from view. From the captain down all were as kind to us as they could possibly be. We were, it seemed, in the midst of friends. Captain Winding midst of friends. Captain Winding is a genial, even-tempered gentle-man. The mate, Mr. Molle, is a Norwegian, and on acquaintance we found him to be an intimate friend of our musician, Pro-fessor Monson. The Italian steward is a character "all by himself," and to describe him it would need half a charact at least chapter at least.

It seemed strange to be awakened in the morning by the barking of the steward's large Newfoundland dog, the quacking of ducks, the "meow" of the cats and the crowing of the cocks. However, the ducks and chickens were silenced and sacrificed for our sakes before the voyage was over. The journey had all the elements of uncertainty which is said to belong to past times and we speculated on wind and weather, asked questions daily—and towards the last hourly—and after our sea sickness was over we really enjoyed the trip.

If I had time I should like to speak of one of our fellow-passen-gers, named White, a Grand Army gers, named White, a Grand Army of the Republic man, who talked on three distinct and highly interest-ing subjects, morning, noon and night, and every spare moment be-tween times; first, of course, Mr. White (with variations); second the domination of the Catholic party in A merice: third the michty rein America; third, the mighty republican party. In the course of Catholicism he would occasionally veer round to the subject of Eng-land and "her dotage;" whereupon another passenger, an English youth of 22, and of solid, inflexible belief in the immense superiority of the mother country to every other insignificant strip of dry land on the globe, would flare up immediately and then "the fur began to fly."But the climax was reached one even-ing when Mr. White found out that I had the audacity to be a Democrat and to vigorously defend its policy and our Ex-President Cleveland.

After two weeks of pleasant trav-eling, we sighted land on the morn-ing of the fourteenth day, and were ing of the fourteenth day, and were tugged into the harbor, casting anchor at half-past eleven o'clock Sunday, April 28th. The captain was delighted with our quick and pleasant voyage. I sent word to him by the steward who called to see us last evening, that he might attribute his success to the fact of attribute his success to the fact of his having such a faithful people as the "Mormons" on board. The Lord never forsakes his dutiful children.

and the second -----here yesterday. It was a magnifi-cent pageant. Glittering uniforms, stately men, fine carriages and hundreds of splendid horses. The na-

tives enjoyed it immensely. We are being detained because of our freight and numbers, but hope

our reight and numbers, but nope to get away tomorrow, "Home again," and "Home, Sweet Home," are the tunes we sing—the words oftenest on our lips and the thoughts which spread a warm glow over every hour and moment. All well and send "Alo-ha." HOMESPUN HOMESPUN. ha."

SAN FRANCISCO, May 1st, 1889.

STAR VALLEY.

Afton is near the center, on the east side, of the beautiful Star Valley. This valley is about 25 miles long and will average about five miles wide, is furnished with plenty of water, flowing in crystal streams on either side, sufficient to irrigate the whole section of country. There are now located here about 150 families, and more are coming every day. We have at present four large day. We have at present tour meeting houses, which are filled every Sabbath day—in the forenoon by Sabbath schools and in the afternoon by religious worshippers. During the week the children as-semble in the capacity of a day school, taught by competent teachers.

The valley at present is divided into four districts, each presided over by presiding Eluers and all under the supervision of C. D. Ca-zier. Last week we had a visit from President Wm. Budge and Counselors, of the Bear Lake Stake, of which we form a part. They held meetings in the various public buildings and gave the Sainte many good and timely instructions, which had a tendency to encourage us in the arduous toils in which we have to engage in making homes in these new valleys.

We are blessed with many nat-We are blessed with many nat-ural facilities such as good land, water, timber and grass, with a cli-mate that will produce grain and vegetables of as fine a quality as can be raised in Salt Lake er Cache Valleys. We believe we will also be able to mine warr of the hord be able to raise many of the hardy varieties of fruit.

We have most of the organizations that older communities of the Church are blessed with, such as relief societies, mutual improverelief societies, mutual improve-ment associations, primaties, etc., all of which are doing a good work in assisting the poor, and educating the rising generation in the prin-ciples of the Gospel.

Although this is a very healthy place, a few have been called to mourn the loss of dear ones, who have been ushered into another and, we hope, a better world. Not-able among those was Elder E. D. Mecham, who met with an accident. while hunting in the mountains last winter, which resulted in his death, leaving a family of small children and a faithful wife in poor circumstances.

Last Sunday the president of the ildren. We witnessed the grand parade zier, invited a number of the sisters recovery.

and some of the brethren to go and give Sister Mecham a surprise on the first day of May. This invitation was accepted, and on May Day a number of wagons, loaded with happy souls and a goodly amount of the substantials we mor-tals need, both for the outer and the inner man, wended their way to-ward the home of the bereaved with the intention to cheer and comfort. About seventy persons, old and young, assembled at a near neigha large table was soon bor's, a la constructed and loaded down hings, the variety with good things, the variety being too great to describe. The viands received justice at the hands of those assembled, while enough was left to feed as many more. After this was over, the President of the society called the assembly to order, and a short and interesting meeting was held, at which words of consolation and encouragement were offered by those who spoke. A large number of presents were made to Sister Mecham in the shape of cloth of various kinds for clothing, also groceries and some money. All then returned home, feeling they had celebrated May-day in a pleasant and profitable manner. AFTON.

AFTON, Uinta County, Wyo., May 2 1889.

Some of the manners and customs of different peoples of the earth appear to the ordinary Caucasian pro-foundly ridiculous. The Polynesians and the Malays always sit down when speaking to a superior. The inhabitants of Mallicollo, an island in the Pacific Ocean, show their admiration by hissing; the Esquimaux pull a person's nose as a compliment; Maories greet each other affectionately by rubbing noses, a feat.which our New Zealand mis-sionaries can generally accomplish after a short practice; a Chinaman puts on his hat where we should take it off, and among the same curious people a coffin is considered as a neat and appropriate present for an aged person, especially if in bad health. If the latter suggestive operation were to be applied in this country to a rich consumptive uncle it would doubtless have a material effect upon the old gentleman's last will and testament.

The Manchester (England) Guardian mentions a new departure by a provincial surgeon. A small tumor was removed from an important nerve in a patient's arm, and in the course of the operation some of the nerve itself was taken away; this was naturally followed by loss of sensation in the part of the skin to which the nerve was distributed After forty-eight hours the surgeon, having obtained a piece of healthy nerve from a leg which had just been amputated, proceeded to re-store the continuity of his patient's nerve with the borrowed piece of tissue. The result was that sensation returned in thirty-six hours, and there was, apparently, every prospect of a complete and healthy

The	Deseret Weekly
	PUBLISHED BY
THE D	ESERET NEWS COMPANY,
	SALT LAKE OFTY, UTAH.
	SUBSCRIPTION PRICE
Per Year, Per Volun	of Fifty-two Numbers, \$2.50 ne, of Twenty-six Numbers, 1.50 IN ADVANCE.
	of Fifty-two Numbers, \$2.56 ae, of Twenty-six Numbers, - 1.56 IN ADVANCE. W. PENROSE, EDITOR

A JUST VERDICT.

THE trial of Howard O. Spencer, on the charge of the wilful murder of Sergeant Pike, is concluded, and a carefully selected jury have rendered a verdict of "Not Guilty." We do not believe there are a dozen sane men in Utah who will disagree with that verdict. The history of the case is familiar to the people of this Territory and has been detailed minutely during the trial.

The terrible effects of the murderous assault made upon the defendant by the lawless soldier, however, were not fully described. The sufferings of the injured man, and the physical and mental results of the crushing in of his skull, could not all be portrayed to the jury. But they are to some extent known to the community, and scores of instances could be related which show that the blow he received so unsettled his reason, that for years he was on the verge of irresponsibility and any sudden excitement produced irrational irritation.

The prosecution made out as strong a case as possible, and the District Attorney and his assistant did all that lay in their power to fasten upon the defendant the crime of murder in the first degree. That they did not succeed either in evidence or argument, or both, is apparent to careful readers of the testimony and the speeches; and it is equally clear that the fault was not for lack of effort on the part of those officials.

The defense was ably conducted and the charge of the judge was full, covering all the points in the case, so that there was nothing omitted in its presentation to the iury, and that body was composed of men to whom the prosecution could offer no objection, the challenges allowed by law having been fully exercised.

The approval of the verdict, so far as we have heard, is general. It would appear to be universal were it not for the remarks of Judge Judd after it was rendered. They

ere, to say the least, extraordi-The bent of His Honor's ry. ind was noticeable throughout the al. In his charge, too, there were ssages that exhibited his opinion. ut with all that, we cannot see w any sane unbiased jury could ve arrived at a different concluon, and, therefore, the Judge's mment after the verdict was very uch in the nature of an insult to e jury, as his remarks on the experts in his charge were, in effect, to them.

The Judge apparently believed in the cock-and-bull conspiracy theory which rested on the unrefuted supported and clearly story of the witness Cushing. The idea that men like Luce and Hickman, with their experience and reputation, would expose themselves to such espionage and take such chances as those related by that witness, and that, too, for no apparent earthly benefit to themselves, is too preposterous for belief in this community. This story told for the first time after a lapse of thirty years, was completely upset by the testimony of other witnesses, both for the prosecution and the defense, and the jury, doubtless, attached to it no importance whatever.

Without that story, the conspiracy and premeditation fell to the ground. The actual presence of Spencer at the time of the shooting of Pike was not established beyond a doubt. It must be remembered that current opinion has nothing to do with the matter as it went to the jury. They were only to decide upon the evidence presented at the trial. There was ample room for a reasonable doubt as to whether Spencer's was the hand that fired the shot from the effects of which Pike afterwards died.

But granting that the soldier was killed by the victim of his criminal violence, was there not abundant evidence that at the time of the shooting, Howard Spencer was in a bodily and mental condition that rendered him legally irresponsible? Aside from the testimony of his intimate friends-which might have been amplified and corroborated if necessary, the evidence of the most experienced physicians in the Territory, including that of the skilled and thoroughly reliable Dr. Anderson, who attended upon him during his critical illness, was amply sufficient to clear him before any unprejudiced jury on earth.

Able lawyers of different parties have expressed their opinion that "If it is proven to your satisfac-only a jury packed to convict would, tion that the mind of the accused have expressed their opinion that

in any part of the United States, have brought in any other verdict than "not guilty" upon the evidence adduced at this trial. The remarks of the judge, therefore, were singular, to say the least, and have occasioned much surprise in all quarters.

That the verdict was eminently proper, is clear, for the following reasons: First, the Prosecuting Attorney, after exhausting every effort to convict, said: "If the government had failed to prove their case beyond a reasonable doubt he asked them to acquit, but if they had established the defendant's guilt he asked them to so return their verdict." Second, the Judge, himself. while saying things to which counsel took many exceptions, opened the way for acquittal by even stronger words than those uttered by the Prosecutor. He said:

"Before the defendant can be convicted, the proof must exclude every other reasonable hypothesis than that of his guilt; in other words, the proof must be of that character that it shall satisfy your minds beyond a reasonable doubt that there is no other reasonable hypothesis which arises out of the proof, than that of the guilt of the defendant." "If then you are not able to say

you feel an abiding conviction of this or that result, then the defendant is entitled to the benefit of that doubt, and it would operate to his acquittal."

After very clearly defining the law and the different kinds of homicide, the Judge said, concerning the time sufficient to "cool down" between a provocation and an act arising from it:

"It may depend upon the nature and circumstances of the provocation, the extent to which the pas-sions have been aroused, and the fact whether the injury inflicted by the provocation is more or less permanent or irreparable. The question is one of reasonable time, depending on all the circumstances of the case, and must be determined by the jury."

Here is another important point:

"If at the time the defendant fired the pistol and killed Pike, he was in danger of his life or of great bodily harm from Pike, or if he was surrounded by a set of circum-stances which led him to believe. and he did honestly believe that he was in danger of his life, or great bodily harm, and acting under that honest belief, fired and killed Pike, then there is no guilt, and your verdict must be not guilty."

The Judge canvassed at length the plea of insanity and commented strongly on the "ingenious counterfeits" which are used to defeat justice, but remarked:

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was diseased and in an unsound state, by reason of a wound or wounds he may have received, or by reason of any other cause, the question will be whether the disease existed to so high a degree that for the time being it overwhelmed the reason, conscience and judgment, and whether the person committing the homicide acted from an irre-sistible and untrollable impulse. If so, it is not the act of a voluntary agent, but the involuntary act of the body without the concurrence of the mind directing it."

Then, after stating that the sanity of every person above the age of 14 years was presumed by the law, he added:

"The proof must be such as to overrule the presumption of sanity. It must satisfy you that he was not sane, or it must be of a character as I have before stated, to raise a well founded doubt of his sanity."

Now, after the evidence presented, we ask every candid person, was there not proof enough to raise at the very least, "a reasonable doubt" of the defendant's responsibility at the time of the homicide? If so, on the admission of the Prosecuting Attorney and the Court, it was not only proper, but the actual duty of the jury to bring in a verdict of acquittal. Further, the Judge made the jury out to be more competent to decide the question of sanity than the best medical expert put upon the witness stand. He said:

"The facts having been detailed to you of the conduct and character of the defendant's acts and declarations, you are as competent to judge of his mental condition as any witness, and, I may say, much more so than the expert witnesses, for I charge you that so far as the expert testimony is concerned, you should receive it with great caution.'

This may not be very flattering to the eminent physicians who testified, but it gave the jury wide latitude, and precluded any such remarks as the judge made after the verdict. And in a subsequent sentence he went further, as follows:

"As I said, in determining the mental status of the defendant, having gotten the facts concerning his act, acts, conduct and declarations, you are as competent to judge of his mental condition as any one else, and you are not bound by the opinion or opinions of any witness or witnesses."

The jury, therefore, were as competent to decide the question as the Judge, by his own admission, and were the sole judges of the facts, as he charged them in the beginning. The censure, then, that his opinion after the verdict implied, is popularly considered gratuitous, undeserved and indicative of bias that ought not taken off the list for that precinct in a fraudulent manner on the day

to exist in the mind of the Court. It is generally considered that the assault upon Howard O. Spencer was unprovoked and murderous in its intent. and that his treatment by Pike, when he lay unconscious on the ground with his skull crushed in, still further indicated the brutal purpose and cowardly ruffianism of the lawless soldier. That whether his victim was sane or only enraged at his appearance, armed, in company with his own troops on the way to a farcical examination, he richly deserved his fate. That Spencer's known condition and previous and subsequent acts made it evident that he was not legally responsible for the homicide. That after the case had been inquired into and ignored by one grand jury, it was extra-judicial and needless to torture the defendant by taking up this almost forgotten act of thirty years ago. That no good purpose has been served by it, except the clearing the defendant from this possible charge. That the jury are to be commended for their impartiality and courage in finding such a verdict under existing circum-And that they had full stances. warrant for it in the evidence and the instructions of the Court.

Howard O. Spencer is free, and both friend and foe heartily congratulate him on the result of his trial. We hold that it is wrong to retaliate, that vengeance should be left to Him who has promised to "repay," and that except in selfdefense the killing of a human being is a most heinous crime before God and man. But mental responsibility as well as malicious intent is an essential element to the offense, and must always be established before conviction can be justified. And we also hold that neither law nor justice has been greatly injured or made tenderly sensitive, by the retribution which befel a murderous and lawless ruffian who perished in his guilt in the streets of this city more than thirty years ago.

VIGILANCE NEEDED NOW.

THE annual revision of the registration lists has commenced. It is important that every citizen of the United States resident in this Territory, who can take the required oath, should have his name on the register. Officers have been appointed to see that the necessary changes on the lists are effected. Voters who have removed from any precinct should have their names

and placed on the proper list. It is probable that the officers will see that the names of such persons are stricken off. But experience shows that, in some instances at least, they will not be so particular to see that those names are put on in the precinct to which the parties have removed.

This suggests that all voters who have moved their residence should themselves make sure that they are not deprived of the suffrage through the omission of the registration officer. Also that young men who have reached the age of twenty-one years, and persons who have been naturalized since the last registration should be careful to have their names registered. A house to house visitation, for the purpose of purging the lists and adding to them the names of those who are qualified, is required of the officers by the law. We hope this duty will be faithfully fulfilled.

But party interests have been permitted to enter into this matter and where possible, persons who are in sympathy with the minority have been appointed to attend to this We think it will not duty. be stating this matter unfairly, if we remark that, in not a few instances, the disposition has been manifested to register as many names as possible that will be likely to support the minority, and as few as may be that will sustain the majority.

Therefore, alertness and vigilance by the People's Party just now are urgently demanded. Nothing should be left to the registration officers but their bare official work. Each voter should see that his name is duly on the list and that it has not been improperly stricken off, or misspelled, or treated in any way so as to vitiate his right to vote at the next election. The local committees appointed to act for the party ought to be alive and active, just now and until the registration and revision are complete, to see that the name of every person who has a legal right to vote is placed upon the registration list of the precinct in which he resides. The prominent, live men of the respective precincts and counties should aid in this matter, and work together in concert to secure a full and proper registration.

It is also necessary that careful investigation is made, so that the names of persons who have not the legal right to vote are not placed or retained upon the lists, to be used

of election. Only bona fide residents of the Territory for six months and of the precinct thirty days next preceding the registration, have the right to be registered. Transients, persons whose actual home is in another Territory or State, have no right to register. These things should be watched and all wrongs rectified.

It may be asked, is there any reason to believe that improper registration, either of omission or commission, will be attempted? The answer is, such things were not only attempted but successfully accomplished at Ogden. What has been, may be; what has been done, can be done. We are therefore justified in giving this hint to voters. At Ogden a number of old residents who had voted at every preceding election for years and who were legally qualified, were robbed of the franchise because of improper registration; and others who had no right to vote deposited their ballots in spite of remonstrances and protests. We therefore say, take time by the forelock and prevent fraud. See that every qualified voter's name is registered; see that no unqualified person's name is suffered to stand on the list.

No person who cannot lawfully take the registration oath should attempt to register. If any nonresident or other disqualified person fraudulently registers he should be prosecuted. And a registration officer who wilfully neglects or refuses to do his duty, or who connives at fraudulent registration, should be proceeded against under the criminal law.

The sanctity of the ballot is contended for by every one who seeks the welfare of the community. It should be guarded at every hazard. If in any precinct, municipal ward, county or district, the "Liberal" faction have the majority of lawful voters, they are entitled to the rights that belong tomajorities and should be protected therein to the uttermost by the People's Party, no matter how much of a calamity their preponderance may be considered. We must accord and help to secure to others the same political rights we claim for ourselves.

But on the other hand we should resist by all lawful means every attempt at fraud and imposition in election affairs. The rights of citizens must not be denied or imperiled by the tricks and dodges of which we know certain schemers are capaable. Some open boasts and some

covert hints have been made as to what may be done at the next election day in this city. Forewarned ought to mean forearmed. This general registration will be the basis for the municipal election. Let us have now a fair, full and legitimate registration of all male resident citizens who can lawfully take the registration oath. And let every live citizen aid in the matter and take care that there is no improper registration, and also that those who attempt crimes against the election laws are brought to justice.

It is a matter of deep regret that many of our able, business and active men take but a passing interest in these important concerns. They should be alive to them, for they affect our property, our lives and our liberties. Politics should not be relegated to the office-seekers, the agitators and the adventurers. Our best men should take hold of them with a will. Experience has taught us many lessons; and among them is that which was comprehended in the language of the patriot Patrick Henry: "Eternal vigilance is the price of liberty!"

THE UTAH COMMISSION.

PRESIDENT HARRISON has now at least two places on the Utah Commission to fill. A vacancy has been created by the appointment of Commissioner Thomas to the Governorship. Another has now been made by the resignation of Commissioner Carlton.

A change in the Utah Commission has been expected ever since the inauguration of the Republican President. The law requires that both political parties shall be represented in that body. There are at present three Democrats in the Board. Previous to the Cleveland administration it contained three Republicans. It was generally conceded that there would be at least order to make one removal, in Republican majority 8 again. And thought it was also that Judge Carlton would be the victim of party exigency. It was known that Indiana politicians were pressing for the appointment of an Indiana man, also that other Republican office-seekers were anxious for the place, because of its fat salary and limited labors. And Judge Carlton was the oldest member of the Commission and therefore the most likely one to go.

by the tricks and dodges of which we know certain schemers are capaable. Some open boasts and some President against Commissioner commonly called the Utah Com-

Carlton. because he would not wear the collar of the clique that aims to control the Territory, and has been firm in resisting unlawful measures and oppressive propositions designed to deprive the majority here of undoubted rights. For this he has been assailed in that brutal and blackguard style, in which the organ of slander usually expresses its opinion of those who dissent from its policy and will not cringe to its libelous lash. But, so far as we know, he has never swerved on this account from what he conceived to be his duty.

There has been nothing in the official course of Commissioner Carlton which can be construed into favoring the "Mormons." We have had occasion to criticize many things done by the Commission in which he took an active part. But his legal and judicial experience has saved the Commission on several occasions from serious blunders, and his dissent from some improprieties of the majority has appeared more than once in print. And while we have disagreed with him in some things, we have not regarded Judge Carlton as a bitter nor unreasonable antagonist, but rather as disposed to be fair and just while occupying entirely opposite ground from our point of view.

We are gratified to know that the attempts which have been made to injure Commissioner Carlton, with the former and the present Administration, have signally failed. His official course has not been condemned by the national authorities, nor has any exception been taken thereto, neither have the personal friendly relations between him President Harrison been and in the least disturbed. Our information on these points is definite and reliable. Party necessity and party policy have been the causes which have led to the change now being made, and the following letter to the President will best explain the matter:

"Dear Sir—I have just received from the honorable Secretary of the Interior, a letter informing me that "by direction of the President, I am advised that in the reorganization of the.Territorial government he anticipates that a change will be necessary in my office, and that the President desires that I may be informed of the fact in order that I may act thereon as I may see fit." Thanking you as well as the honorable Secretary of the Interior for the delicate courtesy with which the intimation is conveyed, I hereby resign my office as a member of the Board of Registration and Elections, commonly called the Utah Com-

mission. Please advise me of the date of acceptance of this resigna-tion by wire, so that I may know when my official functions shall cease.

Yours very respectfully, A. B. CARLTON. SALT LAKE CITY, Utah, May 2, 1889

It is not improbable that an entire reorganization of the Board of Commissioners will be effected. There are several local as well as outside applicants for the position. There are also obligations to meet which theAdministration cannot altogether ignore, and lucrative offices are so disproportionate to the number of patriots, anxious to serve their country-provided it pays well, that the President is puzzled how to meet the situation satisfactorily. As the people of Utah, who are most concerned in the matter, have no voice in these appointments, it is useless to express any choice. We hope however, that the President will select honorable, respectable and able men for these places, when we will endeavor to be content.

We sincerely wish Judge Carlton a happy future in whatever position he may choose or be called upon to occupy. And we believe that his experience in Utah will occasion many pleasant memories, and warrant the expression of many kind things concerning a people much misunderstood in the great world, and whose true position and views he has had ample opportunities to understand.

SAM BRANNAN GONE.

SAM BRANNAN, the California pioneer, is dead. He breathed his last in Sonora, on the 6th inst., having suffered agonies for two weeks from inflammation of the bowels. His name and career are familiar to the people of Utah. He was once a "Mormon" and obtained some prominence in early times, as he took a company by water from New York to San Francisco and wanted our people to settle on the coast. His course and habits were not consistent with the life of a Latter-day Saint, and so he was disconnected with the Church and plunged into the speculations and excitements of pioneer Californian experience. He was at one time quite wealthy but finally drifted into poverty. He hoped to recuperate by the sale of land which he acquired by a Mexican grant in Sonora, but never realized his expectations. He had

weigh the faults which were manifested in his adventurous and eventful life. Poor Sam! will be the general expression over the news of his departure to another sphere.

DIVORCE DODGES.

THE following, published in Town Topics, lets a little daylight in upon the manner of procuring divorces in Chicago. The rapid city by the lake is a rigidly monogamic, progressive and church-building centre of modern "Christian civilization:"

"Not a little disquietude caused in Chicago last week by the exposure, in a leading daily news-paper, of the manners and methods by which a certain lawyer in the metropolis of the west has been securing divorces for his patrons at the lowest possible cash cost and with as little delay as need be. The lawyer in question is a Mr. A. Goodrich, an unobtrusive gentle-man of middle age, whose business of one sort and another in the courts has gathered him in a fortune of several hundred thousand dollars and has led incidentally, sad to re-late, to his disbarment from active practice. Mr. Goodrich, however, has been in the habit of conducting the technical part of his divorce in-dustry through the medium of an associate counsel, who was quite content to perform these offices for a content to perform these onlices for a moderate money consideration, leaving his principal to enmesh the fish, and by his good generalship and tactful display of sympathy bring their affairs to a head.

The author, or rather authoress, of the expose is a young woman who, in journalistic circles, is known as the Nellie Bly of Chi-cago. Personating a married wo-man, who sought release from mat-timorial fottore she called an Marrimonial fetters, she called on Mr. Goodrich, explained to that gentle-man that she had not the slightest ground, under the law, for a separation from her husband, but nevertheless wished to secure one. The lawyer bit at the bait savagely. He agreed, for a consideration of \$100 to procure his caller her desired divorce.

The young woman then found a masculine acquaintance who, for the sake of the joke, was willing to figure as the husband from whom she desired to emancipate herself. other's company the In each Goodp**air** called on Mr. rich, who was handed a re-tainer by the supposed would-be divorcee and negotiations were opened in earnest. The supposititious husband agreed on his "wife's" paying him \$1000 not to contest the suit, whereupon the lawyer asked him plumply whether he preferred to be divorced for cruelty or infideli-ty, adding with much frankness that the latter charge was preferable, inasmuch as most judges were ready to believe it quicker than anything

committed, and he went so far as to pledge his word that they should have their divorce in ten days.

All this constituted pretty strong evidence as to the airy lightsome-ness with which divorces have been procured in Chicago, but the re-doubtable Mr. Goodrich, in the fullpess of his heart, volunteered to his fair client a few statements as to his fair client a few statements as to his own record as a divorce procurer that even Chicago finds a little astonishing. He declared, in sub-stance, that he had been instru-mental in divorcing innumerable couples as devoid of legal grounds for the severing of their marital chains as the couple then before him; he anncunced, moreover, that if he chose to step up to the bar and tell all he wnew about col-lusive divorces—of the methods by which divorced people of both sexes, which divorced people of both sexes, of his own acquaintance, had pro-cured decrees, of the adroit, if ir-regular, means which he himself had employed to separate legally bound but mutually hated souls— that there would be a stir up in the town beids which the great fire town beside which the great fire would be as a mere whiff of hot air. It is hard to imagine the results of such a wholesale disclosure upon Chicago society. The young detec-tive journalist is making her revelations in serial form, and their termi-nation is awaited with breathless expectancy by persons who may or may not be interested in the possibility that 50 per cent. of the di-vorces (and remarriages) solemnized in the Garden City within the last ten years may be illegal on account of the methods by which they were procured.

THE DIVORCE QUESTION.

IT IS singular how strong minds, educated, as the term is usually applied, will differ on important public questions. Here is an epitome of certain supposed moulders of public morals on the question of marriage and divorce and the desirability of a national law regarding the same. The communications were made to the New York Herald:

Speaker Carlisle: "The laws should be made as nearly uniform as possible." Senator Sherman: "The marriage relation should not be dissolved except on the clearest and strongest proof of a breach of the duty imposed." Kate Field: "Legislators had better beware how they put a premium on vice by forging the marital chains so tight as to make a separation too difficult." Dr. Howard Crosby: "Easy divorce breaks up families and leads inevitably to a low standard of morality." Marion Harland: "Neither of the divorced parties should be permitted to marry again." Francis E. Willard: "Divorce is easier than marsome redeeming qualities and it is their way was now easy, despite the riage. There should be a national to be hoped that these will out- fact that no infidelity had been law." Joseph Cook: "Loose di-

vorce is becoming a vast mischief. A national law is needed." Bishop Newman: "The difference between Utah and some other States is that in the former plural wives are simultaneous, while in the latter they are successive." President De Costa, of the White Cross Society: "We ask for a national marriage law, in accordance with which a woman, legally married in one State, would find herself legally married in every State." Annie Jenness Miller: "Make the gateway of escape as wide as possible." McAdoo: "Make Congressman divorces odious; no national law is wanted; let the States manage their own business." Mayor Hart, of Boston: "Let us all blush for our marriage and divorce laws." Bishop Whipple, of Minnesota: "Marriage is a divine institution which is desecrated by divorce." Sarah K. Bolton: "Having worked in benevolent and Christian societies all my life, and seen women and little children made dependent on charity through intemperance and failure to support, I cannot think that infidelity should be the.only cause for divorce." Bishop Whitehead: "I am heartily in favor of a national law." William S. Holman: "Marriage belongs exclusively to the field of State legislation."

We think the consensus public of opinion is that there are other causes than the one offense supposed to be the only thing to justify divorce, which render the dissolution of some marriages proper and necessary. Who would say that a woman ought to be compelled to live with a man as his wife, when her whole nature has come to loathe and repel him? When she has neither love nor respect for him? When he beats or otherwise abuses her? When he is an habitual and confirmed drunkard? Or when his conduct and habits are such as to render him an object of her utter aversion?

Some people will quote the words of the author of the Christian religion on this subject. But we understand the Savior's inhibition to relate to a man's putting away his wife. There are many reasons why this might not apply to the case of a woman unable to endure the brutality or other misdoings of her husband. The cases are different, and Christ was speaking of the Mosaic custom which permitted a man to give his wife a bill of divorcement and put her away against her will. "God hates putting away." This

many a man displayed toward "the wife of his youth," under the old rule of the Mosaic law.

As to the diverse civil laws of this country, there can be but one opinion among thoughtful people. They need unification or conformity. But there may be two opinions concerning the manner in which reform should be effected. It must either be done by national law or by mutual arrangement among the States.

We must say that we are opposed to the first-named method. An amendment to the National Constitution would be the first necessary step in the movement. And this would require a radical change in the very foundation of our political institutions. Marriage is a matter to be regulated in each State. It is a domestic institution which belongs to local self-government. The regulation of divorce implies the regulation of marriage. Make divorce laws national, and you at once open the way to make marriage laws national.

We believe the better way to be by friendly conference. Uniformity in the laws relating to marriage and divorce can be brought about, without relinquishing any more of the powers of the respective States to the Federal authority. We believe the encroachments of the latter upon the former have gone quite far enough for the common good, and that true patriotism will seek to prevent any further strides in that direction, for therein lies danger to the form of government established by the founders of this republic.

CIVIL AND CHURCH LAW.

IT IS not true, as stated by a wilful perverter of "Mormon" doctrine that: "The theory of the creed is that if he [a "Mormon" Apostle or High Priest] is ordained and after that pretends to be moved upon by the Holy Ghost his word cannot be doubted by any of lesser authority." There is nothing in the creed which teaches this, but much which teaches the opposite. It is very evident that the writer who pretends to explain what the "Mormons" believe does not know anything about their creed, and in addition that he endeavors to falsify even that which he thinks he knows.

In answer to the question, "Can any man tell where the Church leaves off and the civil law begins with Mormons," we answer: Yes, every man with common brains who has reference to the treachery which reads for information can tell. The not justify sedition nor conspiracy.

dividing line is sharply drawn in the published doctrines of the Church. It is clearly perceived by its members. There is no difficulty in comprehending it if any person desires to do so. The revelations contained in the Doctrine and Covenants, to which allusion has been made, are declared to be simply "laws to govern the Church." And subjection to "the powers that be," embodied in the valid "laws of the land" and in those who administer them, is enjoined until Christ comes "whose right it is to reign."

The extent of the application of Church rules is defined to relate to Church fellowship, and the limit of Church authority to be excommunication. Every soul is left free to think, believe and act for itself and none are to be "in bondage one to another" neither is any power of priesthood to be exercised except by persuasion, in meckness, love and charity, by instruction and light to the convincing of the mind.

The point where "the Church leaves off and the civil law begins with Mormons," cannot be better defined than in the following from the Doctrine and Covenants section cxxxiv v. 4, 6, 7:

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the free-dem of the soul.

"We believe that every man should be honored in his station: rulers and for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."

"We believe that rulers, states and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws, and such religious opinions do

THE DESERET WEEKLY.

A NEW FEATURE.

AT A meeting of the General Board of Education for the Church, held on Thursday, May 2nd, a new and important step was taken. It was determined that, in connection with the general educational movement recently established, degrees should be created and diplomas issued in conformity with them. Three have already been created and bestowed, as follows:

Doctor in Letters and Didactics. the title to consist, as elsewhere, of the initial letters-D.L.D. A diploma in this degree has been issued to Professor Karl G. Maeser. Doctor in Science and Didactics-title D.S.D.-diploma issued to Profsesor James E. Talmage; Doctor in Mathematics and Didactics-title D.M.D. -diploma issued to Professor J. M. Tanner.

Everything connected with this important educational movement being of intense interest to all Latter-day Saints throughout the world, that the reader may be informed in detail regarding it, we here insert in full a copy of the diploma issued to Brother Maeser, the two others being similar in every respect except in the matter of name and title, and the character of the ecclesiastical office of the holder of the document ·

Holiness to the Lord. The General Board of Education of the Church of Jesus Christ of Latter-day Saints. To all to whom these

know ye, that satisfactory evi-dence having been brought before us, that Professor Kail G. Maeser is a High Priest, in full standing and fellowship in the Church of Jesus Christ of Latter-day Saints, and that he has pursued to a suc-cessful completion, theoretically and practically, the various branches of a liberal education in theology, science, letters and the arts.

We do therefore declare him, the said Karl G. Maeser, to be a Doctor in Letters and Didactics (D. L. D.) unto all the schools of the said Church.

In Witness Whereof, we have caused this diploma to be signed by the President and Secretary of this Board, and to be sealed and issued, at Salt Lake City, Utah, on this the second day of May, Anno Domini, one thousand, eight hun-dred and eighty-nine.

In behalf of the General Board of Education: WILFORD WOODRUFF,

[SEAL.] President. GEORGE REYNOLDS.

Secretary.

it is the desire of the General movement for statehood as some of Board that the titles associated with the degrees shall be recognized and It quotes approvingly the following The proposition, on the face of it, is used in the schools and among the from the Malad Enterprise;

people. It will be observed that didactics is included in each degree. This is necessarily the case, the training of teachers being a chief and important part of the calling of those receiving these diplomas.

The three gentlemen upon whom the newly created degrees have been conferred, Professors Maeser, Talmage and Tanner, constitute the Examining Board which will pass upon the qualifications of all applicants for teachers' certificates and diplomas. A thorough and complete academic curriculum has been adopted by the General Board for the government of the examiners. Those who pass an examination under it will be entitled to the degree of Bachelor of Didactics (B.D.) This fact will doubtless prove a healthful stimulus to young people who conclude to adopt teaching as a profession. The title of professor has been used with unwarrantable freedom by persons who have not been intrinsically entitled to it. Within the system which is the subject present of the writing, it will only be used by those who fairly earn it by obtaining the academic diploma. The development of this movement, as it progresses, will doubtless cause the fact to dawn upon the minds of the young that it will be unnecessary for them to go east, except perhaps in special instances, in order to obtain an education that will meet the general requirements of life.

So far as we are informed, there is a distinctive and notable feature connected with the diplomas issued under the Church system. They are, we believe, the only documents of the kind extant across the face of which appears the name of Jesus Christ.

The inauguration of this movement among the Latter-day Saints marks the dawning of a brighter day for the education of the youth of the people of God on the earth.

The diplomas are the handiwork of T. W. Clayton, the noted pen-man. It is doubtful whether that skilful artist ever exceuted anything that did him more credit. The documents are so well done that they would be pronounced things of beauty by the most fastidious connoisseur.

THE IDAHO SCHEME.

THE Idaho Democrat does not It is needless perhaps to state that seem to be as entranced with the the Republicans of that Territory.

"On the other hand we cannot consistently become infatuated with a proposition which cannot be made clear to us by its most ardent advocates. Whenever it be shown to us that Idaho can maintain a State government without danger of bankruptcy or extortionate taxa-tion our voice shall be for it. We do not ask, we cannot hope for those tens of millions of dol-lars that enthusiasts prate about; to us such ideas are preposterous. Why, the assessed valuation of all the property in the Territory is only some fifty millions, of which not more than one-tenth is land. We do not mean by this that the taxable real estate amounts to only one-tenth of all assessed property, but what we do mean is this: Strip Idaho lands of improvements and their assessed value would not exceed five millions. As before said, we are not fighting statehood, but we prefer looking at the proposition from all points of view, and discuss it fairly, without prejudice."

The Democrat further opposes the movement on the grounds of its unconstitutional bearing upon the "Mormon" question. Referring to the proposal to bar out all "Mormon" citizens from participation in the convention, the forming of a State Constitution and the election to ratify it, that paper says, editorially, the intention of the promoters of the movement is this:

"We do not intend to give you a ir show. We violated the Confair show. stitution of the United States to disfranchise you so that we could elect our nominee for Congress, and by thus barring out several thousand democratic votes we have gained two elections. If you believe that, going in as a State, we will turn you loose to again vote the Democratic ticket, and thus defeat our wellplanned schemes, you will soon dis-cover that your belief was founded on delusion. We intend to have a clause in the state constitution that will disfranchise you forever. We may be rascals, but we are not fools. There is but one way by which you will regain the privilege of voting, and that is by supporting the repub-lican ticket from top to bottom; but we must know that you will do it before we help you, and you are wasting life if you hope for the restoration of your sacred rights under any other condition."

The conservative solid and sensible men of Idaho, if they really want that Territory to go into the Union as a State, should see to it that the Constitution framed when the convention meets is really republican in form. It will not be accepted by Congress if it is not so. And it will not be so if it shuts out from the elective franchise a number of its citizens who have broken no law, for the sole cause that they are members of a certain Church. monstrous. Disguise it how they



may, it will be seen that it is an unrepublican and improper provision, and it is bound to defeat itself. There is time yet, before the Convention, to make sure that no such violation of simple right and justice shall be effected.

GARBLING AGAIN.

It is almost waste of time to argue with or reply to an adversary who persistently misstates one's entire position, makes garbled quotations, changes one's language and proceeds to reason from it as an admission, and winds up with ribald abuse. We shall therefore make but brief allusion to the latest effusion of this kind from the daily organ of slander and vulgarity. It says:

"The Doctrine and Covenants says of such men, even if subject to like passions as others, that after ordination, "whatever they shall speak shall be scripture, the will of the Lord, the mind of the Lord, the word of the Lord, the voice of the Lord and the power of God to salvation.""

The Doctrine and Covenants does not say anything of the kind in any part of the book. There is nothing in the "Mormon" creed that makes the word of any man divine. The revelation intentionally misquoted by the organ of prevarication says concerning the preaching of the Elders sent out as missionaries to preach the Gospel:

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord and the power of God unto salvation."

The words we have italicized are omitted purposely by our opponent, and yet they form the hinge on which the whole question turns. It is only when "moved upon by the Holy Ghost," that the words of holy men of old were called "scripture." It is the same now, in the Church of Jesus Christ of Latter-day Saints. This declaration does not place the men authorized to preach the gospel above the laws of God or of man. It does not make "their thoughts God's thoughts" nor "their word God's word." It simply places their utterances, when "moved upon by the Holy Ghost," on the same plane of authority as the utterances of men similarly commissioned and inspired ages ago.

In order to convey the false impression that these men are considered in the Church to be above subjection to the laws of the land he says:

"Further on in the same book it is commanded that none of these shall be tried or condemned *for any crime* save it be before the First Presidency."

This too is a falsehood, a wilful misquotation, an intentional perversion. The book does not say so, either "further on" or elsewhere. In designating how every member and officer of the Church shall be be amenable for transgression, it provides that a Bishop of the Church must be tried before the Presidency. This is obvious to those who know anything of the Church organization, because the Bishop is himself "a common judge in Israel" and it would not be proper that he should try himself or be tried by one holding no greater authority. That is all there is of the matter. It does not refer to any other officer than the Bishop. And the revelation prescribing this rule says, specifically, that this trial is to be "according to the covenants and commandments of the Church." It has no reference to the civil law.

But there is a revelation in the same book which commands that if any man in the Church kills, robs, lies or commits other crime, "he shall be delivered up to the law of the land." This is the doctrine of the Church. It is the law of God to the Church. The courts of the Church are only ecclesiastical, they only relate to Church matters and to fellowship, and they do not interfere in any way with civil or criminal courts under the laws of the land.

Attempts to make the contrary appear are simply exhibitions of shameless mendacity. As to the epithets that follow them, they are characteristic outpourings of a bitter spirit and call to mind the saying of the Savior, "Out of the abundance of the heart the mouth speaketh."

A succeeding article, of a personal character, against a correspondent on lead and silver whose views do not correspond with those of the ranting writer, is a stream of scurrility suitable only to the lowest haunts of degraded humanity, and which proclaim the character of the being who flings his mud at the "Mormons" and misrepresents their faith and purposes.

THE RIGHT TRIUMPHANT.

THE decision of the Supreme Court of the United States in the Nielsen case, appealed from the First District Court of Utah, as was

expected, reverses the decision of the lower court and releases the defendant from the penitentiary. He will be set at liberty as soon as official advices can be obtained.

The history of the case has been detailed in these columns, the brief of counsel for the appellant has been summarized, and the able argument of Hon. F. S. Richards on his behalf has been given to our readers in full. The court of last resort agree with the defendant's counsel, and decide that a man cannot he convicted of two different offenses which are covered by the same transaction. A man cannot be punished for the offense of adultery who has been convicted of unlawful cohabitation. when the former offense is alleged to have been committed during the time of the cohabitation.

"Of course not," will be the response of most people who know anything of constitutional law or common justice. A man cannot be legally punished or placed in jeopardy twice for the same offense. But, strange to say, this very thing has been attempted in Utah in different ways, in a pretended effort to make the people of Utah have extra respect for the law and its administrators.

The famous or rather infamous "segregation" scheme was of this character. It was spoiled by the Supreme Court of the United States. The latest plan to inflict double punishment has been defeated by the same judicial authority. In both cases our native Utah attorney has been the active counsel and the chief mover and adviser in the legal controversy. His success is gratifying, as his labors have been unwearying and performed in the face of much opposition and many difficulties, which are not generally known or appreciated. Brother Richards is in every way worthy of his laurels.

It is to be greatly regretted that either attorneys or judges will allow anti-"Mormon" prejudice to affect them in the discharge of their important duties. The cry was raised many years ago that "the laws should be enforced in Utah as in other parts of the United States." To that there will be little objection. But who that is acquainted with the facts and the situation here, can say, candidly, that this has been the rule since the special raid upon a certain class of this community was inaugurated? The Chief Justice on the bench at the time announced his opinion that the penalties

of the law of Congress were not sufficient and that he wished they could be made more severe. Then came the shameful, cruel and lawless "segregation" plot, by which defendants were made to suffer more than the full measures of lawful punishment. It was done vindictively, maliciously and cunningly, with the understanding that it was not sound in law, but with the belief that it could not be appealed from, and that the unfortunate victims of the scheme were at the mercy of their shameless and inhuman persecutors.

This later scheme was devised in a similar spirit. It has met with a similar fate. That is eminently proper. The two cases should be a lesson to those who are charged with the administration of the laws in Utah. The "Mormons" are an unpopular people. There are many things in their faith which are obnoxious to other folks. Some of them are in a position which makes them appear hostile to one of the laws of their country. In all other respects they are conceded to be good citizens, useful members of the community and , now not openly or harmfully at discord with the law in question. Why should there be such a bitter and vengeful spirit in proceeding against them?

If the object is to induce people who have been in a condition forbidden by special enactment to conform to its provisions, why should not a course be taken likely to lead to that result? Stretching the law, violating the well-known provisions of common and constitutional law is not, surely, the best way to command respect for the law. It would seem, from experience and common knowledge of human nature, that the desired result is much more likely to be brought about by justice tempered with mercy, and when the law must be enforced, that it shall be done as in other parts of the United States and in the spirit of legal and judicial fairness, devoid of temper and of special rigor.

The text of the decision has not yet been received. So far as it has been made known it is of great value, and will release from improper prosecution a large number of persons who have been indicted or who have been marked for double punishment. We hope it will be found to contain some rulings of the court on the main questions involved that will be a guide to the courts, and to the people of Utah in the settlement of the imto the courts, and to the people of

portant issues between them and the majority of their fellow citizens in this great nation.

AMONG THE CHEROKEES.

On Tuesday, May 7, 1889, Tahle-quah, the capital of the Cherokee Nation—one of the five civilized tribes which now inhabit Indian Territory—was the scene of an important event in the history of the Cherokee Indians, viz., the dedica-tory services attending the completion of the Indian Female Seminary

The town of Tahlequah is situated in a valley running almost directl. north and south, the hills bordering it being of a low, rolling class, and covered with trees. In viewing the city from either side at this time of year, the dense foliage of the trees, which are numerous throughout the town, close the place from sight, with the exception of a few of the buildings. The main street runs north and south, while several shorter streets run east and west. The width of the streets is five rods. On the main thoroughfare are built most of the houses, both business and private. Many of the resid-ences and business houses are of a substantial character, and the town is improving and building steadily, but it has yet the partial appearance of a western frontier town. The population is about 1200, consisting of Indians, half-breeds, negroes and white men—a variety in shade and color. The place is not governed by a municipality, but by the district officers, under the direction of the Nation's chief. There is a square in the centre; of the town in which stands the capitol building, 100 feet square. In this place the legislative council of the Nation meets in November of each year, and enacts laws for the governing of the people. The nation is divided into nine districts, and the number of the present council is eighteen senators and twenty-four representatives.

On the southwestern outskirts of the town stands the Indian male seminary. Some four miles to the southeast is the Orphan Asylum. These two places, in connection with the new seminary, are for the purpose of caring for and training the youth of the Cherokee people. The two first named have been in use several years, and all are edifices which give rise to the impres-sion that this people are providing institutions which are, and will be, a credit to their name; and that they intend supplying present and future generations with opportunities to acquire the knowledge which civilized nations are in possession of.

Thirty-four years ago a female seminary was erected a few miles from Tablequah, but four years since it was destroyed by fire. Two years it was destroyed by fire. Two years ago the Indian Council, with Chief Bushyhead as a leading spirit, appropriated \$60,000 for the erection of a new seminary. But a few thousand dollars have since been given to complete the work.

has been rapidly going on. The plan upon which it was built is according to the most modern style of architecture. It is situated on a high knoll, is three stories high and built of brick, in shape of an L. The dimensions are 250 feet north and south and 200 feet east and west, with an average width of 60 feet. On the southeast corner is a spire, towering above all other parts of the towers on either side. A similar entrance is provided on the east side. The building entire, from an evterior view has a fine anear. exterior view, has a fine appear-ance. The work and finishing in the interior are first-class in every particular. Indeed, it may be said that the structure in all respects would be an adornment in any of the cities of the United States.

As before stated, the 7th inst. was set as the day for the dedication of the building. The people had been fully notified of the coming event, and a procession and appropriate programme of exercises bad been previously arranged for. The day was cloudy and sultry, but from early morning the people of the town were astir, and the inhabitants of the surrounding country came flocking into the city, so that at the time the procession began to move the principal street was lined with human beings and wagons; and, though the district adjoining is comparatively thinly inhabited, the number who gathered into the town-probably 2000-showed that the people were interested in the occasion; for it is seldom that so large a number of inhabitants of this Territory meet in any one place.

The procession was formed on the southern part of the street, and as soon as all were in line began a march of one mile to the new seminary on the northern part. The Tahlequah brass band headed the procession; then came the Free Masons and Odd Fellows, pupils of the male seminary, Sunday schools of the religious sects, merchants, advertising wagons, and the bal-ance of the public in wagons and on foot. The procession was three-quarters of a mile in length.

On arriving at the building the public were partly provided with seats in front of the porches, on the west side of the eastern extension. The centre one of the porches was decorated with bunting and colors of the United States, and was occupied by Chief J. B. Mayes, Assist-ant Chief Samuel Smith, the commander of Fort Gibson, and several of the prominent men of the nation. After an opening song by a select choir, prayer was offered by the assistant chief. A portion of the prayer was interpreted int.) English, and the rest given in Cherokee. The chief was the first speaker. The remarks were made in English The remarks were made in English and interpreted into the native lan-guage. Other speeches were made by prominent Cherokee men; the dedicatory prayer and delivery of keys followed; then a speech by United States Indian Agent Ben-nett. The addresses were mostly

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654

upon the history of the Cherokee Indians; the recounting of the manner in which they had pro-gressed from their savage condition, four centuries ago, to their present standard of civilization, through poverty, misfortune and war; the bright prospect which appeared to be in future, judging by the event which had brought the people to-gether; and the advantages which the Cherokees enjoyed above the bulk of Indians in erecting and establishing such institutions of learning. upon the history of the Cherokee learning.

While a nominal fee is to be charged those who attend the seminary and are capable of paying their tuition, there are also pro-visions made for the education of those whose parents are unable to pay for the training of their chil-dren, there being an opportunity for fifty of this class to obtain a three years' course; then fifty others can be provided for. The seminary opens in September, with suitable professors engaged in each depart-ment for properly conducting the institution; and the faculty of institution; and the faculty of teachers to be employed exhibits the extent and nature of the broad field which these Indians desire to open in their midst.

in their midst. The programme of the day con-cluded with a dinner consisting of barbecued beef and bread, free to all who wished to partake. Then the doors of the seminary were thrown open and the public permitted to view the interior. Thus ended an interesting and eventful occurrence in the history of the Cherokee na-tion. tion.

An item worthy of mention was the singing of twelve Cherokee boys, in their own language; and, in fact, the Indians have, as a class, a remarkable taste and ability to sing. We could not but notice a remark of one of the orators, who stated that the origin of the Ameri-can Indians and their early history were mysteries to all people. To many of themselves this may appear true, for little do they know, as yet, that there has been for years in the hands of the "Mormon" people a full and complete record of whom the Indians are, where they came from, and what their future is destined to be. And while now many reject that inspired record and de-spise those who proclaim its truth, future years will unveil their eyes and reveal to them the reason of their former darkness and sufferings; and how the curse pronounced upon their fathers for wickedness, will be removed—all in accordance with the plan traced out for them to walk in by Him whose reign is su-A. M. F. preme.

TAHLEQUAH, Indian Territory, May 10, 1889.

CURRENT EVENTS.

Edmunds Law Prosecutions.

The following items which prop-erly come within the record of "Edmunds Law Prosecutions," were not so placed in the WEEKLY at the time they occrred:

On Apr. 24 Bedson Eardley, of the Seventh Ward, was arrested on a charge of adultery. The offense is alleged to have been committed by the defendant with his plural wife. The accused was taken before Commis-stoner Norrell, and walved examin-ation. He gave bail in the sum of \$1500 to await the action of the grand jury. Two witnesses, J. C. Mather and H. Van Dam, were summoned, and were called before the grand jury the grand jury.

At Provo, April 24, in the case of United States vs. Julius Nielsen, the defendant received for adultery with his plural wife a sentence of twenty-seven months in the penitentiary.

About 7:30 p. m. Apr. 24, three of Marshal Dyer's deputies made an incursion into the Sixteenth Ward. The object of the raid was to search for President Joseph F. Smith and to subpoena members of his family as witnesses before the grand jury. About 9 o'clock the deputies pro-ceeded to search President Smith's premises, the houses being ran-sacked. The objects of the search were not found. An old gentleman, Mr. Lampson, and Mrs Lewis and another lady were subpoenaed to ap pear before the grand inquisitors next day.

At Ogden, on the 6th of May, the following parties were ar-raigned on the charge of unlawful cohabitation and pleaded guilty: Eugene Campbell, Arthur Farrell, Alex Hill, Richard Jessop, Rasmus N. Jepperson, Jeppa Jeppeson, Jas. Hansen and Wm. C. Brown. Sentence in each case was set for May 27th.

The following was done at Ogden on May 7:

In the cases of the United States vs. Orson Smith (two cases), Samuel N. Lee, Phineas Cook, unlawful cohabitation, John Girard, adultery, and Catherine Graehl, fornication, May 13th was set for defendants to plead.

In the cases of the United States vs. Wm. Evans, perjury, Hans I. Nielson and Abram Chadwick, un-lawful cohabitation, May 13th was set as the day on which defendants were to be arraigned.

At Ogden, on the 9th of May, the case of the United States vs. Chas. O. Ronquist, unlawful co-habitation, was called for trial. After hearing the testimony on both sides, the court instructed the jury to find a verdict for the defendant, which they did, and Ronquist was discharged and the sureties exonerated.

At Ogden, on the 10th of May, the case of the United States vs. Thomas Wilson of Ogden, unlawful cohabitation, was called for trial, while awaiting the arrival of wit-nesses in the McFarland case. It was represented that the first wife was dead and that defendant had married the second wife. Upon this showing the case was dismissed.

Deputy Marshal Cannon. The late grand jury found an indictment against Mr. Eardley, charging him with adultery with his second wife, who was indicted for fornication. Mr. Eardley gave \$1500 bonds for himself and \$500 for his plural wife.

The following was done at Ogden on May 11:

One case of the United States vs. Moroni Marriott, unlawful cohabitation, was ordered dismissed, it be-ing an indictment brought under the segregation system. Another case of unlawful cohabitation against Mr. Marriott was continued for the term.

The case of the United States vs. James N. Hansen, unlawful cohabitation, was put upon trial and a jury impaneled. The defendant jury impaneled. The defendant took the stand himself and testified that he had lived and associated with the women named in the indictment, as his wives, thus con-firming the charge. The jury on this evidence returned a verdict of guilty. Sentence was set for May 25th.

F. A. Nielson was arraigned on a charge of unlawful cohabitation, to which he pleaded guilty. Sentence

The case of the United States vs. C.O. Folkman, unlawful cohabitation, was ordered continued for the term.

Bent Peterson, who, on May 9, withdrew his plea of not guilty and entered one of guilty of unlawful cohabitation, was arraigned for sentence. He made a statement in answer to questions by the court. He was sentenced to four months' imprisonment and the payment of a fine of \$100 and costs.

Thomas Bullock was called for sentence, having formerly pleaded guilty to the charge of unlawful co-habitation. He was sentenced to four months' imprisonment and to pay a fine of \$100 and costs of the court.

The following business was trans-acted before Judge Henderson at

Ogden A pril 13: The case of the United States vs. Wm. Williams was dismissed, on a showing that defendant had formerly been convicted on an indictment covering a portion of the time named in the present charge. Severin N. Lee was arraigned on

a charge of unlawful cohabitation to which he pleaded guilty. Sen-tence was set for May 23d. The case of the United States vs. Sen-

Archibald McFarland, unlawful cohabitation, was called for trial and a jury was called but not sworn. Before concluding the empaneling of the jury it was learned that the wrong witness had been called; a sister to the alleged plural wife had been subpoended in place of the latter, so the case was continued for the term.

The case of the United States vs. Niels P. Olsen, adultery, was placed on trial. A jury was empaneled and the first witness called was the alleged plural wife, Elsa Olsen. The gist of her testimony was to the On Saturday, May 11, Bedson effect that during the past six years Eardley, of the Seventh Ward, and his plural wife were arrested by while defendant was a resident at

Logan. Upon this evidence Mr. Rolapp, for the defense, asked for a non-suit. United States Attorney Peters raised no particular object

tion and the request was granted. The case of the United States vs Elsa Olsen, fornication, was ordered dismissed on motion of Mr. Peters.

The case of the United States vs. Thos. Bullock, adultery, was con-tinued for the term. The case of the Unite 1 States vs.

John Burt, unlawful cohabitation, was continued for the term because an application for annesty was pending the action of the President. Later it was ordered dismissed. The case of the United States vs.

Hans C. Hansen, adultery, was ordered dismissed. He was old and crippled and had formerly served a sentence for unlawful cohabitation, which time was covered by present indictment of adultery. the

The case of the United States vs. John Christophson, unlawful co-habitation, was called far trial. The result was a conviction, and sentence was set for May 25.

tence was set for May 25. On May 14 Bedson Eardley, of the Seventh Ward, was arraigned in the Third District Court on a charge of adultery with his plural wife. W. L. Pickard was foreman of the grand jury which found the indict-ment. The alleged offense is claimed to have been committed about the 15th of June, 1888. The defendant pleaded not guilty. Mr. Peters wanted the case tried on May 16. The defendant had no attorney, however, and Judge Sandford set the case for that date with the provision that if the dewith the provision that if the de-fendant or his counsel needed fur-

ther time, it should be granted. Mary A. Holding, Brother Eard-ley's plural wife, was also arraigned, the indictment charging her with fornication with her husband. То this she entered a plea of not guilty. Her trial was set for May 16, with the same understanding as in the other case.

Decision Announced.

On May 13 Hon. F. S. Richards received a telegram from Washington, announcing that the Supreme Court of the United States Supreme Court of the United States had rendered a decision in the ha-beas corpus case of Hans Nielsen, appealed from Judge Judd's court. The decision reverses the action of Judge Judd, and will liberate Mr. Nielsen and a number of other "Mormons" who have been held under a similar unjust rendering of under a similar unjust rendering of the law.

There are now in the penitentiary four persons under sentence of unlawful cohabitation and adultery. These are Joseph Clark, Charles S. Hall, Albert Jones and Bishop Wm. H. Maughan. Mr. Nielsen himself is serving a term on a charge of adultery, having completed his sen-tence for unlawful cohabitation. We understand that there are a number of others in the same situation.

Released From Prison.

one wife, was released from prison, having completed the term fixed by the court.

May 10 Thomas Gunderson, of Mill Creek, was released from the peni-tentiary. He has completed a term of 50 days for living with his wives, and 30 days additional for the fine imposed.

Bishop Peter C. Jensen, of Mantua, Box Elder County, was lib-erated from the Penitentiary on May 13, having served a term of six months for unlawful cohabitation. He also paid \$153.35 fine and costs.

On the same day, James Keller, also of Mantua, regained his liberty. He had served a term of six months for living with his wives, and paid the costs of the prosecution.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Sunday, May 12, 1889, commencing at 2 p.m. Presi-dent Angus M. Cannon presiding. The choir and congregation sang:

The Spirit of God like a fire is burning! The latter day glory begins to come forth.

Prayer by Elder Wm. C. Dunbar. The choir sang:

Arise, my soul, arise, Shake off thy guilty fear.

The Priesthood of the Eleventh Ward officiated in the administration of the Sacrament.

ELDER DAVID M'KENZIE

was called to address the congregation. He said that it was with a firm desire to perform his duty that he responded to the call made upon On the last Sabbath he had him. listened with great interest to Brother Penrose, in his remarks upon the mission of the Savior. That mission "was not ended with the Lord's crucifixion, but continued after His death, and when He ascended to heaven He doubtless ordained others to carry on the work he had inaugurated. The doctrine of an intermediate state was recognized by the early Christian Church: and it was probably not till Luther's day that the idea that man, after death, went back to the presence of his Father, instead of to an intermediate state, was advanced. This latter doctrine does not suit my ideas of justice, because it deprives a portion of the human family of salvation. Such a princi-ple cannot be correct, because it is unjust. When the Gospel was re-stored through Joseph Smith, it was revealed that the Gospel was preached in Adam's day and that he was required to be born of water in order to comply with the plan of salvation. This birth of the water and of the Spirit is necessary that we may become sanctified by the truth. It is for the body as well as the spirit; it includes all there is of

to continually impress upon them the necessity of conformity and sub-mission to the principles of truth. They were required to place them-selves, body and spirit, in harmony with divine laws. It is a prevalent opinion in the world that a man can select what are relief on the can select whatever religion he can select whatever religion he pleases, among the various profess-ing churches, and that either will lead him to God. Such an idea is not consistent with sound reason and the facts of history that are before us. The Lord has given a plan of salva-tion, and when the children of men rejected that plan, they had to bear the consequences. That plan had been withdrawn from among men. the consequences. That plan had been withdrawn from among men, after the Savior's death, because men would not receive it. They groped in the dark, and accepted various religions. They passed away without hearing the Gospel, and this condition is one of the reasons for an intermediate state, that all men may have an opportunity to hear and receive the truth.

The Gospel has been restored in this age, and is being proclaimed to the inhabitants of this earth. The Elders of the Church of Jesus Christ Elders of the Church of Jesus Christ of Latter-day Saints go forth among mankind and proclaim this Gospel —the same plan of salvation that was taught by the Savior, and was taught in every dispensation. When Peter and the Apostles preached to the people on the day of Pentecost, the people asked what they should do to be saved. Peter replied that they should repent and be baptized for the remission of their sins, and promised them the Holy Ghost. No other method can produce the same other method can produce the same results. We are all children of the same Father, and to us the un-changeable law is that we must be born of water and of the Spirit in order for us to receive salvation. The Lord recognized this, and when He was baptized His action was approved of heaven. He was the great Examplar to the human family, and His Gospel reaches to all mankind. As Peter said, "This promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The gifts of the Holy Spirit follow opedience to the Gospel, and are for the strengthening and blessing of the Saints.

In most of the business transac-tions of the world there is little of the spirit of truth. Each seems to the spirit of truth. Each seems to be desirous of taking advantage of his fellow. This is perhap: one of the reasons why the Salnts were commanded to gather together, that they might be under the guidance of the spirit of truth, in their busi-ness relations as well as all others, that they might walk in rightcous ness relations as well as all others, that they might walk in righteous-ness in all things. When we do this, when we seek the will of the Lord, His Holy Spirit rests upon us, and we become stronger in spiritual things and the truths that lead to eternal life.

The Gospel comes to us without money and without price. In my experience it come to me in this May 7 Andrew Hansen, who was sentenced in the First District Court to a term of six months in the peni-tentiary, for living with more than

received a testimony from Him, that I should obey that Gospel—that it was the only plan of salvation. This is the testimony that has rested upon the Latter-day Saints. Some, by transgression, suffer that light and testimony to depart from them. The light would not dwell in un-holy temples, and when those who had received it turned unto sinful-ness, it was withdrawn from them. How great is the darkness of such How great is the darkness of such persons!

In our experience we are called upon to taste of the bitter, that we may appreciate the sweet; to feel the need of mercy, that we may be merciful. This is to teach us, in the only method that we can be taught, the eternal laws by which we are necessarily governed. Today we are living in an eventful period. The time of the end is approaching when the prediction made by the angels when the Lord ascended to heaven will receive fulfilment. Are we looking for the coming of our Lord and Savior? The ancients eagerly looked for that time, but it was not given to them all to know when that event would come. It what was necessary for their guid-ance. We have the promise that all this generation will not pass away before the Savior comes. The Spirit that causes the Saints to gather is the Spirit that is prepar-ing a people for the coming of the Lord. We may shut our eyes to the fact if we choose, but it is parartheless true nevertheless true.

It is a blessed hope that we entertain. The glorious knowledge we have is worth all the trials we are called upon to pass through. It is a blessed assurance to know that we are the people of God, to whom will be given the glory and dominion of the kingdom under the whole heaven. Christ our Lord will come and reign as Lord of lords and King of kings. The Gospel is being preached to all the world. It is consistent that this should be done in this day, just prior to the second coming of our Lord. The plan, the organization, all is the same as in the days when Christ Himself was on the earth. It is the everlasting Gospel. He placed in the Church certain officers for certain purposes, until all should come to the unity of the faith, to the full stature of men in Christ Jesus. These officers were not for temporary periods, but were to continue to the full accomplishment of the labors connected with their offices.

The religion of the Latter-day Saints is calculated to make mankind pure and perfect. I know I would be a much better man if I lived up to its principles. I thank God that I am numbered with the Saints. There is nothing that gives me, or can give us, greater satis-faction than to know that God has support to High action in this account spoken to His children in this age, and to partake of that knowledge and to realize that we are pressing forward in obedience to His will.

will enable us to receive of the blessings of the faithful. May we purify ourselves and put away from us those things that come of evil, that we may continually be fed with the bread of life.

The choir sang the anthem:

O, be joyful in the Lord. Benediction by Elder Robert Marshall.

THE NEILSEN CASE.

Following is the argument of Hon. F. S. Richards in the Neilsen habeas corpus case:

Before the Supreme Court of the United States April 22, 1889.

May it please the court: On the 27th day of September, 1888, the grand jury of the First Judicial District of the Territory of Utah investigated the charge of unlawful cohabitation against the petitioner, Hans Nielsen; four witnesses were examined on one oath and one ex-amination as to the alleged offense and the conduct of the accused, during the period from October 15, 1885, to September 27, 1888. It appeared that the petitioner had, during the entire time, continuously, and "without intermission," cohabited with Anna Livina Nielsen and Caroline Nielsen, the women named in the indictment, as his wives, and that during the continuance of said cohabitation, to wit, on the 14th day of May, 1888, he had sexual inter-course with Caroline. Instead of indicting the petitioner for a contin-uous cohabitation from the 15th day of October, 1885, till the 27th day of September 1888, the jury presented an indictment for unlawful cohabition during the time prior to the 14th day of May, 1888, and, at the same time, presented an indictment for adultery, alleged to have been committed with Caroline on the said 14th day of May, 1888.

Under the decision of this court in the Snow case, there could be but one indictment found for the offense of unlawful cohabitation committed prior to the finding of the indictment. Knowing this, the prosecutor and the grand jury sought to avoid the effect of the decision of this court, based upon the constitutional provision that a per-son shall not be twice put in jeop-ardy for the same offense, by indicting him for one of the acts embraced in the cohabitation and calling the supposed offense by another name, to wit, adultery. The reason the grand jury could not find more than one indictment for unlawful cohabitation was because the offense was a continuous one, and all the acts of which it was composed were em-braced or involved in the transac-tion, and together constituted the one offense.

It was in the discretion of the prosecutor and grand jury to charge the cohabitation as having continued during the whole period from Oct ber, 1885, till September, 1888, or, in the language of the authori-ties, "to carve as large an offense" I rejoice in the signs of the times. Let no one suppose that God is not with His people. His work is press-ing forward. Let us bear in mind that observance of His will alone

could the grand jury, by charging the cohabitation as extending only to the 13th day of May, take an act to the 13th day of May, take an act which occurred on the day following but formed a part of that cohabitation and make it the subject of another prosecu-tion? In other words: When it was impossible for the grand jury to make a surveyed of the grand jury to make a second offense out of all the acts of the defendant which the acts of the defendant which constituted the cohabitation after the 13th of May, 1888, because it had already carved an offense out of the transaction, could it select one of those acts, and, by calling the offense adultery instead of unlaw-ful cohabitation, find another valid indictment? This is the exact ques-tion involved in the case. We have tion involved in the case. We have a manifest attempt, by changing the name of the alleged offense, to do what this court has said cannot be done—make more than one offense out of 'a continuous cohabitation. Such procedure is repugnant to the fundamental principles of law and iustice.

The authorities are uniform upon the point that the same transaction may present two or more indictable aspects or phases, under different names. For instance, by the same continuous act a man may commit robbery and burglary, or arson and mur-der, or swindling and uttering a forged instrument, or an assault with intent to murder and aggravated riot. or riot and disturbing a religious meeting, or fornication and seduc-tion, or running a horse and betting on a horse race. But, in the lan-guage of the Supreme Court of Alabama, in the case of Moore v. State, "If the state elects, through its authorized officers, to prosecute a crime in one of its phases or aspects, it cannot afterwards prosecute the same criminal act under another name."

I repeat that, after hearing the evidence, it was in the discretion of the grand jury to either indict the petitioner for cohabitation during the entire time from October 15th, 1885, to September 27th, 1888, or for any part of that time, or to indict him for adultery; but when an in-dictment was found for either of these offenses, no matter what period of time it covered, nor the name given to the offense in the indictment, a conviction on that charge became a bar to other prosecution, under any other prosecution, under any name, for any act or series of acts growing out of that transaction. This doctrine is abundantly sus-This coefficient is abundantly sus-tained by the great weight of au-thority and, as was said by the Su-preme Court of Georgia, in the case of Holt v. State, if it were not so, the provision of the Constitution which declares that no person shall be twice put in jeopardy, would be "a mere shadow and delusion." The following cases referred to

The following cases referred to in our brief, illustrate the principle we invoke, and clearly establish the proposition that only one conviction can be had and one penalty im-posed for a single transaction; which habitation is the name of the transaction. A conviction for arson bars a prosecution for murder of the person burned. State v. Cooper, 13 N. J. Law, 361.

A conviction for burglary bars a prose ution for robbery, when the same transaction. Roberts v. State, 14 Ga. 8.

A conviction for stealing a horse bars a prosecution for stealing a saddle and bridle, because "the prosecution for any part of a single crime bars any further prosecution based upon the whole or a part of the same crime." Jackson v. State, 14 Ind. 327.

A conviction for disturbing the peace by assaulting Martin Hill bars a prosecution for an assault on Herman Hill, because a part of the same transaction. State v. Locklin, 59 Vt. 654.

A conviction for burglary with intent to commit larceny bars a prosecution for larceny, it being one transaction, which cannot be split into several distinct crimes. State V, Graeffenried, 9 Baxter 289.

A conviction for setting up a gaming table bars prosecution of the same person for keeping such a table and inducing a person to bet upon it, because they are co-operating acts and one transaction. Hinkle v. Commonwealth, 4 Dana, 518.

A conviction for keeping a disorderly house bars any ether prosecution for keeping a disorderly house at any time prior to the finding of the indictment. U.S.v. Burch, 1 Cranch C. C.

A conviction for being a common seller bars prosecution for any single sale within the period named in the charge of being a common seller, but not so with an acquittal. Commonwealth v. Hudson, 14, Gray1 1. A conviction for uttering and publishing one forged check bars any

A conviction for uttering and publishing one forged check bars any other prosecution as to other checks forged or uttered at the same time. State v. Egglisht, 41 Iowa, 574. A conviction for keeping a gaming

A conviction for keeping a gaming house bars any other prosecution for keeping the same house before the informations were filed. State v. Lindlev, 14 Ind., 430.

A conviction for being a "common seller" merges all acts of sale up to the filing of the complaint. State v. Nutt, 28 Vt., 568.

A conviction for swindling, on an indictment setting forth all the elements constituting the offense of uttoring a forged instrument, bars a prosecution for uttering a forged instrument, because the same transaction though not the same offense *eo nomine*. Hirshfield v. State, 11 Tex. App., 207.

An acquittal for an assault with intent to murder bars a prosecution for the offense of aggravated riot, because, in the language of the court, "the State cannot put a party on trial a second time for the same criminal act, if he has been acquitted, by changing the name of the offense." Holt v. State, 38 Ga., 187. A conviction for an assault and

A conviction for an assault and battery bars a prosecution for an assault with intent to commit murder, because it was one transaction and the "prosecutor could cut only once." Wilcox v. State, 6 Lee (Tenn.), 571.

A conviction for stealing Houston's cattle bars a prosecution for stealing Floyd's cattle, if they were taken at one time and the transaction was a single one. Wright v. State, 17 Tex. App., 152. A conviction for riot bars a prose-

A conviction for riot bars a proseoution for disturbing a religious meeting. State v. Townsends, 2 Harrington, 543.

An acquittal of seduction bars a prosecution for fornication and bastardy. Dinkey v. Commonwealth, 17 Penn. State, 126. A conviction for breach of the peace bars a prosecution for assault

A conviction for breach of the peace bars a prosecution for assault and battery growing out of the same transaction. Commonwealth v. Hawkins, 11 Bush., 603. A conviction for assault and bat-

A conviction for assault and battery bars a prosecution for riot, because involved in the same transaction. Wininger v. State, 13 Ind., 540.

A conviction for running a horse along a public road bars a prosecution for betting on the horse race, because a part of the same transaction. Fiddler v. State, 7 Humph., 508.

A conviction for larceny bars prosecution for robbery when a part of the same transaction. State v. Lewis, 2 Hawks., 98.

Lewis, 2 Hawks., 98. The recovery of one penalty would be a bar to all prosecutions for acts of keeping a faro table committed previous to the issuing of the warrant. Dixon v. Corporation of Washington, 4 Cranch C. C., 114. A conviction for assault with in-

A conviction for assault with intent to commit rape bars a prosecution for rape. State v. Shepard, 7 Conn., 54.

A conviction for robbery bars a prosecution for larceny when the property alleged to have been taken is the same. People v. McGowan, 17 Wend., 386.

A conviction for arson in burning a mill bars a prosecution for burning books of account which were in the mill at the time it was burned. State v. Colgate, 31 Kansas, 511.

"A single wrongful act can furnish the subject matter or foundation to only one prosecution," and "one prosecution will bar another whenever the proof shows the second case to be the same transaction with the first." Roberts v. State, 14 Ga., 8.

Ga., 8. "It is a fundamental rule of law that out of the same facts a series of charges shall not be preferred." Chief Justice Cockburn in Regina v. Elrington, 9 Cox C. C., 86.

The foregoing cases are cited to illustrate the principle upon which this case rests, but in some respects the case is sui generis, and it must be determined by a construction of the Acts of Congress under which these prosecutions were instituted. In construing this legislation, in cases that have been before this court, your honors have taken into consideration the peculiar conditions existing in Utah which led to the enactment of these laws and have said, in substance, that the cohabitation prohibited by this law was in the "marital relation, actual or ostensible.". This being so, the purpose of Congress in passing these two statutes is obvious. The act of 1882, against unlawful cohabitation,

prohibited the "living or dwelling together as husband and wife, whether attended with sexual intercourse or not, while the act of 1887, course or not, while the act of 1887, against adultery, if it has any appli-cation at all to the intercourse of men with their plural wives, prohibited acts of sexual in-tercourse between the parties, whether attended with living or dwelling together or not. The first act was construed by this court as interded to brok up the polyce as intended to break up the polyga-mous household; the other, if it applies to these people at all, must be construed as intended to prevent sexual intercourse between the par-ties after they have ceased to live and cohabit together. There is no evidence of any intention on the part of Congress to punish, as separ-ate offenses, acts of sexual inter-course occurring during the continu-ance of the unlawful cohabitation. The act creating the offense of adul-tery was passed after this court had held that sexual intercourse was not a necessary element of cohabitation, and the legislative purpose evidently was, after breaking up the polyga-mous households by the one act, to prevent a continuance of sexual relations between the parties by the other. This is the only construction that will give full force and effect to bothistatutes, and at the same time, avoid the inhuman policy of creat-ing and punishing a multitude of separate offenses growing out of the same transaction or out of one con-tinuous offense. This construction leaves unimpaired the constitutional securities for the personal rights of the individual.

But it is contended by the government, because this court held that sexual intercourse was not an indispensable element of unlawful cohabitation, that such intercourse is not a part of the offense of cohabitation, and that a conviction for the latter would not bar a prosecution for the former.

As this court has held that the offense of unlawful cohabitation applies alone to cases where the plural marriage relation exists, either "actually or ostensibly," and the where the parties live together as husband and wife, sexual intercourse must be presumed from a continuous living together in such a relation. In such a case, there is an obvious purpose or intent to commit the act, and, while it may not actually occur, if it does occur it becomes an inherent part of the cohabitation—one of the group of facts entering into that transaction. This case differs very materially from the illustration suggested by opposing counsel, of a drunken man committing murler, and when prosecuted pleading in bar a former conviction for drunkenness, claiming that the murder was a necessary incident to the drunkenness. The difference between the cases is obvious. There is no presumption, either of law or fact, that a drunken man will commit murder, but it will not be denied that there is a strong presumption, both of law and fact, that a man while cohabiting with two women as his wives, will have sexual intercourse with them. This court said in Cannon's case,

116 U. S., and in Snow's case, 120 U. ., that sexual intercourse was not an indispensable element of un-lawful cohabitation; but it did not say, nor has any court said that when sexual intercourse takes place between the parties, during the con-tinuance of an unlawful cohabita-tion, such intercourse does not form tion, such intercourse does not form part of the cohabitation. On the contrary, while proof that it did not occur during the cohabitation is no defense to the charge, yet proof that it did occur is one of the highest evidences of the unlawful cohabitation and is almitted as such against the accused. This is the rule in the Utah courts. This is the invariable

This court has said that "the offense of cohabiting with more than one woman * * * may be than one woman * * may be committed by the man by living in the same house with two women whom he had theretofore acknowl-edged as his wives, and eating at their respective tables, and holding them out to the world by his lan-guage or conduct, or both, as his wives, though he may not occupy the same bed or sleep in the same room with them, or either of them, or have sexual intercourse with either of them. The offense of co-habitation, in the sense of this statute, is committed if there is a living or dwelling together as hus-band and wife. This is inherently, a continuous offense, having dura-tion; and not an offense consisting of an isolated act." While this court has said that the foregoing state of facts constitutes unlawful cohabitation, it has not said that such cohabitation might not exist on some other state of facts, whom he had theretofore acknowl-

not exist on some other state of facts, nor has it said that any of the acts enumerated are indispensibly necessary to constitute the offense of unlawful cohabitation. Residence in the same household is not a necessary element; nor is the introduc-tion of the plural wife by the defendant, nor eating at the same table, nor the multitude of other evidences of the relation, necessary elements, but they are all acts going to prove the unlawful relationship and conduct, and forming a part of it. No one nor any number, nor any particular kind of acts are necessary elements in the sense of be-ing of the essence of the crime; it is only necessary to show a suffici-ent number of a certain character of acts to make out the offense. It is one of the peculiarities of a continuing offense of this character that no matter how few, nor how many, nor how long continued the dis-tinguishing acts of the offense, they form but a single indivisible offense. To live in the same house with the plural wife outwardly occupying the relation of husband and wife, is suf-ficient to constitute the offense. If the parties occupy the same bed, this but adds another fact to the proof. It does not make another crime

crime. In the language of this court, the offense of unlawful cohabitation is committed if there is "a living or dwelling together as hustand and wife." Every act or fact that goes to make up such living or dwelling together, whether it be living in the same house, or eating at the same

table, or holding the women out as wives, or occupying the same beds with them, or any other act that goes to make up the cohabitation, constitutes a part of the transaction. If a state of facts exists which constitutes this offense, the gravity of the offense is not increased by any other additional fact included in it. If the parties have lived and dwelt together as husband and wife without sexual intercourse, an offense has been committed; if they have had sexual intercourse during such living or dwelling together, it was by virtue of this relationship or by virtue of this relationship or claim of marriage, and it becomes a part of the transaction of cohabitation. It does not change the char-acter of the offense, because it was as much unlawful cohabitation without as with the element of sexual intercourse, but if that fact exists, it becomes a part of, and so involved in the cohabitation that the government is harred from prosecuting for the cohabitation and afterwards maintaining a separate prosecution for that element. And this view is in harmony with the authorities.

The keeping of a disorderly house during the entire period of time prior to the finding of the indict-ment, as in the case of unlawful ment, as in the case of unhavitur cohabitation, is a single, continuous offense, incapable of division into separate crimes—made up it may be of many acts extending over many days, but connected by the thread of continued and unbroken contents a single and unbroken action into a single and undivided whole. A conviction as a common seller of liquor is a conclusive bar to all complaints for sales prior to commencing the action on which the conviction was had.

The same principle applies to this case. The defendant has been con-victed—not for a single act, nor for a series of acts—his offense consists not of a single act nor of a series of acte—but of a general and system-atic course of conduct, a mode of life, a habit, if you please; and he having been convicted of such mode of life or habit, has been convicted of every act which goes to make up or form a part of that mode of life or habit, and he cannot again be punished for one of those acts, without an arbitrary disregard of the rule that no man shall be twice punished for the same offense.

Inasmuch as it was incompetent for the grand jury to divide up the continuous transaction and present more than one indictment for unlawful cohabitation, it was also incompetent and illegal for them to present one indictment for unlawful cohabitation, covering a portion of the transaction, and then select an isolated act comprising another part of the transaction, and indict for it under the name of adultery. It is another attempt to do what this court said in the Snow case could not be done, punish a person more than once, for a continuous and in-divisible offense. Counsel insists that these charges

is admissable tending to show that is admissable tending to show that a continuous offense was committed "at any other time than upon the day named." This is not the rule in Utah. The evidence is not con-fined to the time laid in the indict-ment, but if it were the contention would not be sound. In consider-ing this case the court must take the whole record, and construe the indictments with reference to the the whole record, and construe the indictments with reference to the plea of former conviction, inter-posed on the second trial. When this is done, it appears, as has al-ready been shown, that the act of sexual intercourse, which consti-tutes the alleged adultery, was com-mitted during the continuance of the cohabit tion and formed a part of it. This being so, and but one continuous offense having been committed prior to the finding of the indictment, it, was not within the power of the prosecution, by ar-bitrarily fixing the dates in each in-dictment, upon which the acts comdictment, upon which the acts complained of were committed, to thereby multiply the offenses. This is very clearly illustrated by

the case of State v. Egglisht (41 Iowa, 574) where several indict-ments were found by the same grand jury against the appellant for uttering and publishing forged checks, and others for forgery. After conviction upon one of these indictments the appellant was out on trial for another. He pleaded the former conviction, which was over-ruled by the trial court. The Su-preme Court sustained the plea, and said :

"Whether certain criminal acts constitute one crime or more, must depend upon the nature and circumstances of the acts themselves. When the defendant uttered, at the Davenport National Bank, four forged checks, the character of his act became fixed. He either committed one crime or he committed mitted one crime or he committed four. It is not competent for the State, at its election, by the form of the indictment, to give to the de-fendant's act the quality of one crime or of four, at pleasure. The act par-takes wholly of the one character or wholly of the other. * * *

"It is urged by the appellee that if the State had failed to prove the forgery of the check described in the first indictment tried there would have been an acquittal, and that it is a dangerous rule to allow such acquittal to be pleaded in bar to a subsequent prosecution for uttering another check, since it would thereby be placed in the power of the defendant to secure a trial upon the indictment under which he knows no conviction could be had, and then plead the judgment of acquit-tal as a bar to the other indictments. But the State can and should pre-vent the happening of any such contingency, by charging the utter-ing of all the checks offered at the same time, in one indictment and as but one offense. When this is done, the proof that any one of the checks was known to be forgery will sup-

fense embracing a less extended period and prosecuted for it, in the language of the Supreme Court of Indiana, (Jackson v. State), such prosecution "bars any further prosecution based upon the whole or a part of the same crime."

The Texas court of appeals said in the case of Wright vs. State: "The accused cannot be convicted on separate indictments charging different parts of one transaction as in each a distinct offense. A conviction on one of the indictments bars prosecution on the other."

Mr. Chief Justice Waite said:

"I take it to be a sound rule of law, founded upon the plainest principles of natural justice, that principles or natural justice, that where a criminal act has been com-mitted, every part of which may be alleged in a single count of the in-dictment and proved under it, the act cannot be split into several dis-tinct crimes, and a separate indict-ment sustained on each and when ment sustained on each; and whenever there has been a conviction on one part, it will operate as a bar on any subsequent proceedings as to the residue."

And the numerous other authorities cited in our brief all go to this point and conclusively establish, as we maintain, that when two indict-ments are for matters arising out of the same transaction, there can be but one conviction, and a prosecution for the whole or any part of the transaction bars a conviction for any other part of the same transaction.

In support of his position that the petitioner has not been placed twice in jeopardy, the learned counsel for the government cited the case of Moore v. The i'eople, 14 Howard 20, where it was held that a citizen of the United States being also a citizen of a State or Territory and owing "allegiance to two sovereigns, may be liable to punishment for an infraction of the laws of either," and "could not plead the punishment of one in bar to a conviction of the other." Conceding, for the purpose of this argument, what the court says in that case to be the law, it has no application to this case. Here there was but one sovereign. Both prosecutions were instituted in the name of the United States, and the principles of the Moore case can

have no possible application. But the case of Morey v. The Commonwealth, 108 Mass. 433, and other Massachusetts cases are also cited by the government on this point. The rule laid down in the Morey case is invoked, that "a conviction or acquittal upon one indictment is no bar to a subsequent conviction upon another, unless the evidence required to support a con-viction upon one of them would have been sufficient to warrant a conviction upon the other."

Before attempting to distinguish the case at bar from the Morey case, I desire your honors' consideration for a moment of the rule there laid down. Mr. Bishop in his Criminal Law, Section 1052, gives substan-tially the same test, but in the fol-lowing section he limits the test in lowing section he limits the test in Mr. Bishop says "are founded Morey case, where the law did not these words: "Probably the test in on principles which, if adopted require nor presume marriage, and under consideration is always appli- throughout, would render prac- the indictment expressly negatived cable when its effect is to bar pro- tically void the Constitutional its existence, but in this case it was

ceedings, while still the proceedings may be barred by other principles when this one fails."

From this section it would seem that whenever the evidence required to support two indictments is the same, that fact, being in favor of the accused, is conclusive, and only one conviction can be had. But if the evidence required was not the same. that fact would not necessarily de-feat the plea of former conviction because the prosecution might still be barred by other principles. The whole doctrine, so far as it

can have any application to this case, is summed up by Mr. Bishop in Section 1060, where he says: "There may be gleaned from the books passages which seem to indicate that one act may constitute any number of crimes, for each of which the doer may be prosecuted and a conviction of one will not bar a prosecution for another. And perhaps, in our complicated system of government, one act may be an of-fense against both the United States and a particular State, and both may punish it. But in principle, and according to the better authority, while one act may constitute as many distinct offenses as the legislature may choose to direct, for any one of which there may be a conviction without regard to the other, it is, in the language of Cockburn, C. J., 'a fundamental rule of law that out of fundamental rule of law that out of the same facts a series of charges shall not be preferred.³ To give our constitutional provisions the force evidently meant, and to render it effectual, 'the same offense' must be interpreted as equivalent to the same carminal act '? criminal act."

That the distinguished author understood the rule to cover just such a case as the one at the bar, is shown beyond doubt by his note to section 1061, where he says:

"Some courts maintain that, in the words of Gray, J., 'A single act may be an offense against two statutes; and, if each statute requires proof of an additional fact, which the other does not, an acquittal or conviction under either statute does not exempt the defendant from prosecution and punishment under the other. (Morey vs. Commonwealth, 108 Mass., 433, 434. And see Com-monwealth vs. Bakeman, 105 Mass., Gray, 386; Commonwealth vs. Shea, 14 Gray, 386; Commonwealth vs. Mc-Connell, 11 Gray, 204.) • But this question has been in effect, already considered in the text. (Ante, 1054 et seq.) By all the authorities, this would not be so if the conviction was for the larger crime. (Ante, 1054.) And on the better reason and better authorities it marks at the better authorities it would not be so if the conviction was for the smaller. (Ante, 1057.) But the State could choose under which statute the one prosecution should be."

It is evident from the foregoing that if the rule laid down in the many exceptions, modifications and limitations that would cover this case. Otherwise the limit Morey case is correct, it is subject to case belongs to that class which

inhibition," for certainly it is at variance with the current of authorities on this subject. It canauthorities on this subject. It can-not be reconciled with many of the cases cited in our brief, particularly the arson case, for arson and murder are separate offenses; yet, when the party was convicted of arson, which was an act as well as a crime, it was held that he could not be convicted of a different offense, because he had been convicted of another offense committed by the same act which caused the offense of murder. The authorities cited in Morey's case, having relation to different degrees of homicide, support our contention, because in such cases the different degrees of homicide are involved; and the cases do not support the proposition stated by the court. For example, murder is the killing with malice aforethought, an element that must be proved in order to convict. In manslaughter, this element is not required, and is not necessary to be proved; there-fore the proof in the one case is different from that required in the other. In murder, that fact must be proved; in manslaughter it is not necessary to prove it. The evidence necessary to prove it. to procure a conviction of man-slaughter would not be sufficient to procure a conviction of murder; but the conviction for manslaughter is a bar to a conviction of murder, and, therefore, these cases do not support the proposition that "a conviction upon one indictment is no bar to a upon one indictment is no bar to a subsequent indictment unless the evidence required to support the one would have been sufficient to warrant a conviction upon the other." If that proposition were sound, then a party convicted of manslaughter might be subsequently convicted of murder, for the proof necessary to convict of the former would not be sufficient to convict of the latter. It is because the one of the latter. It is because the one of-fense is involved in the other that the conviction of the one bars the conviction of the other; and this supports the views we are urging in this case.

But we say there is a material difference between this case and the Morey case, in that, here we have the element of marriage entering into both prosecutions, while in that case it was no element of either charge. As has already been shown, the offense of unlawful cohabitation applies alone to cases where the plural marriage relation exists, "either actually or ostensibly" and where the parties live together as husband and wife. In prosecutions for this offense both the legal and the plural marriages are proven at the trial. The existence of the marfor the government, and evidence to establish them is always admissible.

This being so, and the fact of marriage being absolutely essential to sustain the charge of adultery, why is that element not common to both charges? Of course, it would not be so in an ordinary case of lascivious cohabitation, like the

659

660

an essential element of the offense which was proved on both trials. And so we say that this case is dis-tinguishable from the Morey case and the latter is no authority for what has been done here.

This court has settled the ques-tion of jurisdiction in such a case as tion of jurisdiction in such a case as this, by its decisions in the Snow case, 120 U. S. and in the Lange case, 18 Wall. Every objection urged here was brought forward in those cases and fully answered by the court. In the Snow case, which is identical in principle with this, at nage 281 the court save: page 281, the court says:

"It is contended for the United States that, as the court which tried the indictments had jurisdiction over the offenses charged in them, it had jurisdiction to determine the questions raised by the demurrers to the oral pleas in bar in the cases secondly and thirdly tried; that it tried those questions; that those questions are the same which are raised in the present proceeding; that they cannot be reviewed on habeas corpus, by any court; and that they could only be re-examined here on a writ of error, if one were authorized. For these propositions the case of Ex parte Bigelow, 113 U. S. 328, is cited. But * * * we are of opinion that the decision in that case does not apply to the present one. * * * Other con-siderations bring it within the principles of such cases as Ex parte Milligan, 4 Wall. 131; Ex parte Lange 18 Wall. 163; Ex parte Wilson II4 U.S. 417."

Much of the argument of counsel on this point was based upon the assumption of a case where the issue on a plea of former conviction had been submitted to a jury and passed upon by them. I submit that the here, because in that case could not apply here, because in that case the evi-dence would have gone to the jury and, the record failing to disclose it here, the verdict that the offenees were not the same would be conclusive upon this court, but that is not our case. Here the record(plea of for-mer conviction) discloses all the facts which go to determine whether the transaction constituted one offense or more. The question decided by or more. The question decided by the trial judge was a question of law and not one of fact, because the facts were all admitted by the demurrer, and the court only had to determine whether the facts stated were sufficient in law to show that there was but one offense. Here the record discloses the fact that, there being but one offense, the trial court had exhausted its jurisdiction before the second judgment was rendered, while the record in such a case as counsel supposes, would not show that fact. Herein lies the distinction, which your honors have drawn between the province of the writ of error and the writ of habeas corpus. The record in this case es-tablishes the jurisdiction of this

court beyond question. The Pitzner case, 44 Tex. App., 578, cited by opposing counsel, is not in point because in that case there had been no conviction on the

proper remedy, as the Supreme Court said, was by special plea of *autrefois acquit* to be interposed in the trial court, and not habeas cor-

The whole policy of the law is against the multiplication of of-fenses and the infliction of cumulative punishment. In the language of the Supreme Court of North Carolina, "this notion of rendering crimes, like matter infinitely divisible, is repugnant to the spirit and policy of the law, and ought not to be countenanced." This court has forcibly condemned that mode of procedure in Snow's case (120 U. S., page 282), where an attempt was made to divide a continuous cohabitation and prosecute different parts of it as separate and distinct offen-This court said: ses.

"The division of the two years and eleven months is wholly arbitrary. On the same principle there might have been an indictment covering each of the thirty-five months, with imprisonment for seventeen years and a half and fines amounting to \$10,500, or even an indictment covering every week, with imprisonment for seventy-five years and fines amounting to \$44,-400, and so on, ad infinitum, for smaller periods of time. It is to prevent such an application of penal laws, that the rule has obtained that a continuing offense of the character of the one in this case can be committed but once for the pur-poses of indictment or prosecution, prior to the time the prosecution is instituted."

Sometimes the result of a rule is the best test as to whether or not it is a sound rule. Applying the same il-lustrations to this case that your honors applied to the Snow case, and, if the rule is not as we claim, a vast number of prosecutions might be instituted and maintained upon proof of facts and presumptions arising therefrom. for intercourse occurring during one continuous co-habitation of three years, the penal-ties for which would aggregate hundreds of years of imprisonment.

This must be so, because if a sep-arate indictment can be sustained for one act of sexual intercourse occurring during such a continuous cohabition, a hundred, prosecutions could be sustained, if there were that many acts of intercourse occurring during the cohabitation. Certainly the court of last resort, in a free country, will hesitate to so construe a highly penal statute, as to render possible such appalling consequences.

But there are some matters which are so much a part of the history of affairs in Utah, that I hope I may without impropriety allude to them here. The present condition of affairs there warrants the assumption that, unless some system of multiplying offenses prevails, such as is here attempted, prosecutions for this class of offenses will soon cease and the vexed question be settled.

The jury law in force in Utah, practically excludes all Mormons from serving as grand or trial jurors second trial and no punishment imposed. The case was still pending jurors are selected by the United nounced without authority, and in the trial court and, of course, the States Marshal on open venire. How should, therefore, be discharged."

far, under such circumstances, this statute will be made an instrument of oppression if you sanction what has been done in this case, I will not pretend to say. Nor will I say that it was to delay or prevent this settlement that the mode of procedure was adopted which we are opposing in this case, but I do say that such must necessarily be its effect. Everything that tends to magnify the impor-tance of these offenses and the extance of these offenses and the ex-tent of these practices, and every means that are employed in their suppression, which bear upon their face any semblance of disregard for the personal rights of the accused, only tend to delay, instead of has-ten, the consummation so devoutly to be wished. to be wished.

The experience of ages has de-monstrated that fair, impartial and humane methods are always more effectual, in producing obedi-ence to the law, than arbitrary, op-pressive and cruel means. While the one course induces respect for the law, and concent obediences the law and consequent obedience

the law and consequent obeclience to it, the other engenders an oppo-site feeling and is apt to result in every possible evasion of the law. My excuse for having ventured these observations upon a most deli-cate point lies in the fact that this case is but one of many like cases that are now pending in the canter that are now pending in the courts of Utah. If your honors hold that what has been done here has the warrant of legal authority, the strong temptation and stimulating effect of liberal fees, and other considerations will, I fear, induce the bringing of a vast multitude of such prosecutions, and, while individual defendants are being crushed by the weight of legal penalties, the whole cause of the exaggerations thus given to the actual offense committed in their midst.

In taking leave of this case, I can conceive of no more sublime sentiment or fitting words to utter these those pronounced in one of the grandest decisions that ever eman-ated from the judicial bench. In the Lange case this court said: "If there is anything settled in the jurisprudence of England and America, it is that no man can be twice lawfully punished for the same offense. * * * There is no same onense. * * Inere is no more sacred duty of a court, than, in a case properly before it, to main-tain unimpaired those securities for the personal rights of the individual, which have received for ages the sanction of the jurist and the statesman; and in such illiberal cases no narrow or construction should be given to the words of the fundamental law in which they are embodied." And when your honors apply this rule to the case at bar, I feel sure that you will be able to add, as in the case from which I quote, that "without straining either the Con-stitution of the United States, or the well settled principles of the common law," you have "come to the conclusion that the sentence of the court, under which the petitioner is held a prisoner, was pro-nounced without authority, and he

THE SPENCER CASE.

Following is an account of the proceedings in the trial of Howard O. Spencer, charged with murder, which took place May 7, after the close of our last report:

STEPHEN TAYLOR

was called to the witness stand. He testified-I live in Salt Lake County, and have lived in Utah since 1848; in 1859 I was a member of the police force of this city; have known Howard Spencer since 1849; had known him quite intimately before 1859; I saw him in August, 1859, I believe—or at least about that time—when I had a conversation with him in reference to Sergeant Pike; at the time of the conversation Pike was in this city; he had not been here very long; the con-versation I had with Spencer was to the effect that he had better not to the effect that he had better not meet Sergeant Pike; that he felt there would not be justice done in the matter; I told him he had better wait and see what the courts did in the matter, and he finally said: "I'll see about it;" this was on the same day that the shooting occurred-in the morning, I think; he was not armed at the time, I think; he was somewhat nervous, excited and flurried at the time, as though his passion was working upon him; I next saw Spencer later in the day-about two or three hours afterward, I think; he was crossing Main Street, going from east to west; he was about one hundred yards away from me, and he had what I took to be a pistol in his hand; that was after I heard a shot fired; after hearing the report of the pistol I saw considerable of a tumult, and several people—soldiers and citizens—followed him with pistols in their hands, and crying for some-one to stop him; Spencer ran through the block on the west side of Main Street; we started in of Main Street; we started in pursuit and traced the fugitive four or five blocks, but failed to get sight of him; we met a party and then came back; I do not know how long it was after that until Pike died; I did not see him taken away from the Salt Lake House; I do not remember seeing Alma Williams on the day of the shooting, but I did see George Stringam; it was previous to the time Spencer ran across the street; I saw Bill Hickman the same day, after I had the conversa-tion with Spencer; Jace Luce was not present that I know of.

To Mr. Brown-I should say there were about twelve or fourteen men in the street when the shooting occurred; from six to twelve had pistols in their hands, and were in pursuit of the man I took for Spencer; it was not an uncommon thing in those days to see men on the streets with pistols in their hands; I talked with Spencer that day on Second South Street; I can hardly tell you how the con-I can hardly tell you how the con-versation began, but I think I began it; I told him John Y. Green had asked me to see him, and ask that he should not see l'ike; Spencer's head was in a bad condition at that time—it had healed up some, but its appearance showed that he had re-

ceived a heavy blow. He appeared to me to be excited, which had been caused by me broaching the subject of his injuries to him; I have known Spencer for many years; his general nature was anything but excitable; I should judge his excitability was caused by the demented condition that he was left in, and the idea that he would not receive justice, or that Pike would not be punished for the injury done him.

WM. ALMA WILLIAMS

testified-I have known the defen lant since 1854; remember Ser-geant Pike being brought here for trial; do not remember the time, but it was when corn had got pretty high; when I first saw Pike he was up stairs in the old Sait Lake House, lying on a bed; he was wounded, or said to be; he was a very sick man; I heard the report of the pistol; I was on the west side of the street, and about ten or fifteen paces north of the Salt Lake House, when I heard the report. I turned end end the report; I turned around and saw a knot of men gather in front of the Salt Lake House, and also a num-ber crossing the street; eight or ten men were running west, and when they struck the outer edge of the sidewalk, the crowd stopped and one man kept on going; I followed him to arrest him, and wentseveral blocks; the man had something in his hand; I do not remember what it looked like; once, when I got into It looked like; once, when I got into the lot, I got almost close enough to grab him, but I didn't; I had a re-volver; I saw Bill Hickman that day; I lost the man I was chasing in a corn patch; I saw Pike after I came back; he seemed to be in considerable agony. To Mr. Young-

-At the time of the occurrence, I was acting bailiff and also deputy United States mar-shal; there was nothing particularly remarkable about my seeing Bill Hickman; he was on the street quite frequently at all times; Hickman's name was never connected with the homicide, so far as I know; I understood that Pike lived about 24 hours only after he was shot.

WM. APPLEBY

testified—I have lived here since October, 1849; I know Alma Williams; remember the time Pike was killed, in 1859; I saw two individu-als I took to be Howard Spencer and Alma Williams on that day; I was on the second block west of the Salt Lake House; both men were run-ning; those were the only men I saw; they passed me within about three rods; I formed the conclusion in my own mind that the men running were Williams and Spencer, but I am not certain of it.

To Mr. Brown—I did not hear either of the men say anything as they passed me; they were three or four paces or three or four rods apart.

HENRY HEATH

testified-I have lived here forty-

them say it was Sergeant Pike; I did not know any of the people who were rushing across the street; I have always been under the imprestwenty-four hours after he was shot. To Mr. Brown—I should say there

were at least 100 people on the street; some twelve or fifteen had their pis-tols drawn, and there was considerable excitement.

LEHI DANIELS

testified-I live at Echo Canyon; I used to know Howard Spencer, and am acquainted with George Stringam; I have known both since I first came to the Territory; I remember the circumstance of the killing of a man known as Sergeant Pike; I do not know that I ever saw him: I was on the opposite side of the street when my attention was at-tracted by a crowd of five soldiers going up the street; a man went up and spoke to them; one stopped and the others went on; a few words passed, when the man drew a pistol and fired; the soldier staggered and fell, and the man who did the shooting turned and walked a short distance, when he started to run; som soldiers followed him.

Mr. Peters-To the best of your knowledge, who was it fired the shot?

- To the best of my Witness knowledge I don't know who it was; I was not able to recognize him; he had the revolver in his hand when he went across the street; he ran through an alley-way west; the soldiers were going up the street when I first saw them.

HENRY CUSHING

testified—In 1859 my shoeshop was located about seventy-five feet south of the Salt Lake House; knew a man who was known to the community as Howard Spencer; was also ac-quainted with George Stringam, Bill Hickman and Jason Luce; re-Bill Hickman and Jason Luce; re-member the killing of Sergeant Pike; I saw Stringam, Hickman, Luce and Spencer together on the morning of the shooting; they were behind my shop examining pistols; each one had a gun; String-am examined his and gave it to Spencer it looked to me it to Spencer; it looked to me like a Colt's revolver; they were together probably five or ten minutes, and all went away at the same time; about an hour afterward I heard a pistol shot; I looked up and saw Spencer going across the street, accompanied by Jace Luce and Bill Hickman; they were crying out at the top of their voice: "Keep back; Ill drop him;" Spencer was running in advance across the street; some soldiers ran after them, also with pistols drawn; Spencer ran through Martin's alleyway; there was only one shot fired; Hickman and Luce were talking to the crowd, I suppose. To Mr. Sheeks—I think Hickman

had two revolvers, when the ex-amination was made in the rear of

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days; I do not know how Spencer was dressed; I do not know whether he had a hat on or not; did not notice whether he had a bandage on his head or not; there was no pecu-liarity about his dress that I recog-

nized; I live at Dillon, Mont., now, and this is the first time I have ever told these facts to any living soul; I have never gone into the details, I mean.

mean. The jurors were cautioned against reading any local newspapers dur-ing the time they had the case un-der consideration. They were then placed in charge of a bailiff for the night, with instructions to be on hered promuting at 0.20 next meaning hand promptly at 9:30 next morning.

After the jurors had retired the purt said: "Brother Peters, I uncourt said: derstand there is a little matter you

wish to bring before the attention of this court. I am now ready." Mr. Peters—It is this, your honor: In view of the proof already ad-duced, and in consideration of the fact that we have additional to come, we ask that the bond of the defendant be increased or that he be remanded to the custody of the more remanded to the custody of the marshal.

Mr. Brown objected. There had been no evidence of any importance introduced that had not been brought out before the commissioner.

Mr. Peters-But I say we have much additional.

Mr. Brown—Well, wait until you get it then. To shut this man up at this stage of the proceedings would be an outrage.

The judge did not think it was necessary at this time to go any further in the matter.

Mr. Hiles thought the bond of \$6,000 was an extremely low one. In a murder case where the defendant is admitted to bail the bond should never be less than \$10,000 or \$15,000. The admission of this man to bail by the commissioner was an abuse of discretion on his part. He should have been remanded. We do not wish to oppress this man, but we do wish to follow the law, because we are responsible to the law. Mr. Rawlins entered an objection

to this proceeding. The Court—I think I see my way The Court—1 think I see my way out of the case. I do not wish to prejudice the defendant. I want him to have equal and exact justice. I think his bond is sufficient. I shall watch the case very closely, and keep the prayer by the State in mind, but shall make no further or-der in this matter now der in this matter now.

The court then adjourned till 9:30 a.m. next day, May 8.

W. L. PICKARD

was the first witness next morning. He testified—I have known Howard O. Spencer since 1855; remem-ber the killing of Sergeant Pike; was two or three rods north of the alley on the east side of the street, heard the shot, and saw Spencer run across the street and into the alley west; saw no weapon; there was consid-

erable commotion. To Mr. Brown—Did not hear any-body say "I'll drop him;" did not recognize Hickman, Luce or Stringam; saw no weapon; a good many revolvers were drawn.

LEONARD PHILLIPS

testified—I am 69 years old; have been in Utah since 1853; live in Park City now; knew Sergeant Pike; first met him in April, 1859, at Camp Floyd, which is about 46 miles from Salt Lake; I was within eight or ten feet of Pike when he was shot; I was going up the struct and upper the struct the street, and went and sat down by a soldier at the Salt Lake House; a crowd came down the street; in front of them were Pike and a soldier; a man came up and said "Is that you Pike?" the latter turned around and the man shot him in the right side; I saw Hickman, Luce, Stringam, and Steve Taylor; Pike called out, "My God!" and I sprang out and caught him; the corporal who was with him went to draw his revolver, and I called to him for help; we carried him not the Salt Lake House, where the doctor cut the ball out from below doctor cut the ball out from below the right nipple; Pike had on a bowie knife; the ball struck the bone handle and knocked part of the bone into Pike's body; I saw the piece taken out; watched the doctor probe the wound to a depth of three or four inches; the ball ranged up-wards; it went in just over the right hip, and was taken out of the right side; I had never seen Spencer that I know of; the muzzle of the revolver was about two or three feet from Pike when the shot was fired; the man who fired stopped an instant, looking at Pike, with his pistol in his hand, when Bill Hickman came up and said "Get!" the up and said then went men over the ditch and ran across the street and into an alley; about three hours after I left the city, and next day I went to Camp Floyd, and that night the party who were with Pike came back; when the ball was taken out of when the ball was taken out of Pike he said he could not live; Lieut. Gordon was there at the time; the doctor and several others were there also; Gordon asked Pike if he knew the man; Pike had the bullet in his fingers when he said he could not live, and said to a soldier, "You give this ball to Ed. when you get back, and tell him that's the ball that killed me." that killed me."

Mr. Hiles—Did he speak the name of the man who had shot him?

Objected to by the defense; objection overruled.

Mr. Rawlins-Was Pike's state-

Mr. ftawins-was fike's state-ment reduced to writing? Witness — Yes; Lieut. Gordon wrote it as he told it, but I could not say whether or not Pike signed it, but I think he did. Mr. Rawlins-Who were there?

Witness-There were several parties.

Court—You may stop there, Brother Rawlins; it makes no dif-ference who was there.

Mr. Rawlins thought he had a right to the information he was asking for, and was told to proceed. Mr. Rawlins — When did Mrs.

Townsend come in?

Witness—A lady came in after the statement was made; a citizen named H. S. Beatty was there, and Lieut Gordon ordered him out.

Mr. Brown—We object to -Court—That is enough.

Mr. Brown-Let me state my objection.

-There is no need. Court

Mr. Brown-We have a right to it on the record.

Court-Proceed, Mr. Prosecutor. The witness, in reply to Mr. Hiles,

said-Pike said Howard Spencer was the man who had shot him.

To Mr. Brown-Pike said a little more; I don't think I have told it all; Col. Crossman was not present when the statement was made; there were a corporal and several soldiers; I never was a soldier; I was in the quartermaster's employ at the time; I came to town that day to see what was going on; since then I have been doing a good many things; I work in the Ontario mine. Court—You've gone far enough

with that cross-examination.

Mr. Brown-We take an exception

Witness, to Mr. Brown-I saw the man who shot Pike go part away across the street; there were 20 to 30 people there; the man who did the shooting came along the street, behind Pike, until he spoke to the sergeant; I saw him just be-fore he spoke; there were men close behind him; there were six or eight; three of them drew weapons; Stephen Taylor was with the crowd; he had a pistol on his side, but did not draw it. the but did not draw it, the crowd were about 40 feet from the place of the shooting; did not notice Taylor there; know Lehi Daniels; did not see him there; Stringam was ten or twelve feet from the man who fired the shot, at the time it occurred; he had a pistol in his hand; this was after the shot; saw Jace Luce and Bill Hickman in the crowd before the shoting; Hickman was closest to the man who shot; there was only one soldier with Pike; I did not hear Hickman or Stringam call out"I'll drop him." The witness then described the location of the Salt Lake House, stating that Pike was shot when near the north end of the hotel.

To Mr. Hiles-I do not know where Lieut. Gordon or any of the others who were with Pike are at present; Pike was crossing the alley north of the hotel when he was shot.

Mr. Brown moved to strike out what the witness had said regarding Pike's statement, as he had not told all of it.

Court — Witness, come back. State all that Mr. Pike said when he was making his statement.

Witness-The Lieutenant said, "Pike, are you positive it was Spen-cer?" Pike said, "I know it;" he then spoke of the disposal of the bullet.

Mr. Brown-I renew my motion.

Court-The motion is overruled.

Call the next witness, Mr. Peters. Mr. Peters said he had been apprised this morning of the presence of a very material witness, a lady, and asked the court to take a recess for 15 minutes till the court to take a recess for 15 minutes till the officer re-turned with her.

The recess was taken for twenty minutes.

Upon resuming the session, the

took a recess till 1:30 p.m. In the afternoon a part of Mr.

Daniels' testimony was read to the jury.

MR. DANIELS

was recalled, and stated that he was on the same side of the street as the Salt Lake House, a little to the south, at the time of the shooting; did not see Hickman and Luce coming down the street; saw Hick-man across the street with his re-volver; did not see Luce at al; did not see Hickman on the east side of the street at all, nor did I hear him say "Git!" to the man who shot; there were five soldiers with Sorgeant Pike. Mr. Peters said the witness he had

sent for did not know of the facts it was supposed she would testify to, and he therefore would not call her, but would close the case for the prosecution.

WM. ALMA WILLIAMS

was recalled for cross-examination. In reply to Mr. Brown, he said-I was on the opposite side of the street from the hotel at the time of the shooting. I know Hickman and Luce; did not see either of them; if they had done as testified to I would have seen them; did not see Luce on the streets that day; I saw seven or eight soldiers with Pike; there may have been ten; I did not see Howard Spencer to recognize him; Stringam was not there that I saw.

MB. HEATH

was recalled—I did not see Bill Hickman immediately after the shooting; saw him on the west side-walk a few minutes after; did not see Jace Luce at all; Hickman had a revolver in each hand when I saw him.

THE DEFENSE

Mr. Brown made the statement on behalf of the defense. He said, we shall endeavor to add to what you have heard, the rest of the facts. that you may have the whole truth before you, upon which to find a verdict. We expect to show to you that the defendant did not commit any crime. We will give the whole history of the case. At the time of this occurrence the defendant was a young man about 21, and of a very peaceable character and loving and kind disposition. In March, 1859, he was herding cattle in Rush Valley. Pike ordered him to take them away and Spencer said he would, but wanted to wait till morning. Pike struck at him with a mus-ket. The blow was from behind, and caught Spencer on the right side of caught spencer on the right side of the head. He saw it and attempted to ward it off, seizing a pitchfork for that purpose. Had he not par-tially warded off the blow he would have been killed. As it was, his skull was crushed in and his brains cored out. He was rendered up oozed out. He was rendered unconscious, and was brought to this city. The surgeon had to take out part of his skull and brain, and he was rendered partially insane. His nature seemed changed. whole During the time the wound was healing, he was subject to fits of frenzy. Able physicians will testify that for any act com-

witness had not arrived, and court mitted when he met the cause of his injury he would not be responsible. We will show that any act of the kind stated was not the act of Howard Spencer, but of an insane man.

We shall show, we think, that there was no connection between Mr. Spencer and Bill Hickman, Jace Luce and others. We will show that that story is a fabrication. As to the extreme length of time that has elapsed since the killing, Mr. Hiles said that the reason for failure to prosecute was that the de-fendant fied from the Terri-tory. We shall show to you that during that time his whereabouts were well known. The matter was brought to the attention of the grand jury, who ignored the case because a prosecution was not justifiable. Mr. Spencer has always been ready to meet the charge, but it was not prosecuted because there was no case against him.

MR. PICKARD

was called and testified—After I passed Sergeant Pike I did not meet Bill Hickman, Jace Luce, Steve Taylor and George Stringam. If they had been there I would have seen them.

To Mr. Peters—If they had been there I would have seen them and remembered it; I was about three rods north of the alley at the time of the shooting.

CLAUDIUS V. SPENCER

was called as the first witness for the defense. He testified—I have lived in this Territory since September, 1847; I have known the defendant since he was a babe; in the spring of 1859 I was herding cattle in Rush Valley; Howard Spencer was employed to go to Rush Valley to watch the cattle; this was three or four days before he was injured; a party of soldiers had been marauding the herd ground for about two weeks previous to our sending How-ard out, and had shot our cattle; this was in March, 1859.

GEORGE REEDER

testified—I[reside at Brigham City; came to Utah in 1853; was employed by Mr. Daniel Spencer in 1858; in March, 1859, I was in Rush Valley, at a ranch belonging to Daniel Spencer, Jacob Gates, J. *C. Little and Erastus Snow; saw Sergeant Pike there on the converte side of Pike there, on the opposite side of the spring where we camped; he was there with a company of soldiers; about the middle of March, I think, we left, because the soldiers ordered us off; my brother, Elijah Seamons and others were there with me.

ELIJAH SEAMONS

testified—I have known Howard Spencer since 1854; knew Sergeant Pike; saw both of them in Rush Valley; know Howard Spencer was hurt there; be came to the ranch about an hour before sundown to help take care of the stock; after High about an hour before sundown to High help take care of the stock; after supper a soldier came and told us to i was the house by 8 a.m. next day; Mr. Spencer said it would be will done, and the lieutenant went back; com- Spencer and I went out and began to Holp take care of the stock; after DR. W. F. ANDERSON Was the next witness. He testified --I have lived in Salt Lake thirty-two years, and have known the de-

feed the stock; Sergeant Pike came up with five or six men, and ordered us to drive out the stock; Spencer said he would not till morning, as it was too dark; we went on feeding cattle; I heard a step and turned; saw Pike with his musket uplifted; Spencer tried to ward off the blow with a hay fork, but the blow struck by Pike knocked Spencer down; I caught Spencer and Pike told caught me to leave him alone or he would serve me the same; Pike then ordered his men to turn Spencer's head down the hill, so he could bleed; a little while after they took him to the soldiers' camp, and put him on a blanket; he was unconscious; his back was toward Pike when the latter struck at him, but he had partly turned when he received the blow which crushed his skull; at the tent to which Spencer was carried, they put him on a blanket on the ground, and threw another blanket over him; he was then carried back to my house, and I sent for the army doc-tor at Camp Floyd; he came and said a piece of skull was on the brain, and he took it out; Spencer was unconscious till about midnight; he then aroused a moment or two and again became unconscious; about noon next day the convey-ance came to carry him to Salt Lake; the pitchfork handle was broken in three pieces by Sergeant Pike's blow.

To Mr. Hiles-Spencer could not recognize anyone when he became conscious; he was carried away in a light wagon, and when he was shaken badly would call out; he was just turning around when Pike struck him with the musket.

MRS. MARGARET SPENCER

testified—I have lived in Utah forty testified—I have lived in Utah forty years; have known Howard Spencer that long; went to live in his mother's family; he was about twenty when he was hurt; in March, 1859, I was living at the Point of the Mountain, on the road from Salt Lake to Rush Valley; about the middle of March he stayed at our house one night, on the way to Rush Valley; the next time I saw him was when he was brought back hurt: he was out of his brought back hurt; he was out of his mind; the right side of his head was crushed in; he begged some one to shoot him; the party with him arrived in the middle of the night, and continued the journey next day; before then he was a very good, temperate and kind boy; he was cheerful and good tempered; before the injury he was not excit-able; afterward there was a change in his conduct, and he became very gloomy and bad tempered; he in his contaction gloomy and bad not the was not the same person at all in his conduct; his whole nature seemed changed; for the next year or two he did not have his right mind, but has gradually grown better since then; during the month of August, 1859, he was not of sound mind.



called to attend Howard Spencer in 1859; he was suffering with a wound on the side of his head; his skull was crushed in and he was in a state of coma; his head was very much swollen; there was a little brainy substance oozing from the wound at that time; there was a pressure of the bone on the brain; we removed the dressing and raised a portion of the bone that was pressing on the brain; in about ten hours after the pressure was removed he manifested some signs of intelligence; a few days after I first saw him we removed a portion of the bone that we had raised; in two months after there was quite a mass of bone in a state of decay and he was placed under chloroform, and three large pieces of bone removed; the pieces were from an inch to one and a half inches long and one-half inch wide; the bone removed would be at least three inches in length. The effect of such a blow upon the head would be very uncertain; it might render one an insane man and it might not injure him mentally at all; he was really in a very critical condition; he was under my charge from the 26th of March until the latter part of June; Leaw him after that survey! Lsaw him after that several times; his condition was not at all good; I thought that it was not at an good, it should be; I did not think his men-tal condition was sound; I saw great evidences of a change in his mental evidences of a change in his mental condition; he was not the same man at all; under any excitement after such an injury to the head one would be very apt to show symptoms of insanity. The presumption would be that, under the circumstances, the spirit of revenge would take posses-sion of a man, and incite him to do deeds that he would not do in a state of mental equilibrium; I think the meeting of the man who had produced the injury would have a very bad effect upon the defendant; I do not think he would be able at all to control himself; under such circumstances he would hardly be able to tell right from wrong.

To Mr. Hiles - The bone was forced into the brain for at least a quarter of an inch, enough to fracture all the membranes and cause some of the brain matter to exude.

To Mr. Young—The bandage, I think, had been removed the last time I saw him in June.

MRS. MARTHA SPENCER

testified-I have known Howard Spencer about forty years; he is my stepson; before his injuries he was always kind and gentle; after his injuries there was a decided difference in his conduct and manner; he was cross, irritable and unmanageable.

To Mr. Peters-It was because of his domineering conduct that he left my house at my request.

DR. BENEDICT

testified—I have been a practicing physician and surgeon since 1864; under the circumstances detailed in the injury of Spencer, I should say that the defendant was of unsound mind, and without mental ability to control his actions; I should not consider that he was a sane man; such injuries as he received can

hardly be inflicted without impairing the mind, and the effect would balance of his natbe felt the ural life. His mental condition would be very much weakened and partly destroyed; his ability to distinguish right from wrong would be lessened; any excitement under such a condition would render him irresponsible for his action.

DR. HAMILTON

was called, and corrobated Dr. Benedict's testimony as to the effect of an injury such as Spencer had received. He did not think that any man who had received such injuries could possibly be held responsible; less injury has had the effect of producing insanity; I do not think that under such conditions he would be able to distinguish right from wrong, or in a condition at times to understand the nature of the act he was about to perpetrate. To Mr. Hiles-One of the funda-

mental conditions of insanity is want of memory; there is a vast amount of cunning exhibited by insane persons, and sometimes they manage very well.

DR. J. S. RICHARDS

gave testimony to the same effect as that of Drs.Benedict and Hamilton. Such injuries as had been received by the defendant would develop unsound mind; it would be almost imsound initial, it would be responsible for his acts under such circum-stances; he received injuries that cannot be repaired; I have exam-ined the extent of the indication of the injuries received by the defen-

dant; insanity is certainly a disease. To Mr. Hiles—It would be impos-sible to say what degree of unsound-ness of mind constitutes insanity; I have met people whose minds were unsound, who yet performed the ord-inary duties of life; insane people do not, usually, go around their business like sane people; the fact that a man planned the death of another. laid in wait for him and killed him, and then ran away at the bidding of a friend, might be either the act of a same man or an insame man; an insame person can adopt means to ends, in obtaining a given end, but it is not the rule.

DB. BASCOM

testified that insanity or inability to control one's actions may be produced by injuries to the skull. From such injuries as the defendant must have received, I should expect al-most any effect upon the mind. To Mr. Hiles—It need not neces-sarily produce insanity, but there

must be a disease.

Mr. Sheeks stated that the defense had intended to bring Dr. Pike from Provo, to give some expert testimony, but Judge Judd decided that enough of that kind of evi-dence had already been adduced, and court adjourned till next morn-

ing at 9:30. The trial was resumed next morn-ing, May 9, by the calling of

GEORGE B. SPENCER,

who testified-I am the defendant's

place where the scar is; he was un-conscious; ha remained in that state several days; we traveled all night to get to him, and it took about a day to get back; after he was brought to the city his condition was very low, after he recovered his whole nature seemed changed; he became irritable and brusque; it was a year before he could work, though he was around within that time; his actions were more strange for the first two years than subsequently; he never fully recovered; I saw him every day from June till August, 1859; he was in a weak condition, but would walk around; his disposition was changed; he was more affected sometimes than others; remember the day that Sergeant Pike was shot; I was with Sergeant 1'ke was shot; I was with Howard at my stepmother's up to about noon; he ate dinner and left the house; I took my dinner after him, and it was during that time that the shooting occurred; I had been up town that morning with Howard; I was anxious to see the man who struck my brother; that man who struck my brother; that morning we did not see Bill Hick-man; we were not in the rear of Cushing's shoe shop that forenoon; Howard and I were up town for not more than an hour; we were together all of the time; we came home to dinner; for years after August, 1859, Howard lived in the Fourth Ward. this city; he was not out of the Terthis city; ne was not out of the Ter-ritory for years, as claimed; with the exception of the time that he en-listed in the army, under Lot Smith, he lived publicly in this city and Territory; his enlistment was to pro-tect the mail route; in 1874 he went to the southern part of the Territory to live to live.

To Mr. Hiles—My brother ate dinner the day of the shooting; it was about midday; we went up town about 10 a.m.; I could not say whether he went up before me or not; he may have done so; I was anxious to see Pike, whom I learned was in town; Howard did not speak of the affair; he seldom referred to it; do not know whether I saw John V Group, that down with a Y. Green that day; did not see Steve Taylor; I do not remember who told me Pike was in town; Howard did no work for about a year after he was hurt; on the day of the shooting he was able to walk about; he was not in good physical condition; he could probably run, but not very fast; he could not have rilden a horse very far; I wanted to see Pike, because I felt that I could take up the quarrel; I did not want to engage in a quartel, but wanted to see Pike; Howard was in government service to protect the mail from Indians; he was regu-larly enlisted; he has married since harry enlisted; he has married since he was hurt and now has a family; he engaged in farming, so far as I know; I did not see my brother for a few days after the shooting; he was then at Mrs. Spencers, about four miles south of the city; that was not on the Church farm, but near by, on my cousin's farm.

ORLANDO F. HERBON

testified-I was in Salt Lake at the brother; I went to Rush Valley to bring him to Salt Lake; he was al-most dead; his head was hurt in the staying at Robinson's, back in the



alley north of the Salt Lake House; I came out to the street about ten minutes before the shooting; there was an emigrant wagon and about twenty-five men on the street; five soldiers came down the street, and as they got to Goddard's store a man tapped one of them on the shoulder; this was Pike, who reached his hand as if going for a pistoi; the man who spoke to him drew a pistol and fired at Pike; the man then passed within six feet of me, and crossed the street; Pike called out "My God, I'm shot!" soldier and some one else caught Pike; three soldiers followed the man who shot, and one said "shall we shoot?" they all had revolvers; an officer said "No;" I know Spencer, and I do not think it was him; never did think he fired the shot; Bill Hickman was on the west side of the street; he was not on the east side; Jace Luce and George Stringam were not there, nor was Steve Taylor; no one called out "I'll drop him;" Pike had his belt on; he was carried up stairs, and I saw the belt taken off; there was a pistol in the belt, and also a knife; the knife handle was struck by the bullet.

To. Mr. Hiles-I live at Pleas ant Grove; I was out on the Weber when subpoenæd; have known de-fendant since 1849 or 1850; I lived at Pleasant Grove then; saw Spen-cer occasionally; worked in town some of the time, and saw him fre-quently; knew Hickman, Stringam and Luce well when I saw them; I was standing in front of the alley that went in by the hotel; Pike was square in front of Goddard's store when he was shot; he was ten feet north of the alley; he was on the sidewalk, next to the street; when the man tapped Pike on the shoulder the latter reached his hand to his left side, where he carried his pistol, and the man fired; I went up stairs after Pike was carried up; I came to town yesterday; did not hear Phillips' testimony yesterday; read the paper yesterday morning; Phillips' testimony was not there; heard one man testify (pointed out Phillips); no one called "Get!" to the man who shot: no one hollered the man who shot; no one hollered to stop him; there was some excitement; the man went into the alley-way north of where Teasdel's store is now; I had not seen Spencer that year; the man who did the shooting had on a loose blouse and dark hat, I think; there was nothing peculiar about the hat; it was not a straw about the hat; it was not a straw hat, neither was there anything pe-culiar about its shape; I could not tell the make of the revolver; I judge it was a navy revolver; that was the common weapon in those days; no one said to me that day that it was Spencer who did the shooting; heard his name mentioned in connection with it a long time afterward; I think it was when he was arrested last war; did not hear afterward; I think it was when he was arrested last year; did not hear of the trouble in Rush Valley till af-ter the shooting; I saw no one on the bench in front of the hotel; there may have been; if Hick-man had been on the east side of the street I should have seen ant me him; I did not see Spencer that day; saw Lee Daniels there; never saw him since till yesterday; I told Mr. Robinson what I saw of the while.

shooting; Pike had his side to the man; he had turned and as soon as he saw who the man was reached for the pistol; the weapon was eight or ten inches from Pike when it was discharged; did not see the stripes on Pike's blouse; did not see Spencer for several years after the shooting, as I did not live in town; do not know when I next met him, it may have been two or three years; do not know W. L. Pickard, Cushing, Heath or Phillips; did not see Alma Williams; never had any business transactions with Spencer; we were associated together as boys; I do not think it was Spencer who shot; the man who did the shooting came up behind Pike, from a little sideways; he was alone. To Mr. Sheeks-I first came to

court yesterday.

WILLIAM BROWN

testified-I remember the shooting of Sergeant Pike; 1 saw it; was crossing the street, and was near the water ditch; there were five soldiers; a man came up and spoke to one of them, then fired; I knew Spencer, but did not recognize the man who shot as him; Pike put one hand across his body just before the shot was fired, oud on the man was speaking; saw and as the man was speaking; saw the party who did the shooting cross the street and run into the alley; did not notice Hickman; never saw Luce or Stringam there; saw Steve Taylor afterward; there was someone who ran after the escaping man; did not hear anyone say "Get!" no one shouted as the man crossed the street.

To Mr. Peters-I live at Alpine, Utah County; the first thing I no-ticed on the day of the shooting was the company of soldiers; I saw them just before the shooting; the man asked the soldier if his name was Pike; the soldier answered, and the man fired; they were very close to-gether; I do not know who it was

gether; 1 do not know who it was that shot Pike. To Mr. Young—It was to the north of the Salt Lake House, on the sidewalk, that the shooting was done; saw Pike reach his hand across his body when the man spoke to him.

To Mr. Peters-Pike threw his hand in front of him; do not know what it was for; it was a quick motion.

VINCENT SHURTLIFF

testified—I came here in 1847; I was in the city at the time of the killing of Sergeant Pike; have known Howard Spencer for over 30 years; for the last three or four years I saw him frequently in the city; he lived here publicly; he was not in hiding; I was on the grand jury in the fall of 1859.

of 1859. The evidence of the grand jury having ignored the case, against Spencer was objected to by the pros-ecution, and the court sustained

To Mr. Peters--For the last 12 years I have not seen the defend-

H. B. CLAWSON

testified—The defendant is my brother-in-law; for the past ten years he has lived in Southern Utah; he has been in the city a number of times; his visits were public; in 1859 he was injured; during the summer that followed he was weak and emaciated; he was very different to what he had been before he was hurt.

To Mr. Hiles-Mr. Spencer was at my house a month before his arrest; he was employed by the city; he worked at Liberty Park; came up to my house frequently; do not know whether or not he was employed under his own name; from 1859 un-til he went south he uses in the city til he went south he was in the city most of the time.

THOMAS JENKINS

testified-I have known the defendant nearly 40 years; have been in-timate with him; remember his injury in 1859; prior to that time his disposition was good; he was a pleasant companion; was not at all petulant or quarrelsome; after he was hurt there was a great change; Was hurt there was a great change; I thought his mind was affected; up to about 12 or 15 years ago he lived in the Eighth Ward part of the time; he had a family, and his residence was well known; I saw him three times a week, at least; have seen him in Salt Lake several times since he moved south.

times since he moved south. Mr. Peters—It may have been in 1874 that he moved south; when I met him in the city since then it was on Main Street, I think; before 1874 I saw him very often.

To Mr. Young—He took his fam-ily when he went south.

MRS. KATHERINE S. YOUNG

testified-I am defendant's sister; I testified—I am defendant's sister; I am older than he; before his injury he was very good-natured and mild-tempered; after the injury there was a great change; we did not like to acknowledge it; he was despondent and initiable; be acted a temperature and irritable; he acted strangely at times; he was not sane during the first year or two after he was hurt, and was always more excitable than before.

To Mr. Hiles—He has been bet-ter recently; he acted strangely for a number of years after he was hurt; I was not with him a great deal; we did not call him insane, but knew he was not right.

MRS. ELLEN S. CLAWSON

testified—I am the defendant's sister; saw him frequently after he was injured; when he began to go about I noticed a great change in his conduct; before then he was peaceable, but became irritable and quarrelsome; sometimes we were afraid of him; we did not think he was in his right mind for several years; he has lived in this city and in Southern Utah for the past 30 years.

To Mr. Peters—He has been grad-ually becoming more like himself during later years; we did not call it so strong as insane, but said he was not right in his mind.

MRS. YOUNG

was recalled, and in reply to Mr-Hiles, said—I went away in 1864 and returned in 1867, and he still

In the afternoon Mr. Sheeks announced that the defense rested their side of the case.

LEHI DANIELS

was called for the prosecution, and testified—I did not go upstairs to the room where Sergeant Pike was carried; I was 50 to 75 feet from Pike at the time of the shooting; did not see him make a motion to draw

a weapon. Leonard Phillips was called for, but was not present.

DR. J. M. DART

testified—I am a practicing physi-cian and surgeon; have been such 14 years; was educated in New York, at the Homospathic College; have treated injuries to the skull, but not any serious ones; have treated injuries to the skull, but not any serious ones; have not observed serious cranial in-juries; I know what such injuries are likely to produce; where a young man, 21 or 22 years of age, suffers a crushing in of the skull and a rupture of the brain, as stated in the Spencer case, and ac-tions follow as testified to by the tions follow as testified to by the witnesses for the prosecution, I would say the actions were those of a sane person; such an injury may or may not produce insanity. To Mr. Brown—Such an injury

does not tend to produce a healthy condition of mind; it would tend to condition of mind; it would tend to produce disease; I have seen persons fully recover from injuries to the skull; sometimes a removal of part of the brain will injure, and some-times not; usually it injures the mind; I have had no such cases as this of the defendant's in my experience; an injury such as the wound on Spencer's head shows it to have been has been inflicted without producing disease of the mind; the immediate result would be to affect the mind; it might or might not last six months or longer.

DR. EWING

testified--I have had occasion to treat severe cranial diseases; 1 think that where a person receives such an in-jury as Spencer did, and acts as detailed here by the prosecuting wit-nesses, such actions are those of a sane man; such an injury is generally, but not necessarily productive

of insanity. To Mr. Brown-So far as my ob-To Mr. Brown—So far as my ob-servation goes, such an injury pro-duces insanity; it is very likely to do so; it would also be likely to con-tinue; such insanity would mani-fest itself more greatly under ex-citement; where a person acts con-trary to his usual nature, the actions would probably be those of an in-sane person; I have had very little experience with insane persons; extracting a pait of the brain gene-rally produces insanity, or at lesst disease of the mind. disease of the mind.

LEONARD PHILLIPS

testified-Sergeant Pike made no effort to draw a weapon; he had no pistol; I took his belt off myself.

The prosecution rested.

man life, once taken, cannot be re-stored. If I take your property I may restore it, but this cannot be done with life. Murder is the greatest injury man can inflict upon his fellows. You have listened patiently, and it is upon the testimony here that you must make up your ver-dict, guided by the instructions of the court as to what the law is ap-plicable in the case. I said at the opening that we should show a case deliberate, premeditated killing. You have observed that the defenses set up are inconsistent; they cannot all go together. Their first proposition is that the defenset up are inconsistent; they cannot all go together. Their first proposition is that the defen-dant did not kill Sergeant Pike; the second that it was done in self-de-fense; and third, that he was in-sane. Before I am through I shall show you that none of these are true. We say that the defendant killed Sergeant Pike, and the evi-dence upon that point is as strong as an iron chain. There is nothing in the evidence upon which you can hang a reasonable doubt. A reathe evidence upon which you can hang a reasonable doubt. A rea-onable doubt is a term familiar to the hearing of laymen as well as lawyers, but it is not as well under-stopd as it ought to be. What is it? If when you have taken all the evi-dence in the case and compared it, and then you believe that he did not do the out you have a reasonable do the act, you have a reasonable doubt. I say that upon the testi-mony produced there is no chance for a reasonable doubt but that for a reasonable doubt but that Spencer killed Pike. You must not expect all witnesses to testify ex-actly to the same state of facts. Variety with consistency is the best test of the truth. The testimony all points to the fact that the de-fendant was the principal actor in the killing. But there was a con-spiracy between him, Stringam, Luce and Hickman. Steve Taylor asked the defendant not to do anything in the matter, but let the law take its course, and the defendant said he did not think he would get any jus-tice, but he would wait and see. There was a conspiracy, and the tice, but he would wait and see. There was a conspiracy, and the testimony of George B. Spencer corroborates Cushing upon this point. George B. Spencer himself admitted that he had feelings against the deceased. Cushing is also corroborated in many other ways. Alma Williams says he does not know whether the man he was chasing, whom he was so close to as to almost touch, was Howard to almost touch, was Howard Spencer or not. I do not ask you to believe him on that point. His best judgment is, or ought to be, that it was Spencer he was chas-ing. The death-bed statement of Pike that Spencer shot him is of it-self the strongest testimony, and when it is corroborated, as it is, it seems to me to leave no doubt that Howard Spencer slew Sergeant Pike.

Self-defense is always permissible. A man has a right to defend himself at any and all times. I believe that the story told by Orlando Herron is a base fabrication. Pike had no pistol upon him, and yet this scoun-MR. HILES, after some preliminary remaks, said, in substance: The law guards with jealous and scrupulous care human life, and it is for the reason that hu-

who has deliberately gone upon the stand and swore to that which he knew to be false.

Insanity is a good defense, and always will be. An insane man does not know what he is doing, and if he does not know he is not able to if he does not know he is not able to distinguish right from wrong. We have had the testimony of physi-cians here upon hypothetical ques-tions. They are, I say, entitled to but little weight. After all, when we come to judge as to whether a man is sane or insane we must call up our bard common sense. I say up our hard common sense. I say up our naru common sense. I say the testimony, if you apply the rea-son, the experience of every-day life, is utterly confounded. A long time had elapsed since the receiving of the injury and the killing. If he had been insane, his friends would have known it and yot even bis have known it, and yet even his sister, who was on the stand, did not dare to say under oath that he was insane. If he was insane, why did John Y. Green send Steve Tay-lor to reason with him? Don't you lor to reason with him? Don't you lor to reason with him? Don't you suppose that Green knew whether he was crazy or not? I say there is no case that has ever been known where three sane men entered into a conspiracy with an insane man, and the latter rationally carried out the carried out the compact. After the interview with Taylor we find him arming himself, acting in concert with Stringam, Luce and Hickman. Men who contemplate a compact of that who contemplate a compact of use kind don't usually pick up an in-sane man as a party. When the defendant stepped up to Pike and shot him, he came out from behind Stringam, Luce and Hickman. He stepped up to the sergeant, said, "Is Stringam, Luce and Hickman. He stepped up to the sergeant, said, "Is that you, Pike?" shot, waited to see the effect of it, and then, when Hickman steps up to him and said "Git," he went. Isn't that the act of a sane man? He ran a foot race with Alma Williams and elimbed a funce with considerable race with Alma Williams and climbed a fence with considerable agility. Would this indicate that he was in a bad physical condition? And I say that he was just as strong mental actions and the set of mentally as he was physically at the time he committed that assault. It is not pretended that he is insane now. He is a man who has reared now. He is a man who has reare a family and performed the ordinary duties of life. It must be remem-bered that this killing was done out of motives and feelings of revenge. It makes no difference whether Pike was in the right or wrong in triking the defendent the blog.

striking the defendant the blow. It is said it was an unprovoked assault. It We could not go into that. The chances are that it was not an un-provoked assault. Pike was there in the discharge of his duty, acting under military law. It must be true that there was a quarrel there between the two men, that there were words, and from all that appears in the testimony, Pike may have had just provocation. There is testimony showing that Pike ordered Spencer to leave, and that he killed, Pike was in the custody of the law for the offense. and there was no excuse, no justifi-

were you might consider the proposition of mitigation, but when he comes here with such a bold, open defense as he has, I do not see how you can come to any other conclusion than that he convived at the death of Pike and carried it out; that he is guilty of a wicked and premeditated killing, and we ask you to so find.

J. L. RAWLINS

followed in behalf of the defense. The offense charged against the de-fendant is that of wilful murder; that it was committed thirty years ago, and that the victim was Ser-geant Pike. The prosecution claims that the offense is unrelieved by any respectable feature. The learned counsel says we assume three distinct defenses—first, that the de-fendant did not kill Pike, that if he did it was in self-defense, and third that he was insane. This is not so, and the burden is upon the government. The defendant is not bound to prove his innocence, but the government must prove his guilt. The prosecution has utterly failed to make out one of the elements charged by them. They must not only prove that Pike was wounded, but that the wound was fatal. In the dilemma in which counsel finds himself he assumes some very antagonistic positions. Counsel attempts to justify the dastard who struck down the helpless boy in the corral. And if he can do that what shall we say of the man who shot the deceased when he was surrounded by his armed friends? I say that counsel did not argue his case from the evidence adduced from the witnesses, and has endeavored to mislead the jury by his statements that they were not allowed to show that Pike were not answed to show that Pike was justified in his attack upon Spencer, intimating that he had much information on that sub-ject that he was not allowed to bring out. The statement that Pike when he caushed in inuch information on that sub-ject that he was not allowed to bring out. The statement that i'ike, when he crushed in the skull of the defendant, was in the strict line of his duty is not sus-tained, but rather does it show the true character of the brutal Pike. This is a nice statement for a man to make who is now prosecuting the defendant after a lapse of so many and wilfully falsified When defendant after a lapse of so many years. He jumps at the conclusion that Pike was in the custoly of officers; that Spencer connived with others in bringing about Pike's death; that the theory is corrobor-ated by other evidence. And even here he misquotes the evidence given by Taylor on the subject of the defendant not meeting Pike. What Green thought is not in evidence. It only shows that Tay-lor, knowing the condition in which the defendant was, was afraid that if he did meet Pike trouble would ensue. They knew that Pike was in town, and that Spencer was lia-ble to meet him. Why? Because they knew that trouble would be the most natural thing in the world if Spencer met the dastard and the brute who had injured him. I say that even if Spencer did meet and shoot down the dastard, under the circumstances he did no more than anyone who understood the human heart would expect a man to do, too, was eager to help out the con-ten to

even though he were not in the ir-responsible condition that we say he was.

Hiles says the conspiracy is conclusively proved by the testimony of Cushing and Phillips. Cushing is the gentleman who alleges he saw Hickman, Stringam, Luce and Spencer appear in his back yard, indulge in a few seconds' conversation and exchange pistols. He said that "each one of them brought out a pistol and examined it." If each one had a pistol, why should Stringam have handed over his to him? Why did they want that? Because the man Stringam is charged as a co-defendant. And before this poor old man came into court he is made to testify that Stringam gave Spen-cer a pistol, and that Spencer killed Pike in order to have some proof of Stringam's guilt, if Spencer should be convicted. Now, mark just what kind of a witness this is. He saw them, watched them, and yet he could not give one word of the conversation that passed between them. How the old man did work up a most formidable procession ! First, he saw Howard Spencer flourishing a pistol, then follows Bill Hickman, then George Stringam, then Jace Luce, all crying out, "I'll drop him; keep back!" It would not have surprised me—indeed it would have been the most natural thing in the world-for him to have rung in half a dozen of the other outlaws who at that time infested this section.

You can put what version you like upon the testimony of Cushing, but I say it is strange that he is the only one in the gang who saw the sights that he saw, who heard the sounds that he heard. Pickard was there, Daniels was there, Herron, Brown, Heath and others were on the spot and they saw no such spectacle as was described by Cushhe has de ly falsified. wilfully When and he said they came there and conversed, and he didn't hear a word, do you believe him? Don't you think, also, that he did not tell you the truth when he said that he had kept these secrets locked in his breast for thirty long and weary years? And this is the evidence upon which the prosecution seeks to convict the defendant upon trial for his life! Out of the mouths of the witnesses for the prosecution we have proven that Cushing either did not tell the truth or that Pickard and the others who were present are perjurers and falsifiers. I do' not say but that there might not have been helping hands who aided the de-fendant to get away from the sol-diers, but I do say there is not a scintilla of evidence to prove that any conspiracy existed between the defendant and the fellows named.

spiracy, and he does it in every way he can. And yet out of the mouths of their own witnesses they prove that Phillips is a liar, or that Taylor is. Fortunately, however, other evi-dence corroborates Taylor and does not corroborate Phillips. In some States there is a law that makes a man who testifies falsely on the witness stand in a murder case guilty of perjury, which is punishable with death—such is the law in California and Idado, and if Leonard Phillips had his deserts that is what he would have. And this is the kind of men whom the prosecution produce to deprive the defendant of his life!

At this point Judge Judd announced that the court would adjourn till 9:30 a.m. next day. Next morning Mr. Rawlins con-

tinued his argument. He said: Mr. Hiles stated that Hickman got a horse and wagon and helped the defendant out of town. There is no evidence to that effect. Mr. Hiles evidence to that energy. I doubtless thought it necessary, I suppose, to bolster up his case. As to the testimony of Leonard Phillips and Henry Cushing, they doubtless attempted to concoct a story that would fit. But in this they failed. Phillips says Hickman shouted "Git!" Cushing says that Hickman, instead of aiding the defendant, shouted "I'll drop him!" and covered him with his revolver. Phillips declares positively that there were only two soldiers; all the other witnesses de-clare there were five. If Hickman had done as Phillips says, he would have shown a connection with the man who shot, but all the other witnesses say he appeared, at least, to be in pursuit. It is apparent from be in pursuit. It is apparent from Phillips' own statement that he testified falsely. He makes of him-self the leading character. When the doctor could not find the bullet, according to Phillips, he found it for him. Why, if that testimony was true, the ball passed up outside of the ribs, and it was the the ribs, and it was the agling doctor who inflicted fatal wound while probing of bungling doctor who inflicted the fatal wound while probing for the bullet. But it is not true that Phillips did as he says; he simply told you what was untrue. He says parties were there, when it is shown they were not, and his whole story should be thrown out as unworthy of belief. As to Cushing, he said he was subpened by the prosecution; but his name was not on the subpenas. There was one name, Boor; thus was Cushing brought in under a mask by the prosecution, to deprive the defendant of the opportunity to meet his statements. He said Jason Luce was there but the other witnesses say he was not. The prosecution say he was not. The prosecution had summoned Wm. and M. H. Luce, but kept them out of the way, lest we should get out of them the fact that Jason Luce was not there. They feared that these men would They feared that these men would testify that Luce was out on the mail route, with the pony ex-press, 500 miles from here. Cushing says Howard Spencer was with Hickman, Luce and Stringam at eleven a. m. of the day of the shooting. George B. Spen-cer says he was with him from ten to twelve that day and

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668

Luce, neither Stringam nor him. Hickman were seen by I will say, we have been able to derive no assistance from our client. The prosecution have not proved that he was the man who fired the fatal shot. If he was there at all, he cannot tell of it. From the time of his terrible injury by Plke for two or three years his mind is a total blank. His memory contains not a trace of the occurrences that fol-lowed, nor of Sergeant Pike. Of course, Pike said it was Spencer who shot him. It was likely he would come to that conclusion from the fact that it was Spencer whom he had injured. But the evidence of the witnesses for the prosecution cause a grave doubt, even from tion cause a grave doubt, even from their standpoint, of Spencer being the man. Men who were nearest to the scene, and who knew Spen-cer well, did not recognize him as the man who fired. If these men could not recognize him in broad dealight do not precedent that could not recognize him in broad daylight, do you suppose that Pike, who had seen Spencer but once, and that about dark, when he brained him with his musket, would recognize him? It is highly improbable. Is it not more likely that, instead of Pike saying that it was Howard Spencer who shot him, that he merely expressed a belief to that effect, based upon the knowledge that Spencer was the knowledge that Spencer was the man he had wronged?

The character of the injury in-flicted by Pike on Spencer, and the flicted by Pike on Spencer, and the consequences on the defendant, were then discussed at length by Mr. Rawlins, who stated that Pike had afterwards met with but retributive justice for his brutal deed. The evijustice for his brutal deed. The evi-dence is clear that, at the time Pike was shot, if Spencer did it, he was not in a state of mind to be responsible for his actions.

sible for his actions. The torture he endured for the months following the terrible scene in March, at Rush Valley, no human tongue can tell. Can we wonder that when he saw the brute, Pike, that he had an impulse to inflict upon him merited punishment? Under such circumstances, would not the wound be felt afresh? And would you say that, if a same man had followed and slain the one who had inflicted such a terrible who had inflicted such a terrible injury, he was not justified? What of it, if a hundred desperadoes aided him to escape? Was the provocation lessened by that, even if it were true? It is stated that Pike tried to draw a weapon. Is it not probable that, when he saw the face of the man whom he had so brutally stricken down, he endea-vored to draw a weapon to protect himself from the retributive justice that he saw was to come? The act of slaying Pike was not that of a coward. It was not the act of a sane man to go there, to a man in safe man to go there, to a man in the midst of armed friends, and call him out and shoot him. Bill Hick-man would not have dared to en-gage in such a plan. None but an insane individual would have at-tempted such a desperate deed.

Mr. Rawlins began to refer to we have shown was ansect. The revents in the early history of the Territory, when the court checked him. Mr. Rawlins replied that Mr. Hiles, of the prosecution, had been ring to the condition of those times.

granted considerable latitude in this regard. The speaker, however, con-formed to the ruling of the court, and closed his argument by asking the jury to acquit the defendant, because that was his just due. He declared that there was no excuse or pulliation for this prosecution or palliation for this prosecution.

LE GRAND YOUNG

followed. He said it was a rule of law that the prosecution should prove its case. The gentlemen engaged for the government had left no stone unturned to do this, but had not been able to do so. It had been characteristic of some of the witnesses for the prosecution that witnesses for the prosecution that they were apparently anxious to have inflicted upon some one the penalty of death. Mr. Young then reviewed the evidence in the case. When Cushing's testimony was reached, it was branded as false. For instance, his testimony about Bill Hickman standing in the Taise. For instance, his testimony about Bill Hickman standing in the rear of Cushing's shoe shop, and examining his pistols, while two men in plain view were watching him, was too improbable for belief. Hickman, desperado as he was, was not such a fool as that, and no one who knew him would ever believe anything like that about him. Hickman never engaged publicly in a homicide. He never took such risks of being shot, as it was said he did on this occasion, by Cushing and Phillips. But all the other evidence contradicts the statements of these two witnesses, who evidently testified to all they saw them-selves, and a great deal that they heard others say they saw, but which never actually occurred.

Mr. Young then reviewed the affair at Rush Valley, when Spen-cer properly refused to obey the orders of Sergeant Pike, and the latter struck him with a musket. It had been said that Pike was under arrest. But who were his custodi-ans? His own underlings. He was an armed prisoner, in the custody of men under his own com-mand. What a satire on the law to say that he was in the hands of the law! Is it any wonder that the people law! Is it any wonder that the people said justice would not be done? Would it be strange if Spencer was fired by the torture of his wound, and in his demented condition grew frenzied and brought retribu-tive justice to the boastful sergeant who had committed the cowardly assault. Usually villains have some soft spot, but this dog did not even have that. The cowardly wretch had Spencer thrown on the damp ground, until a more humane officer ordered a change. And then when Pike was brought in he was permitted to And then when Pike was brought in he was permitted to go on parade with his subordinates, an armed man, flaunting in the face of his victim the position he was in, and boastful of what he had done. Would not a sane man have become uncontrollable under such circumstances? In those days men carried

Judge Judd-Stop that, Brother Young. Keep inside of the evi-

Judge Judd-Do you say the re-

volver was above the law? Mr. Young—In those times and under those circumstances, yes. under

Judge Judd-Well, you can stop. That cannot be allowed in court.

Mr. Young—All right, sir; then I will have to refrain.

Mr. Young then took his seat, and the court took a recess till 1:30 p. m.

MR. BROWN

addressed the jury in the afternoon. He began by explaining the ele-ments of murder, in its various de-grees, as defined by the law. He called attention to the fact that murder must be premeditated and malicious. The offense of manslaughter was killing upon provocation, which must be judged of by the circum-stances. The nature of the provocation must be considered in saying what would be a proper time for the cooling down of a reasonable man. cooling down of a reasonable man. In this case we see that Pike, in violation of the permission granted by his superior officer to Spencer to stay till morning, followed Spencer to the corral in Rush Valley, and without provocation struck him down. Mr. Hiles has said that he was not allowed to prove anything to the contrary. Hisstatement is unwas not allowed to prove anything to the contrary. Hisstatement is un-true, and I am surprised that he should make it. He doubt-less thought it would have great weight with you, but he was mistaken. We have it as an undis-puted fact that Pike's assault on Spencer was unjustifiable. Was that assault proceeding enough to Spencer was unjustifiable. Was that assault provocation enough to take life in return? I say it was; and sane or insane, you and I would have killed the man who assaulted us in that way, if we had the op-portunity. I do not say it was portunity. I do not say it was right. The law says it is wrong. It would be manslaughter. If Howard Spencer had been sane, and had killed Pike in the manner claimed, it would have been manslaughter under the law. We should take into consideration the times and circumstances, not as justification, but in explanation of the impulses of human nature. But even to make manslaughter of this, they must prove premeditation and sanity.

The other side has very adroitly endeavored to prove a conspiracy, endeavored to prove a conspiracy, and they have rung the changes on Bill Hickman's name. They try to make something out of the stories that have been told of that notorious character. Take the facts of this case, there is nothing to connect him with it, even if Cushing and Phillips had told the truth, which they did not do, for they are con-tradicted by all the other witnesses, for both side.

If a party to a suit secretes evi-dence, it causes a suspicion. The secreting by the procecution of material facts is a cause for sus-picion in this case. Their silence during 30 years is suspicious. It means that they wanted the wit-nesses for the defense out of the way. Now, Mr. Hiles says it was because Spencer was absent. That we have shown was manifestly un-true. But that was no excuse for not finding an indictment, which

he killing. I don't think Hiles bene sumng. I don't think Hiles be-ieved himself what he said. He imply thought his word would ave an effect upon you. Thirty ears have elapsed without prose-ution, and the question arises as whether Pile attracted himself o whether Pike attempted himself o shoot the man who shot him. 'he case has been delayed so that

hat fact could not be proven. It has been urged that he was in he custody of the law. The evi-ence has been shown that he was n command of his treops, or so any as a sergeant can com-nand. Was he unarmed? He and on his belt for carrying his infe and revolver. His knife was here; one man says his revolver vas, and another says in a levolver, n all probability he drew his re-olver, and dropped it when he was hot, so that he did not have it on when he was carried upstairs. My rother Hiles speaks of the solem-lity of Pike's dying declaration. I ay that Leonard Phillips manuactured that dying statement out of vhole cloth. He is contradicted by he only two other witnesses presnt. This might have been shown had the trial been held thirty rears ago; but because there was to case against the defendant, he was not prosecuted. If Mr. Peters hand chim that the court then

vas not prosecuted. If Mr. Peters hould claim that the courts then vould not mete out justice, he gives ujustification for the killing of Pike. The prosecution says that the plea if insanity admits the killing. I say t does not. We put in issue every tatement of the indictment. There s evidence that Spencer killed Pike; here is just as strong evidence that here is just as strong evidence that he did not. If he did, it is clearly he evidence that it was while he vas insane.

As to the insanity, we proved hat beyond a doubt. Mr. Hiles says he physicians' testimony should have little weight. That may do or his own witnesses, not for ours, who are the leading medical men of his city. Mr. Hiles admitted their ong experience and competency, ind what kind of a face has he to ind what kind of a face has he to tate now that what they say is of ittle consequence! I say their tes-imony is of great weight and im-ortance. They say that a man njured as Spencer was would 'emain insane for a time, or even for life. And we mow it as a fact that a man thus iffected would develop insanity on "ach occasion of unusual exciteach occasion of unusual excite-nent. It is claimed that his runnent. It is claimed that his run-ning away was proof conclusive hat he was insane. We all know hat an insane man is as liable to un as a sane man. I apprehend hat the court will charge you hat if you have a reasonable loubt as to the sanity of his defendant, you must acquit. We have shown you beyond any

prosecution. It was well known to the public at the time Pike was killed that Spencer was not in a frame of mind to be responsible, even if he did it, therefore they did not prose-cute him. With these facts we ask and expect a verdict of not guilty.

MR. PETERS

made the closing argument. He said the charge was for a serious offensemurder in the first degree. There has been considerable criticism because the prosecution was instituted at so late a day. I have no excuse to make. If murder was committed to make. If murder was committed thirty years ago, and the criminal escaped, it is time justice was meted out. If he is wrongfully ac-cused the people should know that he is innocent. I think the history of this Territory from 1847 to 1882 is an answer for the delay. The prose-cution assumed in this case to prove cution assumed in this case to prove every element of murder, and we believe we have done it. It is idle for counsel to claim that we have not proved that the death of Pike was caused by the defendant Spencer. They say the defendant was insane; I think he made a very sale request at noon, when he asked that Mr. Brown close the argument for the defense.

the defense. I say, gentlemen of the jury, that we have proved every element in the case. We have shown the death of Sergeant Pike. We have shown also, I think, that he'died from injuries received at the hands of the defendant. We say that it is immaterial whether or not Pike in-flicted an injury on Spencer. It can not be claimed that because of that injury Spencer had a right to kill not be channed that because of that injury, Spencer had a right to kill him. No man has a right to take the law into his own hands. No one but an insane man will urge such a proposition in earnest. There may he an evolution for my bathere may be an excuse for my brothers Rawlins and Young. I think Raw-lins himself was insane at some times in his argument.

I say I don't care whether Pike was justified or not in the affair in Rush Valley. But it is not unrea-sonable to conclude that the killing sonable to conclude that the killing of Pike was in revenge for that injury. Spencer was full of ven-geance, and when Pike was brought in to submit to the civil authori-ties, the defendant was on the look out to gratify his revenge. The testimony of Steve Taylor shows that the defendant was de-termined to take the law into his own hands. own hands.

Mr. Peters continued his argu-ment at some length in the above strain, and on his concluding Judge Judd read the following

CHARGE TO THE JURY:

Gentlemen of the Jury: The court has observed with gratifica-tion the patient manuer in which uon the patient manuer in which you have conducted yourselves pending this trial; and now that the case is about to be submitted to you for final decision, I bespeak that calm, considerate and manly inves-tigation, upon your part, that the importance of the case requires. Before proceeding to instruct you

state some matters which, if proper-ly attended to, will be of advantage to you in your further investigation.

You are the exclusive judges of the credibility of the witnesses and of the weight of the testimony, and of the ultimate facts of the case. If I shall state the facts of the case, it will only be for the purpose of de-claring the law, as I understand it, that is applicable to such facts. If I should misstate the facts, or if any statement I may make of the facts are not in accordance with your understanding of the facts, then I direct that you follow your own find-ing, and not mine.

ing, and not mine. The defendant is upon trial be-fore you upon an indictment which charges, in substance, that about the lith day of August, 1859, in the county of Salt Lake, he made an assault upon Sergeant Pike, unlaw-fully, willfully, purposely, felonious-ly and deliberately, and of premedi-tated malice atorethought did then and there inflict, by means of a gunshot wound upon the body of said Pike a mortal wound, of which the said Pike died. Wherefore, as the indictment charges, the defend-ant, at the time and place aforesaid, did commit the crime of murder in the first degree. the first degree.

To this indictment, the defendant pleads not guilty, and thus the issue is formed that you are empaneled and sworn to try.

The law presumes every man to be innocent until the contrary is estabinnocent until the contrary is estab-lished by competent proof beyond a reasonable doubt as to the guilt of the defendant. And if, in your in-vestigation of this cause, you should have any reasonable doubt as to the guilt of the defendant of any offense, he must be acquitted; or, if there be a reasonable doubt as to whether he multive of a bicher of lower degree of guilty of a higher or lower degree of crime, he must be acquitted of the higher and convicted of the lower degree; or, if there be a reasonable dcubt as to the existence of any material element which goes to muke up the offense charged, then he is entitled to the benefit of the doubt, and must be acquitted.

Before the defendant can be convicted, the proof must exclude every other reasonable hypothesis than that of his guilt; in other words the proof must be of that character that proor must be of that character that it shall satisfy your minds beyond a reasonable doubt that there is no other reasonable hypothesis which arises out of the proof than that of the guilt of the defendant.

What is meant, gentlemen, by a reasonable doubt is often better understood than expressed; but, to make a long story short, I should say, it is a reasonable and not an unreason-able doubt. It is a doubt that arises his defendant, you must acquit. We have shown you beyond any loubt that he was not in a sound tate of mind. We have shown rou that his entire nature was hanged. If he was sane and it was hown that he killed Pike, the ver-lict should only be manslaughter. But he was insane, and on that we lemand a verdict of acquittal. We lemand of you, gentlemen of the ury, that you sustain the majesty of he law. There is no excuse for this able doubt. It is a doubt that arises out of the testimony. After having considered all the facts, and their re-lation one to the other—and when I say *all* the facts, I mean all the proof that has gone to you from all the witnesses alike, and then the re-lationship of the whole body of the proof to the offense charged—if then you are not able to say you feel an

to the benefit of that doubt, and it would operate to his acquittal.

I may further say that, being the exclusive judges of the testimony, as well as the credibility of the witnesses, if there be any conflict in the testimony, it is your duty to recon-cile such conflict, so as to make the evidence which has gone to you a consistent whole; but if, after a calm review of the evidence, you are not able to reconcile the proof which may be conflicting, if any such there be, then it is your province to reject such as may seem to be in-consistent with the truth, and adopt such as may seem to be consistent with the truth.

Now, gentlemen, keeping these ideas and principles fairly in your mind, and applying them to all and every part of the charge which I shall hereafter give you, I will now proceed to give you, I will now proceed to give you the law, as I understand it, as applicable to the facts of this case. Whether I state the law correctly or not is not for you to say. You are to take the law as I shall give it to you, and follow it.

The statutes of the Territory, in force at the time this offense is said to have been committed are as fol-

ows: "Whoever kills any human being with malice aforethought, either ex-press or implied, is guilty of murder. All murder which is perpetrated by means of poison or lying in wait, or any other kind of wilful, deliberate or premeditated killing, or which is committed in the presenting or committed in the perpetration, or attempt to perpetrate any arson, rape, robbery, mayhem or burglary, is murder in the first degree. Murder committed otherwise than as set forth in the preceding section is murder in the second degree. Man-slaughter is the unlawful killing of a human being without malice, and it is of two kinds: First, voluntary, upon a sudden quarrel or heat of passion; and, second, involuntary, in the commission of an unlawful act not amounting to felony, or in the commission of a lawful act which might produce death in an unlawful manner, or without due caution or circumspection."

That, gentlemen, is the law de-fining the offenses, as I understand it, charged in the indictment in this cause, so far as I deem the law applicable to the facts of this case, and we will first inquire concerning the offense of murder in the first de-gree, because, as I say, this indict-ment includes murder in the first degree, second degree, voluntary and involuntary manslaughter; and it therefore becomes the duty of the court to charge you upon each and every of those four offenses.

The government, by its counsel, does not insist that this offense was committed by poison, nor in the at-tempt to perpetrate any arson, burg-lary, robbery, or any of those of-fenses mentioned in the statute; but it does insist that the facts show that the deceased was killed by the decent under such aircumstances

find from the facts that the defendant lay in wait for the deceased with a view to shoot and kill him, and that he did shoot and kill him while lying in wait, then the defendant is guilty of murder in the first de-gree. The law makes murder in the first degree in that kind of a case consist of the means whereby it is done, so that if it was done by lying in wait, then the law says that killing by that means is murder in the first degree. And if the facts shall satisfy you that the killing was done by the defendant while lying in wait, you need go no further in your interrogatories, but stop there, and return a verdict of murder in the first degree.

the first degree. I further charge you that if the killing was done by the defendant wilfully, that is, of purpose, with an intent that the act by which the life of the party is taken shall have that effect, deliberately, that is, of cool purpose, maliciously, that is, with malice aforethought, and with premeditation, that is, a design must be formed to kill before the act by which the death is produced is performed—if you find from the facts that the killing was done un-der the circumstances just described der the circumstances just described to you, then it is murder in the first degree, and you need go no further in your inquiries, but stop there and pronounce a verdict of murder in the first degree. The premeditation need not have been of any long standing. It is sufficient if the destanding. It is sufficient if the de-sign to kill was formed but a moment before the act was done by which the life of the deceased was taken. But, gentlemen, if, after a thorough and careful consideration of the facts, you come to the conclu-sion that the defendant did not kill the deceased by lying in wait. and that he did not kill him wilfully, deliberately, premeditatedly and with malice aforethought, as I have described, then it is your duty to acquit him of that crime, and next inquire whether he be guilty of the crime of murder in the second

degree. Murder in the second degree is the unlawful killing of another with malice aforethought. It is disder in the first degree in this, that there is no premeditation nor deliberation requisite to make it the crime of murder in the second degree. But, if one wilfully kill another, that is, of purpose, knowing the act where-by a life is taken shall have that effect, maliciously, that is, of malice aforethought, it 'is murder in the second degree. I therefore instruct you that if you find from the facts that the defendant wilfully, that is, that the defendant wilfully, that is, of purpose, in intending that the act, the firing of the bistol, should have the effect to take the life of Pike, maliciously, that is, with malice aforethought, then the de-fendant would be guilty of murder in the second degree, and you should so find. I may say to you that it does insist that the facts show that the deceased was killed by the defendant under such circumstances as to make the killing wilful, de-liberate, premeditated and with malice prepense. I therefore charge you, gentle-men, in so many words, that if you

plies malice, all other questions aside, concerning which I shall hereafter instruct you, and the kill-ing would be murder in the second degree. But, gentlemen, after hav-ing carefully surveyed the facts in the case and considered them, if you find that the defendant is not guilty of murder in the second degree, then you shall acquit of that offense, and next proceed to inquire whether he be guilty of manslaughter.

Voluntary manshaughter is the unlawful killing of a human being without malice, upon a sudden heat of passion or quarrel. The dis-tinguishing feature between mur-der in the second degree, or common law murder, and manslaught-er, is that in the latter there is no malice. If one slays another upon a sudden heat of passion, or upon sufficient provocation, although he used a deadly weapon, the law does not imply malice, but-the fact that it was done un ler the circumstances described negatives malice. I therefore instruct you, that if you find that the defendant slew the deceased with a pistol, but that he did it under passion, which was aroused, that, for the time being, deprived him of the power to reason and think and deliberate, then that would be voluntary manslaughter, and there would be no malice in the killing. But the law, in tenderness to human life and liberty, would at-tribute the killing to the sudden heat of passion rather than to malice; so that if you find that the defend-ant is guilty of voluntary man-slaughter. as I have described, then you will return a verdict to that ef-fect. But if the facts shall show that the defendant be not guilty of voluntary manslaughter, then you shall acquit him of that offense, and inquise whether he be guilty of ininquire whether he be guilty of involuntary manslaughter.

Involuntary manslaughter is the killing of a person in the commis-sion of some unlawful act not amounting to felony, or in the com-mission of a lawful act which might produce death in an unlawful manner. or without due care and vou, that if you find that the kill-ing was done under such circum-stances as just predicated, it would be involuntary manchurch to and be involuntary manslaughter, and you should convict of that offense. But if you should fail to find the facts sufficient to warrant conviction of that crime, you shall acquit of that offense.

Concerning the law of man-slaughter, I am asked by the counsel for the defendant to instruct you as follows: That no precise time can be laid down by the court as a rule of law which can be held to be sufficient "cooling time." It may depend upon the nature and cir-cumstances of the provocation, the extent to which the passions have been aroused, and the fact whether the injury inflicted by the provoca-

case; but I have concluded to give it to you as the law of the case with the qualification which I shall now That if a sufficient time had state. That if a sufficient time had elapsed between the time of the meeting between Pike and the de-fendant in Rush Valley and the shooting in Salt Lake City, for the passion to cool, then the law would not attribute the killing to heat of passion, and it would not be man-elaughter. state. slaughter.

Of course, gentlemen of the jury, you are to bear in mind that the facts must show that the defendant, Howard O. Spencer, in the county of Salt Lake, at the time before the finding of this indictment, killed the person mentioned in the indictment as Sergeant Pike, before you can convict him of any offense. If the proof shall fail to satisfy you of the proof shall fail to satisfy you of the truth of these facts, you need go no further in your investi-gation, but return a verdict of not guilty. But if the proof shall satis-fy you that the defendant, Howard O. Spenger, in the county of Salt Lake, in the Territory of Utah, and at a time before the finding of the indictment in this case did inflict indictment in this case, did inflict upon the body of said Pike a mortal wound, whereby he died, then you will proceed to make the investiga-tion as to his guilt according to the law that I have above given in charge to you.

But, gentlemen of the jury, the defendant, by his counsel, says that he is not guilty of murder in the first degree, nor in the second degree, nor manslaughter, voluntary or involuntary; but that whatever he did was done in necessary self-de-fense. It therefore become my duty to state to you the law upon the sub-ject of self-defense.

Every man, gentlemen of the jury has the right to defend himself with any means his power, no matter what the means may be, against the assault of another, when such assault shall put his life in danger or cause great bodily harm. I therefore instruct you that if at the time—not before or afterwards—but if at the time the defendant fired the pistol and killed Pike he was in danger of his life or of great bodily harm from Pike, or if he was surrounded by a set of circumstances which led him to believe, and he did honestly be-lieve that he was in danger of his life, or of great bodily harm, and act-ing under that honest belief, fired and killed Pike, then there is no guilt, and your verdict must be not guilty. A man, gentleman, has a right to fight, if necessary to his self-defense, not only when actually in danger, but if the circumstances and surroundings are such as, at the time the shot was fired, to make it appear to him, and it did appear to him, the defenda t, and he honestly believed from the appearances that he was in danger of death or great bodily harm, he had the right to fire and slay his assailant. So, after all, gentlemen, it comes back to the exact condition of things surrounding the parties at the time the fatal shot was fired; for, no matter what may have passed be-fore the shooting between the par-

there must have been at the time the shot was fired some overt act on the part of the deceased towards the defendant, which put him in danger of his life or great bodily harm, or which led him to believe, and he did believe, put him in danger of his life or great bodily harm.

Of course, gentlemen of the jury, you understand that if, at the time the fatal shot was fired, there was no overt act on the part of the deceased towards him, which would constitute sufficient grounds for him to believe that his life was in danger, or that his person was in danger of great bodily harm, there would be in law no justification for his act. And in this connection I may say to you, that the law is that if the defendant sought Pike for the purpose of provoking or bringing on a difficulty, and under such circumstances slew him, then there would be no self-defense in the matter whatever.

But, gentlemen of the jury, the plea of insanity is interposed by the defendant; that is to say, his coun-sel allege that at the time he slew Pike he did not possess a sufficient capacity and reason to enable him to distinguish between right and to distinguish between right and wrong as to the particular act he was then doing; that he did not have a knowledge and conscious-ness that the act he was doing was wrong and criminal, and that it would subject him to punishment. In other words (to put it short), they all agree that he was an insane man and that whataver he did was man, and that whatever he did was the product of a diseased and insane mind. I might say to you, gentle-men, upon this subject, that it is sel-dom if ever a person can be found who is not subject to some peculiarity or obliquity of intellect, and who may be, according to abstract prin-ciples, classed among some of the almost infinite forms of partial insanity. But this doctrine is alto-gether too refined to be applied in the practical administration of crimi-nal justice. We must have some standard more practical in its character. The law presumes that all persons possess a sound memory and discretion, and holds them responsible for their criminal acts; and this phrase, "sound memory and discre-tion," must be understood in its practical and not in the abstract sense. Lunatics and infants are incapable of committing crime, unless in such cases they manifest a con-sciousness of doing wrong, and of course a discretion of discernment between good and evil. A man is not to be excused from responsibility if he has capacity and reason suffi-cient to distinguish between right and wrong as to the particular act he and wrong as to the particular act he is doing—a knowledge and conscious ness as to the particular act he is-then doing—a knowledge and con-sciousness that the act he is doing is wrong and criminal, and will subject him to punishment. In order to be responsible, he must have sufficient power and memory to recollect the relation which he stands to others, and in which others stand to him, that the act he is doing is contrary to the plainest dictates of right, in-jurious to others, and a violation of the dictates of duty. On the conties, or what may have occurred be-tween them before the shooting, trary, although he may be laboring escape from criminal justice, which

under partial insanity, if he still understands the nature and characthe off of the nature and charac-ter of his act, and its consequences, if he has a knowledge that it is wrong and criminal, and a mental power sufficient to apply that knowledge to his own case, and to know that if he does the act he will do wrong and receive punishment, partial insanity is not sufficient to exempt him from responsibility for criminal acts. So that, if it is proven to your satisfaction that the mind of the accused was diseased mind of the accused was diseased and in an unsound state, by reason of wound or wounds he may have received, or by rea-son of any other cause, the question will be whether the lis-ease existed to so high a degree that for the time being it overwhelmed the reason, conscience and judgment, and whether the person com-mitting the homicide acted from an irresistible and uncontrollable im-pulse. If so it is not the act of a voluntary agent, but the involun-tary act of the body without the concurrence of the mind directing it. That question may be safely stated to you thus: Was the accused a free agent in forming the purpose to kill Sergeant Pike? Was he at the time the act was committed capable of judging whether that act to kill Sergeant Pike? Was he at was right or wrong? and did he know at the time that it was an of-Anow at the time that it was an of-fense against the laws of God and man? If you say nay, he is insane; if yea, and you find the killing to have been purposely done, in the manner and form as I have hereto-fore charged you he is caller. fore charged you, he is guilty.

In trying this question you will keep in mind that the law presumes every person of the age of 14 years to be of sufficient capacity to form the purpose, to deliberate and pre-meditate upon the acts which malice, anger, hatred, revenge, or other evil disposition might impel him to perpetrate. To defeat this legal presumption, which means the de-fense of insanity, at the threshold, the mental alienation relied upon by the accused must be affirmatively established by positive or circum-stantial proof, or, the proof of in-sanity must be of such a character as to raise a reasonable doubt of his sanity. You must be satisfied from the evidence that the pervert-ed condition of the faculties of the mind.indicated in the main question, and which I have already stated as excusing from crime, did exist at the time the defendant fired the shot and killed Pike. It is not sufficient if the proof barely shows that such a state of mind was possible. The proof must show that such a state of mind existed, or it must be of such a character as to leave a well founded doubt in your minds of its existence. The proof must be such as to overrule the presumption of sanity. It must satisfy you that he was not same, or it must be of a he was not same, or it must be of a character, as I have before stated, to raise a well founded doubt of his sanity. It would be unsafe to let loose upon society offenders upon mere theory, hypothesis or conjec-ture. The rule that would produce such a result would endanger a com-munity by giving the means of

the artful and experienced would not fail to embrace.

The defense of insanity is not uncommon. It is by no means a new thing in a court of justice. It is a defense often attempted to be made, more especially where aggravated crimes have been committed under circumstances which afford full proof of the overt act, and render hopeless all other means of evading punishment. While, then, the plea of insanity must be regarded with great care, unless full and complete, it is not a humane defense when satisfactorily established; and while you should guard against inflicting a penalty for a crime upon an un-fortunate maniac, you should be equally careful that you do not suf-fer an ingenious counterfeit of the malady to serve as protection to his guilt.

So that, gentlemen, it all comes back to the one point: What was the state of mind of the defendant at the time he fired the shot that killed Pike? It does not matter that he was insane before he fired the shot. The question for you to determine is, Was he same or insame at the time he fired the shot? It is his state of mind at that time, his condition at that time, concerning which you are to inquire. If the proof shows that he was insane at the time he fired the shot, and that such insanity was the result of a diseased or injured brain, and not of a mere tentative or temporary character, the presumption would be that that insanity continued until the proof showed a contrary condition of things to exist. And in considering whether the defendant was the shot, you will look to the proof to see whether it establishes the fact that he was insane prior to the time, as illustrating his condition of mind at the time he fired the shot that killed the deceased, if he did so fire such shot. Witnesses have stated the facts concerning such conduct, and acts, and declarations of the defendant, and upon that have given you their opinion as to his mental condition. opinion as to his mental contration. Likewise, physicians have been called upon both sides who have undertaken to give their opinions upon supposed or hypothetical cases. Of course you are to understand that you are not bound by any opinion or opinions any witnesses may have stated, whether such witness undertakes to give his opinion from facts within his knowledge or upon supposed cases. It is, after all, the facts that are stated to you by the witnesses which are of the most value, and from which you can best judge. The facts having been detailed to you of the conduct and character of the defendant's acts and declarations, you are as com-petent to judge of his mental condi-tion as any witness, and, I may say, much more so than the expert witnesses, for I charge you that so far as this expert testimony is concerned, you should receive it with great caution. For, as stated by Mr. Wharton in his work on criminal evidence, that it has been discov-

science as a whole. Few specialties are so small as not to be torn by factions; and often the smaller the specialty, the bitterer and the more inflaming and destroying are the animosities of which these factions are possessed. Peculiarly is this the case in matters physiological, in which there is no bypothesis so monstrous that an expert cannot be found to swear to it on the stand, and to defend it with vehemence when off the stand. And in view of the fact that this class of evi-dence is of such a doubtful character, I feel it my duty to caution you that in your investigation in this case. you will give it just such weight and credence as, in your opinion, the actual facts testified to before you warrant, and no farther.

As I said, in determining the mental status of the defendant, having acts, conduct and declarations, you are as competent to judge of his mental condition as anyone else, and you are not bound by the opinion or opinions of any witness or witnesses.

And now, gentlemen, in conclu-sion upon the subject of insanity, I repeat: Does it appear that at the time this defendant fired the shot that killed Pike, he was a free agent in forming that purpose? Was he at the time the act was committed capable of judging whether that act was right or wrong, and did he know at that time that it was an offense against the laws of God and man? If you say nay, he is insane; if yea, he is guilty.

Gentlemen, if you find the de-fendant guilty of murder in the first degree, your verdict will be, "We the jury, find the defendant guilty in manner and form as charged in the indictment." That is the first form of verdict. Or, if you should and the defendant guilty as abound find the defendant guilty as charged in the indictment, if you should think from the facts and circumstances of the case that there were mitigating facts attending the killing, your language will be guilty as charged, with mitigating circumstances, re-commending him to the mercy of the court. Or, you may find the de-fendant guilty of murder in the second degree, or of voluntary or in-voluntary manslaughter; in which case your verdict will be according to the finding. Or, you may find a the case that there were mitigating

case your verdict will be according to the finding. Or, you may find a verdict of not guilty. Gentlemen, I warn you that no side influence move you in your in-vestigation of this case, but set your eyes upon the golden apple of truth and justice, and by the path of the law and the testimony march stead-ily forward looking neither back nor have and the testimony match stead-ily forward, looking neither back nor to either side, and when you have rendered your verdict you can go forth from this court-house to again resume your places among your fel-low men, conscious that you are honest men, which, after all, is the highest round in the ladder of humanity that a man can reach in this world.

It was about 5:30 o'clock when the jury retired, the court instructing them to return their verdict at 9:30 next morning. Shortly after 9 o'clock ered that no expert, no matter how at night they were seen wending sente learned or incorrupt, speaks for his their way to the Clift House, in oan.

charge of a bailiff, and the inference was that a verdict had been reached.

was that a vertict had been reached. After the retirement of the jury, Mr. Arthur Brown, of counsel for the defense, informed the court that they would take exception to that part of the charge relating to insan-ity, to the refusal to make the charges required by the defense, and to about thirty other items in the to about thirty other items in the court's instructions to the jury.

Court then adjourned to 9:30 a.m. next day, May 12.

At 9 o'clock next morning the jury announced that they were ready with a verdict, but the court was not in session. At 9:30, however, they filed into court and took their seats. The clerk inquired, "Gentlemen of the jury, have you agreed upon a verdict?"

John M. Young, who had been selected as foreman, replied, "We have," and handed a paper to the clerk.

The clerk then read the verdict, which said, "We, the jury, find de-fendant not guilty."

At this announcement a murmur of applause ran through the court-room, which was well filled with spectators. This demonstration was promptly checked. Judge Judd then turned to the

jurors and said:

"Gentlemen of the jury. In the verdict that you have ren-dered you have doubtless fol-lowed your oath according to your consciences, and you have doubtlessly done it honestly. But if this is not a case of murder-speaking from a practice of over twentythree years-I have never seen one in a court of justice. I am now of opinion that Brother Young was exactly right in his opinion in argu-ment to the jury, when he said that the law in courts of justice in this country was no protection. You may now be discharged."

A glance at the audience sufficed to show that the judge's remarks met with no sympathetic response. The defendant was warmly gratulated by all classes the result, and when he the court room and min conon left. mingled with people on the street the same feeling was manifest among the public, who would have been disappointed at any other result.

It is claimed that two professors connected with the Pasteur Institute have discovered the generative microbe of diphtheria, and that a preventive of this disease by means of vaccine virus is expected to follow. Should this expectation be relow. Should this expectation be re-alized, the discovery and its success-ful application will certainly take rank among the most important tri-umphs in the realm of medical science. The prevalence of diph-theria, especially in the principal cities, and the very large proportion of fotal cases is little dreamed of exof fatal cases, is little dreamed of excepting by those who are giving special attention to the subject. In Brooklyn, New York, for instance, there were in 1888 984 deaths from diphtheria, which probably repre-sented 3000 cases.—Scientific Ameri-



NO. 22.

SALT LAKE CITY, UTAH, SATURDAY, MAY 25, 1889.

VOL. XXXVIII.

BLOSSOM-TIME.

There's a wedding in the orchard, dear, I know it by the flowers ;--

They're wreathed on every bough and branch.

Or falling down in showers.

- The air is in a mist, I think, And scarce knows which to be
- Whether all fragrance, clinging close, Or bird-song, wild and free.
- And countless wedding jewels shine, And golden gifts of grace; I never saw such wealth of sun
- In any shady place.
- It seemed I heard the flutt'ring robes Of maidens clad in white, The clasping of a thousand hands In tenderest delight.
- While whispers ran among the boughs Of promises and praise;
- And playful, loving mess-ges Sped through the leaf-lit ways.
- And just beyond the wreathed aisles That end against the blue,
- The raiment of the wedding choir And priest came shining through.
- And though I saw no wedding guests, Nor groem, nor gentle bride,
- I know that holy things were asked, And holy love replied.
- And something through the sunlight said:

"Let all who love be blest! The earth is wedded to the Spring, And God, He knoweth best."

MARY E. DODGE.

DISCOURSE

Delivered by President George Q. Cannon, at the General Oonference, Salt Lake Oity, Sunday Morning, April 7th, 1889.

REPORTED BY ARTHUR WINTER.

I will read a portion of the third chapter of John's first epistle:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. "Beloved, now are we the sons of

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him purifieth himself, even as he is pure. "Whosever committeth sin transgresseth also the law; for sin is the transgression of the law.

"And ye know that he was manifested to take away our sins; and in him is no sin.

"Whosever abideth in him sinneth not: whosever sinneth hath not seen him, neither known him.

"Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous."

In standing up, my brethren and sisters, to address you, I depend upon the assistance of your faith and prayers. It is a serious responsibility to stand up before an audience like that which is assembled within these walls, to address them upon the principles of life and salvation. I should not attempt it if I did not hope that I should be assisted by the Spirit of God.

We are, as a people, in very peculiar circumstances. It seems to me there never was a time when we needed instruction and counsel from the Lord more than we do at the present; in fact, we cannot live without this counsel and instruction. The gathering together of these Latter-day Saints in these mountains has been in compliance, we believe, with the requirements of heaven. The organization of this people, the extension of their settlements throughout this mountain region, are due to the fact that God has spoken, and that He has given command, and that in obedience to that command the Latter-day Saints have gathered out from the various places where they have heard the Gospel, to this land. Our preservation, our growth, our union, the strength that we have, are all attributable, as we believe, to the blessings of God upon us. If these were withdrawn, we would be in a most pitiable condition.

We assemble together in order that we may be instructed concerning our duties, that we may arrive at a better understanding of our relationship to our Father, and the obligations that we are under to Him, that we may know how we can best discharge those obligations in a manner that will be acceptable in His sight. Thus far we have been led by Him. He has not hidden His face from us. He has not

concealed His counsel nor withheld His word. This is a reflection which fills me with thanksgiving and joy: that from the day that this Church was organized (fifty-nine years ago yesterday), up to the present time, the Latter-day Saints have not been left to grope in the dark, or to stagger and wander around without a knowledge of that which they ought to do, and the will of God concerning them. The voice of revelation has not been stilled. The whisperings of the Spirit of God have not been withdrawn But there has been a voice from God in the midst of this people, to which they could turn their ears and receive the counsel that they have needed in the great variety of circumstances in which they have been placed; and shall we not today, in this congregation and in this General Conference, praise our God with all our hearts, that there has been no darkness so great as to prevent the rays of light from the eternal world coming to us? There have been no paths so numerous but what the path that we had to pursue has been marked out in plainness before us There may have been labyrinths around us; mankind may have been pursuing devious paths; but there has always been pointed out to us, with the greatest certainty, the path that we should pursue, the direction in which we should travel, the labors that we should perform, the things that we should not perform, and the evils that we should avoid. This has been the case from the beginning. I thank our great God this day for this inestimable blessing. Certainty has been given to us. God has heard our prayers. He has pointed out to us, in answer to prayer, that which we should do. And though we have had evils to contend with: though afflictions have beset our pathway, and persecution has laid its heavy hand upon us; nevertheless, we have had the assurance that we were not left to ourselves: that this great work with which we are identified had not been deserted by its great Founder; that He had not forgotten nor neglected us, nor withdrawn His

THE DESERET WEEKLY.

amid all these circumstances He has ever been near unto us to hear and to answer our prayers, and to impart knowledge, and give unto us light, certainty, strength, and every gift necessary to enable us to endure patiently the difficulties and the trials and afflictions that we had to contend with.

This has been the blessing which has rested down upon us. It has been a great and a peculiar blessing. It is worth more to us than all the riches of the world. It is worth more to us than all worldly honor, and than all the popularity that man can have or give. Who is there that loves eternal truth, that loves God, that desires eternal salvation in the Kingdom of God, who would not give everything that he possesses on the earth, or that he can control, in order to have the blessings that God has so bountifully bestowed upon His people? Men have died for less truth than we have. Men have made immense sacrifices for principles not so valuable, not so heavenly, not so Godlike, as those which we have in such profusion. They have felt as though they would give everything they had in the world, and even sacrifice life itself, if they could have one communication from the eternal worlds, or one heavenly messenger descend and communicate to them the will of God, or have the Holy Ghost, with its gifts and blessings and graces, descend upon them. Men have prayed and entreated God to give unto them the Priesthood and the authority to administer unto their fellow-men, and they have made boundless sacrifices to obtain this authority. Allusion was made to Luther yesterday. What would Luther have given, with the spirit that he possessed and the desire that he had to reform the people, if he could have had the authority from God to administer in those holy ordinances which are necessary to salvation? As it was, he dared the whole world, it may be said. He took his life in his hands, and was willing to die even for the modicum of truth that he possessed. But how much stronger he would have felt, and how much more willing he would have been to have made these sacrifices, could he have had the blessings that God has placed within our reach!

In speaking in this strain I do not do it to foster your vanity or to make you think for one moment that you are better than other men and women. But in the providence of God, in the carrying out of His great purposes, it was not His will that the Priesthood should be communicated until these last days. It was withheld for reasons that were sufficient in the mind of Omnipotence. The earth had been drenched with the blood of Apostles and Prophets and righteous men. An exterminating war had been waged

against them, until every man who held the Priesthood had either been driven from the face of the earth or from association with mankind, and the Priesthood was taken back to God until the time should come when it should again be communicated. But these men and women who in ages past have so earnestly desired to receive the truth will not lose their reward. They will receive, in the time of the Lord, all the blessings they sought for. They will have the ministration's of the everlasting Priesthood; they will receive that Priesthood; they will receive the ordinances of the Gospel; they will receive the salvation which they sought for. For God's work is not confined to this earthly state of existence; it extends throughout eternity. It is from eternity to eternity. And no son or daughter of God will ever be lost, excepting the sons of perdition. God will feel after them. The prayers which honest people have offered in sincerity will be treasured up, and, in the good time of the Lord, our ancestors, who died without these blessings, will receive them in their fulness and in the plenitude of their power.

But to us who have been born in this generation, and who have beheld this glorious day, these blessings are given. We are chosen, as it were, to be the saviors of men, to be the saviors of our ancestors, and the saviors of a world that is perishing in sin; not for any merit of ours that we know anything about, but because of the grace of God and of His ineffable kindness and mercy that He has shown unto us, and that He is still willing to extend unto us.

These being the circumstances that surround us, what a people we should be! How our hearts should swell with thanksgiving and gratitude to our God for that which He has done for us! Men, as I have said, have died for these principles. The Apostle Paul says they wandered in sheepskins and in goatskins, dwelling in caves and in dens of the earth. They were beheaded; they were sawn asunder; they were destroyed in various ways: their lives were hunted, and they perished. Yet they clung to the truth, preferring to be beheaded, preferring to be sawn asunder, preferring to dwell in caves and in dens of the earth, preferring to be clothed in sheepskins and goatskins, and to be hated of all menthan to deny the great truth which God had revealed unto them.

How is it with us? Contrast our circumstances with the circumstances of those to whom I refer. We are dressed in broadcloth and clad in the finest of clothing, the ladies especially. We have everything necessary for our comfort and convenience; houses that are elegant in their exteriors and in their furnishings; tables set with all the bounties of the earth: fruit, vege-

tables and meats, butter, milk and honey-all in abundance. These are the blessings that the Latter-day Saints enjoy, together with money in their pockets or at their command. No hardships such as I have described; persecution but very little, comparatively; no sawing asunder; no beheading; no having to run to caves and dwell there with our wives and children; but enjoying all these blessings which God in His wonderful kindness has bestowed upon us. And He asks us to give unto Him our hearts. He asks us not to worship these earthly things. He says to us, "Seek first the kingdom of God and its righteousness. and all other things shall be added unto you." He says, "I want your hearts, I want your affections; I want your devotions; I want you to obey Me." These are the requests which our great Creator and beneficent Father makes of us. The great ques-tion before us today 18, will we do this? Will we give unto the Lord, who has been so wonderfully kind to us, that which belongs to Him-the obedience which a child owes to his earthly father, and much more to his Eternal Father, his Creator, the Author of his being, the fountain of his blessings, the source of his strength and of his life?

Brethren and sisters, in view of all that God has done for us. how our hearts should swell with thanksgiving and praise! He has rewarded us a thousand-fold for all that we have done Did an Elder ever go on a mission, without purse and scrip, without receiving his reward? What does he say when he comes back? "I never spent such a happy time in my life. My heart was filled with joy such as I never had The peace and power of God were with me The gifts of God rested upon me. The Holy Ghost was my companion. And though I had difficulties to contend with, I never was so happy as I was on that minsion."

He received his reward as he week along. God was with him. Angels were around him. The Spirit of God burned in his heart. Is not this the testimony of all you Elders today? Certainly it is. I speak that which I know when I make this statement When these Elders come back from their missions, they settle among their brethren and re-commence their labors in the various occupations in which they may be engaged. What then follows? You go throughout our settlements and strive to find who are the men who have gone on missi They may have been gone for years. with very short intervals; but you deavor to find them out by their poverty, if you can. Find out what distinction exists between them and their brethren who have not been on missions, and what is the result? Why. so far as your observation would er-

tend, you could not find the least distinction between the men who have been on missions and the men who have not. God abundantly blesses His servants when they return. He multiplies His temporal blessings upon them. They are prospered in their lands; they are prospered in their families; they are prospered in their flocks; and in all their operations and labors prosperity attends them. Thus God witnesses unto His people that He is able to reward His servants and all those who put their trust in Him and serve Him.

What does this show to us? It shows that if we will give our hearts to God; if we devote ourselves to His service and be obedient to Him, we will be blessed and prespered as no other people upon the earth have been. I might extend this still further and allude to those who have been liberal in their donations to the poor, who have fed the hungry and clothed the naked, and who have been strict in paying their tithing, and ask this congregation what have been the results to those who have done right in these directions, and who have kept the commandments of God? Have they not, in every instance, been prospered, at least equal with those who have not done these things? I am sure that your testimony would be that they have been prospered more than those who have been stingy and niggardly and neglectful of their duties in these directions. In this way, brethren and sisters, God is bearing testimony to us concerning His work and the results of obedience to His commands. And if we carry out His requirements in our lives, the blessings of the Most High will rest upon us in every direction. In the words of the Apostle John. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." God designs to make us like Him. It is for this purpose that He sent us here. It is for this purpose that we have been chosen out of the world, and that the Gospel has been revealed. God wants His children to be like Himself, and in saying this I do not mean in a spiritualized sense alone. There are many people who imagine that we are the children of God because He is our Creator. But we differ from all other people in this respect. We believe that we are the literal descendants of our Eternal Father; that we are the offspring of Diety; that those aspirations which man has, and which cause Him to perform the mighty works that we see on every hand as we travel throughout the earth, are inherited from our Eternal Father. They come to us by descent or, to use another phrase, they are hereditary. The doctrine of heredity is manifested in the works of man. We descend from this great

who governs this universe. Therefore, it is natural that man, being His offspring, should have these glorious aspirations which prompt him to attempt these wonderful works and to succeed in carrying them out.

This is the belief of the Latter-day Saints; and, having this belief, we should have with it a corresponding desire that, when we shall see our Father, we shall be like Him. If we have this hope within us, we will seek to purify ourselves, even as He is pure. that we may be counted worthy to come into His presence.

I remember listening a short time ago to a discourse delivered by Elder Penrose from this stand, in which he alluded to the doctrine that some taught concerning every people having a God to suit themselves. I believe it has been remarked by a noted infidel -but it is an old idea-- that every people form in their own minds an idea of the kind of God they want to worship. They clothe him with the attributes and perfections which they admire and think worthy of worship. The Indian has his idea of God; the Hindoo has his, and all the various nations of the earth have their different ideas of God; each one adopting the God that agrees with its standard. There is, no doubt, something correct in this. We worship that which we admire, and everything that is admirable pertains to God. Even with our light and intelligence we may not comprehend all the attributes of God, and certainly we cannot comprehend His greatness. But we have certain ideas of His character, and others may have their ideas, and may be correct to a certain extent, just as the Gospel is believed in, in part, by various peoples. You will find truth in every land, among every people, in every form of worship. You will find it among the Pagans. I have found it among the most ignorant people. And I suppose that if a man were to travel over the whole world and mingle with the lowest human species, he would find some remnants of truth; something that would be admirable; something that he could say was good and true. Of course, as men advance they receive more truth. This is the prerogative of those who have embraced the Gospel of the Son of God. This is the great distinction between us and other peoples. We believe in a God of revelation. We believe in a God who communicates His mind and will to His children. And if we seek for it we believe that He will reveal Himself more and more unto us, and in greater and greater fulness, until we shall comprehend Him as well as it is possible for mortal man to comprehend God. We do not worship a Being that we have created in our own imaginations; we worship a Being who has revealed Himself to us-a Father who formed the earth, and Being who has communicated to us

His character and His attributes, and revealed unto us the greatness of His Godlike character. It was necessary in the very outset of this work that there should be a revelation of this character. Up to that time. men for generations had been ignorant of the character of God. It was believed, as many now believe, that He was a Being diffused through space-a spiritual being, without an entity or without a tabernacle. But the first revelation that was given in our day, in answer to the prayer of the boy, Joseph Smith, Jun., and seemingly the most necessary one that could be given to lay the foundation of faith in the human mind, was the appearance of God the Father, and His Son Jesus Christ.

I have heard that there are some among us who contend that Jesus is the Father, and that there is but one Father, misrepresenting and misinterpreting the words of divine revelation contained in the Bible, the Book of Mormon and the book of Doctrine and Covenants. This is a fallacy and a false doctrine. There were two personages appeared unto Joseph Smith, Jun.,-God the Father, and His Son Jesus Christ. Whatever errors had existed, whatever doubts had prevailed up to that time concerning the being of God were swept away, never to return, from the minds of those who believed in that revelation at that time. God was then understood to be the Being who walked in the Garden of Eden and spoke with a voice; whose finger was seen by the brother of Jared, and whom the prophets declared to be the Being that He is. This testimony came with power on this occasion. Therefore, we are not in the position that infidels assert that other peoples are. The infidel asserts that they who worship any being as supreme worship a being of their own creation. We do not do this: for, as I have said, in the very outset of this work the Father and the Son were revealed in ineffable glory, and they were seen by mortal man, and his testimony stands on record today, corroborated and sustained by the testimony of others who have since seen the Lord Jesus Christ, and who are living witnesses that He lives, and that He is indeed the Son of God, and one of the two personages that form the Godhead. In this respect, as I have said, we differ from other creeds and peoples, and our faith has a firm foundation. It furnished unto those who believed a foundation for their faith, and they exercised that faith until it developed into knowledge. Among the Latter-day Saints there is a knowledge concerning the personage of God. We have some conception of Him. We know that He is a Being of tabernacle. A remark suggests itself to my mind which I heard a few days ago from one of our

675

Apostles-Brother Lorenzo Snow. It was something to this effect: That as God now is, we will be; as man is, God was. It is very comprehensive. And we descend from this Father. We are His offspring. We possess His attributes. It is true they are not developed, but we possess them; and He desires to lead us forward until we shall be like Him. This is the object of the Gospel.

Men talk about evolution. This is the true evolution-being such as we are and developing and advancing and progressing in that upward and onward career until we shall become like Him, in truth; until we shall possess the powers that He possesses and exercise the dominion that He now exercises. This is the promise that is held out to us. It is an incentive to faithfulness on our part. Talk about sin; talk about defilement; talk about committing one's self. Who that comprehends the nature of the promises that God holds out to us would sacrifice them for sexual indulgence, or for indulgence of any kind? We talk about laying all that we have upon the altar. Who would not give everything they had for such glorious promises and prospects as are held out to the Latter day Saints? I tell you that no man or woman will ever commit a sin knowingly who has a true conception of the Gospel of Jesus Christ and the glorious future that awaits the faithful. They would shrink from it with horror. They would not think of sacrificing such prospects for so small a price. Whenever Latterday Saints do commit sin it is because they lose the Spirit of God, and they are blinded for the time by their passions and by the deceitfulness of Satan. We may things do inadvertently and without thinking, or when we are not fully conscious of the consequences; but no Latter-day Saint will deliberately commit sin in view of these glorious blessings and promises that God has extended unto us. Would you do it if you knew that by denying yourselves and making sacrifices of a certain character you could gain an earthly crown, with great honor and distinction among men? There have been thousands who have made all kinds of sacrifices for this; but who shall compare this with the great glory that God has in store for us? Who shall compare it with the Kingdoms that God has promised unto us? He has promised us that we shall sit upon thrones, that we shall have crowns, and that we shall have a posterity as numerous as the stars in heaven, as countless as the sand upon the sea shore; for, said He, "I seal upon you the blessings of kingdoms, of thrones, of principalities, of powers, and ef dominions. I seal upon you the blessings of Abraham, of Isaac, and of Jacob. I seal upon you the promise that you shall come forth in the

morning of the first resurrection clothed with glory, immortality and eternal lives." These are the promises that are made to the Latter day Saints. The most of them have been sealed upon your heads. The Lord promised unto Abraham that as the stars of heaven were innumerable in multitude, and as the sand on the sea shore was countlesss, so his seed should be. That same promise has been sealed upon your heads, ye Latter-day Saints who have been faithful. Think of it! If men and women will make sacrifice for earthly thrones and for earthly honor, and will undergo all manner of peril and encounter every conceivable danger, for the sake of earthly reward, what shall be said of us who have these great promises made to us? What sacrifice is there that we should not be willing to make? Can you think of anything, in view of what God has promised to us? No. I feel sure that there is not one in this congregation who understands the nature of these promises, and who has partaken of the powers of the world to come, who will not willingly make any sacrifice.

"But," says one, "suppose an objector were to talk to us about this. He would talk very differently to what we do. He would tell us that we were deceived in all these things."

Our opponents endeavor to destroy our faith by ridiculing it. They think that our doctrines are very strange. But are they any more strange than things which are believed in by the Christian world? What is the faith of the Christian world concerning the God whom they worship? They worship, and worship truly, Jesus Christ as their God. Who was Jesus Christ? Why, He is called the babe of Bethlehem. He was ence a babe, then? Yes. He was born of the Virgin Mary. There is a large class of Christians who adore and pray to the Virgin Mary, in order that she may intercede with her Divine Son in their behalf. They render her vows and adoration; they implore her intercession, and ask her to mediate for them with her Divine Son. Who is this Divine Son? Jesus Christ. 'Was He. the Son of God, born of a woman? Yes. Well, then, if one God was born of a woman, why not other Gods be born of women? Is He the exception to the entire race? Is He the only Being, born of woman, that can attain to the Godhead? That is not logical. It is not reasonable to suppose this.

Now, we are told that there is no such thing as pre-existence; that our spirits came into existence just as we were born into the earth, or a few minutes before; that this eternal spirit that is a few minutes before our birth. This is the doctrine that is believed by the Christian world, and the idea of preexistence is ridiculed. Yet it is ridi-

culed in face of the great and incontrovertible fact that Jesus, who was the Son of God, who was God Himself, was born of a woman. When Jesus said, "I am that I am;" when He appeared unto the brother of Jared; when He appeared unto Moses. He was doubtless then at the full stature of a man. Yet He was born of a woman. I do not wonder at Paul saying, "Great is the mystery of godliness." God manifested in the flesh! It is a mystery to human beings: for they do not comprehend these things. But if Jesus, who was at one time at the full stature of a man, was compressed that He could enter the world as an infant, is it unreasonable to say that the rest of mankind could be born in that way? I think not. It appears to me that if Jesus could be born that way we could be: that our spirits could be compressed, although we might be six feet six inches in height. or weigh 800 pounds, so as to be born as a little infant. It is a strange thing to state; but because we do not under stand all things, shall we reject truths? or shall we wait until a full revolation comes to us? I am reminded of a circumstance which illustrates this to some extent. On one occasion Jesus went into the country of the Gadarenes. While there He was met by a lunatic, who worshipped Him and said unto Him, "What have'I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God that thou tor-ment me not." Jesus undertook to cast the devil out of the man. He was a violent devil. He could not be bound with chains nor with fetters, so powerful was he. When Jesus asked him his name, he said, "My name is Legion, for we are many!" Jesus was about to cast the devils out, when they besought Him that they might enter into a large herd of swine that was close by. Jesus gave this permission. and the devils entered the swine, and the whole herd ran violently down a steep place into the sea, and were drowned. Just think of it! A human being possessed of a legion of devila! What are these spirits? According to that which has been revealed to us, they were in form like unto us But at the great controversy which took place in heaven, they espoused the plan of Lucifer, the Son of the Morning-a mighty angel in the presence of God. They took sides with him against the Father, and against the Son, Jesus Christ. As a punishment for that they lost their first cetate. They were not permitted to take tabernacles. They were cast out of heaven -one-third, we are told, of the whole hosts of heaven-and they became angels to the devil; and from that day until the present they have been wandering about in the earth, tempting the children of men. seeking to lead them astray; infusing into their hearts

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676

THE DESERET WEEKLY.

God, adultery, dishonesty, and vice of am satisfied that I had known him agents of Satan, to bring the rest of the family of God into the same dreadful condition which they now occupy. Some of these spirits, it seems, took possession of this man. Therefore, if it be argued that it is impossible for a spirit to occupy so small a space as an infant tabernacle, we have here an illustration of the power of spiritual element to compress itself or to be compressed, in a wonderful degree.

We did exist before we came Probably there is scarcely a here. man or a woman that has not had sometimes revived in their memory a dim recollection of something that has taken place before they came here, as though it had happened like a dream, in some other place or some other world. I have heard many men and women, after they heard the Gospel, say, "why, it seems to me as though I had always known that. These principles were perfectly familiar to me, like something I had heard and been familiar with long before, but I had forgotten them."

There is no doubt in my mind that we were familiar with the principles of the Gospel; and though they had faded from our memories, yet when we heard 'them again the recollection was revived. I believe that when we see our Father in heaven we shall know Him; and the recollection that we were once with Him, and that He was our father, will come back to us, and we will fall upon His neck, and He will fall upon us, and we will kiss each other. We will know our Mother, also. We will know those who have begotten us in the spirit world just as much as we will know each other after we pass from this state of existence into another sphere. President Woodruff said yesterday that we would know our infants; that our dead would be in the form in which they were laid down. Yes, we shall know each other. The husband who has parted with his wife or wives will know them again. And so with the wives who have buried their husbands. The parents who have buried children will know them. The children who have buried parents will recognize them. They will be in the old form. They will see them purified, cleansed, immortalized and exalted, it is true; but the recognition will be perfect.

I was a boy when my people gathered with the Saints of God. I was very curious to know the Prophet Joseph, having heard a great deal about him. I happened to be in a large crowd of people where the Prophet was, and I selected him out of that large body of people. There were no means of recognition that I know of which would suggest him to me as the Prophet; but I recognized him as though I had always known him. I

every kind, and endeavoring, as the and been familiar with him. There are instances which all of us doubtless have known, which have proved to us that there has been a spiritual acquaintance existing between us. We frequently say, "How familiar that person's face is to me." In this way kindred spirits are brought together. We are drawn together by this knowledge and this acquaintanceship, which, I have no doubt, was formed anterior to our birth in this state of existence.

> So, I believe, it will be hereafter. Memory will be quickened to a wonderful extent. Every deed that we have done will be brought to our recollection. Every acquaintance made will be remembered. There will be no scenes or incidents in our lives that will be forgotten by us in the world to come. You have heard of men who have been drowning or have fallen from a great height, describe, that in about a second or two every event of their lives passed before them like a panorama, with the rapidity of lightning. This shows what power there is latent in the human mind, which, when quickened by the power of God. will make men and women recall not only that which pertains to this life, but our memories will stretch back to the life we had before we came here. with the associations we had with our Father and God and with those bright spirits that stand around His throne, and with the righteous and holy ones.

It has been often said that we were ordained before we came here. There is not a doubt of this in my mind. Abraham described this in a most beautiful manner, how he saw certain ones, and the Lord told him who these were; that he (Abraham), was one of them; that he had been chosen to perform a great and mighty work. So it is with all who have been chosen.

But let me refer here to one doctrine that I have found somewhat prevalent even among Elders. I shall not dwell upon it here; it would take more time than I have to spare for me to enlarge upon it. What I allude to is the idea that there is such a thing as predestination-that is, in the bad sense of that word, that some are predestined to be damned, and others to be saved; that some will be damned, no matter what they do. I wish to remove, if I can, by what I may say, this fallacy from the minds of my brethren and sisters. People confound foreknowledge with foreordination. Because God foreknows a thing, it does not follow that He has foreordained it. He foreknew that Pharaoh would fight Israel and would reject the testimonies which Moses and Aaron bore to him. But Pharaoh had the full use of his agency. It was in his power to have accepted the message which Moses delivered; it was in his power also to reject that message.

fied His name in the earth by showing His wonderful works among the Egyptians. But He did not foreordain Pharaoh to be damned. His foreknowledge extends to the uttermost end of life. He knows all about **D6**. Jesus knew that one of His Apostles would be a devil. But it was not foreordained that Judas should be a devil. He chose that part himself, in the exercise of his agency. He betraved the Son of God and brought upon himself the dreadful fate which befel him. So with Essu. He had equal opportunities with Jacob. Cain had equal opportunities with Abel. God told him that his offering would be accepted if he would do right. God plead with him; his father, no doubt. also plead with him to forsake sin and unrighteousness. But he took the other course.

Do not be deceived, brethren and sisters, and allow any such thought to enter into your hearts, that you are fated to be damned, that you are fated to commit sin, that you are fated to be surrounded by inextricable circumstances which break you down. There is no such doctrine in the Gospel of the Son of God. We have our free and unfettered agency, as we were told so plainly yesterday.

We have the agency to do that which is right; the agency also to do that which is wrong. But it is for us to do that which is right. It is for us to keep the commandments of God and to serve Him with all our hearts; and if we will do this God will bring us off triumphant. We shall triumph over every obstacle, and this Kingdom of our God will spread and increase in power; it will overcome all the difficulties with which it has to contend, until every word spoken concerning it will be fulfilled. It will fill the whole earth: it will rule and bear dominion. and Jesus will come to reign on the earth for a thousand years. If we are faithful we shall reign with Him; those who go to sleep will be resurrected and will be caught up to meet the Lord in the air, as well as those who are alive, as the Apostle Paul says; That day is near at hand. Be encouraged; do not be discouraged and fearful in your hearts, for God is watching over this work and over you. There is not a hair of your heads but what is numbered. Not a sparrowa bird that is so common among us here now-can fall to the ground without His notice, and you are of more value than many sparrows. God watches over you; His care is for you; His angels are around about you.

Remember what He said on one occasion: "Be careful that you do not offend the least of these My little ones; for I say unto you that their angels are before the face of my Father continually." Offend not then the elect of God. Be careful about trespassing upon your He chose to reject it; and God magni- brethren and sisters. Their angels



stand constantly before the face of our Father in heaven, pleading their cause, watching over them, and having charge concerning them.

I have spoken about the evil spirits and the evil influences that fell with Satan; but I have not mentioned that glorious host of angels and pure spirits that are at the right hand of God our Eternal Father, who are His agents, who are carrying out His behests and who are watching over His elect at all times, lest they should strike their feet against a stone. God takes care of us and of all His children; and if we will be faithful unto Him, no matter how deep our afflictions may be, no matter how heavy our sorrows, no matter though it may seem to us we will be crushed to earth, God is still near unto us; His angels have charge concerning us, and we shall be saved and delivered, and eventually exalted, if we are faithful to our God, which I pray for you all and myself, in the name of Jesus Christ, amen.

AUSTRALASIAN MISSION.

I herewith forward you an account of the annual conference of the Australasian mission, which of the Australiasian mission, which was held at Te Hauke, a Maori "pa," or village, situated twenty-seven miles southwest of the town of Napier, N. Z. During the past year the native Saints had been looking forward with great expectation to what they call the "hui tau." or general confergreat expectation to what they can the "hui tau," or general confer-ence, as they are much given to gathering together in large assem-blies whenever they can have good things to eat. However, other mo-tives prompted them this time, namely, to worship the Lori. On March 27th President Paxman

arrived at the place of conterence, having made a very successful visit to all the districts on the island, holding conferences and meetings among the Saints and outsiders.

The following week was fully spent in drawing up reports, etc., and making arrangements for the entertainment of the large number of people who would attend. The different branches of the Hawkes Bay district had each completed arrangements to supply certain quan-tities of food, etc. During the week they were engaged in hauling in loads of potatoes, flour, sweet pota-toes, fish and firewood. The Saints belonging to the "pa" had also been busy, preparing houses in which to sleep, eat and cook. Of course the houses were not quite as modern as those in Salt Lake City. They had also prepared ovens in which to bake bread and cook other food by digging a large circular hole in the bank of a stream, the flooring being lined with brick. This they covered over, leaving only an aperture in order to place the fuel in position. and another in the roof to allow the smoke to escape. When it was sufsmoke to escape. When it was suf-ficiently heated the fire was with-drawn, the bread, cakes, meat, etc., were placed in the heated bricks, and the apertures closed up until ings to you. You all look brighter menting the Elders upon the honor-

the food was cooked. This arrangement produced excellent bread. Ít was quite a novel experience to us.

The younger members were likewise busy, but in another direction, practicing a series of dances and songs with which to welcome the Lisiting Saints. Each day small companies of Saints arrived until April 3rd, when the Elders from the North, accompanied by a large number of natives, came in sight. This was the sign for the young peo-

They formed two companies of about fifty each and marched out for some distance from the "pa." When the visitors were within good when the visitors were within good hearing distance, the first company, which was principally composed of females, commenced to sing their "powhiri," or song of welcome, dancing and waving their arms in unison, keeping time to the measure of the score and at each reacting unison, keeping time to the measure of the song, and at each repetition of the song they would dance back-wards towards the "pa," the visitors advancing. Having kept this up for some time the first com-pany withdrew, and company No. 2 came to the front. They consisted entirely of men who had decorated their faces with red paint and pro-vided themselves with imitation Maori weapons. They at once com-menced a "haka." This partakes somewhat of a war dance. The one who can come nearest to making who can come nearest to making his tongue touch his ear, his eyes jump from their sockets and shout the loudest is considered the leading man. They also cause their bodies to twist and take peculiar shapes, evidently with the intention of frightening people away rather than bid them welcome. This was kept up for some time, when the two parties united and with another variety of dance led the strangers into the "pa." The same afternoon the Elders and Saints from the southern part of the island arrived. In the evening a general meeting was held at which a good spirit prevailed, making us feel that everything was prosperous for the conference

The following day the Elders, in company with the Saints from the districts on the east coast, arrived and received a similar welcome. As one year had elapsed since the Elders met, you may imagine the good time we had and the brotherly love that was manifested. It was a joy-ous meeting. We had also to ous meeting. We had also to "hongi," or rub noses, with our kind Maori friends, and when it was over there was a general com-plaint about "sore noses"—as the greater the love the more severe is the ordeal.

On Saturday, April 6th; 1889, at 10 a.m., the fourth annual con-ference was called to order by President William Paxman, who offered the opening prayer, in which he dedicated all to the Lord, asking that influences foreign to the Gospel should be bound, so that peace, unity and harmony might prevail. He then addressed the large assembly, saying, "I greet you in the love of Jesus Christ, because you are the children of God. I rejoice because

and happier than those who are not in the Church-more like the child-ren of God. Even as the Gospel makes the Elders look different from the white people in this land, so you are different in appearance from the other Maoris. The Prophet and Saints are transacting the business of the Church in Zion today, as we are. I am glad there are so many present in excess of last year. The Church was organized fifty-nine years ago with six members. To-day it numbers hundreds of thou-sands. We are living in the days of the salvation and redemption of Zion. I know this is the Church of God; that the little stone is rolling and will fill the whole earth. Should we not rejoice that we are members of this Church? I know you do."

During the day the districts were reported. In the past year there has been an increase of 743, or 237 over last year's increase. The most over last year's increase. The most noticeable additions have taken place in the north, where 327 have been added. It is a new field and a great interest has been manifested. The native population in that sec-tion is about eight thousand. In the middle and southern most of the middle and southern parts of the island it is different. When the Gospel was first presented, about five years ago, large numbers flocked to the Elders' call of repentance. As many as fifty or sixty were baptized at a time. Now they have gone back into their old, careless ways; and though the majority will admit they believe our principles, yet they put the Elders off by saying, "Wait a little; we will come into the church when we feel like it."

In the afternoon we were made happy by the arrival of a company of five new Elders direct from Zion. Their names are Jos. Groesbeck, J. H. Burton, Heber S. Cutler, H. D. Haight and E. Johnson. There were many questions put to them

about things at home. At a Priesthood meeting in the evening President Paxman said: "I take pleasure in welcoming those who have assembled together in the fear of the Lord. I can tell you that there has never been a gathering on this island similar to this, and I know that the angels of God are with know that the angels of God are with us, for God has a great interest in us, having been ordained to His Priesthood. I also know that Brothers Joseph and Hyrum are laboring in the work of God; and although they are in the spirit world they on thill interacted in the great they are still interested in this great latter-day work. The least among you is greater in the sight of God than the greatest potentate. I am than the greatest potentate. I am thankful to be able to present to you the Book of Mormon, so that you may read of the promises of God to your fathers at the time when they were a white and delightsome peo-ple. We are living in the days when those promises will be fulfilled. This book will be the means of bringing many to a knowledge of God, and feel in my heart to praise and thank you for the work you have done."

able manner in which every penny of the sum collected and expended had been accounted for. This was the antipodes of what their former *churches had done.

Sunday, April 7th, was principally devoted to the Elders, who spoke with much power while laying down the principles of life and sal vation. President Paxman offered a few remarks on the sacredness of the Sacrament, saying, "This is an ordinance established by Christ, and we are to partake of it in remem-brance of His death, until the time comes when we will do so in the Kingdom of Heaven. Our hearts must be pure and free from hard feelings towards anyone. We also testify our desire that God's Holy Spirit will dwell with us at all times. I hope we will partake of it with sincere hearts in remembrance of the great sacrifice."

During the forenoon services a native chief, Henare Potai, who has devoted much time and means in connection with the publication of the Book of Mormon, said, "I rejoice that I have come to this place. This conference was not called by man, but by God. I greet you in the love of the Gospel that was revealed by God to Joseph Smith. I believe the words, 'Go ye into all the world and preach the Gospel.' I also believe that the Elders have been sent out in accordance with those words. I know that God takes the weak things of the earth to establish His purposes." He also showed the na-tives that though all the people should fall, yet the Church would exist forever.

Another powerful chief, Piripi, made a few interesting remarks in relation to his becoming identified with the Church, and in an able and powerful manner spoke on the interpretation of the dream of Nebuchadnezzar.

Monday, April 8, the Elders received their appointments, viz:

Wairarapa: President, Angus F. Wright; Traveling Elder, Joseph S. Dame.

Manawatu: President, David S. Muir; Traveling Elder, Jos. N. Heywood.

Hawkes Bay: President, John A. Sutton; Traveling Elder, Jos. P. Beck.

Mahia: President, John F. Smel-lie; Traveling Elders, Hugh S. Geddes and J. H. Burton. Poverty Bay: President, John W.

Platt; Traveling Elder, Latinus O. Taft.

Waiapu: President, Ezra T. Stev-enson; Traveling Elders, J. H. Timpeon and H. D. Haight. Tauranga: President, Boyd Stew-

art; Traveling Elder, Alex. Bullock.

Hauraki: President, Jos. H. Bur-gess; Traveling Elder, Thos. C. Young, with Ephraim Johnson and H. S. Cutler school teachers.

Waikato: President, John S. Bingham; Traveling Elders, Chas. Johnson and W. Reid.

Pe Whairangi: President, Geo. W. Davis; Traveling Elder, Jos. F. Waldron.

Nye; Traveling Elder, Heber J. Wagstaff.

Whangaroa: President, Jos. J. Jackson; Traveling Elder, Orson D.

Romney. South Island: President, Nelson 8. Bishop; Traveling Elder, Jos. Groesbeck.

Australia: President, S. D. Chipman; Traveling Elders, A. L.Stew-art, G. E. Woolley and Wm. Bromley.

George Romney, Jr., General resident of the Pe Whairangi, President of the Pe Whairangi, Hokianga and Whangaroa dis-

tricts. William Paxman, President of the Mission.

The statistical report showed the total membership to be 3160-2812 being Maories. There have been being Maories. 513 baptisms during the year; 230 children have been blessed; two new districts added, and 15 branches established.

Sunday Schools have been organized since last Conference in most of the districts. The Saints are taking quite an interest in them. So far as practicable they are conducted as at home. Each school has at as at home. Each school has at least three classes and upwards. Old and young attend. The Descret Sunday School Union kindly sent out a large supply of Sunday School cards in the Maori language, which have done much good. In a few districts the Saints have mastered them, and anxiously ask when the authorities of the Sunday Schools in Zion will send them more. Now that the Book of Mormon is printed

in their tongue they have better matter from which to study. The great event of the Confer-ence was the coming forth of the Book of Mormon in the Maori language.

At the annual conference in March, 1887, Elders Ezra F. Richards and Sondra Sanders. Jr., were work. set apart to translate the set apart to translate the work. Through the great blessings of God, they completed the translation in eight months. Assisted by two na-tive brethren, Henare Potai and Piribi, they revised and presented the word to the Saints at the April conference 1888. It was then conference, 1888. It was then deeped advisable to make another revision. This was accordingly done and the work prepared for the press. Though the people are gene-rally poor, they donated liberally of their means, and with the blessings of our Heavenly Father an edition of 2,000 copies has been issued from the press. If was decided to give each person who donated a copy. But no, they would not allow this, desiring a fund on hand to print other church works, so that when the books were distributed a great many paid for them. It was pleasing to see the joy with which they re-ceived the record of their fathers. Not until some of the leading chiefs had made speeches of welcome would they allow the people to come for-ward and receive their treasures.

and H. S. Cuttler school teachers.ward and receive their treasures.Waikato:President, John S.It took an immense quantity ofSingham; Traveling Elders, Chas.It took an immense quantity ofohnson and W. Reid.will undoubtedly be interesting, IPe Whairangi:President, Geo.V. Davis; Traveling Elder, Jos. F.will give a few figures, as follow:Valdron.1050 lbs; eels, 2000 lbs; sugar, 2080;Hokianga:President, James S.

19; sheep, 58, and 4 beeves; besides a number of other kinds of food.

Before separating the Elders held a private testimony meeting, in which the power of the Holy Ghost was poured out most freely. It was a time long to be remembered. We felt to bless our beloved President for his fatherly watchcare over us; we felt to say "God speed" to these who will shortly return to "home, sweet home." We desire to go forth in the power, authority and majesty of our callings, warning the people of the coming of "Him who has the right to reign," calling on all men to "repent for the Kingdom of Heaven is at hand."

The health of the Elders is good at present, though the climate affects some of us.

Ever praying for the triumph of Zion over her enemies,

JOHN F. SMELLIE,

Clerk of Conference. TAUNOKE, New Zealand, April 15th, 1889.

THE GODDESS.

Mr. Morgan, designer for the mint, desired to present as the principal figure on the silver dollar a representative head of the American female beauty. His first inclination was to make a fanciful head of the Goddess of Liberty, or something of that sort, which would be pleasing in appearance, and yet have no real significance. A couple of designs of this sort were made, but did not come up to the ex-pectations of the artist. Then it was determined that the head should be the representation of some living American girl, who should sit while the artist sketched her features. But where to procure such a lady was a question which both-ered Mr. Morgan. He examined the countenances of the young women who make it their business to pose at the Academy, and among the large number he could find none who suited his purposes. He went to the Woman's School of Design, but in all the sketchings and casts there made he could find nothing which accorded with his views. Then the services of his newly-found friend, Mr. Eakins, were called in, and that gentleman induced a young lady friend of the family to sit as the model for Mr. Morgan. This lady is the one whose face is now stamped on the coin of the country, and whose identity, there-fore, becomes a matter of historical W. Williams. It did not occur to her at the time of the sittings that she would become historically famous, and had such a thought ever crossed her mind, the designer of the dollar would have been compelled to seek elsewhere for a subject. Miss Williams is a blonde, and of very fair complexion. By many she is regarded as pretty. She is slightly below the average height, and of good figure. It would be impossible to recognize her by the head as it appears upon the dollar, because there are numerous artistic changes made to suit the eye of the designer .-- Philadelphia Record.

The THE DESERET NEWS COMPANY. SALT LAKE CITY, UTAH. SUBSCRIPTION PRICE.

Per Ycar, of Fifty-two Numbers, \$2.50. Per Volume, of Twenty-six Numbers, 1.50- IN ADVANCE.						
CHARLING W. PENROSE,	-	•	•	EDITOR.		

Saturday. May 25, 1889.

WHO ARE RESPONSIBLE?

IT is notorious that since Ogden City has passed into so-called "Liberal" control, gambling and prostitution have been permitted to flourish there unchecked, and that even on the Sabbath Day places where the laws were openly violated have been free to all comers without danher of punishment. This became such a public scandal, and the failure of the municipal authorities to even attempt the enforcement of the ordinances provided in such cases was so palpable, that Judge Henderson deemed it necessary to charge the grand jury of the First District specially in relation to these public evils.

But it seems that the grand jury were not more strongly disposed than the civic officials to proceed against these offenses. On May 13 the Court was informed by the Assistant Prosecuting Attorney that this body had concluded their work, with the exception of a few cases where witnesses had not been found, and they wished instructions as to adjournment. The following colloquy then ensued, as reported in the Ogden Standard:

"Court—Has the jury investi-gated the matters I called especial attention to?

Mr. Evans—In one case they have, but not in the other, as they have been unable to obtain any testimony.

The Judge then stated that if they could receive no assistance from the public, they could not do it alone. Assistance from the public means obsolutely necessary. He dewas absolutely necessary. He de-sired to know if the public had been made sufficiently acquainted with the fact that they were ready to investigate these matters.

Mr. Evans stated that he thought so, though the grand jury had not been in session very long. The work at this session had been lighter than that of any previous jury. The judge thought it best to dis-

charge the jury, subject to call of the foreman. The day for calling them together again could be determined, and subpoenas, if there were any, returned on that day. If at that time further complaint had been made, and a willingness was manifested by the public to come be-

Descret Weekly. fore the jury, showing they were interested in the punishment of crime the matter would again be called to the attention of the jury. It would not be dropped, but the court had to depend on the public for assistance. They could do nothing unless evidence was forthcoming on the subject.

After some further talk the jury was discharged until June 17th."

This appears to us a very shallow attempt to shift the responsibility for the non-enforcement of the laws against gambling and prostitution, from the shoulders of the officers to those of the public. Is it to be expected that there will be a general rush of private citizens to appear before the grand jury and volunteer information on these important matters? Does Judge Henderson mean to say that the fault for this negligence lies with the people who are under no special obligation in regard to the matter, and that offlcers chosen, paid and sworn to execute the laws are faultless?

What are the police for? What the officers of the court? What is the duty of the Prosecuting Attorney and his assistants? What about the Marshal and his staff of deputies? Does Judge Henderson mean to say that private citizens are to be censured because the grand jury have not pushed this matter, and because the officers appointed to attend to such things have not brought cases before the attention of that body? Why blame the public and utter no word of reproof to the dilatory officials?

Suppose there were no cases of infraction of the Edmunds law by "Mormons" presented to the grand jury. Whom would the court blame then? Does the Judge wish us to understand that prosecuting attorneys, marshals, grand juries, spies, informers and court attaches generally, are only for the purpose of hunting out and punishing "Mormons" who have contracted or who maintain marriage relations which are condemned by statute? Are they to be the sole prey of the fee-grabbers, the only objects of official espionage, the sine qua non of forensic eloquence and punitive zeal?

If the desire to suppress the gross and notorious crimes that are now "flaunted" in the Junction City is genuine, why are not the responsible officers of the law, instead of the irresponsible public, censured for the negligence which is painfully which apparent? When have the Federal business advertisements in Courts of Utah been earnest in the sheet which publishes the palpable enforcement of the laws against the untruth. "Mormons" and "Gensocial evil? Is it not a fact, that tiles" are in business relations in

but for them, in earlier times, that curse of so-called civilization would never have been permitted to obtain a foothold in this Territory? It is but a little while since the same officers and court that pursued illegally, with multiplied indictments and penalties, men who were doing their best to comply with a law which was almost impossible to obey in the spirit in which it was construed and administered, turned loose, without penalty or reproof, a crowd of vile lechers who were caught in their filthiness and were so certainly guilty that the proofs of their crimes were absolute and undeniable.

The courts have since been purged of those unjust, revengeful, and crime-condoning officials, and we may reasonably look for better things. But it is not an encouraging sign when neglect to enforce statutes and ordinances against known infractions of law and decency, is judicially charged upon private individuals instead of those public officials whose positive duty it is to see that the laws are enforced.

Nevertheless, those citizens who can give such information, either to the grand jury or the executive officers, as is necessary to the suppression of the evils complained of, should be ready to do their part when called upon, that no excuse may be left for their continuance. Yet if the officers of the law in Ogden are sincere in their endeavors to suppress the crimes spoken of by the Court, they will be able to procure the needful evidence if they use but a tithe of the diligence exercised in pursuing suspected "Mormons."

AMAZING MENDACITY.

IT is stated in the local sheet which is chiefly devoted to the work of leceiving the outside public on the "Mormon" question, that "the Saints never join with the Gentiles in any enterprise which promises to be of good to the city and Territory, and never ask the Gentiles to join with them." And the NEWS is asked to "explain why no business overtures are made or accepted by the Saints."

The only proper explanation is, that the alleged fact to be explained is a plain, unmixed and unclothed falsehood, refutations of to be in are seen the

all the populous cities of Utah, in numerous corporations under the laws of the Territory, as the newspapers and public records testify, in the operation of mills, railroads, mines, banks, mercantile institutions, in the Chambers of Commerce and in numerous private and public enterprises.

Every rational person here who read the articles which contained the statement we have noticed, knows it is utterly false. The only question that arises is, what could be the object of publishing such an obvious untruth. That is explained in the closing sentences of the article, as follow: "If there is no such thing as church political or business rule, if the Saint is as free to deal with the sinner as the sinner is with the Saint, we wonder, we repeat, why, in business enterprises there is a division here as perfect as are the waters of the Guff Stream from the vagrant waters of the ocean." "It is a curious business condition. It is a curious state of facts looked at from any standpoint."

The object of the astounding liefor it is nothing else, is to bolster up the equally atrocious falsehood that the Sainte are under a "Church political and business rule" which restricts their free agency. The sheet is all the time endeavoring to prevent that co-operation of conservative men in the two classes of the community, which it pretends to desire and falsely says does not exist. Agitation, strife, contention, mischief, a collision between people here of different beliefs are what it aims to promote, thinking to make a few paltry pence out of the up-TOA 7.

It is a most despicable business. We pass by scores of untruths which appear in the libellous publication day after day and only now and then stoop low enough to notice it. Argument is wasted upon it, for it never states the position of an opponent fairly, nor quotes any-thing correctly, nor fails to shift from its own ground when worsted, so as to measurably change the question at issue. It sets at defiance truth, honor and decency and does not scruple, as in the present instance, to utter falsehoods which everybody at home knows to be such, when it can prejudice and deceive people at a distance.

There is only one pivot on which it can turn in excuse for this moruing's mendacity. Nobody wants to go into any business relations with the writer. When he speaks of

"Gentiles" he means himself and his associates. Men of money and brains in this community want nothing to do with them. They will not bite at their baits nor risk means as they dictate. The reason is obvious. Their own associates admit their business incompetency and confess their financial unreliability. Charity suggests silence as to details.

We wish it to be understood that when we speak of non-"Mormons" with whom "Mormons" are or desire to le in intimate business or social relations, we mean the respectable, conservative "Gentiles." and not the class specially represented by the writer of the daily libels which are sent forth to hinder business, defame the "Mormons," prevent the growth of the Territory, spoil projects to induce the investment of capital in local interests, stop any mingling of diverse elements which may tend to the settling of discords, and bar the way to peace, harmony and steady progress. If that class is what the libeller means by "Gentiles," there may be a grain of truth in its bushel of falsehoods.

We say nothing here as to the advisability of the fusion of certain interests in local commercial affairs. We only speak of the facts. And that they are the very opposite of what is stated in the article from which we have quoted, is as patent to every business resident of this city as that there are both "Mormons" and "Gentiles" in the City Council, and that neither party will bow to the impudent dictation of either the dreamer or the defamer of the morning "Mormon-"hater.

A REMARKABLE CHARGE.

In one respect, it was a peculiar charge which Judge Anderson gave to the grand jury of the Second District Court at Beaver last week, as published in this issue.

Leaving out the special remarks of His Honor in reference to offenses under the Edmunds Act and its supplement, his charge is excellent and worthy of all commendation. And we do not take exceptions to his endeavors to direct special attention to the offenses here alluded to. It must be understood and should be conceded that the Government has engaged in the work of trying to suppress those practices against which the laws referred to were framed. The Judges are not to be fairly censured for making reason-

able specialties of these in their instructions to grand juries.

But what surprises us is, that Judge Anderson should desire the inquisitors at Beaver to accept, in those cases, "old stale accusations" that have been "raked up," so that the grand jury and the court may be made"the instruments for wreaking the revenge and spite of private parties upon their neighbors." In all other cases the Judge warns the grand jury against receiving accusations of this kind made to put a person who has committed "a technical violation of the law" to "expense and trouble in defending himself against the charge." He says to the grand jury after pointing cut the evil here described:

"You should carefully scan the motives of those seeking to have indictments found for minor offenses, and wherever you find that the prosecution is prompted by malice and ill-will, and no good purpose will be served by pressing the accused, you should refuse to indict, especially if the accusation is an old one and has been ignored by former grand juries."

But he adds:

"I do not give you these instructions with reference to the law against bigamy, polygamy, unlawful cohabitation and adultery. But with regard to these crimes you cannot be too diligent in your investigations, and should indict in all cases where there is a reasonable chance for conviction."

Is not this very remarkable language? "There is no need to scan the motives" of these who "rake up old stale accusations" in order to annoy, wreak vengeance and malice upon and otherwise injure their neighbors, if the charges are alleged infractions of the law relating to the offenses named. Even if "no good purpose can be effected by pressing the accused," or "if the accusation is an old one" or "has been ignored by former grand juries," the charges are to be entertained and indictments found "in all cases where there is a reasonable chance for conviction."

Whether His Honor knows it or not, the "reasonable chance" for convicting a "Mormon" accused of violating a special act of Congress, and indicted therefor, turns chiefly upon the will of the prosecutor. Juries usually are expected to convict in this class of cases, and they so understand it. The fact, too, is well known that numbers of convictions have been had through information, or mere suspicions, furmished to gran 1 juries from malice and ill-will, and that the accused had only technically violated the

law, and often have plead guilty simply to save their families the almost "ceased to be a virtue." humiliation of being dragged into court and questioned upon private relations of the most delicate character.

His Honor may not have meant all that his language implies. But, as it stands in his charge, as reported to the press, it is an open invitation to throw aside the safeguards and limitations which are placed around persons accused of other offenses, and expose suspects under the Edmunds law to prosecution and punishment which would not be permitted in other cases. And this, we respectfully submit, is not "executing the laws as in other parts of the United States," which has been demanded by the public and declared to be the policy of the National Government.

Zeal may be proper, under the circumstances, in this particular direction. But such discrimination as this implies does not comport with that unswerving impartiality which is considered to be the glory of both English and American jurisprudence.

FALSE AND UNGRATEFUL

IN THE examination before Commissioner Norrell on Thursday, Mrs. Cornelia H. Paddock complained of the newspapers of this city, with one exception, stating that they had been opposed to her family because of her writings. This is evidence that the witness is as little influenced by gratitude as truth. The criminalities of her boy, now committed for two plain cases of burglary, are notorious in the community, and have been borne with patiently and forbearingly. At the father's request the papers referred to have, in times past, suppressed the publication of damaging facts which actually appeared in the sheet excepted.

We have refrained from mentioning many things that have been called to our attention concerning the author of the anti-"Mormon" slush which a too-confiding publisher has issued from the press. We have kept quiet upon many damaging facts concerning the family that might have been given to the public in the regular course of news. It is not true that, for any cause, the Paddocks have been singled out for false attacks on the merciful. The attack, either by the press or the Paddocks should court as little pubofficers. Instead, they have been licity as possible.

treated with a forbearauce that has

The utmost leniency possible has been shown to the boy, who was hidden from the officers, and a portion of whose plunder was received into the house of his parents. His utterly vile and depraved conduct was condoned by sending him to the insane asylum, because there was then no reformatory in which he could be placed. And out of kindness to the parents who now seek to shield him him and ungratefully spit out venom against the forbearing, he has been dealt with gently and mercifully.

The course pursued by the Paddocks in the latest development, of natural depravity in their wayward son, will neither help him nor create for them any respect in this community. Their own testimony proves that they were shielding him from the officers and that this was attempted by violence. When an officer with a warrant is assailed with a loaded cane, and movements are made to impress him with the idea that firearms will be used in addition, he is justified in law and by the instinct of selfpreservation in using force to defend his own person. The idea that a policeman may be abused, threatened and assaulted with impunity is absurd. The officers were in the rightful exercise of their calling when obstructed by Paddock, and if this had been another kind of case and the officer had been a deputy-marshal, in all probability there would have been a death instead of a knockdown.

It must be remembered that when burglaries repeatedly occur, blame is at once attached to the police, if they do not discover the criminals. Young Paddock was known to have recently committed two. A portion of the booty was found in his parents' house. They endeavored to conceal him and then his father tried to forcibly prevent his arrest. Is this persecution? Has it anything to do with the rubbish written by the woman to make money and pander to ignorant prejudice?

Common prudence and common decency would have suggested silence instead of self-exposure. Sympathy may be felt for persons who have ungovernable and lawless children, but such feelings will be obliterated by furious attempts to divert attention from crime with

SELF-CONVICTED.

WE clip the following from a late edition of daily slander. The two items follow each other under a general heading:

"The NEWS lies in its claim that both elements amalgamate commercially."

"The latest First South Street bank is what will probably be called the Merchants' National and Savings Bank."

"Capital to the amount of \$150,000 has been subscribed, which will be increased to \$200,000. The prime movers in the scheme are Francis Armstrong and P. W. Madsen; and Messrs. Auerbach, Clasbey, Auer, Levy and other prominent merchants are interested."

Two of the gentlemen named as thus "amalgamating commercially" are "Mormons," the other four are "Gentiles." We could give the names of numerous firms and corporations composed of similar combinations of the two "elements." but we leave the miserable creature who wrote the foregoing to refute his own falsehood.

NO CAUSE TO COMPLAIN.

IT APPEARS that Judge Judd thinks he has been dealt with un fairly by the press of this city, particularly in the Nielsen case. If he will point out in what particular, if any, the DESERET NEWS has been unfair to him, we will endeavor to do him full justice. Our understanding of the matter is that the finding of double indictments which the Supreme Court of the United States has decided to be unlawful was consequent upon Judge Judd's own rulings at Provo. If he had doubts as to the constitutionality of the proceeding and the course of the District Attorney, why did he not give the accused "the benefit of the doubt" and prevent the wrongs that have grown out of the erroneous rendering of the law?

We took occasion last fall to point out the illegality of the proceedingsand warn the Judge as to the consequences. We have not commented severely on this matter, although the opening for it was wide and tempting. If Judge Judd did not believe the law justified these double indictments and penalties would it not have been better to have acted on that belief in time, and thus saved himself from the mortification of having his ruling reversed and a number of defendants from needless suffering and expense?

There are several men now in the

penitentiary who plead guilty to appointed by the Utah Commission, both offenses, under the belief that and take the place formerly occuhis ruling was right. If it had not been for that, they would not have received the sentences which they are now unjustly serving out, but would at the utmost have only been imprisoned six months. Have they not the real cause for complaint instead of Judge Judd? We think so. And it would be far better to undo the wrong from which they are suffering than to find fault with the papers for stating facts and uttering mild criticisms.

CHANGE OF TITLE.

AT a recent meeting of the Board of Directors of the Salt Lake Stake Academy the advisability of changing the name of the institution was considered. One of the chief reasons in favor of the change was the fact that there had been for considerable time in existence an incorporated educational organization whose title is, The Salt Lake Academy. On account of the similarity of name complications had arisen through the academies receiving each other's mail. Mistakes of this kind have often occurred on account of persons corresponding with the Salt Lake Stake Academy ommitting the word "Stake" in the the address. For these and other reasons it was deemed necessary to make a change of title, and that of Latter-day Saints' College was adopted as the most fitting.

This alteration is in accordance with the mind of the President of the General Board, not only because of the necessity for a wider distinction between the titles of the two organizations referred to, but also because it is intended, in course of time, to make the Latter-day Saints' institution in this Stake the chief or central one of its class in the Territory. Hence, in view of the position into which it will ultimately develop, the title of college is deemed more appropriate than academy, while the prefix "Latter-day Saints," gives it a distinctive character, in keeping with its genius.

REGISTRATION.

THE registration of electors is now in progress. It should be continued, according to law, until each dwelling house in every precinct in the Territory has been visited by the registration officer appointed for the precinct;

pied by the County Assessors. They have to procure the registration lists of the previous year and, commencing on the first Monday in May, proceed in person 'or by deputy to "visit every dwelling house in the precinct and make careful inquiry if any person has died or removed from his precinct, and if so, to erase his name from the list; or whether any qualified voter resides therein whose name is not on the list; and if so to add the same thereto."

Precinct Registration Officers, who are deputies of the County Registration Officers, are also appointed by the Utah Commission on the nomination of the principals, so that the work of revision may be thoroughly done, that no name may ommitted mproperly on the registration list. The object of the law and that of the Utah Commission, as they announce. is ''to secure a fair and impartial registration of the qualified electors of the Territory."

The registration and revision has been going on for a week. We hear of some places in which it is said the Registration Officerhas announced that it is completed. We do not think this has been done by any officer in this city. The work is progressing. It should be observed that a mere call at each house, particularly if it be made at a time when the occupants are absent, does not fill the purpose of the law nor the declared desire of the Utah Commission. Each Registration Officer is required to "make diligent inquiry" as well as to visit each house. And the law does not limit the time of the revision to one week or two or three weeks. Every house must be visited and diligent inquiry made.

Only qualified electors can be lawfully registered. They are male citizens of the United States, twenty-one years of age and upwards, who have resided in the precinct thirty days and in the Territory six months next preceding the registration, and who take the oath prescribed by the Edmunds-Tucker law. The sole disqualifications of such citizens are thus set forth by the Utah Commission in their printed circular.

"No polygamist, bigamist, or any person cohabiting with more than one woman, shall be entitled to register or vote at any election in this Territory; nor any person who has been convicted of the crime of

or cohabits polygamously with persons of the other sex; nor can any person register or vote who has not taken and subscribed the oath pre-scribed by the Twenty-fourth Sec-tion of the Act of Congress of March 8, 1887; nor can any woman

register or vote. "The Commission is of the opinion that the above specifications in-clude all the disabilities to which electors are subject, under the laws of Congress, and that no opinions which they may entertain upon questions of religion or church poli-ty should be the subject of inquiry ty should be the subject of inquiry or exclusion of any elector"

This will serve to answer inquiries which have been made concerning this matter, A bigamist or polygamist, under the law, is one who now has more than one living woman whom he claims as his wife. What he may have been at some former time does not count now. The doctrine of "once a polygamist always a polygamist," sought to be imposed some years ago, was dissipated by a ruling of the Supreme Court of the United States, which settles the question as a legal proposition. Any person convicted of either of the above named offenses who has been pardoned by the President is absolved from the prescribed disqualification. If a citizen of the United States can and will take the registration oath, it is the duty of the officer appointed, to register him as a voter in the precinct in which he resides.

A citizen of the United States is one born in the United States or who has been naturalized therein. An alien may be naturalized by complying with the laws enacted for that purpose, which provide as follows:

The applicant for naturalization must first make a declaration of his intentions to become a citizen. This, in Utah, must be done on oath before a district court or the Supreme Court of the Territory or the clerk thereof. It may be done at any time after arrival in this country. But it must be two years at least before his admission as a citizen.

Next, he must take an oath of allegiance to the Constitution of the Unsted States and of renunciation of all allegiance to any other sovereignty. He must also make it appear, to the satisfaction of the Court, that he has resided in the United States five years at least and is of good moral character. This is done here by the testimony of two citizens. And he county registration officers are any; nor any person who associates of the Constitution of the United

683

WEEKLY THE DESERET

' States and well disposed to the good order and happiness of the same. If he has never read that Constitution, and is not acquainted with the form of government in this republic, he cannot make this appear to the satisfaction of the Court. Therefore, every applicant for naturalization should first make himself familiar with "the principles of the Constitution," for if he is not, the Court is morally and legally justified in rejecting his application.

Any alien who has been honorably discharged from the army of the United States, either regular or volunteer, may be naturalized without previous declaration of intentions and without proof of more than one years's residence previous to his application.

Any alien who came to this country before he was eighteen years of age, may be naturalized when he has resided here five years, if he is twenty-one years of age, without previous declaration of intention.

The children of citizens of the United States are citizens, even if born outside of this country. And if the the children of aliens, parents were naturalized before the children were twenty-one years of age, are also citizens if they were residents of the United States at the time of the naturalization of their stab at the party to which the slugparents.

Any alien woman who marries a citizen of the United States and who might herself become naturalized under the laws, becomes a citizen by that marriage, without any declaration of intention or admission to citizenship by a court.

It is to be presumed that every registration officer intends to comply with the laws relating to his duties. There should be a reciprocal feeling between him and the electors of his precinct. Arrangements may bə made by which everv qualified elector can secure registration. If any are missed, the officer will doubtless arrange so that he can be registered. We will freely publish the name and address or place of business of any registration officer, furnished to us, and who is willing for those electors who have not been registered at their homes to call upon him for that purpose.

The laws of the Territory provide severe penalties against any election officer who neglects or refuses to perform his duty, whereby any elector is deprived of his vote at an election. The laws of the United States also provide that when, under the Utah.

laws of a State or Territory, an officer or other person charged with the duty of furnishing to citizens an opportunity to perform a prerequisite or qualification for voting, refuses or knowingly omits to perform this duty, he shall forfeit to the aggrieved party the sum of five hundred dollars. The elective franchise is a sacred privilege, and is and should be sacredly guarded by law.

It is the duty of all aliens who intend to reside in this country and claim the benefit and protection of its laws, to become citizens of the United States at the earliest possible an legal date. It is the duty of every citizen to exercise the powers, rights and privileges of citizenship. The elective franchise is a privilege conferred upon the citizens by law. The qualifications for its possession are prescribed by statute. When those qualifications are held by any citizen, he is in duty bound to exercise them, for his own benefft and the good of the community. Therefore every citizen possessing them under the laws of Congress and of this Territory, should be duly registered, and at election times cast his ballot for the measures and the men whom he desires to support at the polls. Neglect of this is a sin against society and a gish citizen belongs.

The People's Party ought to be alive to its own interests during this registration, and its active members and committees should work diligently until it is sure that every eligible person belonging to it is secure in his full qualifications. During the week commencing on the first Monday in June, electors who have not been registered may appear before the Registration Officer at his office, and by taking the proper oath be registered. And any elector who has moved from one precinct to another may have the needful change made on the registration list, by appearing before the Registration Officer at any time before the filing of the lists, which must take place by the first day of July at the latest.

But now is the time for the regular revision to be made, and diligence is required so that it may be rendered as complete as possible and that the right of electors may be secure. This is an important matter, and we again urge it upon the attention of all who are interested in the maintenance of citizen's rights and of good government in the cities and the Territory of in that region will

UTE INDIANS IN UTAH.

WE copy from the Denver News a communication concerning the treaty proposed with the Colorado Utes, and the danger that is threatened by its consummation. The criticisms of the writer may be justified by the course of the Commission. The results of permitting the Indians to occupy the lands described and to use the waters of the La Sal may be all that is predicted. The whole arrangement may be wrong, as we believe it is, for Utah ought not to be compelled to become the dumping ground for Colorado human refuse. But, after all, the danger is not so great as appears from the article.

The text of the treaty is, no doubt, all that is claimed by the writer. The Commissioners have done what they could to favor Colorado and satisfy the savages, who will certainly get the best of the bargain if the treaty should be ratified. But here comes in the point we desire to present. The treaty at present is only on paper. It has not been ratified by Congress. It was confirmed by the Senate, but was killed in Committee in the House. The treaty, therefore, is not in force. It may be ratified by the next Congress. But the work of putting it through will have to be all done over again. And when it is recommenced, Utah will have something to say in the matter. The writer of the communication to the Denver News thinks that Utah is not likely to be paid much attention to. But we happen to know that the Delegate to Congress for this Territory was instrumental in blocking the way of the treaty in the House, and that the people of south-eastern Utah did not appeal to him in vain. What has been done may be done again. And when the matter is pushed forward anew, in all probability the claims of justice will be at least presented in the proper place.

It is true, as the writer of the article intimates, that while the "Gentile" settlers are likely to resist he contemplated Indian settlement upon lands in San Juan County now occupied by whites, the "Mormons" will probably submit. This is an unintentional testimony to the respect for the law which is usual among the people who are slanderously called lawless.

But it is not to be supposed that "Mormons" who have made homes give up their possessions and improve-

ments without some compensation. They have made a valuation of their claims and placed the amount at a very low figure, simply asking what was right and making no effort to The claims obtain fancy prices. only aggregate the sum of \$80,000. But the Commission cut the figure down to \$30,000. To take these lands and improvements at such a price would be simple robbery. Our people in that region are not acquainted with the usual modes of dealing with a Government Commission. They asked only for what they knew to be just and right. If they had doubled on the amount they might have been met half-way and thus have reached "the square thing."

The writer of the Denver News article gives a glowing description of the advantages of Southeastern Utah. They are no doubt much greater than is commonly supsuspect he posed. Bot We has written in the interest of the cattle kings and range owners of that region, and has used rather more glaring colors than the facts warrant. However, the main purpose of the article and its chief features are right, and when the proper time comes, strenuous efforts must be made to prevent the injustice that is anticipated..

Meanwhile our people can go on with their work of cultivating the soil and remain in the occupation of their homes. And while they are firm in demanding and clinging to their rights, they should avoid collisions or disputes over this matter, either with the sharp and marauding red men, or their neighbors. the no less acute if more civilized whites of the Blue Mountain region.

AGNOSTICISM.

THE condition of mind which is known as agnosticism is a most unfortunate situation. It signifies utter absence of knowledge concerning Deity. It precludes faith, prevents spiritual development and destroys hope of future life, progress and beatitude.

Agnosticism is not consistent with itself. It does not stop at simple know-nethingism. It declares that certain things are not only unknown, but unknowable. How can any man who is cognizant of his own entire ignorance reasonably determine that another is equally ignorant with himself. When he makes an assertion of this goes beyond kind he

agnosticism and assumes to know something, namely the non-existence of that which he does not comprehend, or of the power of another person to grasp that which he has not reached.

It is the height of presumption to limit the capacity of others by what we think are the boundaries of our own. It is like a man born blind denying the gift of eyesight in others. Or a near-sighted man disputing the existence of a distant object which he cannot discern, or the power of a long-sighted person to behold it.

The spiritual nature of man is a fact in human experience. It has needs and longings as actual as the fleshly appetites. It requires desires a Deity. It is and not and cannot be satisfied by physical supplies. It must obtain them from higher sources. The senses, as they are commonly termed, are not sufficient means of supply or communication. The spiritual only can meet the demands of the spiritual. Man needs an object of adoration worship and supplication. The help obtained through faith and prayer is as real as aid through money or physical force. It does not come in the same way, it cannot be explained in the same manner, but it is none the less positive, powerful and experimental.

Agnosticism is an abnormal con dition. It is that of a few out of the millions of mankind. Faith, which to some extent proceeds from knowledge and leads to further knowledge, is natural in the soul. It would spring up therein even if there were no books and no teachers. It is natural to believe. Doubt, disbelief, denial come from exhibitions of error and falsehood, which are in the true sense unnatural. The inner being reaches out for something higher than that which is cognizant to the senses. and finds it, too, if not hindered in its spiritual explorations by the stumbling blocks placed in 'its way by untruth and infidelity.

The vast majority of the race believe in and experience spiritual correspondencies. There are a variety of notions about Deity, but the one general principle of faith in a Supreme Being is almost universal. And its absence or nondevelopment is a misfortune, something out of the general order of human nature, and it leaves a lack in the soul that hinders happiness. Abnormal conditions exist in the physical world. Why should they real not also exist in the spiritual world? inconvenience to the defendant and

The causes of these defects cannot always be traced in the former, and so may not be readily perceptible in the latter. But they are abnormal in either case and are to be regretted by the charitable.

The spiritual powers are capable of cultivation as much as the physical or intellectual. They are part of the being. The condition of men who exercise their bodies freely and yet whose minds are comparatively impotent, through lack of use and culture and nutriment, is evident to every thinking individual. The same kind of atrophy may exist in the spiritual part of man, although both the intellectual and the physical are fed and developed.

The agnostic, who prides himself on his unspirituality, then, should not assume that others who claim a different condition and other experiences are deceivers or deceived. Neither should he assert that what he does not know is unknowable. That is not scientific, nor is it modest. He is to be pitied as a blind man is to be pitied. He should not arrogantly set himself up as a contemner of those who are able to perceive clearly that which he cannot at present discern.

Faith needs to be cultivated and fed. Doubt is one of the drawbacks They are the true of the age. friends of humanity who seek to promote belief in Deity and encourage endeavors to commune with the higher powers. Worship, praise and prayer should not be neglected by the believer, and every "means of grace" provided whereby the spiritual man is nourished and developed, ought to be made available with as much persistence and regularity as daily food and intellectual nabulum.

INCONSISTENT.

Nor long ago the Chief Justice of Utah had occasion to speak of the impropriety of finding indictments on such slender and shallow evidence that no jury could be expected to convict. Several cases had to be dismissed for lack of testimony and this occasioned the rebuke from the Court.

We are reminded of this occurrence by the decision in the Commissioner's Court of this city in the The Commissioner Barlow case. stated emphatically his firm opinion that no jury would convict the ac- , cused and yet he sent the case to the grand jury. This occasions much

THE DESERET WEEKLY.

expense to the Territory. What could be the object of this committel? What good purpose can be served by it? If it was done to placate the gang that want every accused person put to as much trouble as possible, providing he is 'a "Mormon," the motive is paltry and wrong.

Public officers should have courage enough to do what they know to be right, no matter, who may criticize or condemn their just action. That course will win. too, in the long run. Everybody respects a man of principle, no difference how much the unprincipled may revile him. And the time is coming when the abuse of those who cannot endure fairness to a "Mormon" will not count nor be feared or valued a rush in this community.

If the officer who has been committed for necessary and defensive violence while in the discharge of a disagreeable duty had been a non-"Mormon," it is our opinion that he would have been honorably discharged. The action, in this instance, of the Commissioner looks to us an evidence of moral weakness and is not in keeping with his general consistent and straightforward course.

PERSISTENT IN WRONG.

OF COURSE the author of the untruth that no "Mormons" and "Gentiles" in Utah are doing business together, persists in his falsehood. We did not expect he would retract, or in any way acknowledge his error. That would be too much like honor and sincerity. Instead, he delivers himself of nearly a column of dodging and prevarication and scurrility, with the view of giving color to his original mendacious statement.

Prominent "Gentiles" have stated us that they knew the as-80 sertion about no union in business between "Mormons" and Gentiles was "a lie," before the refutation appeared in the DESERET NEWS. There is not a non-"Mormon" in this city, who has done business here for six months, that does not know of numerous instances of joined business relations between gentlemen of both classes. We are asked to particularize. We do not choose to drag in the names of either "Mormons" or non-"Mormons" to make them parties to a newspaper dispute. There is no necessity for it. The author of the falsehood knows them as well as we. And nothing can be gained by keeping up a controversy which knowledge, from simple motives of economy of the Almighty that we

everybody here knows to have but one truthful side.

Gentlemen of the two classes who are daily doing business together; as members of the same firm or corporation, in various pursuits, must be either amused or disgusted at the impudence of the individual who persists in saying no such relations exist. In attempting to reply to our remarks he now adds:

"It says they do exist in all the great cities of the country. That is, the Co-op. buys goods in Chicago, St. Louis and New York, and the city through Mormon agents buys pipe in some other city, and fire en-gines in another, etc. That proves nothing."

Of course it proves nothing. . We never said it did. We did not say anything about business relations of "Mormons" with "Gentiles" "in the great cities of the country," We made no reference to Chicago, St. Louis, New York or any place out. side of Utab. That is but a dodge of the disreputable scribe to shift his ground and evade the force of exposure. What we said was this:

"'Mormons' and 'Gentiles' are in business relations in all the populous cities of Utah."

That "counts," does it not? The signs of business firms hung up in this city, advertisements and local items in the paper that publishes the statement that these relations do not exist, articles of incorporation filed in the Recorder's c ffice of this county, and other indisputable proofs of business partnerships of "Mormons" with "Gentiles" in this city proclaim the falsehood of the assertion to the contrary. And the dishonesty of its author is still further d sclosed by the falsification of our remarks.

As another quirk to shift from the main issue he wants to know, "When has a Gentile, no matter how accomplished, ever obtained employment from a Mormon except when it was impossible to do with out him." This is as great a falsehood by implication as the other was by direct assertion. There has never been a time in Utah when it was impossible for "Mormons" to do without employing "Gentiles." And there never was a time in this Territory when "Gentiles" lived here that some of them have not been employed by "Mormons." No doubt, in many instances when persons of both classes were seeking employment "Mormons" have preferred men of their own persuasion. But the other class have not been excluded, and many of them have been set to work to our personal

charity. This is as notorious as the copartnership of the two classes, and further proves the mendacity of the writer who denies it. •

This ought to be sufficient on these points. But we do not expect those who fabricate such articles to deceive the public abroad as we have given some, perhaps too much, attention to, will cease to fume and falsify and flounder in the mire of mendacity, no matter how ridiculously erroneous their sentiments are proven to be nor how plain the facts are to their own readers.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Sunday, May 19, 1889, commencing at 2 p.m., Coun-selor Charles W. Penrose presid-

ing. The choir and congregation sang:

Where the voice of frienship's heard. Sounding like a sweet-toned bird.

Prayer by Elder Andrew Jenson. The choir sang:

He died ! the Great Redeemer died,

And Israel's daughters wept around. The Priesthood of the Twelfth

Ward officiated in the administration of the Sacrament.

ELDER JOHN NICHOLSON

was called to address the congregation. He said the larger portion of those who had assembled had done so to commemorate the sufferings and death of our Lord Jesus Christ, who died for the sins of the world. By one man death came into the world, so through the Lord Jesus Christ came the resurrection and the life. When we come together for a purpose so sacred we should be in a proper frame of mind to receive and partake of this sacrament; our hands should be clean and our hearts pure, that our offering may be acceptable unto our Father in heaven. This being the condition upon which the acceptance of the offering is predicated, as we understand it, we should come to an assembly of this character without anything existing in our hearts against our neighbors, feeling that we are in a position to love them as ourselves, thus placing our-selves in harmony with the teach-ings of Him who spake as never man spake, and who gave Himself as an acceptable offering for the sins of the world. It was He who intro-duced the plan of salvation by which man is enabled to re-onter the presence of his Maker.

The theory of the Gospel, as we Latter-day Saints understand it, is that this life of mortality is what might be termed a section of eternity-if it be permissible to state that eternity is divisible; that we existed in the spirit world as spiritual entities before we came to this life; that it was provided in the

should take upon ourselves physical conditions in order to obtain experience that would enable us to advance in intelligence, in the scale of being, and thus be prepared for a "greater and more exceeding weight of glory" in the eternities to come.

of glory" in the eternities to come. The work that was performed by Christ when He came and took on mortality, as the Son of Gol, relieved us from all responsibility regarding the transgression of Adam, and He opened the way before us whereby we might be freed from our own transgressions, for which we are responsible. This freedom from sin is attained by following in the footsteps of the Savior, keeping the commandments which He gave, and offering our lives, so far as necessary, as a sacrifice for the sake of truth and righteousness. All who profess Christianity accept of the atonement of our Lord and Savior Jesus Christ as a fact applicable to the whole human race; and this is the beginning of the Christian faith.

It is not difficult to ascertain what is required of us in following in His teachings if we peruse the Scriptures and accept the truth as it there stands, without prejudice, without pre-conceived notions and ideas. I lay it down as an incontrovertible proposition, from a scriptural standpoint, that in addition to this belief in the atonement, it is necessary to exercise faith in all things pertaining to the Gospel of our Redeemer.

Following this is the doctrine of repentance "unto the remission of sins" that we may be freed from that load, and realize the saying of the Savior that His "yoke is easy" and His "burden is light." Then follows obedience to the ordinance, also clearly defined in the scriptures, known as the Christian rite of baptism for the remission of sins. Succeeding this is that he who has taken the steps already described shall have the hands of authorized servants of the Messiah laid upon his head that he may receive the Holy Ghost, and thus by these two baptisms—the baptisms of water and of the spirit—he may become a new creature, born of the spirit into a new and spiritual element, in consonance with the deciaration of the Lord Himself when interrogated upon points pertaining to His doctrine—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." This, then, is a universal rule, to which there is no exception made.

which there is no exception made. Now, in relation to the operation of faith by many people who profess to be Christians, the exercise of this power is exceedingly limited. For instance, it is fashionable to proclaim that if men will believe on the Lord Jesus Christ they will be saved, without taking into consideration the comprehensive character of that statement, without accepting of it in the spirit instead of the letter. To believe on Him is to have faith in Him, and faith is the underlying principle or motive power of all action in intelligent beings. Without it there is nothing; there is no motion, no activity, no life.

It is common among those who are rated among unbelievers, who are infidels, to scout the idea of faith in spiritual things; and yet faith is a priuciple that is uatural and that is accepted in all the conditions of life. Suppose there was no faith if that were supposable; for to imagine such a condition would be to presume that there would be no looking forward to the future; no attempt to grasp it and to act in order to produce results which are not at present seen or understood. Paul's definition of faith is clear and beautiful; it commends itself at once to the understanding. "Faith," he says, "is the substance (assurance) of things hoped for, the evidence of things not seen." Suppose that Newton and Herschel had not possessed this power within them, they would not have comprehended by the principle of that faith er understanding which was in them that there was still another planet that had not yet been discovered; they would not have searched among the heavenly bodies in order to make the further discoveries which they did. It is common among unthinking people to say that they cannot see, feel, taste, or smell, that they cannot comprehend through the natural senses; yet neither Newton nor Herschel had handled, tasted or smelled the planet Uranus. Those objectors to the principle of faith themselves believe that tomorrow will arrive, though they cannot grasp it by any other process. So we may cast about and reason upon natural things, and we comprehend that faith is a natural principle. Why, then, not have faith in things that that se spiritual?

Having faith in this grand basic principle of the Christian religion, the atonement, it is natural that that position would be followed up. Having accepted of Christ, it is eesential that those who do so and undertake to follow him shall place themselves in unison with Him and with His Spirit, purify themselves and rectify their moral and spiritual natures. How is this done? Necessarily by the process of repentance of sin, which is also a natural as well as a spiritual principle, being a process of rectification. If, for instance, a man injuries his

If, for instance, a man injuries his physical nature by indulging in drunkenness, licentiousness, or if he break any of the laws of his physical being in order to gratify his sensual appetite, it is necessary that he should repent by ceasing from such acts. Then his system will begin to recover from the effects of those broken laws. In relation, therefore, to physical things, so is man's nature merally and spiritual ly. Ceasing to do those things which are opposed to morality, to spiritual requirements rectifies and purifies the spiritual and moral nature.

Now we have brought the believer in Jesus Christ to the point where it is requisite for him to make his acceptance of the theory of Christianity mere valid and binding by a practical act. The question is what shall be the character of that per-

formance? The Latter-day Saints take the position—and it is sustained by the scriptures—that the individual shall be immersed in water, taken there by one authorized by Jesus Christ, for the remission of sins, and by obedience to the requirements which have preceded this operation and the operation itself he comes out of that element freed from his lead of transgression.

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Why should the rite or act by which the believer makes his theoretical position valid and binding be baptism? It is common in all the ordinary affairs of men to make agreements binding by acts of various kinds. The most general method adopted is to submit the agreement to writing, entering on the document the stipulations involved. Both parties attach their names to the writing. Frequently this is done in the presence of witnesses, who attest the operation by also attaching their signatures. Now, what ahall be done by the Christian in entering into an agreement with the Lord Jesus Christ? What more beautiful, what more consistent than that the act which he performs should typify the death and burial of Christ, His rising from the tomb and opening the way to life eternal by being the "first fruits" of the resurrection?

The Savior shed His blood for the sins of the world. He died and went into the grave, when His body was quickened in the Spirit by which also He went and preached to the spirits that were bound in prison, that they might be liberated therefrom by the freedom that the Gospel gives, that they in the spirit might ive according to God in the spirit Ind be judged, as the Apostle says, "according to men in the flesh." The judgment upon them would be similar to that on those to whom the light was imparted here, according to the course that they took in accepting or rejecting it. Then after He had performed that mission in the spirit world His body laid aside corruption and arose in the bloom of immortality, purified, a God, as He was, having had a power that we do not possess. He had the power to lay down his life and take it up again. We only have the power to surrender our lives and take them up again through His merits and not through our own.

His merits and not through our own. See, then, how sublimely typical of this process is the baptism of the believer. I refer not now to the baptisms which have been adopted by many professing Christians sprinkling or pouring, or the baptism of infants—but the birth of water, the scriptural baptism, which represents a birth or a burial of an adult who receives it intelligently. It must be a voluntary act, a result of its operation being a remission of sins. No infant can perform this act of intelligent volition and an infant has not sinned. 'This is the scriptural baptism; there is no other. There is but 'one Lord, one faith, one baptism."

A great many people think that there are numerous Lords, a great many faiths, and a multiplicity of baptisms. The baptism to which I refer is this: That the administrator is an agent of Jesus Christ duly authorized and empowered to act in His name, and that he who receives the administration is prepared by repentance for this operation. He goes into the water in his sins and comes up out of it without them, they having been remitted, according to the promise as Christ came out of the grave freed from physical corruption. How could any act be conceived of that would be more appropriate to the theory of Christianity itself than this?

This introduces the fact that the administrator must have been called of God, "as was Aaron;" otherwise he is not an agent of the Savior, not being authorized by Him; and if he is not, then one of the parties to the transaction is not represented and is not bound by the conditions of the observance, and has no lot nor part in the matter, for He has not performed it. The position is that he who receives the ordinance takes it in his own proper person, he who administers it (Christ) does so by the agent whom He has empowered. This is according to the principle enunciated by the Savior when He said it is the same whether His teachings were uttered by Himself or by the mouths of His servants whom He has empowered.

This ordinance of baptism has an application to all accountable beings, and its universality is a powerful evidence of its correctness, besides its harmony with the Christian system generally; for Christ, as I have said, preached to those who had lived upon the earth and had not received the Christian rite which I have been endeavoring to define. He had preached to them, and His servants who are authorized and have gone behind the vail also preach to those who are disembodied and are in the spirit world. They preach to them the theory of the Gospel, and they likewise must receive the ordinance of baptism for the remission of sins, that they may obtain also the baptism of the Hely Spirit. As Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

The similes or comparisons made by Christ are the most beautiful and pointed that were ever applied, and here is one that is peculiarly applicable. He compares the operation not only as the Apostle 1'aul did, to a burial, but to a birth. Now, will any person inform me if he can enter the physical life, the life we are now in, except he be born into it? There is no other process, and if we had not been born we would still have been on the other side. So Christ said in effect. Except ye be born with this new birth of water and of the spirit, ye must stay outside the Kingdom of God; for no man can enter it except he "be born of water and of the Spirit." It is absurd to lay down a proposition to the effect that being born of water and of the Spirit has reference to any other process than that of being

baptized of water and of the Holy Ghost.

There is a process by which those who have not received these things in this life can have them made applicable to them, although they have departed and gone to the other life; for the work of the Gospel is largely vicarious in its character. The fundamental principle of Christianity is of that nature, inasmuch as Christ died vicariously for the sins of the world. Hence the Apostle Paul, reasoning on the validity of the resurrection as a vital fact, as a true Christian doctrine, was endeavoring to show those who thought otherwise fhe fallacy of their position, and he sadi: "Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?" This he gave as an evidence of the resurrection of the dead almost in these words: "Why do ye work in behalf of those that are in their graves? If they are not going to rise of what value is it to them? Why are ye baptized for them if they are not to be resurrected?"

Baptism for the dead was a doctrine of the primitive Church of Christ--when it existed in its purity and power, and it has been revealed as a part of it in this generation through a Prophet that God raised up to usher in the last dispensation of the fulness of times. That is the reason why the Latter-day Saints build temples and travel over the earth in order to obtain genealogical information regarding their progenitors, that they may go into those sacred edifices and do a work for the dead which the latter are unable to perform for themselves.

If the doctrines of Christianity were not universal in their application there would be in them a lack of beauty, harmony and comprehensiveness; they would fall short of that which would take within the folds of salvation the whole of the human race, in time or in eternity.

Not to dwell further on this ordinance I now come to what is called "the birth of the Spirit." Christ defined it in beautiful language: "The wind bloweth where it listeth and ye hear the sound thereof, but know not whence it cometh nor whither it goeth; so is every one that is born of the Spirit." A minister of Jesus Christ who is duly empowered and authorized by revelation to act in His name has power not only to preach Christ

A minister of Jesus Christ who is duly empowered and authorized by revelation to act in His name has power not only to preach Christ and Him crucified and call all men everywhere to repentance, and baptize them for the remission of sins, but also to lay his hands upon the heads of baptized believers who have advanced that far, bestowing upon them the Holy Ghost. They receive that Spirit which constitutes them members of the Church of Christ. They enter the heavenly or spiritual Kingdom; they are born into a spiritual element or atmosphere.

side the Kingdom of God; for no man can enter it except he "be born of water and of the Spirit." It is absurd to lay down a proposition to the effect that being born of water and of the Spirit has reference to any other process than that of being

natural appearance of a man. But they belong not to the world. Christ says, "Ye are not of the world, for I have chosen you out of the world. If ye were of the world, the world would love you, for the world loveth its own."

One of the evidences of this spiritual birth is that it draws upon its subjects the forces of antagonism that exist in the world: Therefore they who live godly in Christ Jesus have always been treated with scorn, conturnely and injustice by the world, because the two spirits cannot amalgamate. The spirit of the world and the Spirit of Jesus Christ differ essentially in their constituents or elements.

Hence you view an ordinary man of the world. He may be moral, but he is governed almost exclusively by his environments. Nots with him who has accepted Christ and possesses His Spirit; for there is something within that guides him. He is governed from above and internally; he is not of the world; his ways are distinctive from those who ways are distinctive from those who surround him. A true Christian is considered by the world as being largely in the nature of a fool, because he does not, as a rule, exhibit what is es-teemed to be the wisdom of the world. It is folly for men to pro-fees to be Latter-day Saints and seem all the time as if they wanted to seize the earth and hug it to their to seize the earth and hug it to their hearts, as though they loved it better than the things of eternity. Such men may run well for a time, and may have the excuse to offer that they must see after temporal things. This will not justify an exclusive devotion to matters of that nature. There is now before the Elders of the Church of Jesus Christ of Latter-day Saints world, which beard that God beaven; that sin-laden я has not yet beard that God has spoken from heaven; that the dark clouds of superstition which have overhung the earth as a canopy for ages have at last been broken and that the sunlight of revelation has come from heaven like a voice in the wilderness crying unto the people. In the wilderness because the light having come "the darkness comprehendeth it not," although it shines in the midst of the gloom. It is our duty to place our affections but meagerly upon the things of the world, but lavishly on the truth as it is in Christ, seeking to be filled with the love of God, which includes the

There are no people that I know of who exhibit the love of God more than the Latter-day Saints, with all our shortcomings; for at the call of duty the Ekkens go forth taking their lives in their hands, sacrificing their worldly concerns and interests, going to the ends of the earth without purse or scrip to make this declaration: that God has spoken; that Joseph Smith was, and is, a Prophet. It is true that such statements seem marvellous and absurd in the ears of the people at large; but why should I say that anything is false that is soleinnly and honestly declared simply because it has not

love of humanity.

reached me and has not entered within the folds of my comprehenwithin the folds of my comprehen-sion. Are there not many things outside of our understanding that are yet true? And in this idea I bear my testimony that by the Spirit of revelation from heaven, the power of the Holy Ghost, I know that Joseph Smith was, and is, a Prophet of the Most High; that this is the discussion of the fulness of is the dispensation of the fulness of times, and that this people have the Gospel, the operations of which will prepare the way for His glorious coming whose right it is to reign, even the Savior whom we profess to seek.

BISHOP O. F WHITNEY

said: I have not time to preach a sermon, neither do I desire to do so, but will add a few words, by re-quest, to what has been said by Brother Nicholson. Those who are well versed in the Scriptures will recognize from what has been said that "Mormonism" is no new thing. You have heard a testimony that this is the everlasting Gospel, re-stored in the dispensation of the fullness of times. This is not its first appearance on earth. "Mor-monism" is nothing more or less "than that Gospel which Christ and His Apostles preached, lived, la-bored and died for. And even in that day it was a re-stored religion. The Gospel of Christ is everlasting and eternal. It is the only authorized plan of sal-You have heard a testimony that It is the only authorized plan of sal-vation, capable of exalting man to the highest summits of intelligence and glory. It was formulated in the eternal worlds, and is a code or laws, a series of principles instituted of God for the salvation of His chil-dren on this and on other planets. "God, finding himself in the midst of spirits and glory, because he was more intelligent, saw proper to in-stitute laws whereby the rest might have a privilege to advance like himself." So says Joseph Smith. himself." So says Joseph Smith. I ntelligence is the glory of God. It is His superior intelligence that makes Him God. The Gospel you have heard described is nothing more or less than a ladder of light, of intelligence, of principle, by which man, the child of God, may mount step by step to become even-tually like his Father. It is as old as eternity. Its truths had no beginning, and they never will have an end,

Nor is there anything new in the treatment which men receive who preach this Gospel. Byron says that history, with all its volumes mani-fold, "hath but one page," and the with that of the ancient people of God, certainly bears out the assertion. It is a repetion of the history of those who have in all ages proclaimed Gol's truth. When He puts His finger upon a man and appoints him to minister for the benefit of mankind, that man immediately becomes a target for persecution. He is singled out to be shot at by the jealousy, the detraction, the hatred and hostility of the world. Nor is this true only in religious matters. It is the fate of the philosopher, the poet, the inventor and

the Prophet-the preacher of righteousness.

- "He who ascends to mountain-tops shall find The loftiest peaks most wrapt in clouds
- and snow;
- He who surpasses or subdues mankind Must look down on the hate of those below."

When Jeremiah was called to the prophetic office, and God told him that before he was born into this life he had been ordained a prophet to the nations, Jeremiah, foreseeing perhaps the treatment he would re-ceive, pleaded with the Lord and would fain have been excused; he said that he "could not speak, for he was a child." But the Lord bade him speak the words which He should give him, and he was told that men would fight against him, but that they should not prevail against him; for he was as "an iron pillar and as brazen walls against the whole land," and the Lord that before he was born into this life the whole land," and the Lord would deliver him from all his foes. Lord Joseph Smith was also called "as a child" to be a prophet, and was re-minded that his strength was not in himself but in that God who sent him forth as an agent and instrument of His mighty will. He was told that his name should be had for good and evil among all nations. This has been largely nations. This has been largely fulfilled. He was fought against, but although he sealed his testimony with his blood, he was not prevailed against, for his works live after him and will go on from age to age of progress and development. It mat-ters not that a man may die; that is not the failure of his work. There is not the failure of his work. There are living martyrdoms as well as dying martyrioms, and they who live for the truth often suffer more than those who die for it. It is for us to stand up and do the bidding of God, let come what may. A scien-tist or philosopher once said, when the world accused him of teaching that which was false: "I can wait." the world accused him of teaching that which was false: "I can wait." Centuries later the world admitted the truth of the things he had taught. We can bear our testi-monies in humility, and leave the result with God. It matters not result with God. It matters not whether we live or die, so we live and die unto God, knowing we have fulfilled our missions, shaken from our shoes the dust of responsibility, and are free by our faithful ness from the blood of this generation. One of the greatest qualities of human nature is the willingness to wait, the power to endure to the end, to stand by the truth and trust in God for the outcome.

- "Endurance is the crowning quality, And patience all the passion of great - hearts;
- These are their stay, and when the leaden world Sets it+ hard face against their fateful
- thought. And brute strength, like a scornful con-
- queror, Clangs his huge mace down in the other scale.

The inspired soul but flings his patience in, And slowly that outweighs the ponderous globe.

One faith against a whole world's unbelief, the discoverer; and it is the fate of One soul against the flesh of all mankind."

God bless to our souls' salvation the words spoken here this day is my prayer in the name of Jesus Christ, Amen.

The choir sang the anthem:

Give ar to My words.

Benediction by Elder William C. Dunbar.

CURRENT EVENTS.

Edmunds Law Prosecutions.

At Ogden, on the 17th of May, rank Whitehead was arraigned Frank on a charge of unlawful cohabita-tion and pleaded not guilty.

Otis Terry, who was arrested in Sanpete County a few days ago, was brought up from the south May 15 and was arraigned in the Third District Court. He has been in-dicted for alleged adultery with his plural wife. He entered a plea of not guilty, and was released on \$1000 hail.

At midnighton May 11 Dr. O. C. Ormsby was arrested at Logan, on a charge of unlawful cohabitation. The doctor had not yet recovered from his recent accident. He gave bonds for his appearance as soon as he is able to be out.

Business before Judge Henderson at Ogden May 14:

The case of the United States vs. Joseph T.Johnson, unlawful cohabitation, was continued for the term. The case of the United States vs.

Hans J. Nielsen, unlawful cohabi-tation, was called for trial and a jury empanneled. After hearing the evidence for the prosecution the jury returned a verdict of not guilty under instructions of the court under instructions of the court.

The case of the United States vs. Kaute Emertson, unlawful cohabi-tation, was called for trial. Defendant was a resident of Huntsville, and and was a resident of Huntsville, and had served one term in the peni-tentiary. He appeared without at-torney, desiring to plead his own case. He was convicted and sen-tence was set for May 25. The case of the United States

vs. Wm. A. Lewis, unlawful co-habitation, was called for trial. A jury was called, but the panel was exhausted when six jurors had been obtained. As the offense was but a misdemeanor, Mr. Evans thought six jurors would be sufficient. The defense consented, and the jury was sworn. After hearing the evidence a verdict of not guilty was returned.

The following business was trans-acted in the First District Court, at Ogden, May 15:

Jonah Evans; United States vs. unlawful cohabitation; verdict of guilty. Sentence set for May 25.

United States vs. Gustaf Gustave-

son; verdict of not guilty. United States vs.Cornelius Evans; verdict of not guilty.

United States vs. James Leish-

man; verdict of not guilty. Mary E. Briggs pleaded guilty of adultery; sentence was suspended. Miss Lena Jensen and Mrs. Ma-

tilda Hancock were arraigned for contempt of court in not having

obeyed subpoenss in the Jonah Evans case.

The former stated that she had understood that the marshal was to pay her way; that she had come to the depot at Brigham City but had not found him. She had no money and she returned to get some. In the meantime the train left. She was excused.

The latter stated that she and her baby had been sick, and that she had no way of obtaining her fare down, and that under the circumstances she had not thought it wise to come.

The court explained the importance of obeying subpoenas, and by consent of the prosecuting attorney allowed the witness to go.

The case of the United States vs. Mary Eskelson, fornication, was dismissed.

The cases against Hiram Bow-man, one of adultery and two for unlawful cohabitation, were dismissed.

The following matters came be-fore Judge Sandford May 15:

United States vs. Otis L. Terry adultery; defendant arraigned and

pleaded not guilty. lary; jury returned a verdict of guilty of housebreaking; to be sen-tenced on May 18.

United States vs. Alonzo E. Hyde; on motion of counsel for defendant, set for trial May 23, sub-ject to District Attorney Peters' showing.

May 20 was fixed for passing sen-tence upon Joseph Dean, who pleaded guilty, a short time since, to unlawful conabitation. Judge Sandford said he would postpone iudgment until Judge Anderson came from Beaver. Mr. Moyle suggested that there had been no trial. as a plea of guilty had been entered. Judge Sandford replied that it was a matter of courtesy to Judge Ander-son, that as the case had been commenced before him he should also end it.

During last week the following business was transacted at Beaver before Judge Anderson:

A. R. Whitehead was tried on a charge of unlawful cohabitation, and the jury rendered a verdict of not guilty.

The case of unlawful cohabitation against T. J. Jones was reported as

ignored by the grand jury. Bishop C. J. Arthur, of Cedar City, Iron County, was arraigned on an indictment charging him with unlawful cohabitation, and pleaded guilty. He waived time for sentence.

His attorney, Mr. Dewey stated that Mr. Arthur had given no trouble to the officers, and caused the government no expense. On learning there had been a warrant issued he had give i himself up, and now that au indictment had been

found had pleaded guilty. District Attorney i'eters stated to the court that the officers had been searching for the defendant. Mr. Peters' statement was untruthful.

The court then questioned Bishop Arthur as to his family relations and was informed that the defendant was married to his plural wife 12

year ago; and that he held the office of a High Priest.

Judge Anderson then gave the prisoner a lecture about the bad(?)example he had set to the community. and wound up by imposing the full

penalty of the law—six months' im-prisonment and \$300 fine and costs. Franklin W. Young, of Sevier County, was the next "Mormon" to appear for sentence. In reply to Judge Anderson's inquiries he said that he married his plural wife in 1861, before there was a law against polygamy, and that her youngest child was nine years of age.

The judge then proceeded to lecture the prisoner-after he had in-quired as to his intentions for the future and received the same ans-wer as that given by Bishop Arthur, that he had no promise to make-and gave it as his idea that the law had prescribed a very light penalty for those who lived with two wives in obedience to what they believed was a command from the Almighty, and closed his speech by imposing the full sentence allowed by law.

On May 16 the following occurred before Judge Henderson at Ogden:

United States vs. W. T. Reed; unlawful cohabitation; verdict of guil-ty; sentence set for June 1. James Sorensen was arraigned on

a charge of unlawful cohabitation, to which he pleaded guilty. After the usual questions by the court, he was sentenced to three months' imprisonment and the payment of the costs, \$38.

Released From Prison.

On May 14 Hans Nielsen, whose ase was decided in the United case was decided in the States Supreme Court on Monday, was released from the penitentiary.

On May 15 P.F.Goss emerged from the penitentiary. He has served a term of eighty-five days for living with more than one wife, and paid the fine and costs assessed.

May 16 three "Mormons" were released from the penitentiary, all of them having been sentenced in the First District Court at Provo. O. P. Borg served nine months, and Randolph H. Stewart seven months, for alleged adultery with their plur-al wives, and Chas. R.Oakey served four months for unlawful cohabitation. All received the benefits of the copper act for their good behavior.

On May 16, J. B. Reynolds and August Swenson, who were sentenced at Provo for unlawful cohabitation, were released from the penitentiary, having served their terms and paid the fines imposed.

Brother Thomas Chamberlain, Counselor in the Presidency of of Kanab Stake, was released from the "pen." May 17, having served a sentence of six months for unlawful cohabitation. He also paid fine and costs amounting to \$320.

On May 20 John Welch, of Paradise Cache County, emerged from the penitentiary, where he has been confined for four months, for living with his wives.

F. G. Ralph, of Hyrum, Cache County, was also released. The

cause of his imprisonment was having two wives. He served 30 days for the costs in his case, in addition to filling out a four months' term.

Judge Anderson's Attitude.

During the past week court has been in session at Beaver, Judge Thomas J. Anderson being on the bench. There was considerable business before the court, and the judge ordered that the opening hour be 8:30 a.m. instead of 10 a.m., as heretofore.

After the impaneling of the grand jury, Judge Anderson gave his charge, from which the following is taken:

"You should first inquire in the case of every person imprisoned in the jails of the district on a criminal charge and not indicted; also, into the condition and management of the public prisons within the district; and into the wilful and corrupt conduct in office of all public officers of every description within the district: and I especially enjoin upon you the duty of investigating all violations of the law of the United States against bigamy, polygamy and unlawful cohabitation.

"It is perhaps proper that I should caution you against a certain class of persons to be found in almost every community, who, in case of difficulty with a neighbor, seek to have him indicted for some offense, however trivial it may be, for the purpose of annoying him and put-ting him to expense and trouble in ting him to expense and trouble in defending himself from the charge. They will seize on any act of his life that is a technical violation of the law, and that is not barred by the statute of limitations, and go before the grand jury and often secure an indictment; and the time of the court and jury and witnesses will be consumed in the in-vestigation and trial of a case accusations are raked up and the grand jury and the court are unwillingly made the instruments for wreaking the revenge and spite of private parties upon their neighbors. You should carefully scan the motives of those seeking to have in-lictments found for minor offenses, and wherever you find that the prosecution is prompted by malice and ill will, and no good purpose will be served by pressing the accused, you should refuse to in-dict, especially if the accusation is an old one and has been ignored by former grand juries.

"I do not give you these instructions with reference to the law against bigamy, polygamy, unlaw-ful cohabitation and adultery. But with regard to these crimes you cannot be too diligent in your investi-tions, and should indict in all cases where there is a reasonable chance for conviction. The notorious in-dulgence in this class of crimes by large numbers of the inhabitants o been large numbers of the inhabitants of this Territory, under the pretense of religious sanction, has long been a public scandal and has wrought ache more injury to 'the people in pre-The venting immigration and the devel-

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690

opment of the resources of the Territory than has been done by all other crimes committed within its borders. You cannot, therefore, be too vigilant in investigating this class of offenses, nor too prompt in presenting indictments against all who have violated the law on this subject."

Returned Elders

Elder George W. Wadsworth, of Panaca, Lincoln County, came to this city May 14 upon his re-turn from a mission to England. He left Utah on October 12th, 1886, first went to the Sheffield Conference and there remained about eighteen months, under the presidency of F. S. Bramwell; afterwards of Henry Walsh. From Sheffield he proceeded, in June, to London, and had there labored ever since, with the exception of four months spent in the Brighton district. While in Sheffield Elder Wads-worth and his co-workers met with considerable opposition, but no acts of violence were resorted to. Sixteen persons were baptized. In London, under the presidency of Elder Ballard, the missionaries on Elder Bahard, the inisolonaries on several occasions were opposed, and two or three of their meetings were broken up. The Elders labored chiefly in the streets and parks. At Brighton they were received most kindly, and all the meetings were well attended.

Elders John Morgan, of Goshen, and W. G. Adamson, of Tooele, re-turned at the same time as Elder Wadsworth, both on account of illhealth. The former had been labor-ing in Wales and the latter in Scotland.

In relation to Elder Morgan, the Millennial Star of April 29 has the following: "Brother Morgan arrived here in the latter part of 1888, and was assigned to the Welsh Mis-sion, but his health failing, he was honorably released. We regret that such a step was necessary, for the la-bors he was necessary, for the labors he was performing as a mis-sionary were entirely satisfactory. Our prayers and blessings accom-pany him, and we trust that he may live long upon the earth to assist in huilding up the Church of Chaird " building up the Church of Christ."

Elder H. G. Parkes, of Nephi, Juab County, returned on May 10 from a mission to the Northern States. He left Utah on May 2nd, 1887, and first went to Pittsburg, where he remained for about a month. He was next assigned to the State of Ohio, and labored chiefly in Hamilton, Brown and Clinton counties. There he continued for some fifteen months, having as his co-workers Elders David McMullin, Edwin Bodly and J. A. West. This being almost a new field (not having been visited by missionaries for nearly forty-five years), the work was attended in the outset with some little difficulty. For the first eight months of their sojourn in Ohio the Elders did not make nrst eight months of their sojourn in Ohio the Elders did not make many friends, but as they became better kncwn they were hospitably treated by the people. There was not, however, much spirit of inquiry manifested. The "White Caps" are in strong force in the log dent Way 11 contains the following: Word was recently received by Apostle Thatcher by wire, dated Mexico, May 6th, stating: "Elder ('ollett died last night. Will bury him unless otherwise directed," The following was sent by Proof inquiry manifested. The "White The following was sent by Presi- They are too unsettled; too eager to Caps" are in strong force in the lo- dent Woodruff in a dispatch: "If run after every new mining excite-

calities named—notably in Brown County. Elder Parkes was on sev-eral occasions threatened with personal violence, but the threats were never carried into execution.

The opinion of Elder Parkes is that in the future the mission in those parts will be attended with greater success than has been the greater success than has been the case thus far, as the people are seemingly becoming more anxious to, investigate the Gospel. After leaving Ohio he proceeded to Wet-zel County, West Va., and there was well treated by the residents, who were found most ready to re-ceive the instructions imparted to them. Elder Parkes want to the them. Elder Parkes went to the Pennsylvania Conference, on the 13th and 14th of April, and was then released. He informs us that he baptized thirteen persons during his absence. He has greatly enjoyed his mission, and is now in first-rate health and spirits.

Policemen Prosecuted.

Complaint was made May 20 by Mrs. Newton against Officers Pratt and Cummock, for an alleged as sault on Dr. Newton, at the time the latter was arrested for being drunk and disorderly.

John Nesman also made com-plaint against officers Malin and Pyper, charging them with as-sault at a time when he was resisting arrest.

The officers were released on their own recognizance, to appear before Commisseoner Norrell on May 24.

Alleged Mobbing.

On May 18 the dispatches con-tained the announcement that a branch of the "Mormon" Church has been broken up in Clay County, Alabama, and the Elders and many of the converts forced to leave. This was done by mobocrats are proclaimed as "indi who "indignant citizens." The victims of this outrageous conduct are probably not members of the Church of Jesus Christ of Latter-day Saints, as we know of no Elders who are or have been laboring in Clay County, nor of any Saints in that locality.

Another Decision Reversed.

The Supreme Court of the United The Supreme Court of the United States has decided that the clerks of district courts in this Territory are required by law to convey into the treasury all fees and emoluments earned and received by them in ex-cess of \$3500 per year. The decision was rendered in the case of the United States against Oscar J. United States against Oscar J. Averill and his sureties, reversing the decision of the Supreme Court of Utah.

Death of Elder Collet in Mexico. The Logan Journal of May 11 contains the following:

you can get Doctor's certificate for transportation, put body in metallic case and personally accompany it to Salt Lake City." Information was also asked concerning the disease and length of time Elder Collett was sick.

Apostle Thatcher has written to the young man's grandfather in Smithfield, and other relatives doubtless ere this have been made intormed of the death. The father in Uintah County. We have not yet learned whether the body can be brought home. At last accounts there was some trouble in getting word to Elder Rogers. Further news regarding the sad affair will be anxiously awaited.

FROM ARIZONA.

The DESERET WEEKLY comes reg-ularly to this office and to say that I am well pleased with the magazine is not enough. It is almost indis-pensable to every Latter-day Saint, especially those who hold the Priesthood. If you would make one more improvement it would be quite a from tearing and mangling the leaves in trying to cut them. Every subscriber should get his numbers bound in book form, and preserve them for the future. It does not require many years to greatly enhance the value of a news-paper or magazine. How difficult it now is to procure copies of the Nauvoo Neighbor, Times and Seasons, and other early Church publications, and how interesting they would be today. With what interest we would read of men of whom but few remain with us now; some have been martyred for the Gospel's sake, some, having attained high honors in the Church, have peacefully passed behind the vail; and a few, sad to say, have turned from the truth and have become bitter per-secutors of the Saints. History is being made today, and many whose names are now hardly known will step into the place of others who will soon finish their work on earth. This part of Arizona seems des-

This part of Arizona seems des-tined to become a veritable garden, having a productive soil, a fine climate, and a good market for the products of farm and vineyard. All fruits do well except oranges and lemons, which have not as yet been planted here. Olives, pomegran-ates, figs, grapes and other fruits common in Utah do extremely well. Rosebushes and other plants re-main green all winter, while olean-ders and pepper trees, also green during the winter, and the magnifi-cent fan palms and gigantic cacti, give the country a truly semi-tropical appearance. The health of the people is ex-cellent; there is no diphtheria or chills to dread, and but little rheu-matism. If the Saints were in pos-

matism. If the Saints were in pos-session of this land they would soon make it blossom as the rose; but that trait does not seem to charac-terize non-"Mormons" as a rule.



692

ment; too anxious to "make their stake," and then squander it or carry it out of the country. Well, it or all men have a right to choose their own path, so no ome need worry about other people's "stakes" or mistakes.

A canal is now being surveyed A Ganai is now being surveyed which will be eighty miles long, from 60 to 30 feet wide in the bot-tom, and 7 feet deep, to run 6 feet depth of water. It is taken from the Gila River and has about 300,000 acres of good land beneath it. It is expected to be completed in about fifteen months. SANTIAGO.

GILA BEND, Maricopa County, A. T., May 10, 1889.

[The numbers of the WEEKLY are not trimmed before being mailed, as our correspondent suggests, for the reason that they are designed to be bound, when they would have to be trimmed again, which would make the margin too narrow. Ed.]

THE HALE CASE.

In the First District Court at Ogten, the whole of the time on May 18 was taken up in the trial of Ezra Hale, for the shooting of James Hendry, in 1871. A large number of witnesses were examined in the case. For the prosecution, the mother of the deceased testified as follows: I remember the shooting of my son; I saw James Hale and Ezra Hale; the old man fired and Ezra Hale; the old man fired first and the son second; as the boy passed he stooped, put his gun to his head and fired; that was the shot that killed him; I saw him stoop; the old man went first, the boy fol-lowed after the shot as he passed; we were on a visit to Mrs. Lowe; we came home; James was putting up his team, I went into the house; as soon as I got the lamp lighted I heard him say, "Who is that at the house?" I saw the old man on one side, the boy on the other; I saw the side, the boy on the other; I saw the old man point the gun and I cried, "Oh, Jim, Jim;" the old man then fired first, the boy second, the father third and the boy last; Jim die next morning.

next morning. Ezra Hale, the defendant, was also a witness, and testified—My name is Ezra J. Hale; I am 36 years of age; my father's name was James Hale; I lived in early boy-hood on the Weber; I lived in Hooperville; was acquainted with James Hendry: knew him in 1871; I had five sisters at the time, Martha, Jane, Lucy, Louisa and Caroline; had one brother, named Alvin; during September, 1871, James Hendry had some con-versation with me; we had a conversation with me; we had a conversation at Thomas Wadsworth's store; I went from home to get store; I went from home to get something[#]at the store; as I camebut he met me at the gate and pushed me back, at the same time pulling a revolver around in front of him. He said: "I understand that your G—d d—d dad is going to kill me. I told him that I did not think so, but if "he (dad) said it, it is best for you to get out of his way, for he will to get out of his way, for he will surely do it." He said: "I won't go; I seduced your sister, and I'll do it again" (the literal language used

too vile to be repeated in print); a few days before I saw Hendry at old man Hull's house; he told me that he had seduced my sister and defied the whole Hale family to pre-vent him; "Me and Mike are heeled for you and if you bother us we will blow the tops of your heads off," he said; Mike was his brother; up to this time I had never gone to school; before the settlement started I was engaged in grubbing sagebrush and boiling salt; afterwards I took a farm; Hendry had used words of similar import at various times, three times to which I can swear, and other times which I can not define; whenever I passed he would taunt me with the same words; the first time occurred a week before the shooting; the second soon after-wards and the third on the same day of the shooting or the day before; he had spoken in a sim-ilar way to others about the same time; in the afternoon same time; in the afternoon of Sept. 25, 1871; I was cutting corn on the farm; saw my father; he came to me in the field; he rode up, got off his horse and stood for a mogot off his horse and stood for a mo-ment; he then said, "saddle your horse;" I said, "Where are you go-ing, father?" "None of your busi-ness," he answered; "saddle your horse and follow me and ask po questions;" I did so and followed him to the house; he there gave me a shotgun, double-barreled; it was already loaded—at least he did not load it before me; he had a similar gun; he jumped on his horse and told me to follow him. Witness Witness then described the route they took to Hendry's house. He continued: We got off our horses and hitched them in the field; I did not know at that time what was our errand; father got off, tied his horse, and told me to do the same; we took up the lane until opposite the house; we then heard the rattle of a wagon; father said: "That's Hendry, isn't it?" 'I said "Yes," for I recognized by his voice that it was James Hendry; he then instructed me what to do; gave me instructions to go to the southwest corner of the house and watch that Mike didn't get the drop on him, but I was not to shoot unless be ordered me; by this time Hendry had drove in, and his mother jumped off and went in the house; we then ran up to the house; I nev-er saw father after that until after er saw father after that until after the shot was fired; father fired the first shot; Hendry was then unhooking his team; when the shot was fired Hendry started to run; father ran out and shot again; he then halloed "Shoot;" he again; he then halloed "Shoot;" he called no name; only said "Shoot;" I shot; Hendry fell; father was fol-lowing him up; at the last shot he was pretty close to him; he was run-ning, but fell as I threw the gun to my face; I took no aim, but if I had hit him it would have been, as near as I can judge in the left side; I am as I can judge, in the left side; I am satisfied that he fell before I shot, and that I did not shoot him; I was run-ning past him, and would have kept running but father ordered me to stop and give him the other load; I surely do it." He said: "I won't was several rods past him the other load, I go; I seduced your sister, and I'll do it again" (the literal language used by Hendry, as given by witness, is face downwards; I was very ex-slaughter was rendered.

cited; it was something I had never seen before; I became excited as soon as father began to talk about it; father's treatment to me was very harsh whenever I did not do as he said.

The witness then detailed his father's treatment of him, which went to show that when the elder Hale was in a passion he was a very severe man. The defendant also related his travels during the past 17 years, most of the time being spent in Southern Utah, though for a time he was in Oregon.

On cross-examination, the witness said: When I met Hendry a week before the shooting he did all the talking, and holloed to me what he talking, and holloed to me what he had done; it was in a neighborhood well populated; it made me terribly. mad, but I was afraid of the man and said nothing about it; the second conversation was at old man Hull's place; the third conversation was with Thomas Wadsworth; the first was at Wadsworth; the first was at Thomas Jones'; at Hull's place he said the same thing; I kept it to my-self; I thought he was saying enough about it without my spread-ing it abroad; I am satified I saw Hendry on the day of the shooting; do not know he was in Ogden that day; I saw him, to the best of my knowledge at Hooper either on the knowledge, at Hooper either on the day of or the day before the shooting; never talked with my father about it until we reached the fence on the it until we reached the fence on the night of the shooting; father then told me that Hendry had seduced my sister, and he would kill him for it; he did not say that Hendry had refused to marry her, and he would kill him for that; my aister had been married to Wm. Lowe at Springville, but had parted from him; at one time Hendry paid attention to my sister, though father objected to it; my sister objected to it after he be-gan scandalizing her; never talked to father about Hendry marrying my sister; did not think he would marry her. marry her.

Henry Davis was also a witness and testified-I lived at Hooper in 1871; became acquainted with James Hendry at the threshing machine that fall; knew James and Ezra Hale; had never heard Hendry give Ezra any message for his father; heard Hendry holloa to Ezra at the time we were at Jones'; it was just before the shooting; the words were vulgar and referred to the seduction of Hale's sister; saw Hendry early, before work, on the morning after the shooting; he did not speak; I was at Hull's one time when defendant and Hendry were present; it might have been a week. ten days or two weeks before the shooting; had heard Hendry talk at different times in the presence and hearing of Ezra about his sister Jane; it was vulgar talk, same as that before given; this occurred at almost every fresh job on the machine.

Other witnesses corroborated Mr. Davis' testimony.

It was 11:32 p.m. on Saturday when the case was given to the jury.

INDIANA CONFERENCE.

The Indiana Conference of the Northern States Mission was held at the Clifty Church, near Robin-son, Green County, Ind., on Satur-day and Sunday, April 27th and 28th, 1889. There were present of the traveling Elders: President D. E. Harris, President O. L. Packer, Chas. G. Hyde, David Harris, Hy-rum Lemmon, J. M. Berry, Wm. Ö. Jefferies, Jas. G. Smith, Nephi P. Heward, Niels O. Mortenson, B. A. Stringam, John E. Hansen, Jas. L. Wrathall, and Frank Minkley. The house, though large, was The Indiana Conference of the

Wrathall, and Frank rinkley. The house, though large, was well filed; and at all the meetings, except the first, the people were un-able to get inside the building, which will seat about three hundred persons.

The best of order prevailed during the Conference, and the most of the people manifested a desire to the people manifested a desire w hear the principles of the Gospel made plain, while many expressed themselves that, "Sure-ly if the Gospel is here in its purity, those boys have it. The way they preach we can see the principles of justice and equity, and there is more beauty and satand there is more beauty and equity, and there is more beauty and sat-isfaction in the system they advo-cate than we have ever observed before." The spirit of inquiry is manifest by those who never could see the benefit to be derived from religion. While the Elders were at confer-

ence the people manifested a great desire to have them go with them to their homes and explain their principles to them. There were not enough Elders to fill the applica-tions of those who desired to en-tertain them. This kindness of the by the breshings of God upon them for the same.

the same. During the meetings of the first iay Elders Nephi P. Howard, Jas. J. Smith, Niels G. Mortensen, Hy-rum Lemmon, Frigk Hinkley, President O. L. Packer, and Presi-ient D. E. Harris spoke upon the irst principles of the Gospel, and he Kingdom of God, making them lear and plain in their humble way lear and plain in their humble way.

As a great many of the people vere anxious to hear President Tarris speak upon the salvation for he dead, he took up the subject saturday night and treated upon it n a very interesting manner.

Elders John E. Hansen and Chas. Hyde were the speakers on Sun-ay forencon. The subjects of the reat apostasy and the restora-ion of the Gospel were treated upon. ROBINSON, Green County, Indi-na, May 4th. 1889.

NOTES FROM TURKEY.

had As have now privilege of spending a **)e** ttle over two months in this city, ivocating the principles of the ospel of Jesus Christ, we have beme acquainted with certain things

ers" might have to say. They are very inquisitive, and exhibit a desire to learn and to know something better than the traditions of their forefathers. But the people in this district are hardly emanci-pated from the Turkish yoke. This fact is manifest in many ways, as the Osmanli influence is yet deeply impressed upon the people. When it so happened that a few Turks called while we had Christian visitors, the last-named would cease reading and speaking and move back; and when our Mussulman visitors had quietly departed, a sigh of relief would escape, almost as much as to say, "This time we got away without serious harm." This scare is not because of any present danger, but folks here relate many pitiable tales of hardship endured in days of fanatical frule. For example, men were not allowed to wear the *fes*, nor any head bandage to imitate the turban; they were for-bidden to shave, and could not wear long hair. If any portion of their hair could be seen be-low the head-dress they were complained of and fined, and many demands made that would cause the most hard-hearted to blush with shame.

This should not be understood as peculiar to the Turks alone, because it has been amply demonstrated that the Christians have done the same, or worse, and are even doing it today where the government en-

trusts them with a petty office. Adama is a city of about twenty thousand inhabitants. It is located on the river Sihn, formerly "Sarns," in a province called, in the time of the Romans, "Cilicia." It is situated in the large Chukur Valley with the Tarsus mountains in the background to the north. This country is reckoned to be one of the most fruitful spots in the of the most fruitful spots in one empire. The whole valley is of a sandy loam, interspersed in places with black rich soil, and altogether the warve productive. Wheat, it is very productive. Wheat, barley and corn are in abundance when the season is good, and grapes, figs and other semi-trop-ical fruits are plentiful. The natural wealth of the country may also be noticed by the fact that beggars are few compared to many places in Turkey. That the city is very old is certain from some of the old ruins yet to be found. The best of these are a couple of ancient churches or places which have been reconstructed to answer the purpose of mosques. Here are some gates of very ancient and extra fine workmanship, of Persian design, which show that the place was one of im-portance in the days of Darius; but as it has been the policy of the peo-ple to destroy the memory of every-thing not exactly Koranish, no trace or tradition as to many ruins in Turkey can be found.

About twenty miles east of this place, in the same large valley, is located the city of Tarsus, the birthplace of the Apostle Paul. Paul having been so highly estimated in the church of Jesus Christ, it is only right to chronicle a few facts relatelating to this strange people, some having been so highly estimated in truthfulness of this assertion is fre-which may interest the readers the church of Jesus Christ, it is only it the NEWS. Since arriving here right to chronicle a few facts relation of the servants of the Lord Jesus who are called to preach birthplace. Tarsus was formerly a His Gospel to the world in this dis-

very important spot, and the Apostle in making his defense before the tle in making his defense before the Jews said to the chief captain: "I am a man which am a Jew of arsus, a cityeof Cilicia, a citizen of no mean city." The city is beauti-fully located on the river Tarsus, anciently "Cydmis," with about 12,000 inhabitants. Here also are found some old mines. The city is like a garden, being well supplied with trees and orchards. The Tarsus range of mountains which lies at the back of this large valley or plain the back of this large valley or plain of over 50 miles each way renders the climate very endurable and pleasant and help to make it healthy pleasant and help to make it nearing with its fresh air and water. In the city of Tarsus the American mission has a church and a congre-gation, but of no particular import-ance. I dare say Paul wouldn't be proud of it. They would of course part bim how them with a would not let him honor them with a real pure gospel discourse, for he would certainly expose the hollowness of their pretensions.

On arriving here one immediately observes the difference between the quiet Turks and the noisy Arabs. The people are much heavier built and show that they are harder working. The Arabs are more slender and easy-going, though it is hard to conceive how any could be more indifferent than the Turks are at times.

The women are also very different from the Arab women. They are inclined to be stoop-shouldered, esinclined to be stoop-snouldered, es-pecially the Christians, who have a very careless walk, as a rule, while the Turkish women may usually be known by their dignified walk and certain step. On the other hand, the Arab woman is very erect. Mind and habit are shown to have great influence in the growth and develop-ment of the individual.

About the only difference in the dress of the people in Adana and other parts of Turkey is a head-dress still in use among some of the Turkish ladies. It seems in days past to have been a peculiar study to invent something to make life a burden to the woman, and to hide her face. Consequently, they have found out that one way to make her look hideous is one way to make her look hideous is to get a piece of stiff horse hair cloth a bout 12 inchessequare and place it over the head in the form of a "shaker," with a bearing toward the ground. Thus the poor creature can only see a few feet ahead, as the mouth and nose are carefully bandmouth and nose are carefully band-aged. Hence, if in case of dire necessity] she has to look up in order to avoid danger, or to satisfy curiosity, she presents a sight some-thing like the open mouth of a rhinoceros. F. F. HINTZE.

ADANA, April 15th, 1889.

IN SOUTH CAROLINA.

The Apostle James says: "The world is an enemy with God; whoso-ever, therefore, will be a friend of the world is the enemy of God." The

pensation of His kingdom upon the earth. In the relation of these experiences the old adage that "truth s stranger than fiction?' is often verified; being in many instances not only romantic but sensational, and sad to contemplate by the nobler works of God-honest men.

works of God—honest men. In connection with this subject I will relate what has just occurred in Darlington County, this State, where two of our Elders have been laboring with prospective success for about five months. Their headquarters were in Chesterfield County, near the division line of the two counties named. The majority of the people in this section have been very kind to the brethren, and an unusual spirit of religious liberty has been manifested by disinterested parties. Quite a number were earnestly investigating the truth, and the spirits of the faithful Elders were buoyant with expectation. But there came a sudden change over the scene, brought about mainly by parties from a distance, who could not have been directly affect-ed by the imaginary "evil teach-ings," being led on by the blind fury of scribes and priests, who could not "endure sound doctrine." Elders J. F. Chidester and G. E. Burgess, who were the only Elders laboring in that field, had just dismissed an evening meeting and most of their congregation were gone, when over 100 men poured in from the sur-rounding woods in all directions and seized Elder Burgess, who had just stepped inside. Elder Chidester, seeing his companion in the hauds seeing his companion in the mains of the mob, also went and gave him-self up. The raiders were divided into two companies, each headed by a captain and well armed with guns, pistols, clubs, etc. The brethren were led into the woods, where they received the following suggestive instructions:

"We want you to leave the State within eight hours. You are tearing up the people mightily." The Elders were not allowed to

speak. This body of men appeared to be well organized and quite orderly for a mob. After visiting as many friends as practicable the brethren were taken in the buggy of a friend. 30 miles to the railroad

While on the cars they wondered where they would pass the night, at the end of their ride. This problem wassolved in an unexpected manner. As soon as the train halted at the As soon as the train naited at the flourishing city of Lancaster, a sher-iff and chief of police stepped into the car and placed our heroes under arrest on a charge of murder. The officers were informed that their prisoners had just been banished from near the scene of the crime from near the scene of the crime, which statement was soon confirmed by a paper taken from the hands of a newsboy, giving a detailed account of the real murderers' arrest. But in the meantime the train had gone, and the duped detectives had two "Mormon" Elders to take to the hotel and care for till they could proceed on their journey next day. Their march to the hotel with the officers carrying their valises created quite a furore and crowds gathered to see so strange a sight as two "Mormons."

A great many tracts were distributed and an invitation accepted to breach in a church that evening. So sudden a transition from an in-ferential scaffold to a pulpit would apparently make an ordinary man's "head swim," but a "Mormon" "head swim," but a "Mormon" Elder always tries to make hinself at home. The congregation was fairly large and attentive. The officers were gentlemenly and ar-ranged for the brethren to pass to their destination without further trouble. Through the blessings of God the latter are now among friends.

The season thus far has been rather adverse to the hopes of planters, the ground being so cold that the cotton plant is slow in making its appearance, but the flowers and green groves are lovely. D. T. L.

SOUTH CAROLINA, May 12th, 1889.

THE SOUTHERN UTES.

The following lately appeared in the Denver News:

"Robert Elsmere" has reached Moab with the progress of civiliza-tion, but it is fair to say that neither that nor the hysterical "She" will produce such a sensation there as the official document containing the reofficial document containing the re-port of the late Indian commission. The gentlemen composing this com-mission were Major Weaver, of Ar-kansas; Rev. Mr. Childs, of Wash-ington, D. C., and Judge Smith, of Wisconsin. Not one of them was from either Utah or Colorado, who might have bad an interest in either might have had an interest in either place. Their report shows that they first talked to the Utes to no pur-pose, then they went out to the Blue Mountains with some of the chiefs and, during the tour, by the simple and child-like plan of promising the Indians all they could see, won their consent to move to Utah. Some of the Indians shrewdly enough doubted openly the power of the commission to give what they offered.

"If a white man has a ranch," said Buckskin Charley. "can you give it to a Ute?"

"No," said the commissioner, "not if the government has deeded it to him. Then it is his."

"We are in the same fix," said Charley. "This land is decded to us and we do not wish to leave it."

The proposed reservation in the Blue Mountains contains nearly 3,000,000 acres, all of San Juan County. There are less than a thousand of the Southern Utes, all told. That makes about 3,000 acres apiece for every man, woman and child. In addition the government gives each Ute \$20 worth of sheep, and \$50 in money to make the change. This does not include the bounties to the chiefs. Then it gives them, free, the improvements made by settlers in the Blue Moun-Then it tain country, which are estimated as worth \$80,000. Their own houses on the Colorado reservation are to be sold for the Indians' benefit.

Does not this seem a pretty fair start for a few savages? Would not 1000 Americans be well off with such assistance in emigrating?

"No," says Severo, "it is not enough. We want 100 miles square, we want the La Sal mountains, we want the crossing at Moab, we want you to drive those Mormons out of there. They are right in the way. It will not be good for them to be there. There will always be trouble with the Mormons and the Utes."

"But," return the commissioners, "we cannot. Those people have paid for their land. The La Sal is para for merriand. The La Sal is not a little place. It is thirty miles long. We were a day passing it." And then, with supreme tender-ness, Dr. Child adds:

"If we could, we would give it to you."

Severo insists that there will be trouble, because the Mormons have herds. He is assured that "You herds. shall be protected, if it takes all the soldiers in the United States."

Doubtless; but some of us poor white trash would like the protection of a little common sense from our rulers.

Then the Indians return to the charge.

They must have Moab. Thev must have the La Sal; and, after long talking and assurances that the whites shall be driven from the reservation offered, the interpreter turns to the commissioner and says:

turns to the commissioner and says: "They think you mean Moab." Severo adds: "When you say those Mormons we mean these Mormons;" indicating Moab. And, with this confused under-standing, the treaty is patched up. Article 7 gives the Indians the right to use the La Sal, which, to them, means its possession and the expul-sion of the whites, whom they call Mormons, though the Mormons are now in the minority.

What a pity the Indians did not ask for Provo, or some large, pleas-ant town instead of Moab. Denver should secure a Ute for real estate business. The present reservation contains about 1,000,000 acres, and not one acre is to be compared with the lands of Moab, leaving out of the question the fine young orchards there, unsurpassed in the world for the yield of fruit.

The Blue Mountains I have never visited. They are said to contain Aztec relics, buildings and painted carvings. The commissioners pro-nounce it a "superb grazing coun-try," and the Mormon Bishop at Monticello says that forty and fifty bushels of wheat to the acre can be migod there without interation. Its raised there without irrigation. Ita only settlement consists of a few Mormon families, Carlisle's great stock ranch (the Carlisle's are for-eigners and are said to hire men to hold land for them), and a few cat-tlemen in Indian Valley. The cattle and horses to be moved will number nearly as many as those cleared out of Oklahoma.

But that is not the question, Great as may be the injustice of giving away 3.000,000 of Utah's acres without her consent, those thus dispossessed will receive some compensation from the government. Theshame is in so worling, the treaty that the Indians will believe that they own the La Sal, and thus saddle the danger of an Indian out-



break on the struggling pioneers of Little Grand, Fisher and Little Castle valleys in Utah and the beautiful, wealthy and progressive settlement of Paradox valley in Colorado.

For, it must be remembered, the band of red cut throats under Old Hatch and Mancos Jim are to be added to the Utes on their removal. For years these renegades have been roaming through the country, doing more or less mischief, and under no control of any tribe. On the whole, the Southern Utes are not bad Indians. Their pleading to remain on their old reservation was pathe-tic and earnest. They are learn-ing to farm after a fashion. By deees they will be able to take care gr of themselves, and the Indian problem will be settled. It is not possible, according to the delusive prom-ises of the commission, to send them where white men cannot penetrate.

The better and wiser Indians know this. They know their only hope is in conforming to the white man's laws. To push them in on Utah in the proposed fashion may Utan in the proposed rashion may please the young and recklesss, but it will break up their poor little at-tempts at farming; it will place them where the feeling is bitterly hostile, and on lands so valuable that they must again be ordered out. This is what article 7 means. We certainly will not leave the country, nor will Moab take it quietly. The men here Moab take it quietly. The men here are no strangers to Indian wars, and much as they would regret one, cannot afford to throw away their hard-earned farms.

The commissioners were so full of care for the Indians that, in concluding their report, they advise the government to keep all herds out of San Juan County lest the grazing should not be in good condition when the tribe moves there.

Not one word of pity have they for the poor Mormon men, women and children of Bluff City and Monticello, who, as the Bishop says, "Are, some of them, too poor to have a team and must leave the homes they have defended and seek others, God knows where."

Not a word for Moab's half million Not a word for Moad's hair million or so of property put in danger by them; not a word for the brave set-tlers of the La Sal; not one for the trembling homes of Paradox is ut-tered by this commission, assuredly a disgrace to Cleveland's administration, in its utter folly and recklessness of human rights.

Not that their care for the Indian was any more, either, than an affectation.

"I think," said a chief, "that if you were sent to talk to us, you say more than you were told to say."

"The same way you came, that way you can go back," they were also told.

In conclusion they asked the agent if the Indians could cook "a beef;" if it were issued to them for a feast.

"They can." said the agent, "but we issue six to eight at a time."

Their tenderness for the oppressed Indian led them to make promises that never can be fulfilled, and to burden the government with the It has not the lovely green pastures no qualities

shame of a false treaty. If it leads to a war, in which, according to calculations, it costs \$60,000 to kill one Indian, then, indeed, they may have done some good. It may be borne in upon the public that utter strangers have no right to legislate for a territory. Of all, perhaps Utah is the most helpless in cases of the kind.

The Mormons of every county would be likely to submit to the outrageous treaty in silence. The Gen-tiles will not. They will work against it in every way, and if de-feated, look out for the results. As I said above, I don't know the

Blue mountains or their value. do know this region. I know that for nine months in the year its climate is perfect; that children run barefoot in winter and tents are suf-ficient houses. I flave seen its pur-ple grapes and golden peaches in wagon loads. Tomatoes and other vegetables volunteer after being once sown. Sweet potatoes, cotton, tobacco and peanuts are grown. Melons are weeds. I have raised muskmelons weighing twelve pounds and watermelons weighing forty-four on ground that had never borty-tour on ground that had never been plowed. In fact there are many things which will do well on ground simply irrigated. You can begin planting in February and raise two crops of potatoes in a year. Straw-berries are ripe in May and tomatoes can be had at Christmas while can be had at Christmas, while early vegetables come in March. Pears grow from cuttings, and a yearling peach tree often bears fruit.

Any hot summer day you may ride up under the balmy shadow of the pines and drink the ice cold mountain springs. All winter you have not cold enough to freeze water within doors, yet it is cold enough to give the luxury of winter; its frost and sparkle are in the air. The soil is better every year that the ditches run upon it, and the first year's crop is the poorest. The sand has been burned for centuries as bec. at first, is But, and. is loose and disappointing. after that first season, you may begin oy life. Your horses need no begin to enjoy life. stable, your chickens may house in a tree, and the easiest raised chickens here are the fall broods, that are fat by spring. A large trade in spring by spring. A large trade in spring chickens ought to grow up here. With ten acres under ditch you can almost live independent of the outer world. The best proof of all this is that there are no places for sale, ex-cept where a disgusted Mormon is trying to get away from the wicked trying to get away from the wicked Gentiles.

Southern Utah resembles Western Colorado in the way it has been neg-lected. The first settlement of Utah was around Salt Lake, just as Col-orado was first settled at Denver. People were slow to cross the mountains and see what lay on the other side. So it has chanced that Colorado people have gathered about the La Sal, instead of the Saints.

Western Colorado is an empire not yet fully explored. Southeastnot yet fully explored. Southeast-ern Utah is not so extensive, but richer in its possibilities for horti-culture than Colorado can ever. be.

of Western Colorado, but neither has it the snow and cold that rule half the year up there. We are 3500 feet above sea level here. There has never been any attempt to advertise the country because those who hal it were content and rather who hal it were content and rather resented intrusion. They are in-deed, so much inclined towards the philosophy of taking things easy that, were it not for the obnoxious article in the treaty, 1 doubt if any protest worth mentioning would have been made against moving the Utes. It might have been readily accomplished had the arrangements been reasonable. There is little symmetry had the arrangements been reasonable. There is little sympathy with the alien cattle kings of the Blue Mountains, and, in general, the feeling among settlers has been that a trifle of the cattlemen's ar-rogance might be abated with advantage to the public welfare, even if it took Indians to do it. Half cannot be told in print regarding events in a section entirely given up to herds and their lawless guardi-ans. But there is such a thing as driving too sharp a bargain, and ap-pearances are that the Utes have done so in this case. M. M. R.

IMMORTALITY.

I respectfully ask you to give space to this reply to some of the assertions made by Mr. Miles Grant, in the Assembly Hall, recently, concerning the immortality of the spirit, commonly called the soul. It does not follow that because a re-surrection of the body will take place, the spirit which inhabits the body prior to its becoming released by death can have no existence or life during the period between death and the resurrection or that the reality of death, together with the dissolution of the earthly tabernacle, includes the complete annihilation of the spirit. Though there is but little direct and positive there be a solution of the spirit. teaching in the Scriptures respect-ing the condition and employment of disembodied spirits, or of the ex-istence and locality of the spirit world, these great truths are every-where implied, and since "life and immortality were brought to light" by the advent of the Messiah, the whole Christian world has received them. In his lecture, Mr. Grant stated that "the phrases immortal soul' and immortal spirit' do not occur once in Scripture; but the phrases 'life for evermore,' 'everlasting life' and 'eternal life' are repeated scores of times in reference to men in the flesh having it, possessing it, and inheriting it, and these phrases are equivalent to the above. This perpetual duration of life does

not belong to the earthly body, for that is often referred to as mortal, "vile," "perishing," therefore the terms "everlasting," "eternal" etc., must relate to some other part of man's constitution. For life to totally end and begin again without a germ or root is subversive of all laws of God and nature and is as irrational as it is unscriptural. "He that believeth on me hath ever-lasting life?' The flesh has no qualities or faculties by

which it can fulfil this condition. which it can fulfil this condition. Carnality cannot exercise faith; it is the spiritual being that is the "he." "Hath" is present posses-sion; "everlasting life" is the quali-ty. The Savior compares everlast-ing life to living water. Says he: "Shall be in him a well of water springing up into avelasting life." springing up into everlasting life." John iv: 14. Removing the well or curbing of a well does not stop the flowing of the spring; neither will the dissolution of the body terminate the life of the spirit.

Mr. Grant also essays to believe that all human knowledge dies with the mortal tenement, that faculties trained by years of laborous studyother words, that the īn. In other words, that the in-tellect, the grandest work in the universe, ends at death's touch, and is annihilated. Imagine every and is annihilated. Imagine every faculty of the soul falling into utter disuse; ali the treasures of the mind instantly lost, the most intricate and wonderfully constructed apparatus cast away for ever! What an aw-ful thought should the dead so die. And yet this is what Mr. Grant would have us believe and quotes as his authority the following: "In the grave his thoughts perish." Cer-tainly! "The dead know not any-thing" because "there is no knowlthing" because "there is no knowlthing" because "there is no know-edge or wisdom in the grave." Cer-tainly not! The intelligent spirit does not go there, only the senseless dust. Thinking is the function of the brain. When the brain ceases to act, thought per-ishes, i.e., runs out. Per is a Latin root, and means through; set implies motion or passing; when the body dies the moughts perish or pass out of it. The dead are always re-ferred to as to the fleshly body, rerred to as to the hearly body, never as to the spirit. But the sub-ject at issue is the existence of a spi-ritual identity, either as joined to the body or separate from it, and the proof of its immortality, i.e., not sub-ject to death. The question is not as to its norma whether it has a man a to its name, whether it be a man, a soul, a thou, or a spirit; hut does the thing itself, the identity, exist, and never die?

Mr. Grant seems to be perplexed as to how a spiritual being can dwell in, leave and re-enter a natu-ral body. The difficulty lies in the ral body. misconception of the nature of spir-itual things. Paul says "There is a natural body and there is a spiritual body," not there will be, but there is. This implies personality of both. What is a spirit? A spirit is a being formed of spiritual substances, just as there are beings formed of physi-cal substances. What a spiritual substance is in itself I cannot tell, neither can I tell what natural substance is. Can Mr. Grant? He is conscious of the existence of air, caloric, and various ethereal substances; does he know what they are in their nature? Did he ever see

verb art is an addition made by meddling translators. If he will read the text in the original he will find the words arranged "Dust, thou to dust shall return." This is very different to "Dust thou art." "The Lord God formed man out of the dust of the ground (the first 'of the' is not in the original), and breathed into his nostrils the breath of life and man became a living soul." The breath of God is the spirit of God, for breath is spirit. This breath or spirit became a part of the individual man; and the same spirit of life is in every living man, but it is not dust, neither does it return to dust. Nor is this breath of life that spirit of the man which constitutes his individuality and identity. His spirit is himself; and never was and never will be any thing or anybody else but himself.

Devils are spiritual beings, but they have not mortal bodies. will have no part in the resurrection and yet they will continue to exist in the future life. These evil spirits are in their nature and substance the same as the spirits of men. They sometimes enter and abide in human tabernacles; they com-press the rightful owner and take possession. Matt. xii, 45. They are possession. Matt. xii, 45. They are reserved in everlasting chains under darkness unto the judgment of the great day. This applies also to disembodied spirits of wicked men who will partake of punishment with them, in being cast into the bottomless pit during the millen-nium. It will be seen from Rev. xvii and also xvii 18-14 that the "beast?" and also xvi: 18-14 that the "beast" and "false prophet" are not individuals only, but classes of disembodied spirits, who will ascend out of the bottomless pit to receive their bodies at the last judgment, and then go at the last judgment, and then go into perdition, which is the second death. (Chron. ii: 7; xvii: 8.) These spirits are immortal; and if wicked spirits live forever, will not also the spirits of the righteous? The immortal spirit or intelligence that has taken its above in our The immortal spirit or intelligence that has taken its abode in our bodies comes from God. Hence, after the dissolution of this mortal, the immortal spirit returns to God who gave it. If it were annihilated at death how could it return? But some of those spirits were seen of John the Revelator under the altar: "The souls of them that were slain for the word of God and the testi-mony which they held." These mony which they held." These souls were not resurrected beings, as the time had not come. They were not slain souls, or dead men, but souls of them that were slain. They had organic forms, for "white robes were given to every one of them." They possessed organs of speech, etc., for "they cried with a loud voice, "How long, Oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth.' They their nature? Did he ever see them? A person born blind is in the midst of blazing light, but he is unconscious of it. Is he justified in denying its existence? God framed man's out-ward form from earthly elements, can not He organize spiritual struc-tures from spiritual elements? "Dust but it is not found in the Hebrew Bible. He should know that the

with Christ upon the earth." All these spiritual beings, good and bad, manifested intelligence, "knowl-edge and wisdom," while they were dend in the language of Scripture, but they were alive in spiritual activity and personality.

It is understood that man is a compound of body and spirit. When this compound is dissolved, the parts separate, and the man, as such, no longer exists. The next question is—What becomes of the parts? We both agree that the body parts? We both agree that the body returns to dust. I maintain that the soul, or spirit, is immortal. Mr. Grant denies this, although he admits that the spirit returns to God! Now the resurrection will restore the parts and reunite the body and spirit, and the compound creature will be again a man. If creature will be again a man. If the parts shall have been purified by the operation of earthly disso-lution and the sanctifying effects of the Holy Ghost, the man will come forth a glorious being, and not the spirit only, but the body also will be filled with immortality and have the power of eternal life and increase and will die no more. But if the parts are not thus puri-fied and sauctified, neither the earthly nor the spiritual natures will be clean or holy, but the resurrect-ed being will be "filthy still." He will not be prepared to enjoy the felicities of the righteous, but will be banished from the presence of the Lord, and this constitutes the "second death."

Mr. Grant admits man has a spirit. But no man can prove that that spirit ever had a beginning. He also admits that it returns to Gol. He cannot, and it is utterly impossible for any one to prove that that spirit ever dies. In speaking of the resurrection Paul says: "But God giveth # a body as it hath pleased Him." Giveth what a body? "It." "And to every seed his own body." What is clearer than that it is the spirit that is here meant as receiving its own body? meant as receiving its own body? The house is constructed for the occupant, and not the occupant for the house.

The dogma that the spirit dies with the body is conceived in ignorwith the body is conceived in ignor-ance and brought forth of error. Its philosophy reverses the order of creation and makes a gap in the path of eternal increase. All living things, every plant and tree and flower, possesses a living spiritual entity which survives its earthly dissolution and is left in its seed as a prophery of future life and in a prophecy of future life and in-crease... To deny this eternal order crease. To deny this eternal order in the economy of God's own off-spring is to deny the possibility of the resurrection, and to preach heathenish annihilation. There is no germ or living principle in the dissipated dust by which it can call its parts together. There is no mem-ory, or will, or consciousness in the diffused elements of a corpse by which it can unite and form a self-conscious organized identity. But

But not only does Mr. Grant affirm the total annihilation of man at death, but with a boldness verging on blasphemy, asserts that God himself likewise perished! It was the Son of God, the Lamb of God, who came and offered Himself a divine sacrifice for fallen man. It was God who sojourned among men, healed the sick, raised the dead, was transfigured upon the mount, sweat drops of blood in agony for man's transgression, betrayed and dragged before a blood-thirsty mob and was finally crucified as a dangerous im-postor. What was crucified? Can you drive nails through a spirit or pierce with an iron point a celestial being? Can you flagellate the air or wound a sunbeam?

a sunbeam? Peter says: "He was put to death in the flesh but quickened by the spirit." The original reads: "Put to death by tearing the flesh but alive or living by the spirit." He went and preached deliverance to the spirits in prison, which sometime were disobedient when once the long were disobedient when once the long suffering of God waited in the days of Noah. What more consistent than that a spirit should go among spirits? He had administered to earthly beings while in the flesh, He now as a spiritual being went and administered to beings of a like nature.

Matthew says: "Jesus, when He had cried again with a loud voice, yielded up the Ghost." Was it a dead ghost which Jesus yielded up? The word in the original translated "yielded" is from from the root *apha*, lighting up, kindling, and means—sent away, released. Hence his spirit was released and departed and left the dead body hanging upon the cross. Jesus is the "Sun of Righteousness; the life and light of men." In Him all things live; He suffered the agonies of death in his own body that all might have a resurrection from the grave, through His coming forth the first fruits. But had His spirit died, no life could have sur-vived the shock, all creation must have become a blank vived the shock, all creation must have become a blank. Could the sun be blotted out and neon-day light not cease? Could Dame Nature die and her children yet live? Not only can it be proved, as I have already shown, that the spirit exists or lives after the body is dead but it can also be proved to be *ching*

but it can also be proved to be alive before the body is born. See Luke i: 14, 44. "When Elizabeth heard the salutation of Mary, the babe leaped in her womb." "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."

Here is a clear proof of the existence of the living, intelligent spirit previous to birth, and the independent use of its organic functions. Previous to birth the human fetus has no separate or independent life. It does not breathe, it does not use the organs of vision or hearing, nor the brain for reasoning. The pulse of the mother throbs in its frame, and her breath keeps it alive. But John's spirit recognized the mother of the Savior without the medium of the bodily senses. As the front of and about three and a half after they read the warrant Paddock spirit existed before the body, feet from the fireplace, apparently said they could not take the boy; he

body, s. body and exists in the it will exist when the is dissolved into impalpable elements. The most pungent, piercing or powerful physical elements can have no effect upon the more refined and delicate spiritual structure, no more than a lighted taper can destroy a sunbeam or thought be dissected by chemical analysis.

Man is a compound of the celes-tial and the earthly. His spirit is a being of divine origin, endowed with God-like attributes and infinite powers. His earthly frame must not be despised nor underestimated. It is not merely a shell or extraneous covering; it is an added nature; a part of himself; a paternal endowment of infinite worth; an earthly temple destined to be immortal and filled with the presence and glory of the immortal spirit. When the union is made eternal by the power of a glorious resurrection the organism will be complete and the perfect man will be prepared to enter upon the path of eternal life, and partake with the rightcous, of a fulness of joy. The passages I have adduced, though few are not all that might be brought in support of the truth of man's immortal nature: but, they alone by their united effulgence, bathe this divine doctrine in a flood of living light while the few pas-sages which are distorted in order to disprove it are lightless sockets, or, at best, were artificial tapers, glim-mering in error's cloudy lanterns.

I have not written this to draw out any written argument, but that Mr. Miles Grant may have an op-portunity to apswer some of the questions herein contained at his next public appearance in the As-sembly Hall. TRUTH:

LIGHTNING'S FREAKS.

Today, while I wasworking at Price, across the Rio Virgin from here, a small shower of rain and hail came up, during which a terrible light-ning stroke occurred at 2:15 p.m., by which a young lady, Mrs. Ida C. Fawcett, came near losing her life. She was in the house, sweeping the floor, and the lightning struck the west chimney of the building, ap-parently hitting the southeast corner of it, knocking off several of the stones, running diagonally two ways, one to the north and one to the outside of the chimney and down the wall, about ten feet. A portion of the lightning seemed to sever, went down the chim-ney into the room, filling the house with soot, dirt, rock and smoke, shattering mantel-shelf, and coming out on the south between the shelf and wall, and a portion came out in two places north of the fireplace, and also one place above the mantel. A clock that stood on the mantel-shelf had its case ruthlessly torn to pieces and some of it scattered over the floor and the pen-dulum ball thrown off, yet the clock

kept on the wag. Sister Ida C. Fawcett, when found about a minute after the shock occurred, lay on the floor in

dead. She was covered with soot and smoke, and was horrible to behold. A brother administered to . her immediately and soon she began to show signs of life. Her hus-band had her removed to another room, and she was cared for as best room, and she was cared for as best they knew how, and now she seems fully recovered, but complains of feeling sore, as the lightning has left its marks very plain, in red streaks and spots, nearly all over her body. For some time her feet felt cold and numb, but at last accounts she was féeling some better.

The freaks of the fluid are very strange. Besides coming out in the house, some came through the wall on the outside in several places, breaking a rock in the wall about two feet from the ground, and moving one piece of it out about half an inch. Another portion of the fluid shattered the lower end of a rafter of the roof of the house, about ten feet from the chimney, scattering slivers over the upper floor. Another tore some shingles off the roof, and still another portion struck the upper rim of the southeast corner post of the porch on the north of the house, slivering it from top to bottom and scattering pieces over the ground for about ten rods from the house. One of the nail heads in the upper part of the post bears evidence of having been burnt by the fluid. A jar which sat at the foot of the post was shattered and pieces of it thrown through a and pieces of it thrown through a window into the house and to the south door, a distance of nearly twenty-five feet. The window in question had four panes of glass broken during the fracas. A piece of wood with two nails in stuck fast to the window frame. to the window frame.

Sister Fawcett's husband, Wm. A. Fawcett, and another man were standing on the porch about eight feet from the post at the time the lightning struck it, but escaped in-

jury. We have had very dry weather for some time, but it is a trifle showery at present and quite cool. The health of the people in this vicinity is generally good, yet some little is generally good, yet some fittle sickness is prevailing in some parts, but nothing serious. The first crop of lucerne is now being gathered. J. W. CARPENTER. BLOOMINGTON, Washington Coun-ty, Utah, May 8, 1889.

OFFICER BARLOW'S TRIAL

The charge of assault and battery against Officer, Joseph Barlow, made by A. G. Paddock, was tried before Commissioner Norrell May 16. Attorney F. B. Stevens prosecuted, and City Attorney F. S. Richards defended.

Mrs. Cornelia H. Paddock was the first witness. She testified that Sunday night, when the on officers came, she roused husband; he asked who there, and was told they roused her who was were police officers; he asked what they wanted, and they told him they had a warrant for Willie Paddock; he let them in and they found the boy;

made this remark a second time; made this remark a second time; then all began to talk, and the boy said he would go; Mrs. Paddock said she then sprang out of bed, and took hold of the cane her husband had in his hand; then Barlow struck him, and he fell, and the officer struck him twice more: Paddock struck him twice more; Paddock groaned, and the blood began to flow; the witness then interfered and Barlow pushed her aside and searched her husband for firearms, but found none; Barlow remarked. "I take no chances at being shot;" the other officer said; "I take no chances at being struck with a loaded cane;" Paddock then got up and he and the boy went with the officers.

To Mr. Richards-Mr. Paddock was facing me when he was struck; he had his hand on his cane a moment before; I was in bed when the officers first came; I sprang up when my husband said the officers could not take the boy; his hands were in front of him when the blow came; the officers were civil, and all was quiet until my husband said the boy could not go; then we all began talking; my husband went down to the floor immediately upon being struck; he received two blows when he was down; when the officers came in I asked if the warrant justified it, and they said yes, or even arrestit, and they said yes, or even arrest-ing those who secreted fugitives from the law; I then said that if that was so half the people of Utah could be prosecuted for that; I did not deny the boy's presence in the house; did not hear my husband say "It is a lie;" I heard nothing un-civil till the striking took place civil till the striking took place.

To Mr. Stevens—The boy has been unwell for about a month; he was in the insane asylum; I took the cane because I thought the officer looked furious; I have lived here eighteen years to know that it is a word and a blow, but the blow first, and I feared the trouble and thought I would take the cane.

To Mr. Richards-I did not think my husband said anything to pro-voke the blow; nor did the officer say anything to indicate that he was going to strike. A. G. Paddock testified—On Sun-day or pring about 12 oblock of

day evening, about 12 o'clock, of-ficers Barlow and Paddock came to ncers Barlow and Paddock came to my house; my wife woke me, and I asked who was there; the reply was, "Officers;" they had been there the night before; I went to the door, after dressing myself; I took my cane along and put my hat on; the two officers came up, and said they wanted my boy; I invited them in: two officers came up, and said they wanted my boy; I invited them in; the boys were sleeping at the foot of our bed; I went in first, the of-ficers following; the boy they wanted was sick; they found him and he dressed; no other room was entered by the officers; they came in along with me; Officer Barlow was between the boy and me, and real the warrant; I had the cane in my hand; reached out for the warrant and he said he must keep it; I told them that they had what they wanted, and told them to go out; I told them they could not take the boy, and my wife sprang up; I saw Barlow put his hand in his pocket; an instant afterwards I was struck on the neck, and I knew |

no more till he was searching me for a gun; I know nothing of any other blow, or what caused the bruises on my head, except as I have been told; I offered no resistance, except to say they could not take

To Mr. Richards—I was saying the boy was sick when I was struck; I don't think I had told them; I said twice that they could not take him; I motioned them to go out of the room; I don't know that I touched either of them; don't be-lieve I tried to push either of the officers; did not attempt to shut my boy in the room and the officers out; did not push Mr. Barlow partly out of the door.

Miss Grace Paddock-After the officers came into the room, they found Willie, whom they were looking for; heard my father say, "You can't take the boy, but take me;" the officer said they did not want him; he then said again that they could not take Willie; then I heard my father fall, and heard the officer say, "I don't take any chances on a man drawing a sixshooter."

To Mr. Richards-I did not see what went on; only heard it: I heard two blows after father fell; don't know where father's hands were when he was struck; he did not say that Willie was sick.

Larned Cottrell testified--I know Mr. Paddock; on Tuesday after this trouble I saw blood on the wall where Mr. Paddock is said to have fallen.

Gates Paddock testified---I saw the police after they came in the the police after they came in the room; heard my father say, "Find the boy;" the officers got Willie out from under the bed; they first called me to stand up to see if I was the boy; father, had his cane in his hand; after the warrant was read, father said "You can't take this boy tonight: I will warrant was read, rather said "You can't take this boy tonight; I will go;" the officer said "We don't want you; we must take the boy;" then father said, "You can't take him;" we all began to talk, telling father not to say anything; saw Mr. Barlow take something form bic Barlow take something from his pocket and knock father down; then he searched his pockets; the officer struck twice after father fell, and mother interfered.

To Mr. Richards-We have all talked about this matter since it happened; my father's hands were in front of him when he was struck; mother told me that; Mr. Barlow said he would have no man pull a gun on him.

gun on nim. Mms. Paddock was recalled, and in reply to Mr. Richards, testified— I believed my husband would be struck, from the general reputation of the police for brutality, and be-cause my family are special objects of dislike; I wanted to make peace when I tried to take the cane from my husband; if he had defended himself he would have been killed.

To Mr. Stevens—I have been pub-licly abused by the press of city, except the *Tribune*, because of my

testified-We went on Sunday night testified—We went on sunday night to arrest Wm. Paddock; we under-stood the boy would get in at i2 o'clock; it was agreed that Mr. Bar-low should go to the front door, and I was to guard the back door, we knocked some time before we got an answer; then we told Paddock we wanted his buy; Barlow said, "He is in there;" Paddock replied, is in there;" Paddock replied, "You're a liar;" Barlow called me and said, "The old man is asking for a gun, and he is going to stand us off;" I heard Mrs. Paddock tell Paddock not to have any trouble with the officers; I saw Paddock get something from under his pillor, saw the boy get under the bel, Pad-dock came to the door with some thing in his hand; I saw this all through the front window; Barlow told him he wanted the boy and showed his star and the warrant he said to Paddock that he did not want any trouble, but must have the boy; we persuaded him, and he finally let us in; he said the officers had searched his place the day before; he pointed out two boys, one of them the witness here, and another Mudge; then he invited ruom; I reached caught hold to the other room; down and caught hold of Willie Paddock's foot, as he was hiding under the bed; Mrs. Paddock said the boy's name was not Wi-liam; Barlow read the warant. Paddock told us to go out, and pushed Barlow; the latter said we would not go without the boy; Wi-lie said, "Don't have any truble. father," and came forward; Pai-dock moved his cane to his left hand down and dock moved his cane to his left hand dock moved his cane to his left had and threw his right hand to his hep pocket, saying, "You can't take the boy;" I called, "Look out for a pistol !" and Barlow struck we blows quickly; at the second how Paudock fell, and Mrs. Padded sprang out of bed, I stopped her by putting my hand in front of her, how was in bed when her husband we struck: Barlow never hit him after struck; Barlow never hit him afer he was down; he searched him, be found no weapon; Paddock's hard was on his hip pocket when Barlow struck him.

To Mr. Stevens, Mr. Cummod related the same circumstances nothing additional being elicited at cross-examination.

Officer J. E. Malin testified-was at the Paddock residence the was at the Paddock residence the evening before this occurrent. with a warrant for the boy; he was not there; Paddock told me he would not allow him to be arrested. Mr. Elliott was with me; Mrs. Pa-dock and her husband were way angry; after we talked with the considerably, they let us lot through the house, even the M Paddock said he would not let the boy come; I told Mr. Barlow of the statement. statement.

To Mr. Stevens-I had no "" rant then; the city marshal set a to get the boy, but we could not for him; knew Willie Paddock but him; knew Willie Paddock be been in the asylum; don't be

actor actuated by the press of city, except the *Tribune*, because of my writings. To Mr. Richards—I never heard of the defendant partaking of that spirit. Officer J. B. Cummock was the first witness for the defense. He

other officers, and had the warrant in his possession. Officer Joseph Barlow testified—

On Sunday night we went to Mr. Paddock's; the fourth time I knocked Mr. Paddock answered, and asked who I was; I told him I was asked who I was; I told him I was an officer, and wanted his boy; he came to the window and said, "Why don't you find him?" I said he was inside, and Pad-dock replied, "You're a liar;" he then turned and said, "Where is my gun?" I called Mr. Cummock and told him; in a little time Pad-dock came to the door with his up-raised cane: I showel my star and the warrant; he said I could not have the boy; I told him we did not want any trouble; he said the offiwant any trouble; he said the offi-cers had been there the day before and found nothing; I replied that they had found some stolen goods; he then stepped back, and I put my foot inside; his wife called to him to let us in and he did so; we went in and he told us to find the boy; Mr. Cummock looked under the bed and saw the boy's toot; he called to him to come out, and he did not; then I called and he came; I read the warrant, but kept a close watch on Paddock, for he seemed very angry; he pushed me back toward the doorway, and I said, "Oh no, I'll stop for the boy;" he said I could not have him; I stepped forward into the room; then he took a step backward, and said, "You can't have the boy;" he he passed his cane to his left hand and threw his right hand to his hip pocket; the boy called out, and I struck two blows; he fell, and I searched him quick for a weapon; the cane had fallen and I picked it up and gave it to Mr. Cum-mock; then I helped Paddock up, and told him I would up, and told him I would take him; we waited a little while for the boy to get dressed, and then all went to the City Hall; I struck him because he went for a pistol; J thought of drawing my own, but then thought I could do without; he had his right hand behind him when he fell; I would not have struck him if I had not believed he was going to shoot; I never struck him after he was down.

To Mr. Stevens -I could not tell whether I hit him on the neck or whether I hit him on the neck or the side of the face; I had my "nip-pers" in my hand; do not know ex-actly how I held them; the "nip-pers" probably struck him; I was convinced he had a gun, because I heard him ask for it; the window was open so I could hear what was reid; he was in a war approx mood said; he was in a very angry mood, and I watched him closely; di | not attempt to disarm him before then, as we did not want to take any such chances.

To Mr. Richards - I had been warned by Mr. Malin to look out for him.

To Mr. Stevens-I took a good many chances rather than create a disturbance; used every precaution; took the "nippers" out of my pocket about the time he refused to let the boy come. Mr. Richards said that he desired

to show that stolen goods had been found in the Paddock residence, but it was decided not to do so. Same climate at the same season of the year. By traveling from the lower parts of the Valley of Jordan, soil we notice paim trees, fig trees, it was decided not to do so.

Mr. Paddock was recalled and said he knew nothing after the first blow; took nothing from under the pillow.

Mrs. Paddock also testified that her husband had taken nothing from under the pillow. The commissioner reviewed the

testimony, and said that he did not believe a jury would convict, but he would hold Mr. Barlow to see what the grand jury would do, and bail was fixed at \$250.

PALESTINE AND SYRIA.

which country is des tined before many years, to attract the attention of the whole civilized world, through the events that will take place here as the closing scenes of our present era, and the com-mencement of that long predicted milleunial reign of the Son of God, is well worth knowing something about. In some former letters I have endeavored to take the readers of this journal along with me on a flying trip through Palestine, by means of which I hope they have obtained such impressions of the country and the people as are likely to imprint themselves on the mind of a tourist who takes his observa-tions as he hurries through the various as ne nurries through the var-ious places. In this, I would like to give a more general view, a per-spective, as it were, of the whole. I gather my information from the most reliable sources I have at hand.

THE COUNTRY.

A glance at the map shows that Syria is a mountainous country. Lebanon and Anti-Lebanon in the north, Carmel, the mountains of Galilee with Tabor as the highest top, the mountains of Ephraim, Gilboah, Ebal, Garizim, the moun-tains of Judæa, with Mount Olivet, are all more or less known from the sacred history. Three plains in Palestine are also well known: The Plain of Sharon in the west, by the coast; the Plain of Jezreel in the north, and the Plain of Jordan in the east.

This last plain has one of the most of the earth. At its upper end we find the Lake Merorn, where the first sources of the Jordan flow together and are gathered; from there the river hastens onward, resting awhile in the Lake Tiberias, 208 meters lower than the sea, and then it rapidly finds its way through a rich verdant country down to the where it expires in the bosom of the Dead Sea, 394 metres of the Dead Sea, 394 metres below the surface of the sea. The very country of Palestine, its mountains and plains, its lakes and rivers, all viewed together are truly wonderful.

CLIMATE.

The great variations in the physical formations of Syria tause a great many climatical differences. The though it is, have not at all the same climate at the same season of

and to the highest top of Lebanon, one can in a short time enjoy all sorts of temperature, from the tropisorts of temperature, from the tropi-cal one to that of the northern parts of Norway. And because of the fact that the mountain ranges go chiefly north and south, the rain is rather unevenly distributed. The clouds strike against the mountains and empty themselves on the west side, leaving the hot dry currents of air leaving the hot, dry currents of air for the east side of the mountains. This is a phenomenon of no little importance. On the coast, the southwest is the predominating wind. It blows generally 138 days in the year. Next comes the west Neither of these bring rain, wind. as a rule. The southeast and the east wind bring the hot, and de-pressing scirocoo, which often lasts five days, and generally finishes with south-southwest wind and heavy showers of rain. In Beiruth, 35.66 inches of rain fall yearly. Towards the south the rain supply is less. In Jerusalem, comes only 23 inches, and on the border of the Sinai Desert, no rain at all is had. In the northern parts of Syria the rain is both more abundant and more regular, that is by the coast. In Anti-lebanon the rain is scarce. The real rainy season "The Early Rain," commences at the end of Septem-ber. It is quite heavy in October. Then the people who have lived on the summer resorts are in find their the summer resorts, again find their way home to town, and the farmers look to their fields, for now the soil is soft enough to be plowed and sowed. December and to the middle of March is the real rainy sea-son. From March to the end of May the rainfall comes only as an exception, but is much coveted by the farmers and gardeners. From May to September, there is generally not a cloud to be seen. "The sky is not a cloud to be seen. as copper."

The temperature is not so changeable as it sometimes has been said to be. The greatest difference is shown during the rainy season, particularly in March. In 1877, during a scir-rocco, the thermometer once rose to 32 deg. Celcius, and then fell to 6 deg. c. During the last 12 years the highest temperature observed was 38 deg. c., and the lowest 1.66 deg. But these are exceptional cases. The middle temperature of the summer is 29 deg. c., that of the winter 12 deg. c.; this is on the coast. In the inland it is otherwise. The the inland it is otherwise. The highest observed temperature in Jerusalem is 33 deg. c., and in the Jordan Valley 43 deg. c. in the shade. A differin the Jordan Valley 43 deg. c. in the shade. A differ-ence of 25 deg. in one day is some-times observed, the morning being cool and the middle of the day de-pressingly hot. The fact that the country has been deprived of its forests is no doubt the ground of these phenomena. But, notwith-standing all, the climate is healthy, having a beneficial influence on the having a beneficial influence on the human constitution, and when once the country again becomes settled, and cultivated properly, it will be a paradise in many respects.

THE FLORA

olive trees, oaks. A species of cactus forms thick, impenetrable hedges and grows to an astonishing height. In the Jordan valley grow also aca-cia and papyrus. Cultivated are cia and papyrus. Cultivated are wheat, barley, sorghum, rye, corn, beans and peas. Cotton and sugar-cane and also flax are cultivated in several places. Besides, these potatoes, cucumbers, onions, melons and numerous other kinds of vegetables. Almonds, granates, oranges, lemons, plums, nuts, and other fruits adorn the gardens, while the "Johannes-bread" grows wild. Vines grow everywhere and yield a wonderfully abundant crop.

THE FAUNA.

Among the tame animals sheep are the most important. Mutton is an essential dish on the ta-ble of the Syrians, and the sheep milk is highly estimated. The goats are kept more for the sake of the milk than for the flesh. The oxen are kept in order to pull the plows, but their flesh is not desired. In fact, many of the oxen I have seen, did not seem to have any flesh at all. They were merely skin and bones, unable to move except on the stimulance of the sharp goad of the inhuman drivers. Pigs are only kept by "Christians." (The asso-ciation of ideas is not exactly beautiful but correct.) The horses and donkeys, mules and camels perform the work, elsewhere done by rail-ways, slowly but truly. Cats, dogs, chickens, pigeons and bees are well utilized, also "tame" animals. The animals give not only meat, milk, clothes and means of transportation, but also fuel, the dried excrements being extensively used for that purpose

Wild animals are bears, wolves, hyænas, jackals, foxes, boars, gaz-elles, hares and others. This is a country where the sons of Nimrod need not lack work.

The Mediterranean and the Lake of Tiberias abound in fish; snakes, and scorpions are very numerous, as are also various kinds of birds.

I will say nothing of the thousands of little lively animals which are found in every Arabian house and carried round by every native as his nearest bosom friends.

MINERALS.

Nowhere is mining carried on to any extent worth mentioning. I have not heard of any place where the precious or common metals are being found, but perhaps nobody has searched the mountains for them. In Lebanon are found sandstone and marble, brown coal, amber and bitumen. Also in other places coal is found.

Taken all in all, Palestine has yet all the resources which it anciently had, and which made it a country "flowing with milk and honey." With the blessing of God, it sustained during the time of David and Solomon about five millions of peo-ple (compare II Samuel 24: 9), or between 400 and 500 to every square mile; a proportion such as is now found in Yorkshire, England. The present Syria is about four times the size of the kingdom of David, and has only two millions, and even these mutilate the "Church" and to the head covering. That is essen-

are supported with difficulty. The reflections are easily made.

THE INHABITANTS.

Anciently Syria was inhabited by Jews, Phœnicians and Aramæans, all of Semitic origin. It has always been the scene of mighty commo-tions, now in the hands of one nations, now in the hands of one na-tion, now of another. Thus a mix-ture of races has been the result, and the origin of the present popu-lation is in many instances not traceable. The Roman and the Byzautic conquerors have not been able to imprint their marks on this population to any extent compared to what the Arabs have done. Since their invasion, 636 A. D., they have given the population their language, their customs and, in a majority of cases, their religion. The crusaders, although swarming here for 200 years, have left no other marks years, have left no other hardly, than some old ruins.

The greatest part of the inhabit-ants of Syria are therefore now called Ulad Arab, sons of Arabs, that is. Arabian speaking Syrians. Their dialect is different from that of the Central Arabia and from that of Egypt, but Arabian scholars as-sert that the difference between the various dialects of the Arabians is not so great as the difference be-tween the lialects spoken, for instance, in various parts of England, a rather remarkable fact, when you consider the great distances of the country, the bad communications and the non-education of the people. The northern parts of Syria are in-habited by a Turkish-Arabic speak-ing population or by Turkish speak-ing Armenians and Kurds.

In Palestine a number of strangers reside who keep themselves strictly separate from the Arabs. Particularly noteworthy are the Jews who have emigrated from Poland, Galicia, Roumania and other parts of eastern Europe, and who speak the ugly dialect known as Jews-dutch, a dialect which is sometimes dignified with the name Hebrew, al-though that is a bad libel on the beautiful language of Moses and David. These Jews are numerous in Jerusalem, Tiberias and Safed, estimated at some 10,000 souls. Germans, mostly from Schwaben, have settlements in Jerusalem, Jaffa and Haifa, and amount to some 1,200 souls in all.

The Bedouins have also preserved their race from intermixture with strangers and are easily recognized by their dark complexion and characteristic features. Their number is estimated at 200,000 souls. Mixed as is the population, so are the religions. Besides the Mohammedans with their various sects and nuances of belief, we find Greek orthodox, Syrian-Jacobites, Ameri-can orthodox, Greek-Catholic or united Greek, Syrian, Catholic or United Syrian, Armenian, Catholic or or United Armenian, Maronites, Roman Catholic, Protestants of different sects, Jews and Samaritans. This is a long edifying list, illustra-tive of the doctrine of the unity of the Church, the one body under one

strew her limbs about in so many directions, and it is a still greater wonder that they are not ashamed of themselves when looking at their work.

The Turks must be lauded for their tolerance. Although they do not like proselyting (and I do not blame them "under the circumnot blame them "under the circum-stances," if I am allowed to borrow friend Zane's words), yet they let everybody alone in their worship. True, there is no constitution guar-anteeing sacredly everybody liberty of worshipping God according to the dictates of his conscience, but this right exists *de facto*, and that is, efter all the the chief point after all, the, the chief point.

HABITATIONS.

The houses are mostly built of stone with narrow openings or holes for windows. The form is simply that of a box. A roof is here a simple thing. A few pieces of timber laid one way, a lot of rubbish the other way, and the whole covered with earth. The poorer people have only one for themselves and their animals; the better off have a lower floor for their animals and an upper floor with one or more rooms for their own dwelling. The houses of the wealthy portion are built on the same principle, but with this differ-ence; they have a whole complex of boxes put together, generally ar-ranged round a yard, and the fronts are ornamented with over-built balconies. The furniture is always very simple. The floors of cement are covered with carpets and mattresses; the bedclothes are stowed away during the daytime and at evening spread on the floor. In the cities, the wealthy people add such luxuries and ornaments as their fancy suggests.

THE DRESS.

In the cities, particularly among the "Christians," the European customs slowly begin to appear, but the Oriental wide clothes with their manifold and gay colors are preva-lent. The most prominent part of the apparel of the gentlemen seems to be their trousers. If the reader will please to imagine a big sack with two holes at the bottom, from which a couple of feet and ankles protrude, he has a correct idea of that necessary piece of apparel. The upper part of the body is covered with a waistcoat and a short jacket, sometimes nicely embroidered, or with a waistcoat with sleeves. Round the waist a long shawl or plaid is slung as a girdle. This is often of silk. The head is covered with the red *jez* or *Jarbusch*. The Arabs also wind a cloth round this jez. Old men and ministers like a black head-ornament. The so-called Druses and learned men wear snowwhite turbans, and the descendants of Mohammed wear as a peculiar mark of honor, green ones. The common foot covering is the Eu-But also a kind of wooden ropean. shoe, of which very peculiar shapes are seen. It must, shapes are seen. It must, however, be added that a full set of clothes is worn only by the wealthy ones. It appears that any of these articles can be disposed of without inconvenience, except

tial. An Arab, however naked, has always his head well wrapped up. The ladies also wear trousers, tied

under the knee or round the ankles (according to creed, Mohammedan or Christian) and over these a long coat of some thin stuff. When at home they wind around their head a kind of handkerchief, which like a diadem adorns their foreheads. Common is a white embroidered vest, the Jarha, which falls very graciously from the head over the shoulders and back. Very frequently is also a kind of overcoat, like a large sheet, which is tied round the waist, drawn over the head, and enverapping the whole body, completely regardless of form or figure. The face is also generally covered by the ladies in the cities; their sisters in the country are bare faced. Among the Druses the ladies wear a black veil, which covers the whole face, except one eye. The oot covering is often very luxurious. Here as elsewhere the ladies are ond of ornaments. Bracelets of plass or of metal, rings on fingers, in toes and in the ears are coveted articles. Often the ladies wear a whole collection of silver coins, trung on a string over the hair. As nuch as \$20 or more are thus laid like a diadem over the head. Very iten the hands and the face are attooed with all sorts of blue streaks and crosses and stars. The lips are ind crosses and stars. The lips are iometimes blue and the nails red ind so on. Nothing can be more igly than this. But I suppose the adies here are of a different opin-on, and it is best not to judge too everely. Perhaps the ladies of Suppose and America have too everely. Fernaps the ladies of Europe and America have, too, a ustom or two that might be dropped 'ery advantageously from an æsthe-ical point of view. J. M. S. HAIFA, April 11, 1889.

CIRCULAR,

Issued by the General Board of Education.

The General Board of Education f the Church of Jesus Christ of atter-day Saints has issued the llowing:

CIRCULAR NO. 4.

FFICE OF THE GENERAL BOARD OF EDUCATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, MAY 4th, 1889.

o the Presidents of Stakes, the Stake Boards of Education, and the Principals and Faculties of all the Schools of the Church of Jesus Christ of Latter-day Saints.

Dear Brethren-As the first acaemic year of our Church School rganization is drawing to a close, id the various Stake Boards are ix ious to arrange and publish their ans for the ensuing school season, is circular is published for their uidance.

We are indebted to the reports of e committees appointed at the te convention for many of the sugstions which we present herewith r your consideration.

Talmage and J. M. Tanner, who will act according to the following instructions:

Course of Procedure relative to the Exami-nation of Instructors for Church Schools, and the awarding of Certificates and Diplo-mas to the same.

1. After the close of the present school year (1888-1889), no teacher will be eligible to act in any Church School who does not hold a Certificate from the General Board of Education.

2. Certificates will be issued as follows: (a) Special Certificates for particular branches, not included in the usual courses, or for parts of courses on-ly;(b)General Certificates for Primary Grade; (c) General Certificates for Intermediate Grade; (d) Diplomas jor Academic Grade.

3. These Certificates will be issued only upon the following con-ditions: (a) Proof of full standing in the Church of Jesus Christ of in the Church of Jesus Christ of Latter-day Saints must be filed in the shape of a statement signed by the Bishop of the Ward in which the applicant is a member; (δ) Proof of efficiency in the specified branches must be furnished by ex-aminations before the General Board of Eveniness of Examiners.

Limited Certificates (licenses) 4. Limited Certificates (licenses) will be issued, good only for one year from date of issuance, to those now actually engaged in the Church School service, upon the following conditions: (α) Acting Principals, in Church Schools, and Teachers who have taught academic studies in any of our Academies, upon the presentation of testimonials from their respective Stake Boards ex-pressing satisfaction with services pressing satisfaction with services already rendered, and upon filing proof of standing in the Church as above mentioned, will receive Certificates for the Intermediate Grade, good for one year; (ð) Other In-structors, actually engaged in Church Schools, upon the presenta-tion of testimonials of satisfaction with past labors from their respec-tive Principals, and upon filing proof of standing in the Church, will receive Certificates for the Primary Grade, good for one year.

5. The curriculum for each grade is as follows:

PRIMARY GRADE.

	1 101/01/2010		IMDE	•	
1.	Theology, Theory of Teach-	7.	. Geogr	aphy,	,
	ing, Grammar and	8.	8pellir	ıg,	
	Composition.	9.	Writin	ng.	
4.	Reading,	10.	Drawi	ng s ring,	and
ĸ	Object Lesson,	11	Hygie	ιшg, ne	
B .	Arithmetic,	12.	Calisth	ienica	a.
	INTERMEDI				
1.	1 heology.	8	. Geogr Hist	aphy tory,	and
2.	Theory of Teach- ing,	9,	. Drawi Mus	nga	and
8.	Practice of Teach		Logic		Book
	0.		kee	ping,	
4.	Grammar and Con				
_	position,	- 11	. Physi	ology	and
Б.	Arithmetic,	10	Hygi	ene,	
6.	Spelling and Punc		. Readi Eloc		
7.	tuation, Penmanship,	18.	Natura	l His	tory.

ACADEMIC GRADE.

r your consideration. 1. It has been decided to establish Board of Examination composed Elders Karl G. Mæser, James E. Hall applicants for examination in this grade are required to transmit to the general superintendent a written notification of their inten-Harch 14, 1890. IV Term, from March 17th to May 23d, 1890. The Mid-winter Vacation to com-

tion at least one week before the time set for the examination. All will be required to pass examina-All tions in the following branches:

1. Theology, 8. Bhetoric. 2. Theory of Teaching,

And any one of these special courses:

1.—Course in Science:
1 Physiology (Hu- 6. Natural Philoso-
man), phy, 2. Zoology and Bot- 7. Chemistry(General
apy, and Analytical).
3. Geology (Litho- 8. Latin (Julius Cæ- logical, Dynamic sar),
and Historic), 9. German, French or
4. Descriptive As- tronomy, tary),
5. Domestic Science, 10. Algebra.
2.—Course in Mathematics.
1. Arithmetic (com 6. Book keeping an d plete), Commercial
2. Algebra, (com Arithmetic, plete), 7. Latin (Julius Cæ-
3. Geometry. (com- aar).
plete), 8. German, French 4. Trigonometry and or Spanish (ele-
Surveying. mentary), 5. Calculus (differ. 9. Civil Government,
ential and integ- 10. One Branch of
ral), Science (elemen- tary).
3.—Course in Language.
1. English Litera- 8. General History

- Legisn Liters S. General History ture, and Civil Govern-S. Latin (Cicero, and ment, Horace or Virgil) 9. Book-keeping
 German, and Commercial
 French or Span- Arithmetic, ish, 10. Logic,
 Greek (etomology)11. General Princi-6. Algebra (elemen-tary),
 One Branch of Science (elemen-tary), tary),

Any one who successfully com-pletes the examinations in any of the three Academic Courses, and who has been engaged for at least two years in actual teaching, will him the degree of "Bachelor of Di-dactics," (D. B.) and appointing him "Professor" in the course of special study in which he has shown

efficiency. 6. The title of *Professor* will be recognized as applicable in Church schools to those only who hold Academic Diplomas as specified above.

7. Applicants for certificates will be required to deposit the following fees, before certificates are issued: Primary Grade, \$2.00; Intermediate Grade, \$4.00; Academic Diploma, \$6.00; special certificate, according to grade. 8. The first annual examination

for the issuance of certificates will be held at Provo City, Utah, com-mencing May 27th, 1889, at 10 a. m., and will continue thereafter for one week.

SCHOOL YEAR.

The General Board of Education recommend the subjoined Calendar for the ensuing school year, leaving it optional, however, with the re-spective institutions to make such changes as their different conditions and circumstances may require.

I Term, from August 5th to Oc-tober 11th, 1889. II Term, from October 14th, un-

til December 20th, 1889.

III Term, from January 6th to March 14, 1890.

mence December 21st, 1889, and to end January 5th, 1890. Summer Vacation to commence

May 24th, 1890, and to end August, 1890.

Should August 5th be considered by some Stake Boards too early to commence the school year on account of climate or farm work, the following calendar might be adopt-ed, as the date of opening is five weeks later.

I Term-September 9th to November 15th, 1889. II Term-November 18th to De-

cember 20th, 1889; January 6th to February 7th, 1890. III Term—February 10th to April

18th, 1890. IV Term—April 21st to June 27th,

1890.

Mid-winter vacation to commence December 21st, 1889, and to end Ja-nuary 5th, 1890.

Summer vacation to commence June 28th, 1890; to end September 7th, 1890.

Note.—Great deviation from this calendar should not be made by any Board without consultation with the General Superintendent.

TUITION.

With the desire of placing the advantages of our educational system within the reach of the greatest number possible, the following scale of charges for various grades is sug-gested, without insisting upon compliance therewith where circumstances render higher rates necessary.

Primary Grade, \$2.00 per Term. Preparatory Grade, \$3.00 p per Term.

Intermediate Grade, \$4.00 per

Term. Academic or Junior Normal,\$6.00 per Term.

Grading and Curricula.

NOTE.-Students should not be consid-NOTE. --Students BROWN NOT DE COnsid-ered eligible to entor any department, un-less able to pursue with success at least; wo of the studies specified under the head of "Grading" in such department.

PRIMARY DEPARTMENT.

Grading: Chart Class to III Readers. Harper's Elementary Arithmetic("Partition of Numbers" to end of book). Simple Language Lessons (Word Pictures, oral and written).

Curriculum.

1. Theology.—Simple stories from Bible, Book of Mormon and Church History.

2. Reading.-Chart, I, II and III Readers.

3. Grammar.—Simple lessons in use of language (no Text Book).

4. Composition.—Simple descrip-tions, stories and letters. 5. Arithmetic. — Elementary

Course (no Text Book for Charts and I Readers).

6. Geography. — Primary Geo-graphy for II and III Readers, Local Geography for Charts and I Readers.

7. Penmanship.-Printing, Trac-

ing, Elementary Free Hand. 8. Orthography.—Hard words of Reader, etc. (no Text Book). 8. Drawing. - Ideographic and

Kindergarten work.

10. Object Lessons .-- Objects in common use.

11. Singing .-- Primary Songs and Voice drill.

12. Ladies' Work.

PREPARATORY DEPARTMENT.

Grading: IV Readers. Harper's Practical Arithmetic, pp. 1-188 (Numeration to end of Fractions). Graded Lessons in English (Reed & Kellogg).

Ourrioulum.

1. Theology. — Life of Christ, Acts of the Apostles and Book of Mormon History. 2. Reading.—IV Readers, Mis-cellaneous (MS. newspaper, etc.). 3. Grammar — Gradd Lessons in

Grammar.-Graded Lessons in

3. Grammar. - Canada Kellogg). English (Reed & Kellogg).

letters, stories, etc. 5. Arithmetic.— -Practical Arith-

metic, pp. 1-188 (Numeration to end of Fractions).

6. Geography.—Descriptive Ge-ography (Appleton's). 7. Penmanship. — Explanation and Application of Principles (Mus-

cular movement).

8. Orthography. - Harrington's Part I. Names in common use.

9. Drawing.—Synthetic. 10. Singing. — Introduction of

notes and select songs.

11. Elementary and Natural History and Hygiene. 12. Ladies' Work.

INTERMEDIATE DEPARTMENT.

Grading: V Readers. Harper's Practical Arithmetic, pp. 188, end. (Compound numbers to end.) Higher lessons in English. (Reed & Kellogg.)

Curriculum.

1. Theology.—The Phophets, Se-lections from Doctrine and Covenants, Book of Mormon, Epistles of the New Testament.

2. Reading.—V Reader with Elo-cutionary drill.

3. Grammar.—Higher Lessons in English (Reed & Kellogg). 4. Composition, Descriptions, Re-

productions, Business Forms.

productions, Business Forms. 5. Arithmetic.—Practical Arith-metic (Harper's), pp. 188, end. Practical Original Examples. 6. Geography. — Physical Geo-graphy (Appleton's). 7. Penmanship.—Business course, rapid writing (Michaels). 8.—Orthography. — Harrington's Part II and Review of Part I, Proof Beading Etc

Reading, Etc.

9. Drawing.-Analytical, Perspective.

10. Latin.-Jones' First Reader, Harkness' Grammar.

11. German (Elementary).—T Natural Method, I and II Reader. -The

12. French (Elementary). — The Natural Method, I and II Reader. 13. Spanish (Elementary).— The Natural Method, I and II Reader or Ollendorf.

Algebra.
 Vocal Music.
 U. S. History.
 Ladies' Work.

ACADEMIC DEPARTMENT.

Grading: Elecution. A knowledge of Percentage. A knowledge of English Grammar.

Curriculum.

1. Theology. - Compendium, and catalogued.

Church and Book of Mormon Chronology.

Literary Course.-Rhetoric and English Literature, Literary Composition.

Language Course.-Greek, Ad-vanced Course in Latin, German, French or Spanish.

Mathematical Course.— Higher Arithmetic, Algebra, Geometry, Trigonometry, Surveying, Cakulug

Business Course.-Book-keeping, Commercial Arithmetic, Commercial law

Scientific Course.—Physiology, Botany, Zoology, Biology, Agricul-ture, Domestic Science, Physics, Chemistry, Geology, Astronomy. Miscellaneous.—General History,

Miscellaneous.—General History, Logic, Political Science, Ladier Work.

NORMAL DEPARTMENT.

Grading: Same as the Academic. Currioulum.

Theory of Teaching. Practice of Teaching.

All other studies necessary for a Normal Course are to be found un-der the head of the Intermediate and Academic Departments.

LIBRARIES.

Every Academy should have the following books in its Library, as they are considered indispensible 1. Unabridged Dictionary. 2. Encyclopedia. 3. All the standard Church works and publications. 4. Popular text books in all branches taught, beside those adopted for reference by teachers and students. 5. Revised Laws of Utah. 6. 0-dinances of the city in which the Academy is located. 7. History of the world.

Popular Classics, though consid-ered secondary to those before named, should be obtained as circumstances permit. Current Literature.-

-1. We retommend that each Institution have the leading local newspapers as the DESERT NEWS, Salt Lake Hardi and the paper published in the Salt where the Academy is located should there be one. 2. At least the paper of national interest, together with one or more of the popular st entific or literary magazines, should be regularly taken.

CATALOGUE.

A catalogue of all books and pers should be strictly kept and the books classified. In connection with the library there should be a reading room. Books should be lent to st dents and members of the library association, if such be organized. of conditions prescribed by by-laws.

CABINETS.

A cabinet of specimens, for ille tration, is indispensible for the study of the sciences. Valuable specimens may be

tained: 1st. By excursion to mour tained: 186. By excursion to main tains, caves, mines, factories be houses, gardens of interest, felt and places of note. 2d. By e-changes of duplicates, and by ex-tributions from patrons, student and missionaries abroad.

spectment Classification: The should be correctly classified, meet

LABORATORIES.

Each institution in which scientific branches are taught should have a laboratory. If the sciences are taught extensively, the students should have a separate working room.

APPARATUS.

Pieces of apparatus, that cannot be made under the supervision of the teacher, may be obtained from fur-nishing houses at a comparatively low cost.

Lists of apparatus, suitable for the various grades, will be found in the text books, and in the catalogues of furnishing houses.

RECORDS.

Besides the blanks for the Statistical and Financial Annual Re-ports already furnished to our existdeemed necessary to be kept with the greatest care, by the respective Principals and their Assistants: 1. General or Annual Record

with accompanying Index, containing names, age, parentage, home, time of entering, departments, at-tendance during each term, Church standing, remarks, etc., etc. 2. Records of Plans and Pro-

grammes containing the grading and plans for all courses and classes

for each term of the school year. 3. Register of Studies, containing the weekly reports of the respective

class work per week. 4. *Minutes of Faculty*, containing also the Principal's Reports, Pro-grammes of Examinations, and Minutes of Academic Councils whenever held.

5. Records of Standing, containing the percentage of standing of the students in their respective depart-ments and classes from which every parent or guardian should be furn-ished an abstract at the end of the

term. 6. Teachers' Record of Daily At-tendance and Preparation. Note.—The mode of keeping some

of these records will have to be left optional with levery Principal, pro-vided that the records themselves are there, subject to the inspection of the General Superintendent at his periodical visits.

LADY TEACHERS.

We urgently recommend that every one of our Church Schools have the benefit of a Lady Teacher not only qualified to instruct branches in the common to but able conduct also ladies' work, have special charge of the lady students, and, if possible, be acquainted with the principles of Physiology and Hygiene, Domestic Science, Drawing, Music, and Kindergarten work.

MUSIC TEACHERS.

Great importance should be at-tached to the cultivation of music in our Church Schools. It is, therefore, recommended that the various Boards of Education make it their special care to procure competent Music Teachers.

has repeatedly been asked to furnish plans for school buildings, but in consideration of the variety of con-ditions, plans generally applicable can not be furnished. We call the attention of the Boards of Education to the fact that an elaborate architectural edifice is not essential for a successful school, but that the consideration of teachers' support, health and comfort of students, and the condition of school furniture and utensils is of far greater importance.

Note.-The General Board is not in a position, at present, to render any assistance for building purposes.

BOARDS AND FACULTIES.

Members of Faculties should not hold office in the Stake Boards,

Principals excepted. The General Board in presenting for your consideration the foregoing suggestions desire it to be borne in mind that they are given more in light of guiding principles than of cast iron rules. The object is not only tomerge into harmonious working order all our Church schools, but to give every child of the Lat-ter-day Saints the opportunity of a thorough education, to elevate our educational system in the future to the highest academic and collegiate standard, and to make it, under the blessings of God, worthy to become a factor in preparing the way for the destinies of Zion. In behalf of the General Board of

Education, W1LFORD W00DRUFF Presiden President.

GEO. REYNOLDS.

Secretary.

IN PALESTINE.

A traveler who has reached Jerusa lem, will likely also visit Jericho, the Dead Sea, Jordan and Bethlehem. To each of these places history is indebted for some of the most re-markable and important events event proceeded. In the doct mation of Lem markable and important events ever stand as monuments of God's unfathomable love. 'l'he places mentioned are therefore surrounded by a nimbus second in glory only to that of Jerusalem, the Holy City, and are every year visited by thousands of pilgrims and tourists.

It was early in the morning of February 26th when our little party, having secured three donkeys and a We crossed the valley of Jehosaphat, rode past Gethsemane, following a road that winds around the slopes of Mt. Olivet, and passed through Bethania. Let us halt here a few minutes.

In this peaceful little village our Savior often rested when He visifed this part of the country. Here was the home of Lazarus, Mary, and Martha, of whom we read "and Jesus loved these three." Here Jesus was anointed before His death The General Board of Education is built of the dead, and here Jesus stayed is the spot where ancient the spot where ancient is per of the point of the country. Here was half from the spot where ancient the per of Lazarus, Mary, and Jericho stood—just near enough to Jericho stood per of Jericho stood enough to Jericho

over night the last week before His crucifixion. The hatred of the Jews then compelled Him to seek shelter outside the city of Jerusalem, and He came, it appears, every night out to this place, about twenty min-utes' journey from the city, after having poured out His soul naving poured out His soul in fervent prayer under the heavy shadows of the olive trees by the woodside. At present Bethania is only a very small place, hidden behind numerous olive, fig and almond trees. The A rabe call it "el Asarije"-the Place of Lazarus.

708

Having left Bethania, the road to Jericho leads through the so-called desert of Judah. There is nothing of particular interest in this wildly sublime region, except, perhaps, the road itself. It was in this region that Christ was tempted after His baptism, and somewhere here the good Samaritan found the victim of the robbers bleeding by the roadside. l constantly admired the skill of our donkeys in preserving their and our equilibrium on this truly danour equilibrium on this truly dan-gerous road. They performed miracles in this respect. They trudged faithfully along without hesitation, unconcerned whether the way lay up-hill or down, wheth-er the road had been cut right through a rock or laid on the edge of a precipice, with an abyss of some 200 meters deep beneath. "Always forward!" That was the motto of those donkeys. We, consequently, reached Jericho after six hours' ride, and concluded to stay there over

night. The ancient Jericho was an important and well fortified city, the residence of one of the Canaanitish kings. When the Israelites came from the wilderness, it seems that the inhabitants made no effort to hinder their progress. It was at a period of the year when the Jordan had become swollen and flooded the had become swollen and nooded the country; wherefore the Canaanites probably thought it impossible for Joshua to cross with his army. But they counted without God. The waters were divided. Israel crossed over without difficulty, and Jericho fell at the sound of the trumpets. The city was demolished and a curse was city was demolished and a curse was to be pronounced upon any one who undertook to rebuild it. This curse fell upon Hiel of Bethel, who would again fortify the place (1 Kings 16; 34). In the days of the Prophet Elizible approximate and the second Elijah a prophet school flourished here. Some of the children of Israel who returned from Babylonia set-tled at this place, and from that time it commenced to rise in importance. In the ninth century af-ter Christ there was considerable farming in the whole region, which was celebrated more particularly for its sugar cane. But since the Mahommedans became masters everything has retrograded. The present Jericho is called "er-Riah," and is situated about a mile and a half from the spot where ancient

a rational and erterprising population would still be able amply to verify this.

Three hours' ride over the plain from Jericho, or rather "er-Riah," takes us to the barren shore of the Dead Sea. On our road we see to the right a chapel "built over the spot where Moses was burled," although he was dead before the people entered Canaan, and notwith-standing the fact that nobody knew where he was buried. But here in the Holy Land one must not be as-tonished at anything. On the left we passed the place where John the Baptist used to live.

As soon as we reached the sea we jumped off our donkeys and—after jumped off our donkeys and—after the necessary preparations ...plunged into the water. It was a beautiful day. The sun showered upon us his brightest smiles, and the bath was truly refreshing. From my early school days I had got the impression that the Dead Sea was a kind of ghostly sheet of water, giving the impression of a corpse. This idea is altogether wrong. Viewed on a clear, sunny day it presents to the eye a truly beautiful landscape. The water has a deep blue color. The surrounding mountains lift their heads majesticmountains lift their heads majestic-ally towards the sky, and the con-trast is very striking. Were the shores enlivened with human dwellings and the waves ploughed by neat crafts, one could hardly desire a better motive for landscape paint-ing. As it is, perfect stillness pre-vails. One feels as though he were alone in a neglected corner of God's vast house. But the magnificent

scenery is there. The Dead Sea is 75 kilometres long and 15 wide, covering an area of 915 square kilometres. It lies 394 of 915 square kilometres. It lies 394 metres under the surface of the Mediterranean, and its greatest depth is 399 metres. It has no out-let whatever. The great volume of water with which it is constantly supplied through the River Jordan must consequently evaporate. This it does. The hot, dry air drinks it all, even perceptibly diminishing —as has been recently discovered— the quantity of the water in the sea. 868

The water in this sea contains 25 per cent. of mineral stuff, chlornatrium, chlormagnesium, chlorcal-cium, etc. It is clear that no known species of animals can live in it; but the shores are very verdant wherever the water from the river or the springs can exercise their influence. At the time of Abraham and Lot the whole region was "as a garden," as "the land of Egypt," and with the blessings of God it is still capable of great things.

From the shore of so remarkable a sea we hasten to view the swelling waves of Jordan. We camp a moment at Jordanford ("el-Helu.") Here, so says tradition, is the place where John the Baptist baptized the thousands who confessed their sins; here Jesus was baptized; here St. Christopher carried Jesus across the water, if Roman tradition knows Ch anything about it; here the thou-sands of pilgrims who come to Jeru-ralem to worship generally flush ir pilgrimage with a bath, and A

they usually take some water home with them in which to baptize infants, or for other religious purposes. The shores here are high and muddy; the current is rapid, and nothing looked as if a bath here would be a pleasant thing. The water itself was of a muddy, yellow color.

From Jerusalem to Bethlehem there is a very good road, and a trav-eler can therefore in a wagon make a trip to that city and return the same day.

Bethlehem was for a long time a small place—"the least among the princes of Judah" (Micah v: 1), but it soon became renowned on account of the great men who here first saw the light of day. David was from Bethlehem, and in the mountain hills surrounding it he, as a shep-herd, performed his first act of heroism. From Bethlehem were also Joab, Abicai and Ashael, the great generals of David's army, and here our blessed Lord was born, while the heavenly hosts announced the fact with songs of praise whose echoes reached even mortal ears in the stillness of night. Rehboam fortified the city, but it was taken by the armies of Nebuchadnezzar and with the rest of the cities of Judah demolished.

After the destruction of Jerusalem by Titus several Jews still lived in this city, but the Emperor Adrian drove them away. Many battles have after this time been fought here, and the history of the last one

belongs probably yet to the future. The city is situated 772 metres above the sea, on two hills. It is surrounded by verdant fields and gardens, and has increased in size considerably of late years. Lis inbabitants are now estimated at 8000 in number, most of whom are Catholics. Only a few are Mahom-medans, and still fewer Protestants. Their chief sources of living are agriculture, horticulture and manufacture of crucifixes, lockets, rosaries and other trinkets necessary to the happiness of ladies of the Catholic persuasion. Peddlers from Bethle-hem now travel all over the world with these trifles and seem to do a profitable business.

The most remarkable building in Bethlehem is the Church of Mary (St. Maria a præsepio). The church is built over a cave which, according to tradition, is the one in which Jesus was born. The entrance is an old plain portal filled up with rocks and mortar, so that a very nar-row opening only is left. This has been done in order to prevent the Mahommedans from using the building as a stable. The inside of the church is well worth seeing. It still shows remnants of past glory, and one must regret a vandalism that has spoiled the beautiful works of art that once ornamented this edifice.

Having viewed the various altars, pictures and statues of the church, we take a candle and follow our guide down into the cave where Christ was born. The walls are here covered with marble, and fifteen silver lamps throw a magi-cal light in the little chapel. A star of silver, surrounded surrounded

by the following inscription indi-cates the spot. "His de Virgine cates the spot. "His de Virgine Maria Jesus Christus natus est." (Here Jesus Christ was born of the Virgin Mary). In another place we are shown a marble crib, and in yet another we see the very spot where the astronomers of the Orient wor-shipped the new-born "King of the Jews." We are also shown a hele in the ground, a well, being the one in which fell the star which guided the three astronomers to Bethlehem. Whether the star is still in the well, or whether it proceeded further down, is not known. We likewise visit the grave of Saint Hieronym, who spent twenty years in Palestine, and who is the author of the Latin Bible translation known under the name of "Vulgate." This bible is name of "Vulgate." This block is remarkable in several respects. It is the first book ever printed; and, notwithstanding its errors, it has gradually gained the reputation of an incursion of the several provided on the several provided provided the several sever gradually gained the reputation of an inspired work—that is in the Catho-lic church. Its text is made up partly from the so-called old italic, but is mostly a direct translation from the Hebrew. It generally fol-lows the Septuagint, even where this differs from the Hebrew. The psalms were made up from Origen's "Hexapla," and is called the "Psalterium Gallicanum." This matchwork revised by later scholers patchwork, revised by later scholars, franc, is the inspired Bible of the great infallible church of the world! Heaven preserve us from such infallibility.

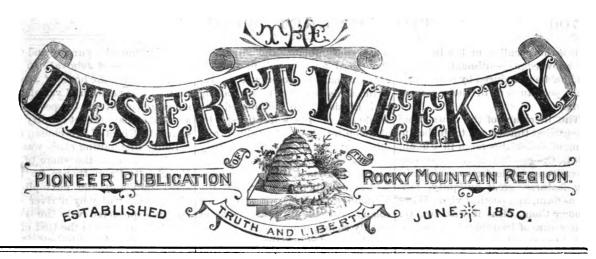
Such were my thoughts when I stood on the spot where I was told the venerable man rested who had conceived the idea of translating the Scriptures into the Latin tongue.

But we have one more place to see before leaving Bethlehem. We are taken to a cave called "The Cave of Our Dear Lady." This is one in the rock-mined cavity. Here A few drops of her "sacred" milk fell on the ground. Hence, if the ladies take some of the limestone on fadles take some of the limestone on the ground and dissolve it in water and drink the water, they are for ever free from the necessity of using nursing bottles for their little ones. Isn't that a blessing? Whether the stone is capable of producing bene-fadel works. ficial results among the cows also did not appear from the statement of our innocent guide, but as I bought a few specimens of the stone, I may for the further enlightenment of the world experiment with it in the corral as soon as I return home to Utah. Until then the many readers of thissketch, who are now anxiously waiting to see my "specimen," will have to control themselves. I will have to control themselves. can do no better.

Having seen these wonders, we naturally enter the shops where curiosities are sold. We here are surrounded by all sorts of objects paper-knives, penholders, brooches, beads, lockets, rosaries, crucifixes, portemonaies, candlesticks, tumblers, etc. Some are of wood, some of bone, some of rock, some of oyster shell, and all are "sacred" from the fact that they have been made in a sacred spot. J. M. S.

PALESTINE, Apri 15.

704



SALT LAKE CITY, UTAH, SATURDAY, JUNE 1, 1889.

VOL. XXXVIII.

A PRAYER IN THE DARK.

I stretch my hand out through the lonesome

night, My helpless hand, and pray Thee, Lord, to lead

My ignorant steps, and help me at my need; Far off from home, pity my hapless plight, And through the darkness guide me on to

light! I have no hope unless my cry Thou heed-

Be merciful; for I am lost indeed, Unless Thy rising sun the darkness smite.

How shall I find, who know not how to seek? Kindle my soul, enlighten my dull mind;

My heart is heavy, and my faith is weak,— A stone I am, and deaf and dumb and blind,—

Unhelped of Thee, my footsteps helpless atray,-

H ve pity Thou, and lead me to the Day! -Youth's Companion.

GREAT MEN of ancient America.

LBHI.

Any community will be affected, in a large degree, by the character of its founders. This fact is strikingly illustrated in the distinctive characteristics of the different sections of the United States which, by these characteristics, are divided into grousp; as the New England States; Northern and Southern States, etc.; and each group, and sometimes a single State, possesses peculiar social features derived from its original founders.

Thus the English Puritans who first settled New England; the English and German Quakers who settled in Pennsylvania; the French Huguenots in the Carolinas; the Spanish in Florida and Texas, and the "Mormons" in Utah, have stamped ineffaceable, marks of peculiar manners and social traits upon their respective communities.

And so the races which have sprung from the Jerusalem colony exhibit in clean-cut lineaments, the racial and inherited constituents of Lehi's spiritual and physical charas follows:

acter. This consideration should invest with peculiar interest the distinctive traits of the Lehi emigrants; and Lehi, as the central figure, should draw special attention.

The few glimpses afforded in the Book of Mormon, of the private life and public career of this ancient father, discover him in the light of a prudent and an anxious parent, a faithful and zealous servant of God; submitting with patient resignation to the Divine will, and maintaining a steadfast trust in the Lord, while suffering the severest trials, and performing uncommon and peculiarly difficult duties. In his character and calling; in his self-sacrifice and faithful obedience to the voice of inspiration; in his prophetic gifts and sacerdotal ministrations; as a pioneer and empire-founder, Lehi was pre-eminently a leading spirit, a venerable patriarch, worthy to stand among the illustrious heroes who have stood for God and the truth, in this wicked, rebellious and God-hating world.

As he was not one of the world's favorites, we may look in vain for his features among the sculptured busts of earth's mighty ones. But while art has essayed to perpetuate the names and forms of the Nimrods and Pharaohs, the Alexanders and Cæsars, by incising portraits in the cold, dead granite, Lehi's character and practical virtues are impressed upon the face of the widespreading continent; and though we have not his earthly image in antique sculpture or painting, it endures in a still livelier and more palpable form. Lehi lives and speaks, in the characteristics of his descendants, and in the rellcs and ruins, in the monuments and colossal features stamped upon the broad face of the country.

Nephi, Lehi's fourth son, writes s follows:

"Having been born of goodly parents, therefore I was taught somewhat in all the learning of my father * * * Yea. I make a Yea, father. record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians. * * * And now I Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account." I Nephi, i: 1, 2, 16.

"And now \overline{I} , Nephi, do not give the genealogy of my fathers in this part of my record, * * * for it is given in the record which has been kept by my father; * * * for it sufficient me to say, that we are a descendant of Joseph."

We learn from the above that Lehi was an educated man; a prophet of God, and an inspired writer. We learn further concerning him, that he left his home, his gold and silver, and other valuable property, and, at the command of the Lord, took his wife and children and departed from the then opulent city of Jerusalem, out into the barren wilderness; where, in true patriarchal style, he offered sacrifice and burnt offerings unto the God of Israel. I Nephi, ii: 1-4; v: 9.

The character and acts of this great man are worthy of the close study of the Book of Mormon student; for, from his individuality radiated, as lines from a central point, traits, customs, and essential characteristics, which fastened themselves upon his descendants, and took such root in the ancient institutions of this country that they are its distinguishing features today. The character of Lehi, furnishes a key to many of the otherwise unsolvable problems of pre-historic America.

Lehi was acquainted with the "learning of the Jews," and this is what he taught his children; and

706

this is the peculiar, or leading type of knowledge, sentiment, customs and habits introduced by his colony, and perpetuated in their generations.

The literature of the Jews, from the earliest times down to the beginning of Zedekiah's reign in Judah. 599 B. C.-the date of Lehi's exodus -was remarkable for several striking features, great antiquity, religious form, and poetical vigor being among them. But it was, largely, a literature of individual possession, existing in oral traditions and carried in the memory; not of written tablets or books. The difficult, and cumbersome method of engraving upon stone, metal or wood, was the only way of otherwise communicating or preserving knowledge before the time of David, who reigned from 1058 to 1018 B. C.

Jewish literature has been divided into nine historical periods; the first extending from an indefinite antiquity to 143 B. C. This ancient lore consisted, in great part, of sacred oracles, and emanations of Divine inspiration. Its agents and authors were men who looked upon the personage of the Creator, and spoke face to face with Jehovah; prophets, who wrote the history of their nation and of the world in advance of time; poet kings, and inspired minstrels, whose poetry was fired by the glow of celestial intelligence; legislatures and judges, whose laws have supplied the gems of liberty-the choice and precious parts of the civil codes that at present adorn and dignify the foremost nations of the earth. A wondrous and unique literature, embracing revelation, prophecy, law, history, lyric poetry, legends, and grotesque speculations; and while the leading idea was independence and a passionate enthusiasm for distinct nationality, an intensely religious order pervaded the entire system.

Lehi, an Israelite, indeed, offspring of the illustrious Joseph, prophet, priest and historian, was an embodiment of all these qualities and special endowments; and in all the ripeness and fulness of his character, this "learning of the Jews" was transferred to the new world, and took permanent root in all its subsequent institutions.

There was something fortuitous and uncertain in the emigration of Lehi. Like the uncertain wanderings of his exiled progenitor, Abraham, he knew nothing definitely of the destiny, and fiery ordeals awaiting him. But his faith and trust

were consummate, and furnished the moral force requisite for his extraordinary experience. He evinced his devotion to his calling and mission, and manifested the weakness of his self-interest, by abandoning his gold and silver, and other symbols of wealth, serenely leaving all behind; considering, no doubt, that such things would be useless encumbrances, or that the "Promised Land" would yield to his colony, all they could desire of earthly riches, hence:

"He departed into the wilderness. And he left his house, and the land of his inheritance, and his gold and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness." I Nephi, ii: 4.

The specified reason for Lehi's flight from Jerusalem is thus stated:

"For it came to pass in the commencement of the first year of the reign of Zedekiah, King of Judah, (my father Lehi, having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people that they should repent, or the great city Jerusalem must be destroyed. * * * And it came to pass that the Lord commanded my father, even in a drean, that he should take his family and depart into the wildernes." I Nephi, i: 4; ii: 2.

The statement about the preaching of the prophets in Jerusalem at the particular time named in the quotation, is corroborated in the Old Testament in several places.

In II Kings, xxiv: 18, we read that:

"Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem."

In chapter xxv, we read of the taking of the city in the eleventh year of Zedekiah's reign.

The same events are recorded in II Chron., xxxvi, with the explanation:

"And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place." "But they mocked the messengers of God, and despised his words, and misused his prophets uptil the

and misused his prophets, until the Lord arose against his people. till there was no remedy."

Josephus bears testimony to the same things happening at the date named; giving minute particulars. The Jews, who survived the dreadful visitation of destruction upon their devoted city, were carried captives into Babylon, where they remained in abject servitude for seventy years; but in the case of Lehi's separation and removal we

discover the wise purpose and fatherly solicitude of Jehovah, in saving a branch of the house of Joseph, from the degradation of vassalage to a foreign power; and the peopling of a vast and magnificent country by a selected offshoot of His chosen race.

Lehi's first halting place was "by the borders near the shore of the Red Sea." From thence he traversed the desert, and next pitched his tent in a valley by a river side. In this sequestered vale the Patriarch built an altar to the God of his fathers, and gathered his wife Sarah and the other members of the pilgrim band around the simple, but efficacious shrine. As the sacrificial pillar of smoke and flame rolled upward and spread in fleecy folds upon the tranquil air, the prophet felt the responsive glow of heaven's approving smile; and then awoke the voice of inspiration, and the sturdy poet spake:

"And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman saying. O that thou mightest be like unto this river, continually running into the fountain of righteousness.

"And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immoveable in keeping the commandments of the Lord." I Nephi, fi: 9, 10.

It is worthy of remark that the sons of the patriarchs and holy men of old did not always follow the precepts and example of their fathers. From the time of Cain and Abel the offspring of righteous men have been representative of the wheat and tares growing together. The comprehensiveness of this rule seems to imply that, in the celestial order, the family organization is not complete without different degrees and qualities.

Laman, Lemuel and Sam were the Ishmaels, the Esaus, the Simeons and the Levis of Lehi's family. They did not enter into the spirit of their father's mission, nor regard with favor the sacrifice they were apparently making in leaving behind them their comfortable home, and its luxurious surroundings. They complained and murmured, and cherished wrath and defiance in their bosoms. These germs of impious rebellion grew and rankled, and eventually brought forth a rancorous harvest of mischiefs and deadly evils. But while their father was with them, his sturdy bearing and potent eloquence awed them into submission.

the destiny, and fiery ordeals await-seventy years; but in the case of "And it came to pass that my ing him. But his faith and trust Lehi's separation and removal we father did speak unto them in the

valley of Lemuel, with power, being filled with the Spirit, until their frames did shake before him. And he did confound them, that they did not utter against him; wherefore they did as he commanded them." I Nephi, ii: 14.

Lehi's literary acquirements embraced, in addition to the "learning of the Jews," a knowledge of the "language of the Egyptians." The language here referred to meant, undoubtedly, the written language of the Egyptians, for it was probably the Hebrew, the common language among the Jews, that was spoken and used in ordinary intercourse by the Lehi colonists. But both the Egyptian and the Hebrew languages had been altered by the Nephites at the time that Mormon made his record. Moroni says:

"And now behold, we have written this record according to our knowledge in the characters, which are called among us reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record." Mor. ix: 32, 33.

These alterations were so important that the writer adds, ver. 34:

"But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof."

'The "means" referred to were the Urim and Thummisn used by Joseph the Seer, in the translation of the records.

One of the notable incidents connected with the advent of Lehi, was the introduction of the greater part of the Old Testament record into America. This record was engraved upon plates of brass; and the characters used were those of the Egyptian language, and of the styles embraced in their system of hieroglyphics.

The following extract shows the importance of these records, as well as the language in which they were written.

"And he (King Benjamin) also taught them concerning the records which were engraven on the plates of brass, saying, My sons, I would that ye should remember, that were it not for these plates, which contain these records and these commandments, we must have suffered in ignorance, even at this present time, not knowing the mysteries of God.

"For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he

having been taught in the language of the Egyptians, therefore he could read these engravings, and teach them to his children." Mos. i: 3, 4.

These plates of brass contained:

"The five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents. "And also a record of the Jews

"And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; "And also the prophecies of the

"And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah." I Nephi, v: 11, 12, 13; also see I Nephi, xix: 21-24; Alma xxxvii: 8-12.

These extracts are particularly valuable, as the show how the knowledge of the true God, and of His dealings with His chosen people, with the doctrines of faith in the promised Messiah, were introduced and perpetuated among the native races of the continent.

Egypt, the land of mystery and colossal enigmas; also the cradle of the useful and beneficent arts, and arts diabolical; and of the occult speculations, called sciences, relating to alchemy, magic, necromancy, and astrology, was, further, the source and fountain of astrange and peculiar language. The written form of this language, called hieroglyphical, is considered to be the most ancient form of all written languages. These "sacred sculphieroglyphics or tures" as the name signifies, were an elaborate system of picture writing; ideas and sounds being expressed by animate and inanimate objects; as birds, animals, vases, parts of buildings, and so forth; just as the Assyrians expressed leading classes of thought, by means of wedges, disposed in various groups called cuneiforms; and as the more modern languages use letters and syllabics. This system of writing was discovered, or invented, subsequent to the loss of the primitive language, by the strange event which occurred at the Tower of Babel. It was, undoudbtedly, the work of the Pagan priesthood. The Egyptians attributed the invention to their god Thoth; the "Logos or scribe of the gods."

Hieroglyphics were used, at first, exclusively by the sacerdotal class; the common people and foreign nations knew nothing of their meaning. Besides this original style, or hieroglyphics proper, there were two other modes of writing used by the Egyptians, called hieratic, and demotic. These were modifications of

the original; briefer, not so cumbersome, and better adapted to the ordinary affairs of the public. The hierotic and demotic styles stood in a similar relation to hieroglyphics that hand-writing does to printing, or type. Hieroglyphics were employed chiefly for official inscriptions on monuments, public or private tombs, religious formulas, invocactions, etc. The other styles were less artistic, and were introduced into the Egyptian graphic system about the commencement of the twenty-sixth dynasty or the sixth century B. C., and continued in use until the third century A. D. This was the last native form of cursive writing in Egypt. The early Christians introduced the Greek alphabet, joined with a few characters from the demotic. See Chambers' Encyclopædia, 1883.

The demotic form of writing was employed by copyists, merchants, and the common people of Egypt generally; hence also called enchoric, meaning popular, domestic. As this new mode of writing was in use in Lehi's day, # is probable that it was the style used by him in his writings, and the system he taught to his family. Also that it was the style of characters upon the brass plates, and the hand-writing of all the scribes and public registrars; it is also likely that this popular graphic system was what is referred to as "reformed Egyptian," and the characters translated by the Prophet Joseph Smith, from the ancient plates. This was, essentially, the mode of writing brought from the east by Lehi and introduced into America.

The remark of Moroni that the characters had been changed by the Nephite writers is quite consistent; for, as Prof. Pratt observes, (Book of Mormon, page 570, note 2 c,): "A thousand years make great changes in languages not printed or preserved by books."

A copy of a portion of the characters upon the plates was taken to Prof. Anthon, of Columbia College, N. Y., and was pronounced by him to be Egyptian, showing that whatever changes the language might have undergone, its distinctive national nativity was recognized by the professor.

The eventful life of the Patriarch Lehi closed in peace; and, without a cloud to diminish his well-earned guerdon of honor and self-respect, he passed on to his seat among the nobles of the earth.

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[To be continued.] J. H. KELSON.

REMARKS

/ President George Q. Cannon, made in the Tabernacle, Salt Lake Oity, Sunday afternoon, May 28, 1889. By

REPORTED BY A. G. BENNETT.

I will read the 31st chapter of the 2nd Book of Nephi:

And now I, Nephi, make an end of my prophesying unto you, my be-loved brethren. And I cannot write but a few things, which I know must surely come to pass: neither can I write but a few of the words of my brother Lach brother Jacob.

brother Jacob. Wherefore, the things which I have written, sufficient me, save it be a few words which I must speak, concerning the doo'rune of Christ; wherefore, I shall speak unto you plainly, accord-ing to the plainness of my prophesy-

ing to the particulation of the plainness: For my soul delighteth in plainness: for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding.

men according to their language, unto their understanding. Wherefore, I would that ye should remember that I have spoken unto you, concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world world.

world. And now, if the Lamb of God, he being holy, should have need to be haptized by water, to fulfil all right-cousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy. he

Know ye not that he was noty? But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he hum-bleth himself bofore the Father, and witnesseth unto the Father that he would be obedient unto him in keep-

wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove.

upon him in the form of a dove. And again: it showeth unto the chil-dren of men the straightness of the path, and the narrowness of the gate, by which they should enter, he hav-ing set the example before them. And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, re-pent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came

And also, the voice of the Son came unto me, saying. He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; where-fore, follow me, and do the things which ye have seen me do.

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypoprise and no descriton before with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye re-ceive the Holy Ghost; yea, then com-eth the baptism of fire and of the Holy Ghost, and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

But, behold, my beloved brethren, But, benoid, my beloved brethren, thus came the voice of the Son unto me, saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of first and of the Koly Ghost and and of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you, that ye had not known me.

And I heard a voice from the Father, saying, Yea, the words of my Be-loved are true and faithful. He that endureth to the end, the same shall be 88.ved

And now, my beloved brethren, I know by this, that unless a man shall endure to the ond, in following the ex-ample of the Son of the living God, he cannot be saved;

ample of the bold of the thing dot, he cannot be saved; Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do: for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter. For the gate by which ye should enter, and then cometh a remission of your sins by fire and by the Holy Ghost. And then are ye in this straight and narrow path which leads to eternal life; yea, ye tave entered in by the gate: ye have done according to the commandments of the Father and the Son; and ye have received the Holy

commandments of the rather and the Son; and ye have received the Holy Ghos, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive

ceive. And now, my beloved brethren, after ye have gotten into this straight and narrow path. I would sak, If all is done? Behold, I say unto you, Nay; for ye have not come thus far, save if were by the word of Christ with un-shaken faith in him, relying wholly upon the merits of him who is mighty to save. to

Wherefore, ye must press forward with a steadfastness in Christ, having with a steadiastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father, Ye shall have eternal li e.

shall have eternal li e. And now, behold, my beloved breth-ren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now, be-hold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, with-out end. Amen.

I had hoped this afternoon to have had the privilige of listening to President Woodruff, but I regret to say that he has caught a severe cold and has almost entirely lost his voice, and is therefore unable to speak to us. I now rise to address you with a good deal of fear and trembling. When I look at the faces of this large congregation I naturally shrink from attempting to speak; but there are duties which devolve upon us from which we cannot shrink. In speaking to you on this occasion I trust I shall have the faith and prayers of my breth-ren and sisters. For as Brother Goddard in his opening prayer said, there is no one but God that knows the hearts of the children of men, and He alone can give to every soul and women who have been con-that food which is necessary for his nected with this Church almost

spiritual growth and advancement in the things of the Kingdom of God. It is He alone who knows our wants and has the power to be-stow upon us that which we need. Therefore, as is our practice, we have come together trusting that the Lord will give to us that portion of His Holy Spirit, that counsel and instruction, and, if necessary, that reproof or warning, which we may require.

As a people we need to live so as to have the word of God given to us. To be fed upon anything else but this would be a great disappoint-ment and would leave us hungry and in a destitute condition. The life of a Latter-day Saint is such that he has need to be in close com-munion with his God: and the remunion with his God; and the re-ligion that we profess is one which imparts to the human soul at the very time that it is required the consolation, the strength, and the necessary gifts and powers to enable that soul to contend with and over-come all the evils that may lie in his pathway.

We have tested this religion of ours. It gives me great satisfaction and pleasure to know that our religion is not alone a holiday religion, fair weather religion. It has been tested under circumstances that have been peculiarly trying, and the confidence which the Lat-ter-day Saints have in it today has been gained by long years of ex-perience in its powers, in its gifts, in its strength, in its resources and capabilities, to sustain them in the midst of the deepest trials and the most desperate straits in which

midst of the deepest trials and the most desperate straits in which human beings can be placed. This is the secret of the cohesive-ness of the people and their devotion to the truth. If there had been any failure in the past in its powers to sustain in the midst of deep afflic-tions, the discovery would have been made, faith would likewise have failed, and confidence would have been shaken. But this has not been the case; and, as I have said, this is a great cause of happi-ness and satisfaction to me, as I know it must be to you. know it must be to you.

When we reflect upon the circum-stances through which we have been called to pass, as a people, dur-ing the past fifty-nine years, since the Church was organized, how varied the scenes, how wonderful the vicissitudes, how extraordinary the trials with which the people have had to contend! Persecuted from the very outset, hated and maligned, driven, property destroyed, houses burned, hard-earned possessions burned, hard-earned possessions wrested from them, driven out by violence, and even death meted out to some, compelled to go into the wilderness, through lands of which white mess, through lands of which nothing was known, and to find a resting place in the distant valleys of the Rocky Mountains, with a scarcity of food, scant clothing, with few of the conveniences and scarcely any of the comforts of life. Under all these circumstances the Latter-day Saints have had the opportunity of testing their religion. Has it ever been found wanting? I see before me this afternoon men

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708

from the very beginning—one who years ago was a prisoner with the Prophet of God in the State of Missouri; others who were driven out from that State and from the State of Illinois, and who crossed these dreary plains without having any distinct idea as to where they were going, what kind of a land they would reach, or what sort of difficulties they would have to encounter. Of others who followed ufterwards some dragged handcarts, some walked with weariness and sore affliction to reach this valley. Under all these circumstances I can ask with per-fect confidence those who have had rect confidence those who have had this experience, "Has your religion ever failed you in the hour of your deepest distress? Have you ever found it to be deficient in those blessings and in those powers which God has promised shall accompany His Gospel and rest upon those who obey it?"

The universal testimony, if op-portunity were given for hearing it, would be, under no circum-stances and at no time did our re-ligion lack; but God gave us strength Ingion lack; out good gave us strength and grace according to the day, and poured out His Holy Spirit in the hour when strength was most need-ed. We can therefore now meet together rejoicing in the blessings that God has bestowed upon us. No matter how dark the clouds may be, no matter how forbidding the outlook may be to us, naturally speaking, we know that in trusting our God we have not trusted Him in vain; and we fave not trust-ed Him in vain; and we feel con-fident that He will continue to bestow strength and grace, peace and joy, and give unto us every good thing that may be necessary to comfort our hearts and sustain us in performing the labors that He may assign to us, or that may be re-quired of us in passing through the difficulties which environ our path.

I well remember how the Saints sung praises to God and how joyful they were in their journey across the plains when they were first driven out and first came to this valley. I do not believe there was a happier people upon the face of the earth than the Latter-day Saints during the winter of 1847 and 1848, during the winter of 1847 and 1848, during the summer of 1848 and the succeeding winter, although at one time it seemed as though starvation was well-nigh inevitable. The crickets descended upon the crops and ate them off until it appeared as if there would not be enough grain left standing to sustain the lives of those who had tilled the earth and were depending upon the yield of the fields for their future sustenance. It seemed as though God was determined though God was determined to test the faith of His people at that time. Although I was only a youth then, and had none of the cares of a family resting upon me, I well remember how I felt myself; but according to my observation I did not see among our older people any who had lost heart or felt that disaster awaited them. They were happy even under the ing this people, in giving them ex-circumstances in which they found perience, in teaching them to feel themselves; they rejoiced exceeding after and to obtain from God the ly in the liberty which they had strength and the faith which they

here, in the freedom from oppression in the deliverance that God had wrought out. There was no necessity to watch the leading men in order to prevent them being kidnapped, there was no occasion to dread the approach of those who pretended to have writs against men of prominence. Doors were left unlocked, there were no thieves, left unlocked, there were no interves, everyone slept in perfect security; and such a thing as the loss of any article — although some of them were, to people thus situated, exceedingly valuable at that time— was not heard of in this valley. Yet provisions were scarce, men, women and infant children had to resort to various devices, in order to obsort to various devices, in order to ob-tain food to sustain themselves. In the bottoms thistle roots were dug; when the spring opened, thistle tops were gathered, sagos were also dug for food, and many families never tasted bread for families never tasted bread for days and weeks together, the people living upon such roots as could be dug; and yet happiness reigned, peace prevailed, and the people re-joiced to an extent, I think, far greater than they do in their present comfortable position. I allude to this as an incident to illustrate what I have been saying—that under all circumstances God has fulfilled His promises in relation to the Latterday Saints; and if you are not a happy people, if you do not rejoice every day of your lives, if you do not bow your knees filled with profound thanksgiving unto God our Eternal Father for the blessings that He has bestowed upon you, then you are recreant to the principles which you profess and you show your unworthiness before the Lord in view of the great kindness, bless-ings and mercles which He has extended to you.

We have seen by the history of other peoples who have preceded us, that in days of prosperity, when the blessings of the earth were multiplied upon them, they stood in greater danger than they did in times of poverty. I believe that this is the case generally. When we have an abundance of everything that is necessary for our comfort and convenience we do not feel our dependence upon our God as we do under other circum-stances. When times are pleasant, when there is no persecution, when there are no arrests made and no disposition to send the people to prison, or to commit other acts of infamy or outrage upon them, then there is not the same feeling of anxiety and the same desire to seek unto God and to beseech Him for His power to be extended to us that there would be or is when we are in must seek unto Him earnestly to receive His aid and deliverance.

No doubt these circumstances through which we have been called to pass during the last four years and a half or thereabouts have had a wise purpose, in the wisdom of God our Heavenly Father, in trainshould possess, so that they can pass through and endure trials and afflictions without murmuring.

We paid a visit last Sunday and during last week to Sanpete valley, and held a good many meetings with the Latter-day Saints there. We have held meetings, too, in other places and found that in some of them there is need for the next the source of them there is need for the people to be visited and preached to. In some instances we found a condition which was not pleasant to contem-plate. Many things are practiced that are not creditable to Latter-day Saints; many sins are indulged in; and we have felt to call upon the people to repent of these evils and put them away. I do not know how the people of this valley and of this city feel. I have only a general idea of the situation; but I have no doubt, though you have had unusually good facilities comparatively in having within your borders and attending your meetings the leading men of the Church who are free—that there is among you great need for the preaching of the Word of God; I have no doubt that you need to be stirred up to diligence and to a heart-felt consideration of your lives.

I have read to you this afternoon the words of an inspired Prophet of God, telling us what the Gospel of the Lord Jesus Christis. I do not recall for the moment any chapter that has been written aither in the recall for the moment any chapter that has been written either in the Old or New Testament, in the Book of Mormon, or in the Book of Doc-trine and Covenants, which more plainly and pointedly describes the Gospel of Jesus Christ and the first principles thereof than this chapter.

The most of you, doubtless, have been baptized; you have repented of your sins, and been baptized for their remission. If you have been faithful you have received a fulfil-ment of the other promise—the be-stowal of the Holy Ghost. This is stowal of the Holy Ghost. This is the privilege of every son and daughter of God who enters into covenant with Him; but as this prophet says, he "heard a voice from the Father saying, Yea, the words of My Beloved are true and fathful. He that endureth to the end the same shall be saved." They are the ones who shall be

They are the ones who shall be saved—those who endure to the end, faithfully keeping the com-mandments of God; nct those who run well for a season and then cease to run or endure, and yield to temptation and sin. They cannot be saved; better for them if they had be saved; better for them if they had never heard the Gospel; better for them if they had never, I was go-ing to say, been born. Indeed, I think I might say it correctly. It is an important question for us to ask ourselves this afternoon, are

we in the possession of those gifts, blessings and powers which God has promised unto His faithful people? Are our lives such that we can go to the Father in the name of Jesus without any feeling of condemna-tion and ask Him for the blessings that we need, with the full assur-ance that He will hear and answer our prayer? Have we come here to partake of this Sacrament with our hearts aright before the Lord? Have we confessed our sins to our Father

and God and asked and obtained from Him forgiveness for the same? Or have we feelings in our hearts against our brothers or our sisters that should not exist there—feelings that are alien to the Spirit of God? If this is our condition then we are under condemnation.

Before we come here to partake of this bread and to drink of this cup, we should know that there is nothing in our hearts or conduct that will prevent us from eating and drinking without condemnation and without sin attaching to the act. If we are not in this condition, then we are not as we should be. It is the imperative duty of the officers of this Church, if they know that there is a man or a woman whose life is not what it should be, to forbid that person from eating of this bread or drinking of this cup, that they may not do it unworthily. If they do not take this course with their brethren and sisters who are in transgression, or who are not living as they should the sin of such individuals is likely to attach to them.

Read the words of the Savior upon this point—not only those in the Bible but in the Book of Mormon, and see how strongly this is enjoined by Him upon His apostles. Paul, in one of his epistles, alludes to the fact that perhaps the health or even the lives of the Saints in his day had suffered because they had eaten of the bread and drank of the cup nuworthily. Our livesshould be such that when we go away from this place, after partaking of this holy ordinance, we may be filled with the Spirit, refreshed, feeling that our souls are filled with the bread of life and that our spirituall strength is renewed.

But there is too much carelessness among us. In speaking thus I speak to myself as well as to you. We do not feel after our God with that earnestness and that faith which we should as Latter-day Saints. We become almost entirely absorbed with the affairs of life. We scarcely get time to sit down and read the word of God or ponder upon His promises. It is with difficulty that many of us get time to attend to our meetings and—shall I say it?—perhaps scarcely time to attend to our prayers. We arise in the morning and enter upon the duties of the day without bowing our knees in our secret places before God and calling upon Him for His blessings. Then when the day's labor is ended we are too weary, perhaps, to go to those secret places and call upon Him again, or even to attend to family prayers. According to my observation there is too much of this neglect among us, and while such is the case we cannot have the blessing of God resting upon us with the power it should.

Perhaps again, there are some among us who indulge in intoxicating drinks and do other things which are entirely unworthy of the name of a Saint. We cannot expect God to bless us as a people if we do all this. There is only one course for us to take, and that is to keep the commandments of God with the greatest strictness, to live

near unto him every day and never leave our chamber until, as it were, we are baptized in the Spirit of God —with the power of God and His Holy Spirit resting upon us almost to the consuming of our flesh. This should be the case with us every morning every day and every night; we should not neglect these things, for if we do we cannot love the religion which God has given unto us, we cannot receive the power; we cannot partake of the gifts, and we cannot release our Father in heaven.

Then the family should be called together and time taken to pray unto the Lord— not merely with our lips: "Forasmuch as this people draw near me with their mouth and with their lips do konor me. * * Therefore I will proceed to do a marvelous work, a marvelous work and a wonder." What is the reason, why has the Lord commenced His work of the last days? Because there was so much hyporrisy in the world. Men honor the Lord with their lips but not with their hearts, and the power of God has disappeared from among them, until it is very common now to doubt the existence of God, and to have no faith in the atoning blood of Jesus or the necessity for His atonement.

If we draw near unto the Lord with our lips and our hearts are far from Him, then we are hypocrites. If we profess to be Latter-day Saints and have an outward semblance of religion, while in reality our lives do not correspond with our professions, then we are hypocrites -we are guilty of hypocrisy before the Lord, and His anger will be kindled against us. There is only one way for us where we are so situated. We have the greatest promises held out to us of any people that ever lived; we shall receive their fulfilment if we are faithful. But woe unto us Latter-day Sainte fut we unto us Latter-day Santa if after these promises and blessings have been sealed upon us we do not so live as to be worthy of them. Woe unto us if we fall by the wayside through carelessness, through indifference, through neglect, through the commission of sin, until the Spirit of God is grieved and departs from us, and we are left to ourselves to wander and to grope in the dark, knowing not the true path. Woe unto us if we get into that condition; then we shall be far worse off than if we had never heard the Gospel of the Son of God; far worse eff than those who have died in ignorance and never heard the name of Jesus, never heard the Gospel of salvation.

We live in a day when we cannot triffe with God. He has said that His Spirit shall not always strive with man; He will withdraw that Spirit from us if we do not follow out His commands, and selves. The most dreadful condition that I can imagine a human being to be in is this—for a man who has once tasted of the word of God, who has felt its power, who has had a foretaste of the powers of the world to come, and who has rejoiced in those blessings, to suffer the Spirit of God to depart from him

through his own acts. Whenever I have thought of it concerning myself I have been filled with inexpressible horror. It has seemed as though a thousand deaths would be preferable; for to die is an easy thing; it is a light matter compared with apostacy the loss of the Spirit of God, the forfeiting of the favor of heaven, – the loss of those blessings, promises, and powers which God has bestowed, the loss of interest in the work of God; to have the Spirit fade and with iraw itself from us until we live without it. Can you imagine any worse condition?

Let him, the Apostle says, that standeth take heed lest he fall. There is no one so strong that he can be sure he will get through. God that we can expect to be faithful and to receive salvation. Think of the mighty men who have been in this Church who have fallen. Think of Oliver Cowdery who received the revelations of God as Joseph did, upon whose head John the Baptist laid his John the Baptist laid his hands and conferred in common with Joseph the Aaronic Priesthood, and who afterwards received, by the administration of the three Apostles the apostleship which God had withdrawn, but was then re-stored to the inhabitants of the earth. Think of this man unto whom the Savior showed Himself as he did to the Prophet Joseph and to whom the Prophet Elijah and other prophets ministered. Think of this man who received these great manifestations and upon whom God bestowed this great power—think of this man falling away from the Church and contending against the Prophet of God. He did not deny his testimony, but he with-drew from the Church of God, and his example was not what it should have been.

If such a man as this could fallif such a man as Sidney Rigdon, who with Joseph beheld that glorious vision recorded in the seventy-sixth section of the Book of Doctrine and Covenants-one of the grandest visions that ever human eyes beheld, the grandest revelation that ever human pen wrote at the inspiration of the Almighty --- if Sidney Rigdon with all his knowledge, with all that he received from God and the blessings that were bestowed upon him, could not stand, or did not stand, with the wealth of knowledge that God gave unto him knowledge that God gave unto him —the heavens being opened to his view—if he fell what shall we say? Can we expect to stand unless we keep the commandments of God and are faithful to the truth? No, brethren and sisters. There is only one way in which we can expect to one way injunicul we can expect to do that which is right and to receive the glory of God, that is to hold out faithfully to the end, to walk hum-bly before our God, to walk prayerfully and circumspectly before Him, and keep His command-ments with all diligence, with all thankfulness day by day. hour by hour, seeking unto Him for strength, conscious of our own unawful majesty. Man of Holiness is His name, and He is pure and ex-alted, surrounded by concourses of holy angels, singing immortal praises, He dwells in the midst of eternal burnings. This is the character and this is the position of our great Creator.

the position of our great Creator, and in His awful presence we and in His awful presence we should feel our unworthiness, confees our sins unto Him and to each other, and repent of them with all our heart day by day, serving Him faithfully, not committing sin or imagining that we are warranted or justified in so doing.

Let no man or woman deceive himself or herself and think they can sin and still retain the favor of God. God's Spirit will can sin and still retain the favor of God. God's Spirit will not dwell in unholy tabernacles, or with those who do not keep His commandments, who break their covenants, and who do wrong either to Him or to one anwrong entited to another other. We should love one another with all our heart, keep ourselves from everything that would grieve the Spirit of God and live lives of Latter-day Saints in truth and in

But how is it with many of us? We are struggling for wealth, we are absorbed in self. "I want to promote my own interests, regardless of those of my brethren and sisters." Can I do this and gain the favor of God or maintain it? No, I cannot. I must learn to love my neighbor as myself; I must learn to do unto others as I would that others should do unto me. This is the essence of true religion, of the Gospel of Jesus Christ, and if we do not do that then we are not true disciples of the Lamb of God. He has set us the example. Look at the sacrifices He has made, descending from the courts of glory and coming here to take upon Himself the form of man, suffering ignominious treatment — spit upon, mocked, crowned with thorns, and eventu-ally lifted up between the heavens and the earth and crucified between two this upon. and the earth and crucified between two thieves. All this our God did and suffered for us. He suffered in order to redeem us, made Himself a sacrifice for us, and has said un-to us, "Follow me, walk in my foot-steps, in the path that I have pur-sued."

Now, my brethren and sisters, there are many things that we should think of in connection with this subject. We can look at our own lives and see how faulty they are, how far we come from being what we should be. Do we exemplify our religion in our lives? If we do, then we are blessed. If we do not, then we must try to accomplish it. We should labor with all diligence to make our lives a complete should labor with all diligence to make our lives a complete exempli-fication of the principles that we believe in, so that if a stranger should meet us or come into our house to see us in our family sur-roundings—in our association with our families — in our intercourse with our fellow-men — they will find that this people show by their lives, by their efferts, that they be-lieve in the principles of the Gospel Ileve in the principles of the Gospel and are striving to carry them out. This should be the impression made

upon all with whom we are brought again, I should say there into contact.

into contact. I had occasion the other day to speak upon the principles embodied in the Word of Wisdom. This is a small matter, but I allude to it be-cause it illustrates a great principle. Now suppose that I, as a stranger, had read the Book of Doctrine and Covenants, in which the revelation upon the Word of Wisdom is con-tained. From it I understand that the Latter day Sainta claim that tained. From it I understand that the Latter-day Saints claim that that revelation was given to them by God through Joseph His great Prophet, whom they believe to have been inspired by God. I would naturally think if this people believe in God and the Pro-phet that the words of God to them would be of such value that they would be of such value that they would only have need for a hint as to the will of God to induce them to respond readily to the requirement whatever it might be. I should fancy that, because I think it the right feeling for men and wo-men to have who believe in God. Therefore if I, as a stranger, had read that revelation and went into the heave of a latter day shift. the house of a Latter-day Saint, I should very likely watch to see if tea and coffee were introduced upon the table. If I saw "Mormons" drinking anywhere liquor would naturally be surprised and ask myself "What does this mean? ask myself "What does this mean? These people profess to believe that their God has given a revelation and that their Prophet Joseph received it, and while it is not a strict com-mand, it is a word of counsel which I should suppose the people of God would naturally like to carry out." I would be impressed either favor-ably or unfavorably by that which I might witness might witness.

might witness. If I saw a Latter-day Saint care-less upon this point—drinking liquor, smoking tobacco or chewing it, or doing other things which we are commanded not to do, I fancy it would have a bad effect upon me. I fancy it would cause me to think there was some hyporrisy somewhere, and that the peo-nle did not have the faith they nonsomewhere, and that the peo-ple did not have the faith they pro-fessed.

Suppose, again, I should see cer-ain Latter-day Saints quar-ling. For instance, there is water ditch out here, and Saints quar-nce, there is tain quareling. a water ditch out here, and there is some contention about the water. If I found the contending parties willing to go to law, in that case I should be in doubt concerning their religion, making the profession that we do. If I should see them backbiting and speaking evil of each other; if I should see one man taking advan-tage of his brother in a trade transaction, deceiving him, selling him something at a price beyond its something at a price beyond its value, or trying to make him believe the article better than it really was, I should not be im-pressed favorably, if I were a stranger, by such practices as these, and I should question in my heart whether a man guilty of that kind of conduct was a true follower of Christ. Because He teaches us dif-ferently. Again if I saw a people revenge.

Again, if I saw a people revenge-ful and when reviled reviling in re-

was something wrong; other hand, if I but, on the should 800 a people praying for those who despitefully used them, who when smitten on the one check turned the other, who when asked to go one mile went two, or who when their cloak was demanded of them gave their coat also, bearing them gave their coat also, bearing patiently the wrongs placed upon them, not quarrelling or dis-puting, not contending for what they imagined to be their rights, but willing to yield without disputation, I think I should be favorably impressed as an investiga-tor of the Gospel with such con-duct, because these are what Jesus describes as the fruits of His Gospel. Time will not permit me now to

Time will not permit me now to dwell on all the points connected with our religion wherein we can show we have walked with God, that God has visited us, and that His Holy Spirit has been poured out upon us. I say I cannot this afternoon in the I say I cannot this afternoon in the short space of time at my disposal tell you the various points wherein we can show to the world and to each other, and to our God that we have profited by the religion which He has revealed to us, and by the outpouring of his Hely Spirit upon us you of his Holy Spirit upon us; you yourselves have known these things, you are familiar with the require-ments of the Gospel of Jesus Christ. It forbids us to be angry. The man who gives way to anger does that which is sinful in the sight of God. I care not how much provocation he may have, he is not justified in giving way to anger or temper. No man or woman in this Church is

Justified in doing this. We are exhorted to seek for and to possess the meek and lowly spirit of our Lord and Savior Jesus Christ. of our Lord and Savior Jesus Christ. If we have temper it is our duty to control it. We ought not to quarrel with one another, we ought not to say hard things of one another, we ought not to say things that are wrong concerning each other. We should not say anything behind our brother's or sister's back that we would not say to big on how from Lord would not say to his or her face. If we have any feeling against a brother or sister we should go to him or her and say in the spirit of mechanism that high a feeling meekness that which we feel, and in

meekness that which we feel, and in this way win them. These are some of the plain duties resting upon us as Latter-day Saints. We should be for-giving, we should be full of charity, full of love, full of patience and long-suffering, en-during all things, not easily pro-voked, but walking in humility be-fore our God—ready to suffer a wrong rather than do wrong, to re-ceive an inlury rather than return ceive an injury rather than return one. If we are wronged let us submit one. If we are wronged let us submit to it patiently and leave gur wrong to be corrected by the Lord. He will attend to us, He will defend us, He will sustain us, if we do that which is right, and bring us off conquerors. We need not go, however, like the knights of old, with our lances in rest, seeking for some antagonist to overthrow in the contest. This is not the duty of the Latter-

unkind spirit, but rather exercise a spirit of humility, forbearance and charity, bearing with patience all we may have to contend with. When our enemies do wrong to us and despitefully use us, I know it is natural for the human mind to feel a disposition to retaliate, to take revenge. But this is not the spirit revenge. But this is not the spirit of our Lord and Savior Jesus Christ. He says— and His teachings were borne out by the acts of His life— "Pray for them that despitefully use you." Remember His utterance while on the Cross, "Father, forgive them, for they know not what they do." How Godlike, how different from men was this sublime utterance of our Lord and Savior, and that is the example which He wishes us to copy

in order that we may be like Him. If there is an ill-feeling existing amongst us it should be put away. When such exists in the midst of a when such exists in the midst of a family, Ward or Stake, or in any other place, there is something wrong—the Spirit of God has been grieved, somebody has lost it or these things would not exist. We should live together in love all the time. It is the great command time. It is the great command given unto us. We should seek to do each other good, not try to take advantage to profit by our brother's ignorance, or think it a smart thing to make money out of him because, perhaps, he does not know so much as we do.

These things are not right. We should forsake them, and seek rather to build up the kingdom of God, to lay up for ourselves trea-sures in heaven, where moth and sures in neaven, where moth and rust cannot corrupt, and where thieves cannot break through and steal. If you can examine your own lives and experience you will see that God will bless those who think about and have a care for their neighbors. their neighbors.

I often dwell upon this theme be-cause it is a theme I love to dwell upon. Our Elders go out without purse or scrip not thinking about their own interests, leaving home, their wives and children to do the best they can, thinking only of the salvation 'of the souls of the children of men; they go trusting to the cold mercies or charity of an unfeeling world; putting their trust, however, in God; I have seen that all these men who have made such sacrifices have been greatly They are no blessed They are no poorer today than their brethren who have not gone on missions. The brethren, indeed who have gone the mathematical of God. who have gone the most frequently to the nations of the earth are as well off temporally as their breth-ren who have stayed at home. Is not this so, are you not my witnesses?

For several years we sent 500 wagons every year to the frontiers to bring over the poor. That meant to bring over the poor. That meant 500 teamsters to drive them; It meant guards at night to watch them; an immense quantity of provisions to feed them and the poor whom they brought back. Who has been impoverished by this wonderful liberality, consuming the entire working season, in making the trip to and from the Missouri river? Have the people

been impoverished? No. God will always reward us if we will do His God will will, He will increase our store, He will multiply His blessings upon us; and the men and women who are the most wisely liberal in this Church are those whom God blesses; they will prosper and have the things of the earth in abundance.

Therefore let these lessons teach us not to be selfish, not to think about our own advancement, about our own profit. I often think about the illustration in the Bible in the case of Jereboam, and it is very applicable to the point upon which I am speaking. So it is through life: selfishness

always defeats itself. It is a thing we should strive against, because it seems to be one of the strongest principles or inclinations in the human heart to be selfish, to promoteour own interests at the sacri-

fice of those of our fellows. This is one of the tendencies which the Gospel requires us to correct in our own natures, and if we do this and all those things which God demands of us, He will bring us off triumphant and there will be nothing that can ever arrest the progress of this people. Look at the four and a half years past. What has not heen done to retard

the progress of the work of God? I feel like saying, notwithstanding the many blows aimed at this Church, not a dent is to be found today in our armor. There have been cases, many of them too, of individual suf-fering. Women's hearts have been made almost to bleed in anguish and made almost to bleed in anguish and children have also suffered. But look at the great results of this work in its entirety. It has gone steadily forward, increas-ng in strength and power in the earth, and if we do right it will continue to do so until the king-doms of this world shall become the kingdoms of our God and His kingdoms of our God and His Christ, which God grant may speedily come, and for us all to be faithful, is my prayer in the name of Amen. Jesus.

AN EXPLODED SENSATION

IF ANY confirmation of the truth of "Mormonism" was needed other than the proofs which its votaries have received, it could be found in the absurd and untruthful efforts of its adversaries to prevent its growth and annoy its adherents. Without alluding to the ridiculous stories told from the pulpit and the press, and the mobocracy thereby provoked in many places, one has but to consider the attempts that have been made to stop the influx of "Mormon" immigration to behold

There is no violation of the immigration or any other laws in the coming to this country of persons who profess faith in "Mormonism." They do not emigrate for the purpose of breaking any of the laws of the United States. They are usually persons who become a strength and support to the nation and its institutions, and who desire to be citizens as as soon as it is possible to do so under the statutes regulating naturalization. They are not contract laborers in Neither are they pauany sense. pers, nor criminals of the class likely to become such.

The latest exhibition of anti-"Mormon" folly and obstruction has been developed on the Pacific Coast. We learn from the San Francisco Chronicle that attempts were made to prevent the landing of the last company of Hawaiians that arrived here and who came by the Forest Queen. The Chronicle says they numbered "about sixty islanders who were accompanied by several Elders," and that Deputy Surveyer Fogarty had become excited by the "extravagant numbers" of these "alleged converts to the faith of Joseph Smith," and he believed they were "being brought to this country under contract to work as farm hands in flagrant violation of the ContractLaborLaw." Therefore the officer intended to examine the Kanakas and other witnesses with a view to securing evidence of the fact that the "converts" are in reality contract laborers. If his investigations prove his theory to be the correct one, the 'converts' will be refused a landing."

The Chronicle goes on to make the usual strictures about the character of the persons desiring to come to this Territory, and they sound like repetitions of the remarks of the New York reporters concerning "Mormon immigrants from Europe. Of course they are "densely ignorant, remarkably credulous," etc., etc. The probability is that the Chronicle reporter never saw the Islanders, or if he did he was totally unable to converse with them, and so could not tell whether they were ignorant or educated, credulous or skeptical, or anything about them.

The truth is the Hawaiians in

tives and desired to make their homes in Utah where a few of their countrymen, who make excellent citizens, had preceded them. The "extravagant numbers" of Sandwich Islanders who have come here may be understood when we state that fifteen others have arrived here this year; that a number of the immigrants were children, as they come in families, and that the total now residing here is about seventy.

We fear the San Francisco reporter, like his confreres in New York, was desirous of making a sensational item and thought, as this subject related to the "Mormon" question, he could shoot with the long bow at pleasure, as almost anything, no matter how false or foolish, will go down with the public if it is "agin the Mormons." The whole article, comments, speculations and treble headlines included is based on fallacy and is a mess of exaggerations. If King Kalakaua, whose permission has to be obtained before the natives can leave for Utah, is not concerned by their "extravagant numbers," we do not think the Chronicle or the people of California need worry over the matter. And it is much better to tell the truth even when speaking in relation to the "Mormons."

OUTRAGE ON THE ZUNIS.

Our dispatches, a few days ago, brought information of a fracas between some Zuni Indians and white men in New Mexico. No particulars were then given. Today we publish a letter describing the whole affair and placing it in its true light. It appears that, as in most of these Indian difficulties, the "superior race" were the aggressors. "Americans" stole horses belonging to the red men, and when the owners sought to recover their murdered them and property, seemed to think themselves justified and to be doing the proper thing with the "raw-hides," as they called their plundered victims.

This outrage is doubly wicked because it was perpetrated upon the unoffending and peaceable Zunis. It is easy to see from the particulars given by our correspondent, how Indian wars have been precipitated. The military side with their own race as against the "savages," no matter what may have been the original cause of the trouble. The weak become a prey to the strong, and the public, incensed against the Indians on general principles, con-done the extreme measures that are

resorted to for the purpose of quell- dissented from the polloy of introing an Indian outbreak and, as they suppose, of protecting the settlers who are in danger.

We hope-though we have but little faith that it will be so-that this matter will be fairly and thoroughly investigated, and that justice will be done to the marauding and murderous white thieves who stole the horses and shot the Zunis. They should be treated in exactly the same way as if the victims of their crimes were white men. Robbers and murderers, they deserve capital punishment and universal execration.

The permanent residents of the region where this conflict occurred, ought to render all proper aid to the oppressed in the investigation that may be ordered. The Zunis are known to be inoffensive and industrious people, and it will be to the interest as well as the credit of the white settlers in the neighborhood, to see that right is done and that race prejudice does not take the place of law and justice.

We hope our correspondent will watch the proceedings in this case and send us particulars of its progress and outcome. If the red men are treated with due consideration and their assailants receive deserved punishment, it will be a new departure in the national policy toward the primal owners of the soil.

A RETIRING OFFICIAL.

JUDGE A. B. CARLTON, ex-Chairman of the Utah Commission, has gone back to Indianapolis, where he intends to resume the practice of law. He held the office which he has resigned, for seven years. He was appointed under a Republican Administration and continued to serve under the administration of President Cleveland. We have never heard of any dissatisfaction with his course expressed by the national authorities of either party. He retires with the good feelings and best wishes of the people of Utah, who desire his future welfare.

Of course Judge Carlton has enemies. Every public man of consequence is sure to displease somebody. But we believe there are none in Utah who will speak against Judge Carlton except the few impracticables, who assume to speak for the "Gentiles" of the Territory but only express the senti-

ducing sectarian anti-"Mormonism" into official reports to the government, and of assuming that "Mormone" who had never violated the laws were insincere in efforts for the public recognition of the laws' supremacy. He favored the encouragement of these who worked for political harmony, and would not endorse unsubstantiated and unprovable statements, tending to prevent that harmony and to foster the false impressions existing concerning the majority of the people of this Territory.

The ill-will of those who have blackguarded and endeavored to injure and insult Judge Carlton is a compliment to him, and we have reason to believe that he so regards it. They are unable to harm him in any way, or to arouses feeling of resentment, for he stands above all such assaults and is not insulted by their abortive abuse.

There have been many things which Judge Carlton has at least assented to, during his official career in Utah, to which the "Mormons" have taken exception and, as it appeared, with good reason. But he was not responsible to them and took his own course in these matters according to his own light and judgment. And, viewing his official acts in their entirety, both 'Mormons'' and "Gentiles" who are conservative and reasonable respect him for his good qualities and general consistency, and will retain pleasant memories of his presence and relations with the people of Utah. May presperity attend him in the days to come!

The Millennial Star of April 29th: "The labors of the sisters of the Nottingham Branch of the Nottingham Conference are deserving of special notice. During the six months preceding the last session of Conference for that district, these indefatigable workers distributed eighteen thousand tracts to the citizens of Nottingham. The labor necessary to accomplish so large a distribution by actual visitation from house to house is immense, and can be appreciated by those only who have engaged in this business. The record which these sisters have made shall stand as an enduring monument to their integrity and zeal in the cause of God and humanity. It appears to us that in view of what they have

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THE DESERET NEWS COMPANY, BALT LAKE CITY, UTAH.			
SUBSCRIPTION PRIOR: Per Year, of Fifty-two Numbers, • • \$2.50. Per Volume, of Twenty-six Numbers, • • 1.50- IN ADVANCE.			8. -8. -8. - - - - - - - - - - - - - - -
CHARLES W. PENROSE, · EDITOR.			n
Saturday, - June 1, 1889.			
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RELIGION AND POLITICS.

"Mme. Frederika Nielson, the Norwegian actress-evangelist, will hold a six weeks' revival here in the falk. As every Mormon Scandinavian converted means a Liberal voter next February, friends of the Scandinavian Methodist Church think the City Liberal Committee ought to subscribe towards the revival's support. Rev. Jesse Smith's efforts last winter made probably 100 Liberal voters, many of whom live in the First Precinct, where Liberal voters are much needed. Judge Baskin felt so good over what was being done at the Second East Street church that he seriously meditated going 'round there and taking a hand in the exhorting himsetf."

We clip the foregoing paragraph from the organ of the so-called "Liberal" party, which raves like an inebriated maniac over the slightest relation between religion and politics that it can discover or pretend to discern in the "Mormon" Church. As we have demonstrated, many times, the crusade against the people of this Territory has been of a a religio-political character. The priests and the politicians have ioined in a concerted attack upon the "Mormon" Church and the "Mormon" people. The sorrows and deprivations which so many junocent persons endured here during the reign of terror, under the spy and spotter system and the nocturnal raidings of a horde of mercenaries, were the result of that coalition. And the extreme legislation which many members of Congress now regret may be traced to the same source.

The words of the Apostle Paul are peculiarly applicable in this connection: "Therefore, thou art inexcusable O! man, whose ver thou art that judgest; for wherein thou judgest another thou con-lemnest thyself, for thou that judgest doest the same things." The influence which these "Liberal" scribes suspect and insinuate as exercised in "Mormonism," they eagerly endeavor to use themselves.

Oh! By all means, let the "Lib- Ogden "Liberal" tactics repeated in society, a citizen, a voter, an eral" committees subscribe liberally —the criminal exclusion of law- office-holder, or in any other capac

o hire sensational revivalists and actress-evangelists" to snuffle in he churches and shout in the treets, for the purpose of converting olks into "Liberal" voters. There vill be no "uniting of Church and State" or "mingling of religion and politics" in this, of course here would be, if a "Mormon" Bishop was to make a political anouncement, or to advise people to ote any particular ticket, or urge hem to unite in order to carry an election. That would be an offense against our political institutions sufficient to justify the total disfranchisement of every "Mormon" in the Territory.

This sectarian political preaching would be just the thing for the "Liberal" missionary to Washington. He would shine far better in the political pulpit than he did before a Congressional committee. He could garble "Mormon" text-books, and draw unwarranted inferences, and bamboozle the uninformed with much greater hopes of success, because nobody would be at hand who would care to expose his misrepresentations. Why not press into the service all the disappointed officeseekers and political dead ducks, who hanker after a chance to make it warm for the "Mormous" and to show their zeal in the "Liberal" cause-providing it will pay. We could name several of this class who, for a pecuniary consideration, would second the pious efforts of the Reverend exhorter and manufacturer of "Liberal" voters, and might make a gain of another hundred on the list.

It is wicked, treasonable, un-American, subversive of every principle of good government for a "Mormon" Elder to enter the political field or even to look over the fence. But a "Liberal" evangelist may occupy the ground and make "Liberal" voters by a religious process and a revival method, and it will be so right and republican and proper that subscriptions from "Liberal" political committees ought to roll in, with a richness that will fatten his ribs and cause him to weep sanctified tears of pious joy.

Wherever "Liberal voters are much needed," an actress-evangelist or two, and a Reverend-revivalist or so should be at once secured, or some of the returned and chopfallen place-hunters should be set to work on a suitable salary, with a prayer book, a collection plate and a registry list. Then, with the Ogden "Liberal" tactics repeated —the criminal exclusion of lawful voters from the polls and the fraudulent deposit of the ballots of non-residents, a "Liberal" religious victory might be hoped for at some no distant date. Methodism in politics being essentially "Liberal" and right, and "Mormonism in politics emphatically obnoxious and wrong.

We have proven beyond refutation that in Utah the affairs of the Church and those of State are entirely separate, so far as "Mormonism" exercises any power. Ita enemies endeavor to make it appear that, if an Elder of the Church accepts a civil office, or, acting as a citizen, works for the success of his party ticket, danger menaces the institutions of the country and the Church is dominating the State. The proposition is absurd and the object for urging it deceptive. And now the same fellows who resort to such rubbish and call it argument, favor the special mingling of religion and politics and the use of the lowest form of sectarian trickery to further their own political schemes and win votes to their side.

We think the influential men among the "Mormon" people have been, if anything, too inactive in political matters. Every citizen of this country should have some voice and influence in public affairs. An ordination to an ecclesiastical office is no bar to the exercise of the rights of citizenship. Those who pretend that it is, know better and never make such a pretence in reference to ecclesiastical influence on their own side. It is simply a shallow pretext.

It is time, in our opinion, for every man of influence in this community to use it on the side of good government and the rights of the majority. And no man should pay any attention to the sophisms and slurs of unprincipled scribes who, while protesting against religion in politics, would, if they had the means, engage the services of all the priests and clergymen in Christendom to preach their kind of politics, and pray, and sing, and wheedle and bamboozle converts into voting for their measures and their ticket.

We favor the continuance of separate and distinct organizations of the Church and of the State. We believe that neither should dominate the other. But we would not give much for a religion that had no influence upon a man's actions, whether as a church member, a head or part of a family, an integer in society, a citizen, a voter, an office-holder, or in any other capac



ity or position in the community or in the nation. Let every member of the People's Party wake up and be a live member, and work for the maintenance of right and the defeat of trickery and wrong, and bring to bear for these purposes whatever influence he has, so long as he infringes upon nobody's rights or liberties.

UNLAWFULLY HELD.

THE full text of the decision of the Supreme Court of the United States on the Nielsen habeas corpus case will be found in our columns today. It is a very important document. It settles forever the question whether a man can be punished for unlawful cohabitation and for adultery under indictments covering the same time and involving the same transaction. It also settles the question whether habeas corpus is a proper legal remedy under such circumstances.

The Court rules that the double punishment inflicted by the Utah court in this case was not merely an error in law, but a denial of a constitutional right, and that the court was wrong in refusing the writ of habeas corpus, for which the defendant applied when unlawfully convicted and imprisoned.

The doctrine enunciated in the Snow segregation case is here repeated, enlarged upon and confirmed. And it is made very clear and positive that the Utah courts in the Snow case, and also in the Nielsen case, acted in direct opposition to a long line of legal precedents-the books being "full of them"-as well as in violation of the Constitution of the United States.

The offense of unlawful cohabita tion receives some attention from the Court, and the principle is again laid down that this is a continuous offense; that it is not comprehended in an isolated act; and that only one offense can be charged up to the time of the finding of the indictment. That while proof of sexual intercourse is not essential, yet the act, if proven, is part of and included in the offense of unlawful cohabitation, and therefore adultery is covered by the cohabitation if committed during the time mentioned in the indictment for cohabitation. Also that the offense of unlawful cohabitation, under the Edmunds Act, was intended to apply to men living with more than one woman in the unlawful relation of husband and wives.

Court of last resort, they are now the supreme law of the land. And they are as powerful in their application to the courts of Utah and the officers thereof, as to individuals liable to be brought before those courts.

As we have stated before, there have been a great many indictments found under this double system which the Supreme Court of the United States declares unconstitutional. We may not have been technically and exactly correct in saying that a number of defendants had been convicted and sentenced under similar circumstances to the Nielsen case in Judge Judd's court at Provo. We do not wish to do any one injustice. The Herron case parallels the Nielsen case more closely than any other in that branch of the First Judicial District. O. F. Herron, of Pleasant Grove, however, served out his sentence for unlawful cohabitation and that for adultery, and so his case is beyond legal remedy-at least to save him from an unlawful sentence.

There are other cases, however, in the Ogden branch of the same Judicial District. And though the numerous cases of double indictment which have been held pending the decision in the Nielsen case were not exactly the same, because the defendants had not been tried and sentenced, yet they were identically the same in principle, and if the decision had sustained the action of the First District Court, the penitentiary would soon be crowded with persons in exactly similar conditions to those of Hans Nielsen. And, further: If it had happened that habeas corpus was not the proper legal remedy, or that there had been no appeal from the unconstitutional ruling of the lower courts, these unfortunate defendants, so indicted, would have gone to the penitentiary as others have been sent, not because they were guilty under the law, but simply because there was no appeal to a court where full justice could be obtained under the Constitution of the United States.

The Nielsen case was made a test case, and these numerous other cases of the same kind were held until the decision of the Supreme Court of the United States could be had. So far so good. But was it not believed that the appeal would fail of being heard? And if Mr. Richards, the attorney for the defendant, had not persevered in These points being settled by the pushing the matter up to the court parts of the country" is a sufficient

of last resort, and the case had been eft to the court below, would there not now be scores of men placed in legal jeopardy, unlawfully, unjustly and unconstitutionally?

The cases of Peter Barton, William H. Maughan and Charles S. Hall, each of them from the First Judicial District, but not sentenced by Judge Judd, are the same in principle as the Nielsen case. There is one feature of their cases, however, that leaves them open to legal controversy. They each plead guilty to the indictment for adultery after pleading guilty to the indictment for unlawful cohabitation. Hans Nielsen plead not guilty and hence the appeal. But these men are now in the penitentiary under double indictments of the same kind as that which the court of last resort say is unlawful. That is why we say they are the same in principle.

It is argued that as they plead guilty to the two indictments, there is no remedy in their cases. This may be law-we very much doubt it though-but it is not good common sense. Each of them believed that the indictment for the greater offense was legal, or he would not have so pleaded. If it was illegal it was void, and therefore the whole proceedings based upon it were void. Is not that evident as a logical proposition?

But it will be said, if these men were not guilty, why did they plead guilty, and seeing they are guilty should they not be punished? The answer is, the highest court in the land says the offense to which they plead guilty was included in the former offense which they acknowledged, and, therefore, their second plea, made in ignorance of the law, should not work to their unlawful injury. And why should they suffer for ignorance which they shared (apparently) with the learned Judges on the bench and the learned prosecuting officers at the bar? If the second prosecution was unlawful, as the court above rules, then their imprisonment is unlawful in spite of their plea and admissions. Now, should any person be subject to unlawful imprisonment?

We hope this case will end the undignified and unrighteous efforts of judicial officers to exceed the law, in excessive zeal against one kind of offenses and one class of offenders. "Let the law be enforced as in other

demand for all essential purposes. And may we not expect, from the experiences that have been gained, that in future the spirit as well as the letter of the rulings of the highest judicial tribunal of the land will be respected, in court as much at least as out of court, and that vengeance and malice will not again figure in official circles in this Territory, by way of executive or judicial excesses, or in straining enactments beyond their legitimate limits and intents?

A SURPRISE FOR UTAH.

THE announcement in the press dispatches that President Harrison has appointed Charles S. Zane as Chief Justice for Utah, occasions great surprise and, we may add, very great regret among the majority of our citizens. This appointment is surprising for two reasons:

First, so far as is generally known here, there is no vacancy in the office. If Chief Justice Sandford has resigned, the fact has been kept very quiet. Without such vacancy the President has no legal power to create one in order to fill it with a member of his own party. It is singular that such a measure should be taken by President Harrison.

Second, it has been made very clear that during his former incumbency, Judge Zane was extreme and fanatical in his interpretations and enforcement of the laws of Congress, particularly against one class of offenders. That in this respect his zeal outran his discretion. And that anger and vindictiveness were so apparent in this direction, that they were the subject of regret and animadversion among all who witnessed them, except a clique of bitter partizans who, while pretending to favor the suppression of crime, were the apologists and defenders of lechery and lust. Also, it is notorious that under his judicial regime, business was paralyzed, sorrow penetrated many innocent hearts unneces sarily, and the progress of the Territory was materially retarded.

For these two reasons alone, it was not believed that President Harrison would permit the pressure of Judge Zane's personal and party friends to influence him, so far as to remove a competent and conservative Democratic occupant of the bench, in order to make way for a less cautious if not a less learned enforce municipal and territorial Republican.

ford has done in the premises, and good order. Members of the

it is impossible to comment on the charge with certain correct-1f he has resigned, the ness. course is clear for the appointment of a successor. But if not, the appointment is not lawful unless some charge has been preferred and sustained against him. We have been informed on good authority that no complaint was on file in Washington against Judge Sandford. He might be removed for cause, if any cause existed of sufficient gravity to warrant the removal. But the judicial office, as has been shown in these columns, differs in its tenure to others within the appointing power of the President. The term is for four years, and the limitation, "unless sooner removed by the President," is not attached to the specification as it is in regard to other Federal offices in the Territories.

Presuming that Judge Sandford has not resigned his office, he has the right under the law to retain it until removed for good and sufficient cause, notwithstanding the reported action of the President. If, however, he is too indignant to contest the matter, or holds the position too lightly to desire to maintain his rights in view of the situation, the course will be clear for his successor, if he can with dignity and self-respect accept the place under the circumstances.

Judge Sandford, so far as we have been able to perceive, has pursued a consistent course under the laws and his oath of office. He has not spared offenders against the law, nor has he exhibibited spleen when they have come before him for sentence. His policy has been not to inflict the extreme penaly for a first offense, seeking to win submission rather than provoke resistance or extort promises. He has gained the respect of people here of all classes and beliefs, and, we believe, has followed the dictates of his own judgment and conscience.

Judge Zane, apart from the vindictiveness and partiality he displayed while on the bench against offenders of a special class, exhibited thorough knowledge of the law and profound judicial acumen. That he was a good and able judge when not excited on the one question, we have never disputed. He sustained the local governments in their endeavors to enactments, and was generally on prayerful people. It should be Until we learn what Judge Sand- the side of temperance, education promptly stopped.

bar could rely upon his interpretations of the law on ordinary questions and therefore respected him and his decisions. It was only on the "Mormon" question that he seemed to lose his balance and become cruel, harsh and oblivious to "the other side."

If his return to office means a revival of former methods in the treatment of the local difficulty, it also means a disruption of those pacific relations which have been formed since he vacated his place, and a barrier in the way of the material progress and development of Utah that will be truly deplorable.

But we do not view the matter hopelessly. We have no doubt, from Judge Zane's general character and reputation, he acted under conviction that the course he pursued was best calculated to effect the end designed. That it did not, must be evident to him as it is to others. In view of this fact, and of the wisdom that all intelligent people gain from experience, may we not hope that the pessimistic views which some people take in consequence of this appointment will be dissipated by the actual facts, and that our future history will afford another demonstration of the adage. "Revolutions never go backwards."

A TIMELY TOPIC.

LAST Sunday afternoon, when the congregation was emerging from the Tabernacle, subsequent to the services, a number of hacks, or open vehicles, were backed up to the sidewalk fronting the south gates and the drivers were shouting and touting for excursionists to the Lake. "Fifty cents to the Lake and back, bath included!" was the noisy invitation to tourists, and the people just coming from public Sabbath worship were entreated to break the Sabbath for the small sum of half a dollar.

We hope that if this thing is repeated tomorrow, the police will perform their duty, enforce the ordinance and abate the nuisance. The enticements offered to young people to induce them to violate their consciences and the obligations of religion are sufficiently public and shameless, without this added impudent attempt to insult the devont and thrust the allurements to evil under the very eyes and ears and nostrils of respectable and

There ought to be no need to warn

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716

any one who professes to be a member of the Church of Christ, of any age or standing, young or old, lay or clerical, against the sin of Sabbath-breaking. We do not depend upon any ancient injunction or modern interpretation of former scripture for the Divine will on this subject. It it a been made known by direct revelation to the Latterday Saints. It has been repeatedly referred to in these columns. But for the benefit of the thoughtless and forgetful we will here produce it again:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacra-ments upon my holy day; For verily this is a day appointed

unto you to rest from your labors, and to pay thy devotions unto the Most High.

Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But, remember, on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full."

This is only one of the duties of a Latter-day Saint. But it is of importance to each member and to the whole Church. And those who disregard it and despise the Divine command, are not entitled to the blessings of the Holy Temples nor the rich gifts that Ged has in store for the faithful and true.

All the excuses that are offered for Sunday excursions and neglect of Sunday worship are as transparent as the air and as weak as vanity. The day of worship and of rest can be observed in the spirit thereof, and yet afford ample opportunities for breathing the fresh air, inhaling the perfume of the blossoming trees and flowers, and taking that moderate exercise which is suitable to the occasion. There is no need to fly in the face of Providence, violate the rules of the Church, and outrage prevailing sentiment because of regular week-day employment in any capacity.

We hope our young friends will have sufficient strength of mind to resist the allurements to wrongdoing which abound, and that they will learn, without the lesson of affliction, that there is more true enjoyment, in the long run, in keeping the commandments of God than in sesson.

IMPORTANT MATTER. AN

IN ANOTHER column will be found a letter received by Governor Thomas in regard to the irrigation question. The visit of the Committee of the Senate, which is to take place in August, will be of very great importance to the people of this Territory and the regions surrounding. Committees should be at once appointed by the people in the several irrigation districts, who should collect data and all possible information relating to this subject, so as to be prepared, when the Senate Committee arrive, to present the required points for their considera-The problem of an adequate tion. water supply is a serious one and is pressing on the public mind today with special force. If we only had water enough, Utah would be made a veritable garden spot from north to south. The arid wastes now left to sagebrush and greasewood could be turned into tillable soil and hundreds of thousands of people would find homes where now the rabbits only can find refuge. Farmers and practical men of Utah, take notice of this letter, read it and act on it with promptness and intelligence!

THE UTES.

THE article written from Moab to the Rocky Mountain News in regard to the treaty with the Colorado Utes, and their contemplated removal into the southern part of this Territory, has drawn out a reply which is published in the same paper.

Of course the writer wants the Indians removed that their reservation may be thrown open to white settlement, and that ranchers in the neighborhood may be relieved of the annoyance and possible danger of close association with the uncertain red-skins. But he, like the author of the first communicationwhich has been copied into this paper-writes from purely selfish grounds and not from motives of general public policy. This is very natural, but will not do for a guide in the determination of a public | Lavater, but a man's features and question.

If the people near the present Ute reservation will be benefited by the removal of the reds, it looks pretty clear to a man on an eminence overlooking both locations, that it will be of some detriment to the settlers near the proposed place of removal. So the ranchers and farmenjoying the pleasures of sin for a ers on this side of the Utah line are as much opposed to the project as ed.

those on the other side, in Colorado, are urgent in its favor. The reply 89.VS:

"The only settlers affected are a few Mormon families about Bluff City and Monticello, not, probably, exceeding forty in all. They are all squatters, having no vested rights in the land. The treaty proposes a liberal compensation to them for their improvements, and they are satisfied with the treaty. They are anxious to remove from their pres They are ent location to the rich and well watered lands of the present reser-vation in Colorado. At least I am so informed by their bishop, who most zealously assisted in the mak-ing of the treaty, and who is one of the firmest advocates of its ratification."

The difficulty in this part of the matter is that the treaty does not prepose a liberal compensation to the "Mormon" settlers, but less than half what would be a fair consideration. They are not ''anxious to remove from their present location," but are willing to do so if anything like justice is done to remunerate them for the consequent loss of breaking up their homes and leaving their tilled lands. As to where they will go, that is a different matter, but it is doubtful if they will want to go into Colorado.

It is to be hoped that the friends of the treaty, whether in Colorado or in Washington, will use their influence to secure a proper compensation to the settlers who, if it is ratified, will have to vacate the farms and gardens they have redeemed from the desert, and make new homes in some part of the country out of close proximity to the Utes, whom the Coloradans are so desirous of dumping into unresisting and afflicted Utah.

Says the New York World: It is asserted that President Harrison is a physiognomist and often appoints a man to office or rejects his claims as he is pleased or displeased with his face. The same gossip was at one time current regarding Mr. Cleveland. In a general way, of course, there is some ground for a President's reliance on the science of expression are often misleading. If Mr. Harrison could find time to combine phrenology with physiognomy he might arrive at more just conclusions than can be reached under his present method. Perhaps a Cabinet officer having officecranial bumps under seekers' possibly might his charge be establishadvantageously very

717

DEATH OF NELSON PRATT

BROTHER PARLEY P. PRATT has received notice of the death of his uncle, Nelson Pratt, who departed this life at the home of his son E. D. Pratt, of Norwich, Huron County, Ohio. His demise occurred on Wednesday, May 8th, and he was aged 73 years, 11 months aud 12 days.

Nelson Pratt was the youngest of the Pratt brothers whose names have figured so prominently in "Mormon" history. They were Anson, William, Parley and Orson, all of whom are deceased; Nelson, however, was never a member of the Church. He was favorably disposed toward the Gospel and entertained the Elders who called upon him, but either was not sufficiently convinced of the divinity of "Mormonism or, like many others, had not sufficient courage to embrace it in the face of a hostile world.

Anson died at Winter Quarters, William in Salt Lake City, Parley in Arkansas at the hands of an assassin, Orson in this city, and now Nelson, the last of the five brothers, in Ohio. They were all men of character, and the names of Parley and Orson especially will be enshrined in the hearts of the Latterdey Saints among those of the most brilliant and powerful defenders of the faith, by tongue and pen, instruments in the hands of the Almighty in bringing thousands upon thousands to the knowledge of the truth. The name of Pratt is for ever identified with the imperishable system known to the world as "Mormonism "

Y. M. M. I. A. CONFERENCE.

The second annual conference of the Young Men's Mutual Improvement Associations will be held in the Tabernacle, Salt Lake City, on Saturday and Sunday, June 1st and 2nd. Meetings will commence each day at 10 a.m. and 2 p.m., and at 8 p.m. on Sunday.

The general and local authorities are requested to promote the interest of this conference so that it may be largely attended. and be productive of the utmost good.

A general invitation is extended to the people to be present.

I. A.

W. Woodruff, JOSEPH F. SMITH, MOSES THATCHER, General Superintendency Y. M.

IRRIGATION.

following The communication has been received by Governor Thomas:

To the Governor of Utah:

Hon. Mr. Thomas: My Dear Sir-I have the honor to ask your con-sideration in behalf of the United States Senate special committee en irrigation, to the fact that it will visit your Territory some time with in the middle of August next, probably being at Salt Lake City by the 15th.

As the engineer-expert assigned to the committee, and now engaged under its orders in organizing the work of inquiry, I am desirous for its use of obtaining all possible information in advance. I have had the honor of receiving from the war department, general land, and Indian bureau, etc., notice of the issuing of directions that their officers in the localities to be visited shall aid to the utmost in securing information for the committee.

I have the honor to ask of the Governor of Utah that steps be be taken to notify the people of the committee's proposed visit, and that they be asked in the several counties and districts affected by irrigation, to form representative com-mittees, who shall be fully prepared to testify before the senate com-mittee on its arrival. Its time will necessarly be very limited, and it is therefore imperative that all interested in the future of legislation directed to the reclam-ation of arid lands by the storage, conservation and distribu tion of the water supply for industrial uses, should be prepared beforehand to present their facts and opinions.

It would be of great service to the committee if a sketch map could be prepared in the surveyor-general's office, showing the location of all irrigation districts and enterprises in Utah, and, if practicable, also the main ditches should be indicated thereon. I have asked the commissioner of the general land office to request the doing of this. Any such papers and information should be forwarded here so as to reach not later than July 15th.

All papers should be directed U. S. Geological Survey, for use of U.S. Senate Committee on Irrigation, care of

Yours most respectfully, RICHARD J. HINTON,

Irrigation Engineer. Washington, D. C., May 20, 1889. In view of the existing condition in Utah, the visit of the Senate se-lect committee will be of great im-portance, and special pains should be taken to have full information placed before them in regard to this important subject.

CURRENT EVENTS.

Ezra Hale Liberated.

The verdict of the jury, at Og-den, May, 20, finding Ezra Hale guilty of manslaughter for shooting his sister's seducer, was set aside by Judge Henderson, the statute of limitations having official a prose-cution for manslaught... Mr. Hale was accordingly set at liberty.

Edmunds Law Prosecutions.

At Ogden on the 23d of May. Severn N. Lee, convicted by his plea of guilty of unlawful cohabitation, was sentenced to three months' imprisonment and to pay a fine of \$100 and costs.

Business at Ogden, May 24:

A. G. Slater was arraigned on a charge of adultery; plea, not guilty The case of the United States vs.

James Hansey, unlawful cohabitation, was placed on trial. J. N. Kimball appeared for the defense. The case having been submitted to the jury, it was but a short time before they returned with a verdict of

not guilty. Frank Whitehead, of Richmond, was placed on trial on the charge of unlawful cohabitation. The testiof unlawful cohabitation. mony showed that he had been seen by a number of witnesses associat-ing openly with the alleged plural wife, o.t riding and going to public gatherings. The jury brought in a verdict of guilty. Sentence was set or June 17th.

The case of the United States vs-A. E. Hyde had been set in the Third District Court, for the 23d day of May. Mr. Peters asked that it be continued for the term owing to the absence of the alleged plural wife, Ella Wilcox, and a Mrs. Bedell, neither of whom

and a Mrs. Bedell, neutrer of whom could be found by the officers. Mr. Moyle objected to any further postponement. The witness, Mrs. Bedell, was a resident of New York, and had testified at the preliminary examination that she rork, and has been preliminary examination that she knew nothing whatever of the case. As to the other witness, Ella Wilcox, the grand jury had found an indictment without her defendant testimony, and the defendant should not be required to await the pleasure or convenience of the prosecution in looking up other wit-nesses than those on which the prosecution started the case.

Mr. Peters stated that he did not know what Mrs. Bedell would tes-tify to, but he did think that Ella Wilcox was a material witness. To a question by the court, he replied that his best information was that she was out of the Territory.

Court-In other words, she has skipped? Mr. Peters-That is it, and the

officers haven't been able tofind her.

The court said that it would give till May 31st for the prosecution to produce the missing witness. The indictment had been found without her testimony, and about three years had elapsed without the government making an effort to go to trial. Un-der the constitution Mr. Hyde was entitled to a speedy trial, and the case could not be continually de-



declare?" exclamed Mrs. Fogg, as she vainly endeavored to dissect the turkey, "If you are not the poorest man to do marketing. This turkey's as old as Methuselah." "Possibly," replied Fogg.unabashed; "but, my dear, it is a female bird, and courtesy to the sex prevented me from inquiring about her age."

ferred because witnesses had gone beyond the possibility of being secured by the government. The case was set for hearing on the 31st inst., at which time both parties are to be ready to proceed.

The application of Peter Barton, for release from the penitentiary, was set for argument before Judge Sandford May 28. When it was called up, however, the Judge de-clined to hear it as he was to retire from the bench in a few days.

Judge Powers then informed the court that on Monday he would ap-ply to the Supreme Court for the is-suance of a writ of habeas corpus. Mr. Barton would present a new application then and would ask to be discharged from custody. illegal custody. Mr. Peters said he would oppose the granting of the writ, as he considered that, by pleading guilty, Mr. Barton waived his right to claim a discharge from prison on the ground that the indict-ment against him was illegally found.

In the Ogden branch of the First District Court, before Judge Hend-erson, May 27, the following business was transacted:

Rasmus Jepperson, convicted of polygamy was adjudged to pay a fine of \$50 and costs, which will make the amount \$85. Jepperson is the man whom Dr. Carrington married to a plural wife under misap-prehension as to the facts of Jepper-son's wedded life. The court stated that he believed the defendant had that he believed the defendant has acted ignorantly in marrying and living with a plural wife when he had a legal wife living and undi-vorced, and for that reason and be-cause of the defendant's promise to live within the law the sentence of imprisonment Was suspended. "But," said the court in conclusion. "if you come here again you will

"If you come here again you will not get off so easy." Richard Jessop, convicted of un-lawful cohabitation, upon his plea of guilty, was sentenced to two mouths in prison. He married his plural wife sixteen years ago, and since the birth of her youngest child, who is now between three and four years old he has not lived and four years old, he has not lived with her.

In the trial of Samuel Holt for unlawful cohabitation, a verdict of not guilty was rendered by the jury.

Temple Notice

St. George Temple will close for renovation on Friday, June 28th, and will re-open for ordinances Tuesday, September 3d, 1889. JOHN D. T. MCALLISTER

St. George, Utah, May 18th, 1889.

Released From Prison.

On May 23 Jens P. Hansen, of Ephraim, was allowed to depart from the penitentiary, where he has served a 50 days' sentence on a charge of unlawful cohabitation. He also served 30 days for the costs imposed.

Elder Wm. M. Palmer was ar-rested at Nephi on May 28, but was released without bonds to lecture at Payson that evening. He the threats, and for the most part he Mr. Justice Bradle, appeared before the commissioner was well treated by the people in opinion of the Court.

next day, to answer to a charge of unlawful cohabitation

On May 28 Jens Mortensen was released from the Penitentiary. He has served a term of four months for unlawful cohabitation, having been sentenced in the First District Court.

Returned Elders.

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Elder Homer Woolf, of River-dale, Oneida County, Idaho, called at this office May 28. He had just returned from a mission to the Southern States. He left this city on Mori 15 1987, and concerning at on May 15, 1887, and on arriving at Chattanooga was assigned to the Virginia Conference, in which he labored during the whole of his mission, principally in the counties of Greene and Bedford. His labors were mostly in old fields. He met with fair success, and greatly en-joyed himself, having had during his stay seven different Elders as companions. He was threatened upon one or two occasions, but was not subjected to any violence. Elder Woolf stated that the prospects in that conference were only fair at present, but it was the intention of some of the brethren laboring_there to branch out into new fields.

The company of Saints that have lately arrived from the South numbred between thirty and forty, among whom were also six returned Elders. The most of them went to Colorado and Arizona. President Wm. Spry, who had charge of them, was expected home in a day or two. Elder Woolf enjoyed the best of health while away, and feels thank'ul for his experience. He He left for his home May 29.

Elder Alonzo J. Stookey, another missionary, arrived at the same time. He left immediately for his time. He left immediately for his home in St. Johns, Tooele County, owing to the recent sudden demise of his father, with which our read-ers are familiar. Elder Stookey la-bored first in the South Carolina Conference, and later in the office of the mission, at Chattanooga, Tann Tenn.

Elder James G. Duffin, of Toquerville, Washington County, returned on May 29 from a mission of nearly two years' duration in the Southern States. He left Utah on June 27th, 1887, and first went to Carroll County, Virginia, where he labored for some five months in conjunction with Elders Stephen Chipman and Oliver Belnap. His next sphere of work was Davis County. N. C., in company with Elder G. M. Tonks and Joseph Cameron, and they there opened a new field, their efforts being attended with encourag-ing success. The meetings generally were well attended, and the people evinced a disposition to investigate the Gospel. In September last, until which time Elder Duffin continued to remain in Davie County, he was appointed president of the North Carolina Conference, and acted in that capacity until his release, on the 4th of the present month. During his mission Elder Duffin was several times threatened with violence, but nothing came of

each of the places which he visited. A few persons were baptized and a number of children blessed. Elder Dufflu informs us that he believes the future prospects for mission work in the section of country in which he has been engaged are quite satisfactory.

Ward Organizations.

read inization of the Providence Ward, Cache County, took place on Sunday, May 19th, 1889. Of the Stake Presidency there were present—President George O. Pitkin and Counselor Orson Smith; also Bishop Thomas H. Smith and Counselor Morgan of the Logan Fifth Ward. Brother Frederick Theurer was presented before the people for Bishop, and Charles S. Crabtree for first and Godfrey Fuhremann for Second Counselor. These brethren were unanimously sustained and set apart as the bishopric of the Ward. All other organizations of the Ward except the Sabbath School, were perfected.

H. A. CAMPBELL, Clerk.

Sunday, the v, President On the 19th day of May, President Angus M. Cannon visited Draper, this county, the occasion being a ward confer-ence and the placing of the local authorities before the people to be sustained by their votes. Among the business transacted was a change in the Bishopric by the selection of W. C. Allen as counselor to Bishop Stewart, in place of A. W. Smith, the latter being away on a protracted absence.

The members of the Twenty-second Ward—the new ward or-ganized out of the Nineteenth—assembled in the meeting house on on May 22d, for the purpose of chosing a counselor to Bishop Alfred Solomon. Elder Andrew S. Kimball, who was first selected but not ordained to that position, was released from acting, as he is one of the Presidents of the Thirtieth Quorum of Seventies and is still in charge of the Indian Ter-ritory Mission. Elder Alexan-Garrick was Garrick was unanimous-sustained as First Counselor der ly sustained as First counselor to Bishop Solomon, and was or-dained a High Priest and set apart for this position by President Angus M. Cannon, assisted by several El-ders. Instructions were given by the Stake Presidency and a good spirit prevailed. A site has been selected for a meeting house for the new ward and it is expected that ly new ward and it is expected that steps will be taken shortly for the erection of a suitable building.

THE NEILSEN DECISION.

SUPREME COURT OF THE UNITED STATES.

No. 1527.-October Term, 1888,

Exparte: In the matter of Hans

Nielsen, Appellant. Appeal from the First Judicial District Court of the Territory of Utah.

[Argued April 18, 1889. Decided May 13, 1889.] Mr. Justice Bradley delivered the



This is an appeal from a final or-der of the District Court for the First Judicial District of the Terri-First Judicial District of the Terri-tory of Utah, refusing to issue a ha-beas corpus applied for by the pe-titioner, who prayed to be dis-charged from custody and imprison-ment on a judgment rendered by said court on the 12th day of March, 1889. The judgment was that the petitioner, Hans Niete The having been convicted of the crime of adultery be imprisoned in the peniadultery, be imprisoned in the peni-tentiary for the term of 125 days. The appeal to this court is given by section 1909 of the Revised Statutee

The case arose upon the statutes nacted by Congress for the sup-pression of polygamy in Utah. The 3d section of the act approved March 22, 1882, entitled "An act to amend section fifty-three hundred and fifty-two of the Revised Statutes of the United States, in reference to bigamy, and for other purposes," reads as follows: "Sec. 3. That if any male person,

in a territory or other place over which the United States have exclusive jurisdiction, hereafter co-habits with more than one woman, he shall be deemed guilty of a misdemeanor, and, on conviction thereof, shall be punished by a fine of not more than three hundred dollars, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court." (22 Stat. 31.)

The 3d section of the act of March 3, 1887, entitled "An act to amend an act entitled an act to amend section fifty-three hundred and fifty-

tion fifty-three hundred and fifty-two of the Revised Statutes of the United States, in reference to big-amy, and for other purpeses," reads as follows: "Sec. 3. That whoever commits adultery shall be punished by im-prisonment in the penitentiary not exceeding three years; and when the act is committed between a married woman and a man who is upmarried beth parties to such act unmarried, both parties to such act shall be deemed guilty of adultery; and when such act is committed between a married man and a woman who is unmarried, the man shall be deemed guilty of adultery." (24 Stat. 635.)

On the 27th of September, 1888, two indictments were found against the petitioner, Nielsen, in the district court, one under each of these statutes. The first charged that on the 15th of October, 1885, and con-tinuously from that time till the 18th of May, 1888, in the district aforesaid, he, the said Nielsen, did unlawfully claim, live and cohabit with more than one woman as his wives, to wit, with Ann Lavinia Nielsen and Caroline Nielsen. To this indict-ment, on being arraigned, Nielsen on the 29th of September, 1888, pleaded guilty; and on the 19th of November following he was sentenced to be imprisoned in the peni-tentiary for the term of three tentiary for the term of three months and to pay a fine of \$100 and the costs.

he being a married man and having a lawful wife, and not being mar-ried to said Caroline. Being arried to said Caroline. Being ar-raigned on this indictment on the 29th of September, 1888, after hav-ing pleaded guilty to the other, Nielsen pleaded not guilty, and that he had already been convicted of the offense charged in this indict-ment by his plea of guilty to the other.

After he had suffered the penalty imposed by the sentence for unlawful cohabitation, the indictment for adultery came on for trial, and the petitioner, by leave of the court, en-tered orally a more formal plea of former conviction, in which he set up the said indictment for unlawful cohabitation, his plea of guilty thereconantation, his piea or guilty there-to, and his sentence upon said plea, and claimed that the charge of unlawful cohabi-tation, though formally made only for the period from 15th Octo-ber, 1885, to 13th May, 1888, yet, in law, covered the entire period from October. 1855, to the time of finding October, 1885, to the time of finding the indictment, September 27th, 1888, and thus embraced the time within which the crime of adultery was charged to have been committed; and he averred that the Carohne Nielsen with whom he was charged to have unlawfully cohabited as a wife was the same person with whom he was now charged to have committed adultery; that the un-lawful cohabitation charged in the first indictment continued without intermission to the date of finding that indictment; and that the offense charged in both indictments was one and the same offense and not divisible, and that he had suf-fered the full penalty prescribed therefor.

To this plea the district attorney demurred, the court sustained the demurrer, and the petitioner, being convicted on the plea of not guilty, was sentenced to be imprisoned in the penitentiary for the term of 125 days. The sentence was as follows, to-wit:

"The defendant, with his counsel, came into court. Defendant was then as'ted if he had any legal cause to show why judgment should not now be pronounced against him, to which he replied that he had none; and no sufficient cause being shown or appearing to the court, thereupon the court rendered its ju igment:

"That whereas said defendant, Hans Nielsen, having been duly convicted in this court of the crime of adultery, it is therefore ordered, adjudged, and decreed that the said Hans Nielsen be imprisoned in the penitentiary of the Territory of Utah, at the county of Salt Lake, for the term of one hundred and twenty-five days. "You, said defendant, Hans Niel-

sen, are rendered into the custody of the United States marshal for the Territory of Utah, to be by him delivered into the custody of the warden or other proper officer of said penitentiary. "You,said warden or other proper

The second indictment charged that said Nielsen, on the 14th of May, 1888, in the same district, did unlawfully and feloniously commit adultery with one Caroline Nielsen, victed and sentenced as aforesaid,

and him, the said Hans Nielsen, to safely keep and imprison in said penitentiary for the term as in this

judgment ordered and specified." Thereupon being delivered into the custody of the marshal, the defendant below, on the next day, or day following, during the same term of the court, presented to the court his petition for a habeas corpus, setting forth the indictments, proceedings and judgments in both cases, and his suffering of the sentence on the first indictment, and claiming that the court hal no jurisdiction to pass judgment against him upon more than one of the in-dictments, and that he was being punished twice for oue and the same offense. As before stated, the court being of opinion that if the writ were granted he could not be dischargel from custody, refused his application. That order is ap-pealed from. The first question to be considered, therefore, is, whether, if the petitioner's petition was true, that he had been convicted twice for the same offense, and that the court erred in its decision, he could have relief by habeas corpus?

The objection to the remedy of habeas corpus, of course, would be, that there was in force a regular judgment of conviction, which could not be questioned collaterally, as it would have to be on habeas corpus. But there are exceptions to this rule which have more than once been acted upon by this court. It is firmly established that it the court which renders a judgment has not jurisdiction to render it, either because the proceedings, or the law because the proceedings, or the law under which they are taken, are unconstitutional, or for any other reason, the judgment is void and may be questioned collaterally, and a defendant who is imprisoned un-der and by virtue of it may be dis-charged from custody on *habeas corpus*. This was so decided in the cases of *Ex parte Lange*, 18 Wall, 163, and *Ex parte Siebold*, 100 U. S. 371, and in several other cases re-371, and in several other cases re-ferred to therein. In the case of *In re Snow*, (120 U. S. 274), we held that only one indictment and concohabitation, under the act of 1882, could be had for the time preceding the finding of the indictment, be-cause the crime was a continuous one, and was but a single crime until prosecuted; that a second con-viction and punishment of the same crime, for any part of said pe-riod, was an excess of authority on the part of the district court of Utah; and that a. habeas corpus would lie for the discharge of the defendant imprisoned on such conviction. In that case the habeas corpus was applied for at a term subse-quent to that at which the judgment was rendered; but we did not regard this circumstance as sufficient to prevent the prisoner from having his remedy by that writ. It is true that in the case of Snow

we laid emphasis on the fact that the double conviction for the same of-fense appeared on the face of the judgment; but if it appears in the indictment, or anywhere else in the record (of which the judgment is only a part), it is sufficient. In the

present case it appeared on the record in the plea of autre fois convict, which was admitted to be true by the demurrer of the government. We think that this was sufficient. It was laid down by this court in In re Coy, (127 U.S. 781, 758,) that the power of Congress to pass a statute under which a prisoner is held in custody may be inquired into under a writ of habeas corpus as affecting the jurisdiction of the court which ordered his imprison-ment; and the court, speaking by Mr. Justice Miller, adds: "And if their want of power appears on the face of the record of his condemna-tion, whether in the indictment or elsewhere, the court which has authority to issue the writ is bound to release him," referring to ex parte Siebold, (100 U.S. 371.)

In the present case, it is true, the ground for the habeas corpus was not the invalidity of an act of Congress under which the defendant was indicted, but a second prosecu-tion and trial for the same offense, contrary to an express provision of the Constitution. In other words, a Constitutional immunity of the defendant was violated by the sec-ond trial and judgment. It is diffiond trial and judgment. It is diffi-cult to see why a conviction and punishment under an unconstitu-tional law is more violative of a person's constitutional rights than an unconstitutional conviction and punishment under a valid law. In the first case, it is true, the court has no authority to take cognizance of the base; but, in the other it has no authority to render judgment against the defendant. This was the case of exparts Lange where the case of ex parte Lange, where the court had authority to hear and deter-mine the case, but we held that it had no authority to give the judgment it did. It was the same in the case of Snow: the court had authority over the case, but we held that it had no authority to give judgment against the prisoner. He was pro-tected by a constitutional provision, securing to him a fundamental right. It was not a case of mere error in law, but a case of denying to a per-son a constitutional right. And where such a case appears on the record, the party is entitled to be discharged from imprisonment. The distinction between the case of a mere error in law and of one in which the judgment is void is bointed out in exparte Siebold, (100 U. S. 371, 375), and is illustrated by the case of exparte Parks as com-pared with the cases of Lange and Snow. In the case of Parks there was an alleged misconstruction of a statute. We held that to be a mere error in law, the court having juris-diction of the case. In the cases of Lange and Snow, there was a denial or invasion of a constitutional right. A party is entitled to a *habeas* cor-pus, not merely where the court is without jurisdiction of the cause, but where it has no constitutional authority or power to condemn the prisoner. As said by Chief Baron Gilbert, in a passage quoted in ex parte Parks, (93 U. S. 18, 22.) "If the commitment be against law, as parte Parks, (93 U. S. 18, 22.) "If strating the argument we quote intercourse. And this was the inter-the commitment be against law as from the opinion in the case. Mr. gral part of the adultery charged being made by one who had no jurisdiction of the cause, or for a matter for which by law no man fense of cohabitation in the sense indictment and conviction. The

ought to be punished, the court are to discharge." This was said in reference to cases which had gone to conviction and sentence. Lord Hale laid down the words. (2 Hale's H. P. C. 144.) And why should not such a rule prevail in favorem libertatie? If we have seemed to hold the contrary in vertence. The law could hardly be stated with more categorical accu-racy than it is in the opening sentence of ex parte Wilson (U. S. 417, 420), where Mr. Justice Gray, speak-ing for the court, said: "It is well settled by a series of decisions that this court, having no jurisdiction of criminal cases by writ of error or appeal, cannot discharge on habeas corpus a person imprisoned under the sentence of a circuit or district court in a criminal case unless the sentence exceeds the jurisdiction of that court, or there is no authority to hold him under the sentence." This proposition, it is true, relates to the power of this court to discharge on habeas corpus persons sentenced by the circuit and district courts; but, with regard to the power of discharging on *habeas corpus*, it is gen-erally true that, after conviction and sentence the writ only lies when the sentence exceeds the jurisdiction of the court, or there is no authority to hold the defendant under it. In the present case the sentence given was beyond the jurisdiction of the court, because it was against an express provision of the constitution, which bounds and limits all jurisdiction.

Being of opinion, therefore, that habcas corpus was a proper remedy for the petitioner, if the crime of adultery with which he was charged was included in the crime of unlawful cohabitation for which he was convicted and punished, that question is now to be considered.

We will revert for a moment to the case of in re Snow. Three orimes of unlawful cohabitation were of unlawful consoltation were charged against Snow, in three in-dictments, the crimes being laid continuous with each other, one during the year 1883, one during 1884, and one during 1885. We held that they constituted but a single crime. In the present case single crime. In the present case there were two indictments; one for unlawful cohabitation with two women down to May 13th, 1888, and the other for adultery with one of the women the following day, May 14, 1888. If the unlawful cohabitation continued after the 13th of May, and if the adultery was only a part of, and incident to it, then an indictment for the adultery was no more admissible, after conviction of the unlawful cohabitation, than a second indictment for unlawful cohabitation would have been; and for the very good reason that the first in lictment covered all con-tinuous unlawful cohabitation down to the time it was found. The case to the time it was found. The case would then be exactly the same as that of *in re Snow*. By way of illu-strating the argument we quote from the opinion in the case. Mr. Justice Biatchford delivering the opinion of the court said: "The of-

of this statute is committed if there. is a living or dwelling together as husband and wife. It is inherently a continuous offense, having dura-tion; and not an offense consisting of an isolated act. That it was intended in that sense in these indictments is shown by the fact that in each the charge laid is that the defendant did on the Jay named and 'thereafter and continuously,' for the time specified, 'live and cothe time specified, 'live and co-habit with more than one woman, to wit, with' the seven women named, and 'during all the period aforesaid' 'did unlawfully claim, live and cohabit with all of said women as his wives.' Thus, in each indictment, the offense is laid as a 'continuous one and a single as a continuous one, and a single one, for all the time covered by the indictment; and taking the three indictments together, there is charged a continuing offense for the entire time covered by all three of the indictments. There was but a single offense committed prior to the time the indictment was found. On the same principle there might have been an indictment covering each of the thirty-five months, with imprisonment for seventeen years and a half, and fines amounting to \$10.500.or even an indictment

covering every week. * * It is to prevent such an application of penal laws that the rule has obtained that a continuing offense of the character of the one in this case can be committed but once, for the purposes of indictment or prosecu-tion, prior to the time the prosecu-tion is instituted." These views were established by an examination of many authorities.

Now, the petitioner, in his plea, averred in terms that the unlawful cohabitation, with which he was charged in the first indictment.continued without intermission up to the time of finding that indictment, covering the time within which the adultery was laid in the second in-dictment. He also averred that the two indictments were found against him upon the testimony of the same witnesses, on one oath and one examination as to the alleged offense, covering the entire time specified in both indictments. This plea was demurred to by the prosecution, and the demurrer was sustained. The the demurrer was sustained. The averments of the plea, therefore, must be taken as true. And assuming them to be true, can it be doubted that the adultery charged in the second indictment was an incident and part of the unlawful co-habitation? We have no doubt of it. True, in the case of Snow, we held that it was not necessary to prove sexual intercourse in order to make out a case of unlawful cohabiand wife was sufficient; but this was only because proof of sexual intercourse would have been merely culminative evidence of the fact. Living together as man and wife is what we decided was meant by unlawful cohabitation under the stat-ute. Of course, that includes sexual

721

case was the same as if the first indictment had in terms laid the unlawful cohabitation for the whole period preceding the finding of the indictment. The conviction on that indictment was in law a conviction of a crime which was con-tinuous, extending over the whole period, including the time when the period, including the time when the adultery was alleged to have been committed. The petitioner's sen-tence, and the punishment he un-derwent on the first indictment, was for that entire, continuous crime. It included the adultery charged. To convict and punish him for that also was a second conwould have had the same effect to bar the second indictment is a difpress no opinion. We are satisfied that a conviction was a good bar, and that the court was wrong in overruling it. We think so because the material part of the adultery charged was comprised within the unlawful cohabitation of which the petitioner was already convicted and for which he had suffered punishment.

The conclusion we have reached is in accord with a proposition laid down by the Supreme Judicial Court of Massachusetts in the case of Morey v. Commonwealth, (108 Mass. 433, 435.) The court there says, by Mr. Justice Gray: "A con-viction of being a common seller of intoxicating liquors has been held to bar a prosecution for a single sale of such liquors within the same time, upon the ground that the lesser offense, which is fully proved by evidence of the mere fact of unlawfully making a sale, is merged in the greater offense; but an ac-quittal of the offense of being a common seller does not have the common sener does not have the like effect. (Commonwealth v.Jenks, 1 Gray, 490, 492; Com. v. Hud-son, 14 Gray, 11; Com. v. Mead, 10 Allen, 896.)²² Whilst this proposi-tion accords so nearly with our own views, it is but fair to say that the decision in Morey v. Common-wealth is the principal one relied on decision in Morey v. Common-wealth is the principal one relied on by the government to sustain the action of the district court of Utah in this case. Morey was charged under a statute in one indictment with lewdly and lasciviously associating and cohabiting with a certain female to whom he was not married: and in another indictment he was charged with committing adultery with the same person on certain days within the period of the alleged cohabitation. The court held that a conviction on the first indictment was no bar to the second, al-though proof of the same acts of unlawful intercourse was introduced on both trials. on both trials. The ground of the decision was that the evidence required to support the two indict-ments was not the same. The court said: "A conviction or acquittal upon one indictment is no bar to a subsequent conviction and sentence upon another, unless the evidence required to support a conviction upon one of them would have been sufficient to warrant a conviction upon the other. The test is not whether the defendant has already

been tried for the same act, but whether he has been put in jeopardy for the same offense. A single act may be an offense against two statutes; and if each statute requires. proof of an additional fact which the other does not, an acquittal or conviction under either statute does conviction under either statute does not exempt the defendant from prosecution and punishment under the other." (p. 434.) We think, the other." (p. 434.) We think, however, that that case is distin-guishable from the present. The crime of loose and lascivious associatine of loss and macrivious associ-ation and cohabitation did not necessarily imply sexual inter-course, like that of living together as man and wife, though strongly presumptive of it. But be that as it may, it seems to us very clear that where, as in this case, a person has been tried and convicted for a crime which has various incidents included in it, he cannot be a second time tried for one of those incidents without being twice put in jeopardy for the same offense.

It may be contended that adultery is not an incident of unlawful cohabitation, because marriage of one of the parties must be strictly proved. To this it may be answered, that whilst this is true, the other ingredient (which is an incident of unlawful cohabitation) is an essential and principal ingredient of adultery; and, though marriage need not be strictly proved on a charge of unlawful cohabitation, yet it is well known that the statute of 1882 was almed against polygamy, or the having of two or more wives; and it is construed by this court as requiring, in order to obtain a con-viction under it, that the parties should live together as husband and wives.

It is familiar learning that there are many cases in which a conviction or an acquittal of a greater crime s a bar to a subsequent prosecution for a lesser one. In Mr. Wharton's Treatise on Criminal Law, vol. I, § 560, the rule is stated as follows, to wit: "An acquittal or conviction for a greater offense is a bar to subse quent indictment for a minor of-fense included in the former, wher-ever, under the indictment for the greater offense, the defendant could have been convicted of the less;" and he instances several cases in which the rule applies; for example, "An acquittal on an indictment for robbery, burglary, and larceny, may be pleaded to an indictment for larceny of the same goods, because upon the former indictment the defendant might have been convicted of larceny." "If one be indicted for murder, and acquitted, he cannot be again indicted for manslaughter." "If a party charged with the crime of murder, committed in the perpe-tration of a burglary, be generally acquitted on that indictment, he cannot afterwards be convicted of a burglary with violence, under 7 Wm. IV and I Vict. c. 86, s. 2, as the general acquittal on the charge of murder would be an answer τo that part of the indictment contain-ing the allegation of violence." "An acquittal for seduction is a bar to an indictment for fornication with the same prosecutrix." "On the same principle, in those States where, on

an indictment for adultery, there could be a conviction for fornication, an acquittal of adultery is a bar to a prosecution for fornication." It will be observed that all these instances are supposed cases of acquittal; and in order that an acquittal may be a bar to a subsequent indictment for the lesser crime, it would seem to be essential that a conviction of such crime might have been had under the indictment for the nad under the indictment for the greater. If a conviction might have been had, and was not, there was an implied acquittal. But where a conviction for a less crime cannot be had under an indictment for a greater which includes it, there it is plain that while an acquittal would not or might not be a bar, a conviction of the greater crime would involve the the greater crime would involve the lesser also, and would be a bar, and then the proposition first above quoted from the opinion in Morey v Commonwealth would apply. Thus, in the case of The State v. Cooper, (1 Green, N. J. Law, 361), where the defendant was first indicted and convicted of ensor and was after convicted of arson, and was after-wards indicted for the murder of a man burnt and killed in the fire produced by the arson, the Supreme Court of New Jersey held that the conviction of the arson was a bar conviction of the arson was a bar to the indictment for murder, which was the result of the arson. So, in State v. Nutt, (28 Vt. 598,) where a person was convicted of being a common seller of liquor, it was held that he could not afterwards be prosecuted for a single act of selling within the same period. "If," said the court, "the government see fit to go for the offense of being 'a common seller,' and the respondent is adjudged guilty, it must, in a certain sense, be considered as a merger of all the distinct acts of sale up to the filing of the complaint, and the respondent can be punished but for one offense." Whereas, in Com. v. Hudson, (14, Gray, 11,) after an acquittal as a common seller, it was held that the de-fendant might be indicted for a single act of selling during the same to the indictment for murder, which single act of selling during the same period. (See I Bishop's Crim. Law, 5th Ed. § 1054, &c.) The books are full of cases that

bear more or less upon the subject we are discussing. As our object is simply to decide the case before us, and not write a general treatise, we content ourselves, in addition to what has already been said, with simply announcing our conclusion, which is, that the conviction of the petitioner of the crime of unlawful cohabitation was a bar to his suberquent prosecution for the crime of adultery; that the court was without authority to give judgment and sen-tence in the latter case, and should have vacated and set aside the same when the petitioner applied for a habeas corpus; and that the writ should have been granted and the petitioner discharged. The judg-ment of the district court is reversed, and the cause remanded with direc tions to issue a *habeas* corpus as prayed for by the petitioner, and proceed thereon according to law. True copy. Test:

JAMES H. MCKENNEY, Clerk Supreme Court U.S.

SUNDAY SCHOOL WORK.

From Elder George Reynolds we have received a number of lesson leaflets prepared under the auspices of the Deseret Sunday School Union, by a committee with which he is connected. They are for the use of Sunday Schools and are ad-mirably adapted to that purpose. The series which has come to hand relates exclusively to the Savior, each leaflet embodying a division of the subject, as follows: The birth of Christ, Jesus as a boy, The Testi-mony of John the Baptist, The Baptism of Jesus, The Temptation of Jesus, Jesus Cleanses the Temple, Jesus and Nicouemus.

Each of these subjective divisions is treated in this way: The local-ity in point is named; then follow quotations from scripture, statement of the lesson, appropriate notes, historical or otherwise; what is learned from the lesson, illustrative scriptural passages.

On the back of leaflet No. 1 are the following suggestions to Sunday school officers:

1. These lessons may be used either as the regular reading lessons of the Sunday school, or as supple-mentary thereto.

2. The "Lesson Statement." "What we may learn from this Les-son," and the "Notes," may each be read by one scholar, or by the teacher, or each sentence may be read by the scholars in rotation.

3. The "Questions" may be regulated according to the advancement of the class. The teacher in an advanced class can add to those given as he may deem advisable, or as the exercises of the class may suggest; the teacher in a less advanced class can select the simplest questions, or those he considers the most closely connected with the more important teachings of the lesson.

4. When the lesson is learned, those leaflets, which are the public property of the school, can be put away for future use; for those dated, that fact will not preclude them from being used afterwards at any time when the officers of the school may so decide.

5. The leaflets should be dis-tributed a Sunday ahead to the teachers, and to those scholars who will promise to study them at home during the week. All scholars who are sufficiently advanced should be encouraged to study the lessons in this way.

This method of imparting information to children is excellent, being simple and effective, its systemmatic character being one of its chief advantages. The brethren engaged in the preparation of the leaf-lets are to be commended for the ingenious way in which the work is done.

ELDER COLLETT'S DEATH.

Mexico. It is quite a lengthy com-munication, but I ask you to kindly insert it in your columns as we have many relatives, both in Utah and Arizona, who will be most anxious to learn the particulars of the sad affair. In justice to Brother Rogers I give you his let-ter verbatim and am sat-isfied he did everything in his power to relieve the sufferings of Sylvester.

While it has plunged the whole mily into unutterable grief family into unutterable grief-especially as we cannot, at present, obtain his remains-we feel to say, "God's will be done," and rest assured that he wears the martyr's crown. Sylvester was to have been married to the daughter of President A. F. McDonald, of Mexico, immediately on his return home. Thus, besides the sorrow of our own family, life and light have been crushed out of the heart of a young and trusting woman, whose tears of anguish now mingle with memories of the noble deeds of the departed. Sylvester was a twin, and had just

passed his twenty-second birthday. He was persistent almost to stubborness, and, though we knew he had suffered much from chills and fever, we never suspected that he was, or had been, seriously ill; hence the suddenness of the shock added to its bitterness.

Ever praying for God's blessings to rest upon the afflicted and those who have cause to mourn.

I remain, your Brother in the R. S. COLLETT. Gospel, VERNAL, Uintah County, Utah, May 18th, 1889.

The following is Elder Rogers' letter:

ACADEMIA VALBUENA,

No. 5 Rejas de la Concepion, City of Mexico, May 8, 1889.

Reuben Collett, Vernal, Utah.

Dear Brother-Yesterday I wrote you of Sylvester's death on the 5th instant. Having been restored, in part, of fatigue, I proceed to give you a more full account of his sickness and death. April 24th he had a fever, supposing it to be a chill, but saying it was a very curious one. He immediately began the application of quinine in order to break it up. This did him no good appar-ently, and the nature of the fever be-ing different to the usual chill, I tolv him we would have to do some thing else. Accordingly we got some catnip tea and another herb called barajo, which helped called barajo, which helped him to a certain extent, but he gradually grew worse. Our experience being limited, and not knowing the mature of the disease, we did not know what to do, but as he was in no wise dangerous until May 1st, we expected every moment for him to be changing for the better. On May 1st he was very uneasy and tole rably sick; first in bed, then out, up and down. Occasion called me out for about fifteen minutes. On returning I found him bowed before

mediately agreed with him that Statan was trying to take possession of the habitation, for I had felt him for days; hence I joined, and we continued in fasting and praying until a quarter to three, when the answer to our petitions came, apparently in a bright light, saying, "All is well; the Lord's will be done." Just at that instant I repeated the same words Ghost, spoke with power, making many declarations of the goodness of Israel's God and of His miraculous protection over us for the past two years, saying "God's will be done." Sylvester then spoke in the done." Sylvester then spoke in the same strain by saying that he would eventually meet family and friends with perfect satisfaction; but the thought struck me very forcibly that he did not say he should be restored and meet with those dear to him.

For about two months past he had often made remarks about the young at Lehi and Mesa who had passed behind the vail, which appeared to me very strange, and I asked him why he made such frequent and would say, "I wonder how it will be in meeting those who have passed and gone? Will one have the same satisfaction as here, or will things appear new and strange?"

But to return. He slept not one wink the night of the 1st, nor had he done so but one hour since Sunday. Next morning we decided to call in a physician, therefore went to a friend, Douglass Ap. Jones, who is a nice man, for recommendation to one who could be relied upon. He sent me to Sr. Vallejo, who Ithink did all he could, but the disease being a serious one, he had no success. The first day he hardly thought it was typhoid, but on returning the next morning there were sufficient visible spots to dis-cern its nature. I being alone with him, and not daring to leave, a sister came in the leave, a sister came in the afternoon to straighten up the house. I sent her to tell Brother Perez-a native Elder-to come and Perez-a native Elder-to come and stay with me that I might get a lit-tle sleep, as I was greatly fatigued. He came, staying that night, giving me a little rest, and expecting to return the next night but was prevented. night but was prevented. This day I was left alone, and, sad as it was, my feelings shall never be forgotten. He was quite rational in the forenoon, apparently feeling better. He ate some bread better. He ate some bread and drank some tea, saying that it was nice, but did not come as with an appetite, and said he could not believe it to be one. At 1:10 he began to wander in his mind, and was soon entirely out of

his head, taking all the afternoon. At 6 p.m. Mr. Jones came to see how he was. Seeing his condition he immediately went for the doctor, who did not get there until 9:45, therefore you may imagine my waiting in despair. He brought a young man to stay with me, but on I enclose a copy of a letter just re-ceived from Elder John D. Rogers, containing details of my brother's sickness and death in the City of ble shaking up internally." I im- enough to go out for some medi-

cine and to assist me in applying it, preparatory to giving Sylvester a sweat. This was one of the most doleful nights of experience that ever overshadowed my life. He soon began to sweat, then uneasiness set in — first kicking, then throwing off the covers. I just held him down in bed the whole night through, without taking my hand off him. I finally got so badly worn out that I had to the the cover on him. I never worked harder in all my life. Then when I came to change his clothes after sweating him, it was a task, but I did so with satisfaction.

but I did so with satisfaction. When morning came all hope had fled, and my feelings can better be imagined than described. Language cannot give the utterance. To think of being in a foreign land, amongst strangers, and left in this wide and dreary world all alone almost sank me in despair.

To get assistance my only alternative was to call a passer by from the window, whom I sent for Mr. Jones to bring the doctor, and to carry a note to a near Church member to come immediately. All this was done, and it was eight a.m. before anybody came. The doctor got there at 9:45 and Brother Perez at 10:30. I then went for medicine, returning at 11:30; prepared things so that Brother Parez might attend him while I slept, and I had one hour's rest. Thus we continued with all possible diligence until 9 a.m., when I went to rest, telling Brother Perez to wake me at 11:30, and if anything went wrong, before. At 10.5 he woke me saying Sylvester was very low. I could see the end was near. He quietly passed away at 11:15 p.m. May 5th, the two of us by his side. I began preparation for his clothing in order to lay him out. As you can understand, it would be utterly impossible to get a full Temple suit here. I had to do the best I could. There-

fore I clothed him with his garments and a new suit of clothes. I went out and got another brother to come in, in order that I might get some rest, for I knew that it would be impossible for me to attend to my duties on the morrow without it. Hence one hour was my rest.

my duties on the morrow without it. Hence one hour was my rest. When morning came I sent têlegrams to Brother Thatcher saying I would bury him here unless otherwise instructed. I know he did not want to have his body laid down in Mexico; but being nearly prostrated, and knowing it would be difficult to obtain the permit of the government, on account of the disease being contagious, I felt that I could not proceed; but that if you wished, in a few years you might remove him. The custom of burial here is very different from that of the United States. Everything must be registered. Thinking the American cemetery was as good a place for the interment as could be found, I went to the cemetery agency to make arrangements. I was there informed that it would cost \$100 to obtain the necessary permission from the American Consul. Hence, I went the matter could be arranged

for \$29.00. This I accepted. Everything being arranged, the hearse and car arrived at 6:05 p.m., and conveyed the remains to San-Cosme, or the American cemetery. After the dedication all returned, and I abandoned the house, going te an hotel. I changed locations today.

day. All is well. Everything seems to work satisfactorily, and we are witnessing many manifestations from on high, and laying aside a feeling of sadness, I have nothing to regret. Brother Collett and I have labored together exclusively, and nothing but death could have separated us. On the 17th of November, when the deceased took his first long walk in company with Brother Lying and myself, on passing the cemetery (not knowing it was the American), Sylvester said: "There would be a nice place to rest, under the shade of those trees." Right where he pointed he now sleeps.

pointed he now sleeps. May the Lord bless you is the prayer of him who is left alone in this far-off land. Regards to all. JOHN D. ROGERS.

LETTER FROM EUROPE.

The great strike of the Vienna street-car drivers during the past week has directed attention to that over-worked class of humanity and may lead to reforms in other places besides the Austrian capital. It seems that these employes had asked seems that these employes had asked an amelioration of their terms of labor, and particularly as to the hours during which they were com-pelled to be on duty. These were not merely hard but positively ex-hausting. Many, if not most, of the poor men engaged in working the Viennese street-cars had to be on duty from six in the morning till on duty from six in the morning till midnight and sometimes later. One man who had a wife and three children declared that for this toil his earnings averaged one florin and twenty kreuzers, equal to 62 and a half cents a day. He took all his meals on the cars and was fined whenever he was two minutes late in completing a journey. He said the constant strain upon the mind, and the fatigue caused to the right arm by having to work the brake, ren-dered an ordinary man unfit for work of any kind after ten years. Those who survived this kind of labor for ten years, he said, were exceptions. While the street car company thus made slaves of its servants, it likewise had been wronging the public and acquiring large sums of money by the over-loading of its cars. Again and again the long-suffering public of Vienna have protested against be-ing packed like herrings. In fact, the cup of the injuities of Vienna street cars seems to have been about by having to work the brake, renstreet cars seems to have been about full, when the men unable to ob-tain fair treatment from their employers went out on strike.

the conterp agency to make arrangements. I was there informed that it would cost \$100 to obtain the necessary permission from the American Consul. Hence, I went to another place, and learned that the matter could be arranged

worse than inconvenience ensued. The socialistic and anti-Jewish elements took advantage of the occasion and for days together made the city a bear garden. It is said that twenty thousand persons were concerned in the riot and of the police sent to clear the streets more than forty were injured. The military were at length called out. Six squadrons of cavalry and four of infantry bivouacked in the streets, and portions of the city resembled a military camp. Indeed the entire garrison at Vienna is kept in readiness for immediate service if required; meanwhile 460 persons have been arrested and the mob everywhere dispersed.

in readiness for immediate service if required; meanwhile 460 persons have been arrested and the mob everywhere dispersed. In these disturbances the street car drivers took no part. In fact, public opinion was with them from the outset, as also the sympathy of the government. The city council of Vienna unanimously decided to fine the street car company \$20,000 for the interruption of traffic caused by the strike, and an additional \$4000 a day so long as traffic should remain interrupted. The directors of the car company saved themselves from paying the latter fine by taking back the men formerly in their employ, with the promise that twelve hours should constitute a legal day's work. Thus the Vienna street car strike came to an end. In relation to the above the Norddentsche Algemeine Zeitung makes the following sensible observation: "The best work and the biggest dividends are not obtained by screwing the last drop of strength out of the willing or necessitous creatures."

Count Herbert von Bismarck's recent visit to England has again become the subject of discussion, it being now stated that the mission had an important political bearing. It is rumored that Germany fears that in the event of war with France she would run the risk of losing her newly-acquired colonies, and therefore seeks for the co-operation of the British navy.

The truth is, that the Germans see in Africa the makings of another Indian empire. They remember what was done in the East Indies by an English trading company, under the protection of a government which might yet be said to stand aloof from the whole business for many a year. Imagination shows them in the forests and by the lakes of Africa many a pagodatree like that from which so rich a shower of gold was shaken by the British in India. And as the English managed to get the French out of one dominion and take it all themselves, so will the Germans strive for a great and unshared empire on the other. That seems to be the intention, at any rate, and they are taking more ways than one to make it a grand reality. We may readily believe it is not for the love of the Portuguese that Germany so strenuously upholds the claims of Portugal—claims so prodigious as to be almost laughable—but because she evidently believes that at the proper time these claims may be quietly transferred to herself.

urbs Signor Crispl's declaration in the But Italian parliament with reference to Abyssinia is an exceedingly cautious one. He disclaims all intention of profiting by the an-archy and confusion into which Abyssinia has failen owing to the death of the "Negus" or monarch, an I the dispersion of his armies by the Mahdists; but at the same time he declares that Italy's engage-ments must be respected—a vague declaration which leaves the doors open for future operation should they be needed. The Mahdists of the Soudan seem to be divided into two important bodies, one on the Abyssinian frontier and the other at some distance from Khartoum. While the Mahdists on the Abyssinian frontier have been victorious over the Abyssinians, the Mahdists near Khartoum have been almost annihilated by ElSenoussi, the chief annihilated by ElSenoussi, the chief of a religious sect located on the frontier of Upper Egypt and Tripoli. It is asserted that there are several claimants to the Abys-sinian throne, one of whom, King Menelik, is friendly to the Italians at Massowah. Probably King Men-elik will make it worth while for the Italians to come and aid lum in computing his ensuing Abysconquering his enemies in Abys-sinia. It would be of great advant-age to the Italians at Massowah to have a friendly instead of hostile ruler over Abyssinia.

The Duke of Nassau has taken formal possession of the regency of Luxembourg. This marks the beganning of a new period in the his-tory of Holland. It is true Luxembourg was not of much value to Holland, but when a little nation once begins to lose territory the process generally goes on. Al-though nominally an independent ruler, the Duke of Nassau is, by his position, as much a Prussian sub-ject as if he was born at Potsdam; and if he is not aware of the fact, he will soon be made to feel that he is a mere vassal, and must in all things obey his Berlin superiors. Probably the day is not far distant when the force of independence will be put to an end and Luxembourg will be incorporated with the German Empire Empire.

Servia at the present moment has a Queen in involuntary exile at Yalta, and a king a voluntary exile at Constantinople. The Queen at Yalta has just informed the Servian regents that she does not intend to interfere with their management of the government, and that her ap-proaching visit to Belgrade will be proaching visit to Beigrade will be merely one of maternal solicitude for the young prince. In order to be out of the way of temptation, the Queen does not intend to reside at the "konak" or palace, but will con-tent herself with a country villa within walking distance from the palace.

In the meantime, while matters are apparently running smoothly for Queen Natalie, King Milan is enjoying himself at Constantinople tor Queen Natalle, King Milan is enjoying himself at Constantinople where the Sultan has given him a 'kiosk" or palace, and pays, or is supposed to pay, for his board, lodg-ing, washing and other appurten-ances of royalty. Constantinople is a paradise for an impecunious ex-monarch likeKing Milan credit there being unlimited and remorseless is a spirit brok of different faiths, and is a spirit brok of different faiths and the spirit brok of different faiths and the spirit and dedicated, and dedicated, and dedicated, and dedicated, and dedicated, and dedicated is a spirit brok of the spirit and the spirit brok of the spirit brok

creditors wholly unknown, the last of the species having been drowned in the Bosphorus many years ago, it is said. J. H. WARD. EUROPE May 6th, 1889.

WASATCH STAKE.

The Forty-seventh Quarterly Wasatch Conference of the Stake of Zion convened in the new Stake House, May 5 and 6, 1889, at 10 a.m.; President Hatch Presid-

ing. On the stand were President George Q. Cannon, Apostle Lyman, President Cluff, of Summit Stake, Bishop Atwood of Kamas, Elder Jenson of Salt Lake City, President A. Eldridge, together with the President and Counselors of this State and nearly all the local au-Stake, and nearly all the local authorities.

Although the weather was stormy, there was a congregation numbering 1,277 souls.

After the usual exercises, President Hatch said he was pleased to have with them President Cannon, Apostle Lyman and others. Four years ago the foundation of this house was laid, with the understand-ing that the Saints would help to erect it. In a visit to Salt Lake City a few weeks ago, he had the promise of these brethren to come and dedicate it, and they are here to fulfil their promise. In calcuto fulfil their promise. lating the expense of the building at first, it was thought the cost would be about \$25,000. He felt to congratulate the Saints on the finishing of the building, and to be able to state that it was paid for. This house had been built by the labor of home talent, with one or two excep-tions He thanked all who had assisted in the building of this house. This Stake has been organized twelve years, and we have built up a nice little city.

Apostle Lyman said it afforded him great pleasure to meet with the Saints in this beautiful valley. The Latter-day Saints of this Stake deserved great credit for their labors in erecting such an excellent house, and he hoped^{*} they had increased also in good works and faith. This house should be kept a holy place, so that the Spirit of God might dwell therein. We, as a people, should in-crease in purity of thought and action, for it is quite a struggle for us to maintain our integrity amid the opposition against which we have to contend; and all needed the help of God. When we feel that we are strong enough to live without prayer, neglect to meet together, and need no instructions from the Priesthood, then we are on dangerous ground. The object of our assembling is to strengthen our faith; and we are unsafe if we do not attend to these things. Peace and good feeling one toward another should increase and make this earth

infidels. even some vet we should be united and increase in the wealth that endures, cultivating charity and forbear-ance. We should administer words of comfort and kindness to all around us. This brings its own re-ward. The world has many good men who are engaged in blessing humanity according to their honest views of righteousness. If any of views of righteousness. If any of us have a wayward child, how glad it makes us feel if any one endeav ors to reclaim him; even so is God pleased when he sees anyone try to assist in doing good around. Many of our enemies feel that they are doing right in persecuting us, just as the Jews felt in persecuting the Savior and his Apostles in an-cient times. We know that God has planted His people here, that He will maintain His right, and continue to overrule all things for the

good of His people. President Cluff deemed it a great pleasure to meet with the Latter-day Saints of the Wasatch Stake of Zion, under such favorable circumstances. Since coming in our midst he had noticed the improvements here, which naturally took his mind back some twenty-four years, when back some twenty-four years, when he first visited this place. The labor which the Saints had per-formed here was a great credit to them. He described its present condition, and pictured out the pros-perity which awaits us in the fu-ture. If we wished our sons and daughters to continue to live around us we would have to provide for us we would have to provide for their necessities. He considered we possessed facilities sufficient to double the present population. Manufacturing industries should fol-low the agricultural. He referred to the sheep industry, and considered this was overdone. He commended the manufacture of woolen cloth and the use of water power, and showed what we might save if we manufactured our own cloth, instead of seiling our wool, paying railway fares, manufacturers, sales-men, drummers, merchants and others to make it for us. He of-fered some excellent remarks on duration and the Church school education and the Church schools which were being established in the various Stakes.

President George Q. Cannon gave notice that the dedication of the house would take place in the af-ternoon, and suggested that the people come together with peace-bul hearts. ful hearts.

The choir sang, "Holy is the Lord God of Sabaoth." Benediction by Elder Alma H.

Eldridge.

At two p.m., after singing, the dedicatory prayer was offered by Apostle F. M. Lyman. The choir then sang the dedica-

tion anthem, "The Song of the Redeemed."

The sacrament was next adminis-

should be maintained in its sacredness from that time forth. We live in a time when we need the in should Spirit of God. The Lord has re-vealed unto us the plan of salvation, which is able to perfect us in every-thing required. We have been thing required. We have been brought from different nations and speak different languages, yet we are all of one mind and see eye to eye. This is produced by the Spirit of God. Whenever we find men differing on doctrines it is an evidence that one or the other lacks the Spirit. One man cannot have so Spirit. One man cannot have so great a knowledge of truth as an-other, but we should be willing to be taught. God has chosen us to be His people if we will be teachable, and He will make us a great people. We are His children. There is no attribute that the Father possesses which we have not, although some which we have not, although some of them may be lying latent. God has sent us on a mission, and we should fill it so that when we go back to Him He may say "Well done; I have greater things for you to do."

Singing, and the benediction by A postle Lyman closed the procee iings.

On Monday, at 10 a.m., after the usual exercises, President Cannon spoke upon the necessity for a speaker being aided by the Spirit of God, so that the people may be taught the things upon which they need instruction. No man knows what is required, but the Spirit of God can prompt the speaker to say such things as are needed. He referred to the persecution of the Saints, and the good that had re-sulted therefrom, and said that God will fulfil all that has been promised with God, that His blessings may rest upon them; and they should likewise cultivate a feeling of charity and love. Men who devote most of their time to the work of God are blessed of Him both temporally and spiritually.

A postle Lyman delivered a power-ful discourse on the duties of the Saints in everyday life, and gave some excellent advice to those present.

At 2 p.m. the general and local authorities were presented and unanimously sustained. Afterwards Bishop Atwood,, of Kamas, made some appropriate remarks.

Elder Jensen, of Salt Lake City, was the next speaker, and was lis-tened to with much attention. He narrated the chief events in the different gathering places of the Saints, and showed that the hand of God had been in all the various steps which had been taken.

President Cannon occupied the remainder of the time, spoke of the curse of intemperance and the curse of intemperance and the blessings attending obedience to the truth.

The choir sang, and the benedic-tion was pronounced by Apostle Lyman.

The weather was cold and stormy, but there was a large number of people at the conference both days. The two brass bands of Heber united The two brass bands of Heber united and discoursed some capital music against their foes, to hunt down the dog in hunting, the wild boar they

its between and at the close of each meeting.

HENRY CLEGG, Stake Clerk.

"JUNIUS" ON THE WAY.

night • passed away very Our train continued its The night passed away auietly. westward course, free from jar or accident. The early morning found us gliding along through the fertile plains of Iowa. Well kept farms, clusters of trees, trim fences, well-fed cattle met the eye on every side. The pastures presented a greenness so intense that the shamrocks o Erin would seem parched in comparison. This was occasioned by a soft, copious shower of rain during the night.

Iowa is a prohibition State, and as we gazed at the little towns and hostelries along the road, there was no portly Gambrinus, swelling out his chest and holding in his hand a glass of foaming liquid, from con-spicuous show boards. There were no broken window panes, no old hats used for glass, no dilapliated home-steads. The usual band of loafers was absent at the depot.

was absent at the depot. Iowa in 1887, according to Poor's manual, had a railroad mileage of 3300 miles, with a capital stock of \$53,000,000, and an equipment worth \$107,000,000. The gross earn-ings were \$8,500,000. The word Iowa is said to be a French form of an Indian word meaning "sleepy ones." a name

meaning "sleepy ones," a name given to the Pahosa tribe by the Sioux.

Another authority interprets it as "beautiful land," a term also ap-plied to the river. It appears that authors vary in their derivations of In Jian words. That the land is beautiful one cannot deny; and that Indians once roamed these broad vales also cannot be denied. And as our train pulls along, seemingly unconscious of the change its locomotive has made, the passenger or pilgrim inside cannot help feeling serious and thoughtful as he contemplates the scenery and environ ments of his present location.

In fact, one cannot look over these long stretches of apparently inter-minable plain without thinking of the Indian and his hunting ground. He loved the chase, and considered any other occupation, except that of warand hunting, servile and menial. Agriculture and other domestic Agriculture and other domestic duties he considered as only work for slaves and females. And here again, in reflecting on this charac-teristic trait of the American In-dian, we can't help going back to ancient Egypt and other of the Oriental climes. In those countries the hunter was the demigred of the the hunter was the demigod of the ing from "The Chase; Its History and Laws," by the Lord Chief Justice of England. He says: 'It is in the primitive period of

the world's history that so much admiration and respect 'attach to the character of the hunter. It was the duty of the chieftain of the tribe-or when tribes had grown into a people or nation, of the King-sec-

wild beasts, which, next to the external enemy, were the terror of the peaceful and industrious inhabitant. peaceful and industries and the Hence, in the legendary hero the character of hunter is commonly associated with that of warrior. The legendary Nimrod is not only a mighty one in the earth, but also a mighty one in the earth, but also a mighty one before the Lord. The fabulous Ninus was as renowned as a destroyer of wild beasts as he was a conqueror. The legendary herces of Greece, of whom Xenophon gives a long list ware all proceeded a long list, were all renowned as hunters. He suggests that their merit as such may have contributed as much to procure for them the character of heroes and the admiration of mankind as their other ex-ploits or virtues. Mr. Layard says that a conqueror and founder of an empire was at the same time a great hunter, whose courage, wisdom, and dexterity were as much shown in en-counters with wild animals as in martial exploits, and rendered equal service to his subjects, whether he cleared the country of beasts of prey or repulsed an enemy."

In Assyria hunting was a kingly employment, and the old Assyrian sculptures of hunting scenes repre-sent the king as principal actor. The same is seen in the sculptures of the palaces of Nineveh and Babylon as made known by Layard and Botta. In Persia a hunting expedi-tion was equivalent to a preparation for battle. Darius wished no other inscription on his tomb than that he Inscription on his tomb than that he was equally great in the chase and in war. To the Assyrians history ascribes the first establishment of parks for game. The parks were called *paradeisoi*, and were enclosed and received royal attention. Is not this a forcible argument in favor of the Oriental origin of the American Indians? The paradise or heaven of the latter is a "happy hunting-ground" beyond iffe's border.

The Egyptians and Babylonians were equally expert at the chase. Those who think the lassoo a purely American contrivance will be sur-prised to read in the book of the Lord Chief Justice of England, already quoted from, that: "The game, if it escaped the arrow of the hunter, was caught with the lasso, or driven into nets and so taken, or was run own by large and power-ful hounds." So we must trace the origin of the lassoo to Egypt rather than to the Indian.

It does not appear that the ancient Jews figured among the Orientals as formidable hunters. But it must be remembered that they were more remembered that they were more civilized and were employed as shepherds and graziers. How-ever, we find that they were able to protect themselves and their herds and flocks from wild beasts. We can see from the story of Sampson, and also of David who slew a lion and a bear, and of Benaiah who also slew his lion. All through the Bible there is frequent allusion to game, and especially so in the provisions daily supplied to Solomon's household. The Jews did not believe in hunting

did not eat, nor the hare, so hunting with them was a matter of business. Torn or lacerated meat they did not eat, and this ended the savagery of ad, and this ended the savagery of dog-balting. In this respect the American Indian takes after his Jewish progenitor, inasmuch as he very rarely if at all employs dogs in the chase. And I think it was the Jews who originated the largee mather than the Keystinger. lassoe rather than the Egyptians; because the religion of the Jew required him to obtain his meat in a manner free from laceration of any kind. So that everything tends to show that the modern Jew and the modern Indian are originally from the same stock.

The Romans never figured as hunters, though to them can be traced the origin of all game laws in Europe and in America. Gen-tle natures as well as religious instincts never countenanced the chase in its barbarous methods. The Scotch poet Thompson, anthor of the "Seasons," says:

"Poor is the triumph e'er the timid hare."

"Foor is the triumph of the time have." Of course, it is admitted that there is a barbaric grandeur in the cry of a pack of hounds in full chase. And, as in England, the savageness of the act is made to sink under the poetry of the per-formance. That is why Shakes-peare, in the "Midsummer Night's Dream," makes Hippolyta say:

I was with Hercules and Cadmus once

When in a wood of Crete they bayed the hear

With hounds of Sparta; never did I hear Such gallant chiding; for besides the

groves, The skies, the fountains, every region near Seemed all one mutual cry: I never heard So musical a discord, such sweet thunder.

Theseus answers:

My hounds are bred out of the Spartan kind So flewed, so sanded; and their heads are hung

With cars that sweep away the morning dew:

Crook-kneed and dew-lapped like Thessalian bulls

Slow in pursuit, but matched in mouth like bells;

Each under each. A cry more tuneable Was never hollos'd to, ner cheered with horn

In Orete, in Sparta, nor in Thessaly.

An end to musing for the present. We are in Kanesville, now misappropriately called Council Bluffs. A change of cars is in order. We are at the western terminus of the C. & N. W. R. R. and at the beginning of the historic Union Pacific. There is a Union depot. The Bluffs are visible where Lewis and Clark held council with the Indians in 1804. The town ought to be called Kanesville, because it was settled by Lat-ter-day Saints in their hegira to the west in 1847. But as Amerigo Vespucus stole the honor of naming a continent, or rather a continent was named for him, though he had little right or title to the honor, so must the town of Council Bluffs go down to posterity in the stolen and dishonorable vestments of its false nomenclature, unless there is honor and honesty enough in its present citizens to restore it to its rightful father.

Some future pilgrim, wanderdisposed to ing here may be look over these vast alluvial bottom lands as conducing to weariness and melancholy, and on this account may be in a hurry to get away. Let It is true that in the vicinity of these low marshes there is no Lake Thracyment to remind of a conflict of arms him conflict 8 between imperial Rome and commer-cial Carthage. However, there are memories associated with these broad levels and with yonder bluffs well calculated to awaken the emotional in human bosoms. In 1846 Thomas L. Kane passed here. In a lecture delivered before the "His-torical Society of Pennsylvania," March 26, 1850, Mr. Kane says of these hills: — "Each one of the Council Bluff hills opposite was crowned with its own camp, gay with bright canvass, and alive with stir of swarming occu great white busy occupanta. In the clear blue morning air the smoke steamed up from more than a shows swameu up rom more than a thousand cooking fires. Countless roads and by-paths checkered all manner of geometric figures on the hillsieds. Herd boys were dozing upon the slopes; sheep and horses, cows and oxen, were feeding around them and other bords in the human them, and other herds in the luxuriant meadow of the then swollen river. From a single point I counted four thousand head of cattle in view at one time. As I approached it seemed to me the children there were to prove still more numerous. Along a little creek I had to cross women in greater force than were blanchissenses upon the Seine, washing and rinsing all manner of white muslips, red flannels, and particolored calicoes, and hanging them to bleach upon a greater area of grass and bushes than we can disply in all our Washington disply in all our Square."

It will naturally be asked what occasioned all this bustle and business in these plains at this time? Was it an Oklahoma boom, or a California gold fever? Was it a military expedition, or was it an-other Joshua preparing to pass be-yond the Jordan, or a Cæsar the Rubicon? Yes, it was all this, and more. The Missouri was then the Rubicon of the white man, and the hosts on yonder Bluffs contained a Cæsar who bridged that Rubicon, and a Joshua who forded that Jordan. Allied to these hosts were men who first revealed to the astonished world the hidden treasures of California, and among these hosts were the men who pionered and tracked the interminable deserts for all future boomers, Oklahoma and otherwise. Many of those children are alive today, and probably many of those women who hung out their muslins to bleach. Can they suppress the choking sigh, or calm the heaving heart at the remem-brance of their woes and suf-ferings, of their wrongs and outrages? Can we who travel today and who cherish a reverence for the majesty of humanity; who patertian a devotiou for the sanctity entertain a devotion for the sanctity of religion; and who profess a spirit of equity for the political recogni-

tion of our fellow-citizens-I say, can we tread these grounds and not feel a regard, a respect, in fact, an adoration for these latter-day Cæsars and Joshuas and Argonauts if you will? The historian tells us they were gay and cheerful, full of hope and faith, and yet in that vast multitude there was not a family who had not its tale of woe. Here a husband it was who was murdered, and even his lifeless remains insulted. There it was a mother perhaps outraged, or her helpless babes torn from her by violence, if not by cold and hunger. Sad, indeed, was the story of these modern Hebrews, yet, sayeth the historian, they were cheerful.

Scan these Bluffs with no thoughtless or uncontemplative eye, thou modern pilgrim! Walk among these mounds with no irreverent tread, with no feelings of levity, with no tendencies to irreligion! You are treading on ground as sacred as the tombs in Westminster Abbey, or as the catacombs in Rome. It is true you do not stand on the dust of empires nor on the narbles of ancient sculptors, but what is better, you stand on the cradle of empires and republics and on the virgin soil of our American deliverers, and as the poetic and prophetic are closely allied repeat to yourself in honor of the great Messiah's memory who called together the hosts we are talking about:

"Peace to the Prophet's injured shade! 'twas his

In life and death to be the mark where wrong

Aim'd with her poisoned arrows-but to miss.

Oh, victor unsurpassed in modern song!

Each year brings forth its millions, but how long

The tide of generations shall roll on,

And not the whole combined and countless throng

Compose a mind like thine! Though all in one

Condensed, their scattered rays would not • form a sun.

These hosts were the exiles or wanderers from Nauvoo. They were leaving behind them many things that were dear. The graves of fathers and mothers, the homes of childhood, and the temples which their faith, industry and labor reared to their God. They were thrown ruthlessly into the desert plains and gloomy forests of an unexplored con-tinent. One cannot do better than refer to the poem written by Parley P. Pratt, from the distant island of Great Britain, on November 24, 1846, to his wife and family "dwell-ing in tents in the camp of Israel, at Council Bluffs, Missouri Territory, North America." After an apostrophe to his wife and family worthy of any poet, ancient or modern, Mr. Pratt says:

Towering bluffs, deep indented vales, wide spread

Prairies, boundless plains and beauteous groves

Expand to view; all clad in green, and decked

summer's richest livery of flowers;

Or with the grey tints of fading au/umn

Crown'd:-emblem of Nature's dissolution. No Gentile tyrant sways his sceptre there



No prisoners groan in solitary cells.

There freedom dwells; no superstitious creed Enslaves the mind of man; no Christian

Enslaves the mind of man; no Christian mobs

To drive him from his home or shed his blood.

All these, though dear to me, are worthless toys-

Mere baubles, compared to that precious

Which yet remains to beautify my verse,

And swell the music of my joyeus theme. There dwell my family—my bosom friends—

The precious lambs of my Redeemer—my Best of heaven's gifts to man—my germs of Lafe and immortality—my hope of heaven—

My principality on earth begau-My kingdom in embryo, big with thrones

Of endless power and wide dominion."

The writer of these lines was one of the expelled, one of the so-called friends whom citizens of Illinois drove from his home, his lands and his church. Can any man who is a father, a brother, or a son read these lines and classify their author with the vile, the wicked and the licentious? Can any woman who is a mother, a wife, a sister read daughter these or a lines and not give way to the heaven-born instincts which beget the clasp of affection, the joy of motherhood, the smile of grati-tude, and the sob of sympathy? In all the roll of song from Homer to Tennyson there are not to be found words of such profound pathos, of such intense fondness, of such earn-est paternal solicitude. Some affecting passages will be found in Homer of a family nature. Andromache meets her husband Hector, and pleads with him, holding her boy in her arms, that he (Hector) might not go into the battle field. She says the result will be of the impending battle:

A widow I, a helpless orphan he,

But Hector in reply says:

No hostile hand can antedate my doom Till fate condemns me to the silent tomb.

But A postle Pratt says after all that he and family have suffered at the vile hands of nurderous mobs, at the conniving chicanery of rascally officials, and at the incompetency and disloyalty of governments. He says:

One only sacrifice remained for us

- To make, to further test our depth of love For God and truth-'twas all that heaven
- could ask, Will you, my lambs, be left alone to
- spend

Another winter in this dreary wild,

- While him you love shall wander far away Beyond the sea, for truth and Zion's sake? Your pulse beat quick; your bosom heav'd
- a sigh; Your heart swelled with emotion; a big
- tear Gushed forth, and stole in silence down
- your cheek;

While your spirit said: If I must, I will.

Is there in literature a finer illustration of fortitude, devotion and faith, blended with the sublime, the divine, the infinite than this? Compare the mother and wife of modern Israel with the mother and those of ancient Judea, of Sparta,

of Athens, of Lacædemon, and ask which stands out most prominently, most heroically, most sacredly, and the answer is obvious. It is she of Council Bluffs.

The word painting given by Mr. Pratt of these Nauvoo troubles is well worthy of reproduction. It says:—

"When slander, rage, and lies, and pity failed,

- Then came the deadly strife! The fire consumed;
- The sword devoured; widows and orphans mourned;
- Hell's artillery bellowed; martyrs b'ed;
- The world exulted; devils hugely grinned; Heaven wept; Saints prayed; Justice stood aghast;

Mercy retiring dropped a tear of blood; Angels, startling, half drew their glittering swords;

And the gods, in solemn council, decreed A just vengeance!

This poet, patriot, and Apostle still further describes the situation, vividly painting in becoming colors how his people braved the winter storm, the scorching sun, the parched plain and the trackless forest. How they pushed forward in the teeth of poverty, against the claws of savagery, and in face of the talons of the human vultures which surrounded them. not the vitality Theirs was of despair, the abandonment of the forlorn, but it was faith in their God, it was the energy, the irrepressible progressiveness, and irresistible valor and courage of man's majesty, conscious of his own honor, honesty and rectitude.

As their poet says, they: "Stood, amid the awful storms, and hailed

the

Tempest welcome. The solitary wilds Reverberated with freedom's joyful songs, While there you fondly pressed your infant to

Your bosom, smiled on your Lord, received His

Smile in turn, and realized your freedom.

Yes, they were joyous, cheerful, confident. When they looked behind it was not to sigh for the fleshpots of Egypt, but to take one last farewell of their towering temple and its beauteous spire, to cast, as Goldsmith's pilgrim did—

One longing, lingering look behind.

We have the evidence of Mr. Thomas L. Kane, brother of the great Arctic explorer, that they were cheerful. He was among them. This is what he says:

"There was something joyous for me in mygrambles about that vast body of pilgrims. I could range the wild country wherever I listed, under safeguard of their moving host. Wherever I was compelled to tarry I was certain to find shelter and hospitality, scant, indeed, but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of western Missouri and lowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine (the Rev. Dr. Morton) "like the great ocean, washes upon its frontier shores," I can scarcely de scribe the gratification I felt in associating again with persons who were almost all of Eastern American origin—persons of refined and cleanly habits and decent language, and observing their interesting and peculiar mode of life; while every day seemed to bring with it its own special incident fruitful in the illustration of habits and character."

Yes, my dear pilgrim, tread softly on these mounds, speak respectfully. Beneath you lies mouldering, perhaps:

"Some village Hampden who with daunt-" less breast

The little tyrant of his fields withstood;

Some mute, inglorious Milton here may rest;

Some Cromwell, guiltless of his country's blood.

Well, we must cease communing with the shades of departed worth and fidelity. The sonorous tones of a U. P. brakeman is singing out "All aboard for the Overland Flyer, to the Pacific, to Oregon, Salt Lake and Denver." And aboard we get, and are soon gliding over the Missouri—the muddy, sandy, shifting, turbulent Missouri. What mysteries are hidden in its sands! The bones of pilgrims, the wagons of other exiles, and the hopes, yearnings and anticipations of many a fevered gold-seeker and land grabber.

A dieu to the Bluffs and to Kanesville for the present. We are away to the boundless west, the home of the bison, the lair of the buffalo and the playground of the antelope.

JUNIUS. COUNCIL BLUFFS, May 16, 1889.

BEAR LAKE VALLEY.

A few days ago, in traveling from and to my home to attend Bear Lake Stake Conference, held at Paris, I noticed that the people are fairly prospering in the Stake. At Paris the Tabernacle is the chief object of interest. Considering that, during the time of the construction, times have been a little hard, from a money standpoint, the Saints in the Stake have done very well in assisting to get it so near completion as it is. The ceiling is finished and is very pretty and durable. The plastering of the walls is now in progress and there remains, I think, about \$10,000 of funds to be collected to finish the work, the total cost o which will be about \$50,000, or upf wards. At the conference the people were kindly urged to try to have it completed and paid for before the August conference, so that we may have some of our highly esteemed friends from headquarters come and visit and dedicate it to the worship of God.

Paris also possesses a very neat little church "round the corner," where the Rev. Mr. Boyd, in his Presbyterian way, dispenses his spiritual bill of fare to all who hunger and thirst therefor.

The county courthouse is also a good, commodious, creditable public building. Quite a large number of well appearing private dwellings abound, and a spirit of building up

country is Two large and beautifying the and beautifying the country is pleasantly apparent. Two large mercavtile establishments ply their vocations daily, Sabbaths excepted. So loyal are they to the coming universal religion that although many hundreds of visitors poured into Paris, both stores closed during conference. "Mormon" merchants elsewhere, "Go ye and do like-wise." wise."

What we say of Paris may also be said of the other towns along the line, so far as material progress goes. Each town to its inhabitants is best in their eyes and it is well to be so. Of course, in the towns of Bloomington and St. Charles the timber is much more handy and plenteous than in the southern settlements of Lake Town, Meadowville and Garden City. settlements of Lake Town, Meadowville and Garden City. Water is very plentiful na-turally in the former places and scarce in the latter places, ex-cept Garden City, and the former are large communities, while the latter are small settlements, but they are all doing very well. For wretty. are all doing very well. For pretty, natural surroundings Fishaven is about the leader. A very neat and commo lious meeting house has been erected there and the private dwellings are quite nice. The "old dwellings are quite nice. The "old log cabin in the lane" is fast becom-ing obsolete in this locality. Garden City is getting to be quite attractive nowadays. They tell me that last year the excursionists were double in number of those who came the year previous, and they expect a proportionate increase this year. Sensible people are beginning to discover that we have one of the most beautiful lakes on the earth, and a very salubrious summer climate. Garden City is on the high road from southern Idaho to Cache Valley, hence their citizens claim they have excellent opportunities in the way of entertaining and being

entertained by travelers. Meadowville, where Joseph Kimball presides as Bishop, is truly named. Beautiful meadows indeed! Two successful canals have been recently constructed and an era of prosperity is anticipated by the good and hopeful citizens there. The and hopeful citizens there. The Bishop is nicely situated in the new town north of the old town, from whence he had his large residence picked up by means of one of "these Yankee inventions" and planted on a more sure foundation up on the high and day land (these the high and dry land. Others have built on the same location, and in time there will be a very nice town up there. The old site is too wet. Some of the people down there have been afflicted with chills and fever, and I think they will soon get to be neighbors of the Bishop.

Over the creek, four miles from Meadowville, lies Lake Town, situ-ate at the mouth of Lake Town ate at the mouth of Lake Town Canyon. A hustling population lives there. They have a good meeting house, with a larger and smaller hall. The smaller room is used by the trustees as a school room. It is well seated with new desks and furnished with charts, maps, etc. They say they have a teacher second to none in this part of the country. Had last term a desks and furnished with tharts, maps, etc. They say they have a teacher second to none in this part of the country. Had last term a roll of 78 scholars; employed two God attended all their undertakings Mohammedans or Buddhists, or,

teachers, and everybody is well pleased with the school. Have taught four terms this year and purpose teaching forty weeks every year. There are two saw mills recently started here; one grist mill with burrs, etc., which the proprie-tor is now going to convert into a roller mill, and a successful co-operative store.

The weather has been, I think, very favorable for the country dur-ing the past month. A great deal of rain has fallen and it seems to be the salvation of the newly-sown crops. salvation of the newly-sown crops. We had scarcely any snow during the winter, and the prospect for crops and grass were very gloomy up till April. Just as most of our people had their crops in, down came about 12 or 14 inches of snow, which we bedd into the around for which melted into the ground free from subsequent frost. It was worth thousands of dollars to the citizens. Since then rains have been frequent, and although May has, so far, been quite cool, the general opinion is that the advantages of the moisture greatly discounts the disadvantage of the cold weather.

The grass on the hills is doing finely, and all nature dons its best apparel, and Bear Lake Valley appears better than ever. The dreaded drouth will not be as dis-astrous as many thought it would.

LAKETOWN, Bear Lake Valley, Idaho, May, 1889.

FROM THE ORIENT.

In a previous communication I have already mentioned the fact that there is much talk here of fact that there is much talk here of a railway scheme to connect Jaffa, Jerusalem, Haifa and Damascus. Everything concerning the matter is, however, kept very secret; and Turkey is not blessed with an Amer-ican press, or with interviewers who, like those in America, know not only things present, but also things past and future, together with probabilities and possibilities ad infinitum. Hence it happens that what is intended to be private remains so until the proper person remains so until the proper person turns the key to the sanctum and lets the public in. Nevertheless, it appears that the scheme in question is a Jewish undertaking, and that a capital of twenty-five millions of capital of twenty-five millions of franks has been deposited for its re-alization. The "firman" granting the concession for the building of the road, or roads, is in the hands of a well-known rich Jew, a resi-dent of Constantinople; and this confirms the supposition that the Lows themselves are at the head of connrms the supposition that the Jews themselves are at the head of this important movement. That the Jews, therefore, really are pre-paring to gather in "the land of their fathers" is no doubtful asser-tion, but a matter of fact apparent to any thoughtful observer. It is likewise very instructive to

to any thoughtful observer. It is likewise very instructive to observe how things move on in this direction. Thousands of Jews are already here. Gradually they make themselves masters of every trade and branch of industry and they succeed where others fail. It seems as though the blessings of

here in so high a degree that the European settlers even now fear the consequences. On all hands the complaint is heard: "The Jews spoil everything," and a few Europ-ean settlers already contemplate going to Australia or some other continent, despairing of a success-ful competition with the Jews. All this is natural to those who believe this is natural to those who believe in the gathering of the ancient peo-ple of God in "the land of their fathers." Those who believe this bleesed truth can only rejoice in the prosperity of Jacob. Some "believers" there are who

can hardly credit their own eyes when they see all this. They believe that Israel must be gathered, but at a time yet far distant. God, they say, never does anything in a hurry, and it will necessarily take some time yet for the development of the events which must precede the gathering. They look for a con-version of the Jews to Christianity before the must precede the gathering. version of the Jews to Christianity before the gathering; and as there are hardly any signs of such a con-version *en masse*, they conclude that this gathering appertains to a distant future.

To these objections the following

is a sufficient reply: 1. It is true that God never does 1. It is true that God never does anything in a hurry, except when great judgments are poured out like floods upon nations, for such judgments always come as the lightning out of a thunder-cloud. The clouds may have been slow in gathering and long threatening to break out, but the outbreak is sud-den—a flash, a roar of thunder, a moment, and the work is done. So shall also the expected visitation of shall also the expected visitation of the Son of Man be. "As the lightning" is His own simile; and who can say that the cloud has not been preparing for centuries already? It has. Everything is ready. This is one of the plainest lessons of the events of these last fifty years. It is so clearly written that 'he who

2. We must always remember that God's chronology is not ours, nor ours His. If to God "a thousand nor ours His. If to God "a thousand years are as a day and a day as a thousand years," then it is manifest that God can, in one day, perform what we thought might require a thousand years, and He can also de-lay for a thousand years what we supposed might have been effected in a day. When, therefore, we con-clude that a predicted event must take such and such a time for its "development," we are generally a long way off. We judge from our limited point of view instead of simply believing the predictions and observing the signs of the times for our guidance. our guidance.

3. The idea that the Jews must be converted to "Christianity" before their gathering has no support whatever in Holy Writ. On the contrary, the conversion of the Jews to the religious philosophy now known as "Christianity" will never take place except in the case of a fun converte home and there. It of a few converts here and there. It

say, socialists or anarchists, before they could gather, would, to my mind, be just as reasonable as to sup-pose that they would have to em-brace this so-called Christianity. Presuming for one moment that the condition of their return home would condition of their return home would be the embracing of "Christianity," what branch of it would be theirs? Catholicism? Would they have to learn how to worship the Virgin Mary and other Saints, that is, be-come idolators of a very low order as a condition of their redemption? Perish the thought forever! Could they become Protestants? If so, what branch? Lutherans? Hardly. Lutheranism today is nothing more Lutneranism today is nothing more than a caricature of the gospel-Romanism in its second edition, changed so as to suit the taste of the times. The Jews will never be-come Lutherans; nor will they be-come Calvinists; nor will they re-turn to their own land with a Church of England prayer book un-der their arm or in their morester. der their arm or in their pockets; nor will they join any of the Protestant sects who swarm around the larger churches like flies around a horse's head on a hot summer day. The thing is simply inconceivable.

The Jews will be gathered through the power of God alone, and their settlements will be guided by those servants of God upon whom rests the spirit of revelation and truth, just as it was anciently. God will plant among them these olive trees from which the light giving element flows. But it is well known that the Christian world today unanimously denies the necessity of unanimously denies the necessity of continuous revelation from God. What, therefore, can God do with those Christians? Of what use are they in His great work? Of none whatever. They shut themselves out of any part of this work, which will have to be accomplished by the aid of revelation. Thus the facts stand and exclude every thought of a conversion of the Jews to this off. a conversion of the Jews to this off-mentioned "Christianity."

The "Christian" world has pre-ferred to leave God and His word and to "paddle their own canoe" independently of God: When God's time for carrying out His great pur-poses upon this earth has come He must of necessity do it without conmust of necessity do it without con-sulting those large denominations. They have left God, and they will be left. As he who comes from Edom in his bloodstained garments (see Isaiah 63) declares: "I have trodden the wine press alone, and none of the nations was with me. The day of my yapprener was come The day of my vengeance was come, and the year of my redeemed ones. I looked around, but there was no helper."

The facts, so far as I understand the prophecies, are these: The Jews will be gathered as a nation with will be gathered as a nation with their present religious views. Here in Palestine they will have to suffer a great deal when the powers of Europe meet to solve the Oriental question and drown the intricates in streams of blood. Being brought to the very utmost point of despair, and being all but annihilated by famine, slaughter and pestilence, to the remnant of the Jews their once rejected Messiah will appear. Then He will prove His identity with

power, and they will accept Him. When this takes place He will rule and guide them, and through the house of Israel, after these events, shall a message of salvation again be sent to the nations of the world, who shall accept it and be happy during the millennial reign of Jesus Christ.

If these views are correct, the very thing we now must look for is a gathering of the Jews to Palestine. As this takes place, we know that the "winding up of the scene" is near at hand. But who is pre-pared? J. M. S.

HAIFA, Palestine, April 21st, 1889.

LENGTH OF MAN'S LIFE.

There is no longer any doubt that human longevity depends on hu-man prudence and that the average duration of life depends much on the habits of the people. The highthe habits of the people. The high-est average of mortality or duration of existence is obtained in those countries where culture, wealth, commerce and civilization are most diffused. The smallest or lowest average is where poverty and vice

The question of longevity pre-sents the greatest interest in its re-being the greatest interest in its relation to man, although the con-ditions and results are similar when applied to the animal and vegetable kingdom. According to the Scriptures, Enoch was 365 years old when he died. Methuselah lived to the grand old age of 965 years. But the years as then calculated the years as then calculated may have been of very much less duration, or the longevity attributed to the patriarchs may have reference to their respective families rather than their individual age. Be this as it may, it is cer-tain that after the deluge man's existence was gradually shortened unistence was gradually shortened un-til the average came to that now generally accepted as the limit— seventy years. Shem was 600 years of age when he died. Abraham lived, however, only 175 years. Isaac attained to the age of 180. Jacob died at 147 and Joseph at 110. All of these latter ages, however. All of these latter ages, however, were reached thousands of years af-ter. Thomas Parr, an old farm la-borer in England, died in 1635, after living 152 years and nine months. He married when he was 120 and lived with his wife twelve years before she died. He worked daily up to his 130th year and saw nine kings on the English throne. When he died it was found that all his organs were in a healthy condition; that the ossification of the cartilages, usually found in aged per-sons, was not apparent and that death had resulted from plethora. It was said that had Parr remained

chronological records were hoppened when it was the habit to fix dates by comparing them in the memory with other things supposed to have beenened at the same time. Thus chronological records were kept, and nappened at the same time. Thus the sources of fallacy were many, although the narrators believed their statements to be true. The late Sir George Cornewall Lewis tried to prove that all of these nar-rators, like those mentioned in Holy Writ, were inscrupted but these happened at the same time. Writ, were inaccurate, but subse-quent cases have shown that many people have attained to an age of more than a century. In these cases the age has been established by written records and not by evidences of a collateral kind nor on memory. Scarcely a month passes now but that the death of one or more centenarians is reported, and in nearly every case the fact that the deceased had lived to the age claimed is incontrovertible. Cases of longevity, it is believed, will become more and more common now as a sufficient time from the beginning of registering births goes on.

In support of this statement many facts can be cited. The insurance companies are gradually increasing the limit on life; the people are coming to appreciate that the period of life depends largely upon external conditions and the mortality records conditions, and the mortality records bear evidences of an average in-crease of human life and a corres-ponding increase in the expectation of life. At one time the expectation of life to a man of 20 was given as 35 years. Now a man of 30, it is claimed, should live to the age of 63 at least. Due attention to the laws of nature and the known requirements of healthy lives in States and cities has much to do with this average increase of human life, and in no one way is it better proven than in the marked and undeniable re-duction of the death rate in places where proper sanitary precautions and measures are made a study and and measures are made a study and perfected. Man is learning more and more every day how to live, and, although the period of maturi-ty of the time when virility is at-tained cannot be pushed forward perhaps, the "evening of life" and the period of decay can be length-ened materially. There is no reason why a man of 40 or 50, in the full enjoyment of his faculties and in general good health should not live to the age of 400 years, just as well as to the three-score-and-ten limit, so long as the individual physiologso long as the individual physiolog-ical conditions that determine lon-gevity are observed. With the rapid strides made in science, the power of man to apply this increased knowledge to the problem of life, the limit of human life must increase.

Though accused of being fast livers, of burning life's match at both ends, the records show Ameri-

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780

ire, been solved, and the use and ibuse of life's commodities is in-luded in the curriculum of study n every school throughout the land. n every school throughout the hand. The greatest condition governing ongevity, viz., heredity, is better inderstood, and the taints trans-nitted from generation to gen-vation are becoming less and ess every year as the germs ess every year as the germs of disease are killed in the present ge. Diseases once believed incurble and which were looked for to uanifest themselves in posterity rom birth, are now radically cured, o that not only the one in whom t first showed is relieved, but his hildren and his children's children re granted immunity from a trans-nission of the disease.

That the average age of the hu-nan race is increasing is an un-leniable fact. The statistics of America and of all other countries America and of all other countries ndicate this increase and justify he limit of 80 to 85 years, with a good chance of 100. The records of leath are not quoted alone in sup-ort of this, but the registry of withs as well. Scarcely a day asses but that the 100th birthday of some one is reported by the daily

Some time ago the newspapers rinted thirty-three death notices n one day. Of these, twenty-seven vere over 70 years of age, seven were ver 80, four were over 90, and two had passed their 100th year. Of hese thirty-three deaths, twenty-wo were women, nearly all of them ridows and the preponderance of vidows, and the preponderance of ge was among them. Though it is laimed and generally believed that here are more boys horn every year han girls, statistics show that vomen live longer as a rule than do nen, and this fact is used in suport of the claim made that exter-al conditions have a great influ-nce on the term of human life. Women live more regularly than nen, their habits are more in con-ormity to nature than those of the pposite sex, they are less given to accesses of all kinds, and in conse-juence the average of their exist-ince is greater than that of man.

Besides the reasons already given or the bettering of the conditions governing human life, the growth if temperance principles, the disuse if medicines and narcotics play an mportant part. The history of cenenarians shows that the majority of hem have been temperate and that heir longevity has been the result if a simple and common-sense mode f life. Some time ago a worthy rofessor in one of the leading nedical colleges of the country ad-lreesed his class on the opening day of the term in these words: "Young centlemen, 40 years ago I sat where rou now sit, and where I stand toyou now sit, and where I stand to-lay stood a venerable and scholarly gentleman, whose name has since yone down to posterity and will live ong after you and I have passed way. At that time it was his province to tell me and my prov-nce to learn how, why and when o administer medicine. Today it s different, for it is my privilege to kell you and your privilege to know how, why and when not to admin-10w, why and when not to admin-ster medicine.

Brain work, so long believed to be Brain work, so long believed to be unfavorable to longevity, is now looked upon in the reverse light, and the ages of those engaged in pursuits calling for mental labor, compared to those of the working classes, indicate that brain work is not unfavorable to long life. It is proverbial that judges and statesmen attain to a good old age, while the average life of the "wage workers" does not compare with them. Year by year the conditions governing by year the conditions governing human life increase. Man's work is made the more easy, his future is better assured, his comforts multiply, he learns the better how to live and his chances for a length of days increase in proportion to his accept-ance and application of nature's laws.--Chicago Mail.

BOY BURGLARS.

In Justice Pyper's court on May 16, the charge of burglary against Wm. Paddock was investi-gated, with a view of ascertaining whether or not he should be bound over to the grand jury. The defen-dant was represented by Attorney F. B. Stevens, and wanted to waive examination, but the prosecution desired to hear the testimony of the witnesses.

The defendant entered a plea of not guilty. He was accused of hav-ing entered Clasbey's store and tak-

ing therefrom guns, pistols, etc. Henry C. Fisher, fourteen years of age, was called and testified—I am acquainted with defendant Paddock; we were at the Opera House two and a half or three weeks ago; met Paddock there about 8 or 8:30 in met Paddock there about 8 or 8:30 in the evening; we tried to look in the Opera House windows; we had a conversation about Clasbey's; he and I went to the *Tribune* office with Wallace Miles; went to Clasbey's about 11 or 11:30; went to the rear end of the store; Paddock cut the putty away with a knife and took out the glass; we both went in and got two guns, five pistols and two boxes of knives; Paddock got the two guns out of the window; we were there about 15 minutes; the nightthere about 15 minutes; the night-watchman came and tried the windows; we carried the two guns up to Paddock's and put them under the bed in the tent; next day we put them in a sack and buried them; Paddock traded two of the pistols off to "Shep" up in the gambling house; Miles is fifteen or sixteen years old; I got two pistols at Clasbey's and Paddock got three; we brought two from the place where we hid them and sold one of them to "Wash" and one to "George;" we traded both to "Wash," but "George" got one of them; we traded them for \$2 one of them; we traded them for \$2 each in chips and played poker; I got one of Paddock's pistols and gave it to Rooney; he sold it to a sec-ond hand store for \$2 and a shirt; we let "Shep" have two; he said he would pay us, but he hasn't done so; part of the time the guns were hid at Cunningham's, in the barn; we went out shoeting with them sometimes sometimes.

On cross-examination the witness said I don't remember the date when this occurred; Paddock first

proposed going to Clasbey's; I did not want to go; Paddock asked Miles to go, but he wouldn't; I went in first; Paddock was in the window when the watchman came around. Upon this evidence Paddock was

held to await the action of the grand jury, bail being fixed at \$500.

jury, bail being fixed at \$500. On another charge, that of at-tempting to burglarize the Deseret Museum, Wm. Paddock, Wm. Rooney and Henry Fisher were held for the grand jury's action, the bonds being placed at \$300. Next day Fisher was up on the charge of burglary at Clasbey's. He was also held for the grand jury, the bail being \$500.

was also need to bail being \$500. As neither party could obtain surfies in the amounts named, they committed to jail. There are

surefies in the amounts heating, and were committed to jail. There are still other charges against them. The boys have already been con-nected with most of the burglaries that have recently occurred. When that have recently occurred. When Mr. Jaeschke, the boot black in the Wasatch building, was visited the thieves got away with several brushes and left a screw-driver, which had been stolen from George Dunford's store when it was broken into a few nights previous. The brushes were found by the police at the Paddock residence.

At the Museum the window was broken with a piece of iron, but the boys were scared off. Since their incarceration two of them have confessed to the burglaries men-tioned, and also to breaking into the D. & R. G. coal office and H. Pembroke's store.

Padock, at the examination on May 16, entered a plea of not guilty to the burglary at Clasby's. But to the officers he admitted hav-But to the officers he admitted hav-ing engaged in it, and also in the attempt on the Museum. The day after the house of Mr. Rowe was robbed, he was heard to say to one of his companions, "There are lots of tramps in town now, and the police won't think its me." When the matter was suggested to him after his arrest, he becan to falk after his arrest, he began to talk, but stopped and said, 'I guess I won't tell where Rowe's watch is." He also added that if he said too much he would be sent to the Re-

form School. Four of the five pistols taken from Clasbey's have been re-covered, as have also all but four knives out of two boxes that were taken, and the two guns, one of the latter being found in Paddock's house. When the Wasatch bootblack's brushes were found there, A. G. Paddock admitted that his boy brought them, and said that he got them from another boy who had been sent to jail.

had been sent to jail. Fisher and Rooney, in confessing their connection with the various thefts, stated that they had all the plans laid for a big scheme. The participants were to be themselves and Paddock. The scheme was no less an undertaking than the rob-bery of the Deseret Bank. They had drills, powder, cotton, etc., and intended to be fully armed nau urius, powder, cotton, etc., and intended to be fully armed when they made this effort, so that if they were detected by the efficers or watchmen they] would be able to kill, if necessary, to make good their escape. This plan, how-

ever, which included even murder within its possibilities, was broken into by the arrests.

Rooney and Fisher anticipate a term in the Reform School. The former says he doesn't care much where he is, but would a little rather have his liberty. He has learneed considerable from profeslearneed considerable from profes-sional cracksmen in his experience in prison, and he thinks that in a term in the penitentiary he might learn a little more, so as to be able to elude the officers, or to escape from jail. As a guess at what his punishment will be, Fisher has chalked on the wall of his cell, "Fisher kid, three years in the re-form school." His mother. who has form school." His mother, who has made great efforts in the endeavor to get him to lead an honest life, says she hopes he will get about four years, apart from evil companions, and she thinks that will accomplish what she has been unable to do.

ZUNI INDIANS MURDERED.

There was considerable excitement created here on the 9th inst. by a shooting affair between Americansand Zuni Indians. There Americans and Zuni Indians. There are all kinds of reports in circula-tion concerning it, and no doubt the publications will be much exag-gerated. That the facts may be known I went to one of the Zuni villages, found out all I could from them and also from some men who were eye-witnesses to part of it. On the 5th inst., three men passed through this place, asked the direction and distance to Zuni, also the distance to Box S Ranche and Fort Wingate. They said they were going west. They were not seen nor heard from again till the 8th, when the Indians saw them looking among their horses on the range, and asked them what they were looking for. They answered, for horses they had lost. The unsus-pecting Indians took no further no-tice of them. Next morning, how-over their work horses (the Zunic ever, their work-horses (the Zunis are farmers) were gone. They hunted during the day, and about 4 p.m. found them in a ravine in the Big Neutra Valley in possession of the three Americans, who had eleven head of gentle horses hob-bled and a band of wild ones in the valley.

The Indians asked, "What are you doing with our horses?"

The men answered, "They are not yours, they are ours."

The Indians expostulated and wanted an explanation. One of the men seized an Indian around the waist; the Indian reached for the American's pistol, when he was shot dead, the ball passing through his ears. The other three, taken completely by surprise, fied. The white men fired after them, killing another, the ball striking him in the back. The remaining two separated, one going to Fish Spring village, the other to Big Neutra, to give the alarm and raise men to go after the Americans.

The murderers made their way as fast as possible to the Box S ranche,

two of them. They were ordered to move on but were unwilling to do so without supper. After supper they reluctantly started, but seeing seven or eight Zunis coming they seven or eight 20mis coming they dismounted and ran into a log house which is about fifty yards from the main ranche house, the latter being rock. They knocked out a chinking and began firing upon the Indians, who had taken position among the trees which sur-round the house. One Indian was round the house. One Indian was killed and another wounded, the latter being shot through the hips. The ranchers wanted the Indians

to come into the rock house, and while one of them was talking to the ranchers about it the desperadoes fired on them, evidently not wishing the Indians to be heard. Suddenly the Indians gave a great shout, frightening the men, who then ran to the rock house. This made the situation critical for all parties, as it was feared the Indians would allow no one to pass out of the house. The ranchers were obliged to go down into the cellar or join in the fight, which they would not do.

In a short time more Indians arrived and the place was besieged for the night. They determined to burn the building. The kindlings for the night. They determined to burn the building. The kindlings and torch were made ready, but some of the more thoughtful re-monstrated on account of the men who had not injured them. Burning the building was therefore abandoned. The ranchers think they scared the Indians by hallooing, such however is not the case, be it said to the credit of the Zunis.

Early on the morning of the 10th runner was dispatched to Fort Wingate by white men who are working at Zuni in the government service, claiming protection, being afraid vengeance would be taken upon them. Soldiers were ordered to Zuni, and others to the ranch to take charge of the desperadoes. When the officers arrived the Indians said they might take the men if they would kill them, which they made the Indians believe would be done.

Many people around us say the Americans did just right, and that is the way to treat all the "Rawhides," as they call the Indians. I am well acquainted with most of the Indians who found the thieves with their horses, and know them to be good, peaceable men. In seven years' acquaintance and deal with them I have never known them to overstep the bounds of good order It is the opinion of the settlers here that these men came here with the intention of making a big steal from the Zunis and fighting their way out if caught, which they did. They went on the reservation, kicked up a row and tried to get others into it by forcing themselves upon them. If there is any justice in the admin-istration of the laws they will pay for their rascality with their lives.

We are having cold, dry weather. rops look well. We often wonder Crops look well. why some of our people who have no homes and plenty of muscle do not come and make homes here. We need more families and have told the men they had got into a We need more families and have racket with the Zuni's and killed plenty of room. We have a saw

and grist mill, plenty of timber within three miles of us and all that are needed to make comfortable homes are energy and perseverance.

This account of the trouble may seem slow, but we only have a weekly mail, and this is the first opportunity of sending it. Respectfully, JAMES R. MONEIL.

RAMAH, Valencia County, New Mexico, May 15th, 1889.

EUROPEAN TOPICS.

Within the brief space of a few days will be ushered in what promises to be the most remarkable World's Fair since that stupendous form of public entertainment first found place among the refined plea-sures of modern times. What is its sures of modern times. What is its destined importance with reference to the decade which gives it place must be determined when the work is accomplished. It will probably show the best of us the wonderful shortness of our range of view, when we are brought to consider the countless items in every class of human industry which have been produced since the last similar occasion. Let us give, if we can, to the Exposition of 1889 the palm of being the greatest, the grandest, the most splendid conthe grandest, the most spiendid con-ception of any age. But let us not be ungrateful for the past, or forget the achievements of other Exhibi-tions in various lands, which have rendered possible the wondrous fa-bric of today.

Slowly but surely has arisen from the all-pervading debris encumber-ing the Champ de Mars, and scat-tered in wild confusion about its environs, a system of palaces the elegance and splendor of which, to the eye, far surpasses even one's brightest dreams of a fairy land on the largest scale imaginable. Along the left bank of the Seine, and up the broad Esplanade of the Invalides, stretches this glittering range of golden palaces, interspersed with the most exquisite exhibitions of the gardener's art.

The scene from the centre of the great garden, midway between the great Eiffel Tower and the Industrial Palace, is one of great animation. The great spire on the one hand is entirely completed, and swarming with human insects en-gaged in embellishing it in every nook discernible. On the other hand, the scaffolding has just been nanu, the scalibiting has just been removed from the grand entrance to the palace, disclosing a marvel of decorative work that defies descrip-tion in its multiple blendings of gold and color with the works of the most intricate architectural fancy.

Workmen are hurrying here and there in an excited and apparently aimless sort of fashion, and loung-ers, of whom there are many, lean against every protruding obstacle, and puff contemplative rings of smoke aloft as they watch the fluttering of the apparently little tricolored banner—but which in reality is as large as the sail of a good sized vessel—from the top of the highest monument ever raised aloft by human handiwork.

The work of installation or "mov-

ing in", which is going on every-where, is not without its peculiar charm to the sightseer. Here one may see a vast army of artisans thousands upon thousands, as far as the eye can reach—applying the most costly fabrics, the most exquisite handiwork, the most delicate carvings to cover in profusion the vast expanses of wall and ceiling, which suggests the erection of a gorgeous palace for a barbaric Rajah rather than an exhibition of modern art, science and industry.

The different sections alloted to Great Britain and her colonies, especially Canada and Australia, are far in advance of any of their compeers, and display already such evidence of ultimate elegance as to impress one with the idea that compe-tition will have to be very sharp if any other nation aspires to excel the British in this direction.

For many reasons the Americanor, to speak more strictly, the United States - section is not advanced as far The commissionas was expected. ers have scarcely been in Parls a fortnight, yet in that time they have shown what can be done by have shown what can be done by previously well arranged plans and "Yankee" energy. Two of the prominent features in the United States section will be the models and furnishings of the American *Public School*, and the American *Home*. European ladies of all classes are struck with admiration classes are struck with admiration at- the superior home comforts and conveniences their Trans-atlantic sisters enjoy.

While proud of our progress as citizens of the United States, may we not also feel elated over the fine exhibits from other parts of the on-tinent which Columbus discovered? The Republic of Mexico alone is

The Republic of Mexico alone is erecting a very costly and interest-ing edifice, in the form of an an-cient Aztec temple, with all the pe-culiarities and art features of that remarkable people and remote pe-riod. This massive structure will be lighted from the ten and in it be lighted from the top, and in it will be displayed the products of ancient as well as modern Mexico.

Brazil has erected a beautiful white-domed pavilion in which will be shown the products of her forests and mines and fields, as well as the manufactures of her cities.

The South American Republics have built their charming pavilion not far from the base of the Eiffel not far from the once of the Tower, where they are grouped to-miniature "New gether in Spain."

In Paris, on the 9th of April, oc-curred the death of M. Eugene curred the death of M. Eugene Chevreul, the Nestor of scientists, at the age of 102 years and seven months. He was born at Angiers August 31, 1786, and his whole life from the age of 19 was spent in the pursuit of chemistry. To even enumerate the important positions he held would require a long list. He wrote several valuable works, some of which were translated into He wrote several valuable works, some of which were translated into various languages. He was made commander of the Legion of Honor as long ago as 1844. But his greatest discovery was the finding out of new coloring substances in tar. All the new colors now so fashionable, such as magenta, solferino, crushed

strawberry acfe-au-lait, etc., were the outcome of Chevreul's research.

In the death of Chevreul France has nothing to regret, but much to honor and praise. There will be no need of the reconciliation of sorrow at his grave-no plea for forgiveness -no exculpation-no merciful panegyric. His life was purely useful. Industry and honor were his aim; gentleness toward man was his creed. So long as physical and mental strength continued he wrought and wrought. The ups and downs of monarchies, empires and republics could never win him from patient research. For political honors he research. For political nonors us had no desire; for politicians he felt unspoken pity. Content to peace-fully strive in the cause of science, he has achieved for France glories that few have equalled and none surpassed. Scholars the world over have long revered him. American youth will cherish him in memory as the master of Agassiz. Even Germany foregoes her conventional hatred to pay him homage. Her finest analine works are the profits of his discoveries. He not only found and developed, but he likewise stimulated every scientific toiler who came under his influence. In the inheritance he bestows upon his country there is neither rancor nor His requiem should have no folly. sobs.

Those who have closely watched the movements of Boulanger will not be surprised to learn that Le brave General is really enjoying his adventures. He claims that he is over to England on a visit and may return to Bel-gium when he feels so disposed. On the other hand, most of the leading journals declare that the Belgian government can scarcely be blamed for the precipitation it has shown in getting rid of Gen. Bou-langer. It is true the Belgian press langer. It is true the Belgian press is wholly free; the right of public meeting is assured, the institutions of the country are essentially popular. But the peculiar geographical and political position of Belgium pre-vents her from extending to politi-cal refugees that unstinted hospit-ality which could be granted to ex-iles of every shade in England or the United States.

In some respects it may be said that Boulanger has gone to Eng land at a period highly favorable to find acceptance in that portion of the world among those who like to amuse themselves. The London season is just commencing, and there is an undeniable demand for a lion. The few society lions with whom

The few society lions with whom they have been favored of late years have been wofully disap-pointing or their roar has degenerat-ed into a whine. There are no ed into a whine. naval, military, literary or artistic lions 'on hand' just now; whilst as regards musical lions, they have be-come so numerous as to be almost a drug in the market. Society would

calculate on becoming a brilliant calculate on becoming a brilliant social success in London. He is goed looking, ready of speech, and, it is said, quite a ladies' man. No doubt at the Derby, or Crystal Palace, or Exeter Hall he would be greeted with enthusiastic cheers, and these plaudits would be all the more sincer incompany parts. sincere inasmuch as nine people out of ten have not the slightest idea as to what cause Gen. Boulanger represents or what he really means. J. H. W.

EUROPE, April 30, 1889.

Y. M. M. I. A. CONFERENCE.

On Saturday and Sunday, June 1 and 2, the general conference of the Young Men's Mutual Improvement Associations will be held in the Tabernacle, Salt Lake City. The following is the

PROGRAMME OF EXERCISES:

First Day.

10 a.m.

Saturday, June 1st.—Music by tephens' Juvenile Classes—200 Stephens, children.

Song, "BrightSmiling Morning." Prayer. Hymn, "Lord, Accept our True

Devotion."

Introductory Address, President Wilford Woodruff. Lecture, "America," Richard W.

Lecture, "America," Richard W. Young. Duct, "Tell Us, Merry Birds," Mabel Cooper and Louie Felt. Sentiments—1. Tooele Stake, "Ef-fects of Mutual Improvement Work on the Individual." 2. Oneida Stake, "Effects of M. I. A. Work on the Community." 3. Beaver Stake, "M. I. A. Work as an Aid to the Priesthood, Support to the National Government and a Factor of Uni-versal Progress." Chorus, "Good Morning." Benediction.

2 p. m. 1. Song, "Wake a Song of Joy and Gladness."

2. Prayer.

2. Prayer. 3. Hymn, "School Thy Feelings." Lecture, "Life of President B. Young," Apostle Moses Thatcher. Hymn, "Hail to the Man." (Written for the Anniversary of President Young's Birthday, by E. 8.)

Training,"

Address, "Early Trai Apostle John Henry Smith. Sentiments.—1. Morgan "The Power of Prayer." Stake, 2. San

Luis Stake, "The Progress of Mor-monism." 3. Parowan Stake,

Government vs. Despotism." Opera Chorus, "When Dusky Opera Chorus, Twilight."

Benediction.

4 p. m.-Officers' Meeting.

Second Day.

Sunday, June 2d.—10 a. m.-Music by Thomas McIntyre's Male Glee Class.

Hymn, "Hark! Hark! My Soul."

Prayer. Hymn, "God is Love."

Discourse, President George Q. Cannon.

Solo and Chorus, "Evening." Sermon, Apostle F. M. Lyman.



Grand Organ Solo, J. J. Daynes. Sentiments—1. Snowflake Stake, "Religion vs. Fanaticism." 2. Summit Stake, "Criticism vs. Fault-finding. 3. Bear Lake Stake, "Lat-ter-day Saint vs. Loyalty." Hymn, "Nearer, My God, to Thee."

Thee."

Benediction.

2 p. m.—Music by Tabernacle Choir. Conductor, E. Beesley. Hymn, "Hark! ye Mortals."

Prayer.

Hymn, Congregational. Secretary's Report and Sustaining of General Officers.

of General Officers. Discourse, "Personal characteris-tics of the Savior," K. G. Maeser. Solo and Chorus, "O, Holy Jesus," Bessie Dean and Choir. Address. Junius F. Wells. Sentiments—1. St. George Stake, "Freedom of Obedience." 2. Davis Stake "Priestbood vs. Priestoraft." Stake, "Priesthood vs. Priestcraft." 3. Box Elder Stake, "Liberty vs. License."

Chorus, 'O, Father, whose Al-mighty Power.'' Benediction.

7:30 p. m.—Music by Stephens Combined Opera. and Oratorio Choruses. (Solos in the Anthem by Misses Lizzie Thomas and Bessie Dean, and Messrs. R. C. Easton and H. S. Goddard.) Chorus, "Thanks be to God." Praver

Prayer.

Song and chorus, "Utah's Vales." (Solo, Miss Lizzie Thomas.) "Y. L. M. I. Associations," Supt. Elmina S. Taylor. "Hawaii M. I. A," Susie Young Octor

Gates.

Male Quartette, Messrs. Easton, Whitney, Goddard and Spencer. Remarks, General Superinten-

dency.

Anthem, "God of Israel," (Com-posed by E. Stephens for the Salt Lake Tabernacle Choir.)

Benediction.

COMMITTEES.

Programme—Milton H. Hardy, Chairman; George H. Brimhall, William S. Burton, Lyman R. Martineau, Charles Kelly.

Arrangements-Junius F. Wells, Chairman; Rodney C. Badger, Ed-ward H. Anderson.

Entertainment-Superintendency and Ward Officers of Salt Lake Stake; Jos. H. Felt, Chairman.

The railway companies will issue round trip tickets from all points at regular conference rates, good going May 31 and June 1 and 2, and good returning until and including June 5.

LETTERS FROM "JUNIUS."

John Ruskin is generally re-garded the high priest of fine art in modern Europe. It was he who denounced the factory chimney and the locomotive as the destroyers of the sublime and poetic in nature; as the annihilators of the beautiful and exquisite in art; and as the perverters of taste in all matters æsthetic. It certainly seems and the perverters of table in an left future were on the way we child a spiendul opportunity for largher matters æsthetic. It certainly seems cago, rushing with lighting rapid-unpoetic when one is brought face to face with the volume of soot, smoke and cinders issuing from the Where is Mr. Ruskin now? Is not and dipped her backwards, com-

womb of a Chicago locomotive as it tears along one of our great high-ways. It is not soothing to be awakened at midnight by one of its ear-piercing whistles; and it is people tell us that God did not create the first star bight is the source is not heaven born, the tear bight is the source is not heaven born, the tear bight is the source is not heaven born, the tear bight is the source is not heaven born, the tear bight is the source is not heaven born, the tear bight is the source is not heaven born, the tear bight is the source is not heaven born. womb of a Unleage locomotive as it tears along one of our great high-ways. It is not soothing to be awakened at midnight by one of its ear-piercing whistles; and it is not by any means a romantic death to be run over by its tremendous wheels.

Yet it is difficult to see in what respect the locomotive is less poetic than the stage coach. The latter may be productive of sentiment, but it was also a fruitful source of vil-lainous backache. When "held up" by road agents of course it was then melo-dramatically heroic; but is not the "holding up" of a whole train of bowie-knived Americans a Is it not the very quintessence of the sublime in rascality? Surely Mr. Ruskin has put himself at the wrong end of the locomotive, as the Kentucky darkey did with the mule.

Mr. Ruskin has not examined the factory or the locomotive from the artistic standard. He has not pene-trated the interior of an immense freight yard at the witching hour of midnight. He has not seen the monstrous steel armored giants at great mogul engines taking "a snooze" as it were after hauling a thousand tons of merchandise over 150 miles of road. He has not seen dozen different engines resting

quietly, their powerful headlights shining brilliantly and illuminating the upper air, little jets of steam is-suing lazily from the sides, and a little suppressed sizzle a most re-minding one of a Homeric hero in

repose. Last Sunday afternoon I strolled into the Weldon yard of the I. C. R. R. in this city. I could not help standing in front of the roundhouse. To others as well as to me the at-traction was irresistible. There were a score or more of locomotives resting around the grim, smoky looking building. Some were looking building. Some were 'dead," some sleeping and some awake ready for action. Engine 186 was standing a little

way from her companions. She was not sleeping, though at rest. Occasionally a rumbling would be heard as if her whole interior were working in some terrific convulsion. Then again would issue a stream of Then again would issue a stream of bissing, roaring steam, almost deaf-ening to the bystander. I got talk-ing with the engineer, a bluff, cheer-ful, full-faced, bronzed Bostonian. named Tansey. He proved a most communicative as well as an inter-esting personage. He could tell about railroading away back before "de wer?" He was now weiting to "de war." He was now waiting to switch a fruit train expected from New Orleans; just fancy, bananas from Guatemala were what was expected. Was not this alone enough to invest the steam engine with a Guatemala, cocoa nuts from the West Indies and pine apples from Central America.

Yes, a whole train of these succulent fruits were on the way to Chithe intellect which built the loco-motive; that it was a mere matter of chance, a mere development from nihilism.

The Weldon Yards are situated at the foot of Sixteenth Street, and as the train hands were all looking anxiously southward for the incoming train, they noticed a crowd of persons on the lake bank at the foot of Eight-enth Street. The practiced eye of Engineer Tansey at once pronounced the gathering a "nig-ger baptism." Tansey invited me aboard. He manipulated some little affairs on his engine, then pulled anars on his engine, then pulled his big lever, and we were on to the baptism. There were a crowd of unregenerate and unwashed Cau-casians, laughing, chatting and joking. A little group of Africans situated on the water's edge caused all the excitement. We soon learned that Bishop Lennox of the African Baptist Church was about to baptize that Hishop Lennox of the Arrican Baptist Church was about to baptize three sisters, and in Baptist parlance was to give them "complete immer-sion." The bishop preached from John, fifth verse, third chapter: "Be born of the water." He presented a peculiarly picturesque appearance. His black visage was surmounted by an unusually tall, glossy, silk hat. He wore a long gown of some black material which glistened in the sun, and he belt-ed at the waist. He was assisted by Elder Anderson, also similarly arrayed.

The three sisters were attired in light gauzy dresses, the coal-black faces making a fine contrast. The Bishop congratulated himself that bhe had a bigger multitude than had Christ by the sea. Mr. Tansey's engine, covered by this time with men, was standing on the track in men, was stalling on the track in front of the Bishop, and only a few yards distant. Certainly this was an adjunct to his baptism that Christ had not; yet he (the Bishop) might have had added that the engine was but the result of Christ's work.

but the result of Christ's work. The colored congregation sang, "On Jordan's stormy banks I stand, and cast a wistful eye." During the singing an old colored gentleman went around to take up a collection for the benefit of the church. He carried a thick felt sombrero as a contribution box. Pebbles, buttons, and an occasional nickel were contribution box. Febbres, buttons, and an occasional nickel were dropped into the hat by the un-washed whites, and Mr. Tansey de-clared that Banty Thompson, the yard foreman, dropped a coupling pin into the hat, almost shattering the poor alms-monger of the African Baptist Church. I hardly believed this, because Banty is a native of Boston and of pure Puritan stock; but then strange things happen nowa-days.

Finally the three sisters were led in succession out into the water, and each completely dipped. This part of the ceremony gave the audience a splendid opportunity for laughter and talk. The Bishop and Elder pletely immersing her. When she came out dripping and working in frightful contortions as if overpowered by some spirit, her appearance was something more serious than laughter to the thoughtful observer. Just as the ceremony was about to be completed the fruit train came dashing along on the "West Main" track, and the engineer noticing the crowd slowed up a little.

Here is a picture for Ruskin. He need not bother himself about the future of the negro, or the education of the colored race, but take this African baptism, on the shore of Lake Michigan, surrounded by a crowd composed of persons from all nationalities in Europe, witnessed by a modern locomotive, and standing in close proximity to bananas from Central America, turpentine from the Carolinas, maize from the Dakotas, iron ore from Michigan, strawberries from Southern Illinois, and what grander theme for modern art or poetry can be found? Surely this ought to be an age of religion; but it is not.

but it is not. One day in the early part of the week I had occasion to visit the public library. I noticed an immense throng of people in the public corridor of the east wing of the City Hall, wherein is situated the courts. The public library is in the west wing. I learned that the crowd wanted to see Mrs. Carter, the famous woman of the divorce court. I fell in with the throng, and after an hour's hard work succeeded in getting into the court room. I got a glance at Mrs. Carter and that was sufficient. She sat in the court among a hoard of hungry looking lawyers, evidently enjoying the notoriety she was creating. Mr. Carter was also there. He is a dudish looking person. He wears dude eyeglasses, and dude burnsides, and is in general make up a miniature Berry Wall.

I went next to the Chicago Avenue Church to hear Mr. Moody, the evangelist. I like to hear him. He is a plain, practical man, full of good sense, good humor, and possessed of a certain instinct in religion which commands the respect of the masses. As usual he delivered a nice, sensible discourse. He said that the spirit of religion and goodness was not fostered by contention and strife; that nothing could be accomplished by the man who calls the Pope a pirate, or by the man who tries to despoil a Mormon, or blackmail a Methodist. In this strain he proceeded for 20 minutes, and was assiduously listened to. Mr. Moody never makes long discourses, and he has a most felicitous method of bringing long-winded preachers to a stop. He is about to bring the Bible Institute to a close. In a measure it proved asuccess. He will re-open it in the autumn, and endeavor to interest the various sects in its work. Mr. Moody was interviewed by a local reporter, and here is what he says of his "Bible Institute,' and of the condition of religion in this country. Mr. Moody says:

"One of the great faults of the to be or clergy, I have been led to believe, essary.

is that they have been educated above the mass of the people and out of sympathy with them. When a young man has gone through college and then through a theological seminary he is in a certain sense re-moved from those he wishes to serve. There is a gap which I have long been speculating how to fill. I believe there should be a body of workers between preachers and the people they seek to reach-men and women well qualified to teach religion, but still not preachers, and willing to go out into the wards of cities and do the preliminary work of redemption. I think they should be business and working men and women, who will per-haps know better how to sympathize with and move the masses than the clergymen now in the pulpit. This clergymen now in the pulpit. body of assistants-lay-clergy if you please-is what I hope to create by the convention just opened. I have great ambitions in the matter, but I do not know what to expect and hence do not care to give expres-sion to my expectations in the matter."

"Will you do work for our local churches of the kind you speak of?"

"I expect to co-operate with the resident pastors, and the men and women who attend the morning sessions will be sent out into the different wards on missionary work. In one sense, however, our mis-sionary and revival work will be secondary. We will feel that a great good is being accomplished if we can but equip several hundred men and women to take up the Lord's work and assume the humble position of clergymen's assistants. If T had 1,000 such persons today I could find fields of work for them all with-out delay. The men who are about out delay. to assist me in the duties of the con-vention are all men of earnestness and ability, who will for love of the work continue the lessons of the morning sessions by going out with those who attend our instructions into the homes of the people who need us. The plan is unique and its novelty alone makes me unwilling to predict about the result."

Can any man in Utah read this and not say "Why Mr. Moody is copying from Joseph Smith?" JUNIUS.

CHICAGO, May 13th, 1889.

In the city of Chicago during the past week everybody was talking of Dr. Cronin and his mysterious disappearance. I, too, began to think I would disappear for a short time, but not in any sensational way. In fact, I thought I would take a holiday and leave Chicago to take care of itself for a few weeks. Our great city got along without Carter Harrison, and I am sure it can get along without me, and I really believe it could get along without Frank Collier, though it was Frank that crushed John A. Roche and his machine. Independent of all this, I thought it would be a fine thing to rank as a pilgrim, a tourist, or an emigrant if you will, for a time; so I concluded to be one or the other, or all, if nec-

Four hundred years ago the tourist was denominated a pilgrim. The word pilgrim is not unknown even in our day. Recent arrivals in western mining camps are usually called pilgrims, though the epithet carries with it a flavor of depreca-tion. It is true Erasmus did not speak flatteringly or complimentary of the mediæval pilgrims. Formerly pilgrims traveled in batches and under the guidance of a personal conductor technically termedpatron-us. From England the favorite objective points were the Holy Land and the shrine of St. James the Compostella. The organization of pilgrimages developed into a regular department of commerce. patronus chartered a ship, The provisioned it, and conducted pilgrims at so much a head for the round trip. In the fifteenth century an English traveler counted eighty such vessels in the harbor of Corunna, thirtytwo of them English.

Caxton, the printer, issued a book of "Informacion for pylgrymes unto the Holy Londe." The book proved a profitable enterprise and made money for the practical Caxton, while many of the ather early printers ruined themselves publishing luxurious editions of the classic authors.

The guide book gave special instructions how to reach Venice from England, Venice being the favorite port for Jerusalem. It also cautioned pilgrims to make solid "covenants" with the *patronus*, who was a person given to sharp practices. It specially cautions against Cyprus: "But be well ware ye make covenant that ye come not at Famagust in Cypres for no thynge. For many Engliyshemen and other also have deyed there, for that ayre is so corrupt there aboute and the water there also." This interesting book also tells the pilgrim to keep the *patronus* to his contract in the matter of food, and to be sure to get meat twice a day and good wine, and good water, "And also the byscute."

Judging from the book, the pilgrim did not always travel as a penitent, with peas in his boots and gunny sacks for shirting; beccuse he is instructed to get "three barrelles eche of a quart, which quart holdyth ten gallons." Two of these barrels were for wine and one for water. This was to be taken along by the pilgrim at his own expense to supplement the ship's allowance. He was also instructed to make quick time from the ship at Jaffa so as to procure a good donkey to ride to Jerusalem. Let the sleepy pilgrim have the worst donkey. It further says: "Also when ye ryde to the river Jordane, take brede, wyne, water, hard eggs and cheese for two days, for there is none to sell."

"And if ye goo uppe to the place where our Lord Jhesu Chryste fasted forty days, it is passingly hot and ryght high. And when ye come ('owne again, for any thinge drink no water, but rest you a lytell. And then eat brede and drynke wine without water, for water gendereth a flux or a fever that many have dyed thereof." Fees were exacted 736

from pilgrims for entrance or passage to most of the holy places. To see the place at Ramah where St. George was martyred cost a "Venetian groat," but the church granted for this seven years' indugence and seven Lents. Of course Englishmen did not omit this part of the tour.

The modern tourist or pilgrim has no need of a *patronus*, though Mr. Cook and others of the kind seem to flourish. He has only to select his line of route, and gripeack in hand start out. Fortunately for us of Chicago, we have a Zion and a holy land in our own country. Why not a pilgrimage to Salt Lake City, the Jerusalem of this latter day?

On the route to Salt Lake one may not see the kind of relics shown to mediæval pilgrims. He won't see the cup of emerald stone "whereoff our Savyor drank at his Mawndy," which used to be exhibited at Lyons. Nor the nails shown at Milan which were those driven into the hands of Christ. Nor will be seen the tongue of St. Authony which was a famous relic in Padua, nor the finger of St. Luke, also exhibited in the same city. In Rhodes used to be seen the finger of St. John "that he shewd ower Savor whanne he seyd Ecce Agnus Dei!" Nor will the many other interesting things which beguile the long and dreary journey of the old pilgrim be met on our journey to Salt Lake. We will not see the edged tools of St. Nicholas that never lost their sharpness, nor will be seen the daughter of Hippocrates in her dragon form as at Rhodes waiting for a virgin soldier to kiss her and take away the magic.

to kiss her and take away the magic. Nor will we meet the famous watch dogs that could tell a Christian from a Turk. But if we don't see all these strange things, we will see things just as strange, more interesting, more instructive and more chastening to the thinking mind.

Having concluded to make my pilgrimage to the modern Jerusalem, I took a glance at a map of the United States and selected my route by the Chicago and Northwestern railroad, thence by the Union Pacific and Utah Central into Salt Lake. The first of these roads is one of the great trunk lines of the country. It extends over seven or eight States, taking in the richest and most productive of the lands in those States. It has a mileage of nearly 8,000 miles with an equipment of locomotives and passenger and freight cars extending far into the thousands. Its western terminus to Council Bluffs where it connects with the U. P. R. R.

One forenoon in the early part of the week I found myself in front of a massive structure, constructed of red pressed brick, with trimmings of cut stone, and on the whole presenting an attractive style of architecture. This was the Chicago depot of the C. & N. W. road situated near Wells Street Bridge. After entering I found uniformed porters, police, gatemen and other officials, all on the alert to instruct and direct tourist, pilgrim and emigrant, all alike. All languages were spoken, or at least so many that even Cardinal Mezzofanti himself, the famous

linguist, who was conversant with 27 tongues, would be surprised. Even the Chinese language, I was told, could be spoken by a company official. I took my seat in a comfortable carriage, and resigned myself to thought. Laurence Sterne and his sentimental journey came into my mind. I also thought of many other tourists ancient and modern.

I remembered many stories of "How Celebrities Travel," but I could see no one in my vicinity who looked like a celebrity. I could not see Rosco Conkling surrounded with piles of newspapers, nor Gen. Grant, stiff, stolid, taciturn, behind his inevitable cigar stump, nor the fidgety, nervous Herbert Spencer, nor the loquacious and argumentative Ingersoll, nor Oscar Wilde with his unshorn locks, nor Rutherford B. Hayes reluctantly pulling out his pocket-book because he forgot his railway pass. I thought of Bill Nye's "railway etiquette," and of the man who goes through a car staring at everybody as if looking for Dr. Cronin. I also looked for the traditional traveler, who occupies four seats and sticks one of his boots out into the aisle for other travelers to gaze at and rub against. All these were absent, but I had some genial fellow travelers, farmers from Iowa, merchants from Omaha, and other representatives from what is called the "woolly west."

Our train pulled out at 12 o'clock noon, sharp. So gently did it begin to move that we were actually un-der way before we knew it. An old railroad man who sat near said there was a good engineer at the throttle. This is one of the tokens by which an efficient and careful engine driver is known. If in starting or stopping he does so without jarrs or bumps, it is taken for granted glided along smoothly, out into the suburbs, out into the gardens, and finally out into the vast, open prairies. Fields of pasture, of corn, of wheat met the eye on every hand. This is Illinois, and suddenly I am reminded that there is a kind of connection between Illinois and Utah. I remember Nauvoo, and the hor-rible butchery which will forever disgrace my noble State. I cannot help muttering a cross word against those murderous thugs, our whil-ome fellow citizens who stoned and bulleted the prophets, who burned the temples, who razed the peaceful homes of inoffensive citizens, and who inflicted a stain that can never be erased from our historical record. The thought of this mars the beauty of the landscape, and the words of poet come to us:

Oh, Christ, it is a goodly sight to see What heaven hath done for this delicious

land! What fruits of fragrance blush on every

tree! What goodly prospects o'er the hills ex-

pand! But man would mar them with an impious

hand: And when the Almighty lifts His flercest scourge

Gainst those who most transgress His high commands.

With treble vengeance will His hot shafts urge

The thugs of Illinois, and earth's fellest foeman purge.

I now begin to feel that I ought to have taken in Nauvoo in my pilgrimage, and to have stood on the spot made sacred by the blood of our modern martyrs. But it is now nearly 5 o'clock, and we are rolling smoothly close to the verge of a mighty stream. Why it is the father of waters himself, the grand Mississippi River. Along its smooth bank we glide, our train sliding along without jar, bump or rattle, almost as equable and even as a dove in mid air. A kind of jack oak grows on the bank that now and then intercepts our view of the river. Finally we glide into Fulton, the river town on the Illinois side. At last we are on the bridge, on the dividing line between Illinois and Iowa. Beneath us is the great river. We are reminded of the poet Byron:

But ere the mingling bounds have far been passed,

Dark Guadiana rolls his power along

In sullen billows, murmuring and vast,

So noted ancient roundelays among.

Whilome upon his banks did legions throng

Of moir and knight, in mailed splendor drest,

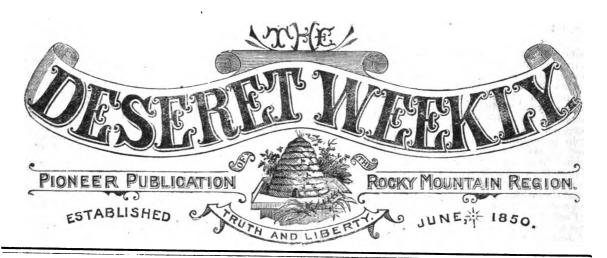
Here ceased the swift their race, here sank the strong;

The Paynim turban and the Christian crest

Mixed on the bleeding stream, by floating hosts oppressed.

But our great river does not flow in sullen billows, nor is it murmuring though it is vast. Here it flows calm, placid and unruffied. A majestic stream in truth it is, and seems conscious of its imperialism in the world of floods. Though Moore and Knight did not tread its banks, yet have we not the painted Indian brave in his war plumes and savage grandeur, paicing over the case of grandeur, rejoicing over the crest of the infruding pale-face? Have we not instead of Paynim turban and Christian crest the bee-hive of the Latter-nay Saint and the Juxurious easy chair of the Latter-day-preacher? Only a few miles below us is Nauvoo the beautiful, the sacred, the historic. On the other side is Bluff Park, the Chataqua of Iowa. On the other side is Two hundred and sixteen years ago this summer Father Marthis summer Marquette and his companions came down this very river and down this very river and landed on the Illinois shore a few miles below. Here is a theme for sentiment and for poetry. He was received by the Indians with hos-pitality and kindness; because the Indian did not then know the ra-pacity and greed of his white fellow mortal. Why, every inch of the river teems with incident and ad-venture meet for poet and novelist. Down further we may find the bones very Down further we may find the bones of La Salle. Ah! but we are speed-ing away into Iowa, and leaving the great river far behind. It is night, and we must shut our eyes, for no more can be seen until morning. So we must say good-night and dream of Indian and Caucasian of Salt Lake and Jerusalem, of Latter-day Saint and Latter-day sinner.

JUNIUS. COUNCIL BLUFFS, IOWA, May 15, 1889.



SALT LAKE CITY, UTAH, SATURDAY, JUNE 8, 1889. VOL. XXXVIII.

"LADY CROCUS AND LORD SUNSHINE.

Little Lady Crocus With a royal sway, Leading all the springtime. In her modest way, Up comes her yellow head

NO. 24.

Above the frozen ground. Peeping at the winter weeds, That hedge her all around.

"Shall I poke my head out? Or wait a warmer day? Tell me, dear Lord Sunshine, Shall I go or stay?" Then the bright Lord Sunshine,

Smiling on her, said: "With my arms around you,

How can you be afraid?"

"There is Lady Jonquil, Just ready to peep out, But she's watching first,

To see what you're about. I will meet and kiss yeu,

And keep you nice and warm; Jack Frost shall not touch you Or do you any harm."

An aged gardener stood there Leaning on his hoe,

Softly chuckling, murmured: "I think you'd better go,

Foolish Lady Crocus!

The bright days soon will end, When the cold night comes,

An! where's Lord Sunshine then?" BETTIE GARLAND.

Y. M. M. I. A. CONFERENCE,

The second annual general con-ference of the Young Men's Mutual Improvement Associations opened in the Tabernacle at ten o'clock a. m. June 1. There were present on the stand: Of the General Superin-tendency, Wilford Woodruff and tendency, Wilford Woodruff and Moses Thatcher; of Assistants to the General Superintendency, Junius F. Wells, Milton H. Hardy, Rodney C. Badger and Joseph A. West; President George Q. Cannon; Apostles Lorenzo Snow and J. H. Smith; President Angus M. Cannon; a number of Stake Superintendents, and other prominent brethren.

On the south side of the pulpits sat a considerable number of the officers of Associations, while the

Junius F. Wells called the congregation to order. Singing: "Bright Smiling Morning.'

Prayer by Apostle Lorenzo Snow. Singing: "Lord, Accept our True Singing: Devotion."

GENERAL SUPERINTENDENT WIL-FORD WOODRUFF

addressed the conference in substance as follows:

I have been suffering for some days with a cold, which almost disables me from public speaking, yet I will try to make a few remarks upon this important occasion. In my view there never before was a time when all the powers of heaven, earth and hell were working in their respective spheres as hard as they are now for the advancement of the are now for the advancement of the purposes of God. The Lord has la-bored from the creation to lead men to do good and to obey such laws as would result in good to mankind. Whatever leads to good, we are told, is of God, and whatever leads to evil is of an opposite source. As a 'people we understand some-what the nature of the warfare ne-cessarv in the carrying on of this cessary in the carrying on of this work. We cannot expect any less opposition than has been shown to the work of God in past ages. God in pass always seemed to on the There has determination 8 be a determination on the part of the powers of darkness to frustrate the purposes of God. This has been especially the case in this of the purpose of God. be this has been especially the case in this age. We know that God has again revealed His will and estab-lished His Kingdom. John the Revelator foretold the flying of an angel through the midst of heaven having the evenue Many declarations of the everlasting Gospel. declarations of Scripture point to the restoration of the Gospel in these the last days.

We have gathered in these val-leys, perhaps 175,000 Saints from all parts of the world, and from various occupations. The weak things of the world have been chosen to bear the Priesthood, and testify to the restoration of the Gospel. Those who have listened to and obeyed On the south side of the pulpits sat a considerable number of the officers of Associations, while the choir was occupied by the children, who, led by Prof. Evan Stephens, rendered the singing. Assistant General Superintendent

gathered they have had the same trials and temptations which the Saints in all ages have had to con-tend with. The hosts of evil spirits who were cast down out of heaven, are warring against the Saints and all good men.

We have different organizations of our youth for their proper spirit-ual training. There are the Primaries, where the little children are taught truths of the Gospel; also the Sabbath schools, which embrace 60.000 children. Thank God there are so many. From these the youth progress and become members of the Mutual Improvement Associations.

I regard the work awaiting the youth of this people as equal in imyouth of this people as equal in im-portance to that which ever lay be-fore a class of young men and women on earth. It rests upon them to take the kingdom of God and bear it forth; to stand in the midst of the judgments which are coming upon the earth. coming upon the earth. I regard the present generation as lying in as deep darkness as any that ever lived upon the earth. A thousand mur-ders are committed now where there

was one seventy or eighty years ago. The Kingdom of God, its keys and Priesthood, are here, and I and Priesthood, are here, and 1 want to say to my young brethren who are present: Lead your fellows from that which is evil, and lay aside everything which corrupts either mind or body. No man can inherita kingdom of glory without abiding the law of that kingdom, and we are all aiming, or should be, for a celestial kingdom. for a celestial kingdom.

Nine out of ten of the young missionaries now being sent abroad are chosen from the Mutual Im-provement Associations. The mem-bers of these organizations are pre-paring themselves for the ministry. In company with some of my brethren I have the honor to be as-contacted with these institutions but I sociated with these institutions, but I have not much time to spend with them.

In 1844 about 7000 persons were baptized in England; but now the Dapuzed in England; out now the labors of our missionaries are like gathering grapes after the vintage is done. If an Elder, during a mis-sion of two or three years, baptizes half a dozen or a dozen persons, he thinks he has done a good work; and he has he has.

Young men, "leave grog shops

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738

alone; avoid everything that is evil; remember that you have a law to obey and never break it. Keep the law of purity and chastity. I pray God to help you to com-prehend your positions, duties and labors. I am sometimes asked why does not God preserve His Sainte

does not God preserve His Saints from persecution and temptation? God has His own way to deal with men. In no age has He kept His people from contact with persecu-tion and temptation. We have to meet these things; therefore prepare yourselves for them.

I ask God to bless you all, to guide you and preserve you, in the name of Jesus. Amen. On the conclusion of the address

by the General Superintendent,

ELDER RICHARD W. YOUNG

delivered a lecture on "America," of which the following is a synopsis:

The speaker said in substance that he had been appointed to address the congregation on America; that the subject was so comprehensive that there was time to do no more than touch upon a few of the many topics suggested by the comprehen-sive theme; that geographically, scientifically, religiously, and in various other aspects the subject presented material for many lectures; that, therefore, he would devote his attention to those features of the history and government of America most fraught with instruction in our present circumstances. The United States are generally spoken of as America, and its peo-ple as Americans, it is the land of chief moment in our own history other peoples; it was here that an-cient feuds twice resulted in the excient feuds twice resulted in the ex-termination of a nation; that re-cords important historically and thrice important religiously had been hidden away; that a Propnet, among the greatest of the earth's history, had been raised up to re-establish Christianity in its primi-tive purity and power; that this is the land of the Gospel's destiny, as God lives and speaks not idle words. God lives and speaks not idle words. The dim past, the beautiful present, the glorious future of America in-terests and concerns no people so much as the Latter-day Saints.

The Latter-day Saints are said to be presumptuous in religious affairs; they are perhaps open to the same criticism in political matters, for this alone they have a peculiar in-terest in the Constitution of the country; believing that it was or-dained of God, largely on their account. George Washington voiced the sentiments of this people when he tendered homage to the author of every public and private good for his manifest agency in accomplishing the liberty of America. It may be treason, or it may be said to be such, but the "Mormons" believe thembut the "Mormons" believe them-selves to be just a little bit more mearly related to the Constitution than any other citizens of the coun-try; this is proven by the views set forth in our sacred writings regard-ing the object of establishing this government. Yet, we are not sel-fish enough to claim that this was accomplished solely for our good. We understand it is the uature of

our religion, that all mankind are included within the love, the mercy and the beneficence of God. The and the beneficience of God. The Gospel is the most perfect law of liberty; the teachings of Christ have undoubtedly exercised a powerful influence in civilizing and ficeing the nations of Christianity, and, if carried to their legitimate results, would secure a perfect rule would secure a perfect rule of liberty. Christ taught peace on earth and good-will to men,together with every virtue that could adorn the subject or grace the monarch. "What must have been the result of the practical adoption of that one injunction that 'All things whatsoever ye would that man should do to you do ye even unto them?"" Monarchs would not plunge their subjects into war, rob them of their property, endanger their lives, their liberties and their property, to satis-fy vain ambition, to enrich their palaces and further their nefarious schemes for power. The declaration of 1776 that governments derive of 1776, that governments derive their just powers from the consent of the governed, are the basis prin-ciples of the Constitution, and are in perfect harmony with the Gospel of Christ. To appreciate the value of the blessings of freedom, a native-born A marican must study other born American must study other times and other countries.

England, though remarkably free, presents the barriers of royalty, nobility and aristocracy to the pro gress of freedom. In Russia the word of the Czar is supreme; in Turkey an Ottoman prince is om-nipotent. Germany, Austria, Italy and others of the European nations sacrifice the liberty of the subject to Here it is different; ambition. there are no barriers in the path of liberty; our earnings are not swept into the coffers of monarchy. It into the coffers of monarchy. has been the ruling idea that the masses were unable to govern themselves; the false idea was justified by history and encouraged by pro-fessed emulators of Christ. But in the birth of freedom here, monarchical ideas were to receive a severe shock. "Hewn from the proposition that governments drew their just powers from the consent of the governed; framed by men, who received their inspiration from the Almighty, the Constitution was launched, a century ago, upon a voyage which, hitherto singularly free from tempests and breakers, bids fair to continue on until the

Lord shall claim his right to rule." The successs of the Government is found in no one feature, but in a blending of the whole. In his re-lations with his fellow citizens of the state, a citizen is governed by the statutes of the state; he is respected in the enjoyment of life, liberty and property; he casts his vote for a Governor and exercises a voice in the selection of the legislature and directly or indirectly in the choice of the judiciary. He may speak, write and vote to retain

foreigners or with other citizens of other states. In these respects he is subject to the Constitution of the United States and the laws made thereunder. The general welfare and common defense of the United States demands that there should somewhere be authority to regulate foreign and inter-state commerce, to coin money, to establish a postal system, to raise armies and navies and so forth. These powers are vested in Congress and the President and the federal judiciary.

But all powers not delegated to the United States in the Constitu-tion are reserved to the states and to people. There is no clash in this double system; one attends to national, the other to state interests. The citizens of the states have the voice in the election of the chief executive and the members of the two houses of Congress. The suc-cess of the government depends cess of the government depends as much upon a wise system of checks and balances provided for in the Constitution as upon any feature of the government. The State and the United States are limited in their authority over the citizen. The Senate and the House of Representatives are united of Representatives are mutual checks, the one upon the other, and the President is a check upon both, while in the courts are ultimately vested the authority to determine all constitutional and other questions. The Supreme Court of the United States is the most august and the most powerful tribunal on the globe. The United States is limited in its powers; the State in the largest measure of power. The Territories occupy an anomalous position and do not seem to be within the contemplation of the Constitution, but it is certainly outrageous that a government, itself the creature of a revolution, fought to secure the right of local self-legis-lation, should itself deny that right.

The troubles of the past the gov-ernment has happily survived. But thoughtful minds fancy they detect symptoms of weakness and perhaps of dissolution in our rapidly increas-ing and unassimilated foreign population; in the growth of anarchism and communism, the outgrowth of European despotism; in the indif-ference of the better class of citizens to the conduct of the government; in the growth of wealth and the spread of corruption. Extracts from the centennial sermon of Bishop Potter, of New York, were read. The work of man is like himself, finite, perishable and fleeting. His structures crumble into ruins, the proudest governments ever erected have grown into jower and sunk into decadence. Will it be so with the Constitution of the United States? Will that instruinfinite and imperiabable. Such is the belief of the Latter-day Saints. We, young men of the Latter-day Saints, may say, as said Lincoln on the field

to the unfinished work which our patriot forefathers have thus far so nobly advanced, that the nation, under God, may have a new birth of freedom.

Can it be that a mere handful of God, of perpetuating the Constitu-tion? We have been taught this. The proposition is not insane. Minorities have often been right where majorities have been wrong; and mere handfuls of people have ac-complished wonders. Matthew Arnold commends the indistructi-ble conviction of Plato that States are saved by their rightcous rem-nant, by those who love righte-ousness and are convinced of the unprofitableness of evil; or, as Isaiah says, by those who cease to do evil and delight in the law of the eternal. A true religion makes righteous men. By devotion to principle, it may yet be said of Utah as Bryant said of America.

"Thine eye, with every coming hour Shali brighten, and thy form shall tower, And when thy sister's elder born Would brand thy name with words of scorn, Before thine eye, Upon their lips, the taunt shall die."

At the close of Elder Young's address Misses Mabel ('coper and Louie Felt sang a duet, "Tell us merry birds," in a very pleasing manner.

In the absence of S. E. Woolley, Superintendent of Tooele Stake, Assistant General Superintendent R. C. Badger read the following sentiment, written by him in be-half of that Stake, upon the

"EFFECTS OF MUTUAL IMPROVEMENT **UPON THE INDIVIDUAL."**

Self-culture is the only true basis of personal advancement. As soon as the mind is awakened to act for itself, so soon is the individual on the highway to success; and where can be found a more effectual school to bring about this most desirable condition than at the improvement gatherings?

The faculties once fully aroused, every spare moment is devoted to the acquisition not only of information upon the subjects before him, but also the attaining of skill in placing that information before his companions. These efforts result not alone in an increase of knowledge, but in the power to apply the same to the well-being of others.

That unconquerable energy which hitherto in its uncultured state seemed to propel its possessor on-ward in the path of wild reckless-ness is now with equal force directed toward improvement. Scattered thoughts now become united more logically. Out of chaos order comes. Vulgarity, where it existed, yields to more refined sentiments, looseness in conduct to pleasing manners.

The ambition is now intelligently directed, and all the nobler feelings of nature begin to predominate. Constantly drinking from the fountain of intelligence, his society is courted. His high aspirations touch the springs of action in his com-rades and impel them forward, Whatever may be the natural en-dowments of the mind, they here find the proper channel for their

full exercise, ever drawing nearer that happy goal-the highest pos-sible development of the eternal soul.

Progress is now written upon every page of life. A love of divine and eternal truth is so plainly awakened that in answer to constant pleading at the door of heav-enly light, the Holy Ghost imparts a burning testimony of the truth, and with rapturous delight he breaks forth in the song of the heart, "I know that my Redeemer liveth."

He is built upon the rock. All his recreations and pastimes are directed with judgment, and become mere servants to lighten his burdens on the pathway of life.

With true philanthropy he seeks to inspire to self-action those who have neglected their opportunities. He is a champion of truth. In the fervency of his spirit he carries the message of life to the hearts of the honest. Like a giant filled with new wine he maintains the true principles of freedom. He struggles on against the rolling tide of infi-delity and error until he reaches the haven of peace.

S. E. WOULLEY.

The following sentiment on the "Effects of Mutual Improvement Association Work on the Commu-nity" was next read by Charles England, Superintendent of Oneida stake:

EFFECIS OF M. I. A. WORK ON THE COMMUNITY.

In presenting this sentiment our attention is first called to the title, Mutual Improvement Work. Mutual improvement or individual im-provement implies the advance-ment of society as well. Where no individuals are, no society exists. When the individuals of society improve, that society improves accordingly. The individuals of any society cannot advance and leave that society in a normal condition.

Improvement means advance-ment and upon it are placed no re strictions. It is not limited to the ideas of any man, but is broad as eternity itself and gathers within its grasp all that is good and en-nobling. The Gospel is a plan of improve-

ment, and society, through the work of improvement associations, becomes informed of its truths and the dealings of the Father with His children. His wisdom and intelli-gence are made known and His children learn to rely upon Him and look to Him for their guidance.

The individual when assigned a part to be rendered in an improvement meeting, goes to his library, scans the pages of the noble of the earth, gathers from the best of these noble, elevating ideas, and disseminates them to his fellow-workers. Society thus brought in close relation is with the good of all ages and with the best of their thoughts. It has derived the benefit of the hard study and research of the individ-

tice of Gospel theology alone, as the term is usually accepted. It extends to the various sciences that contain in them any saving and redeeming qualities.

Look for a moment at the effect as "course of reading" alone has the produced the past year. Scarcely a society but has had access to this work. In some instances the young have remained at home, pondering over the ancient Britons in their course, visiting, with Irving, Strat-ford-on²Avon; noticing the fidelity of the mighty Prophet Nephi; ad-miring the works of nature; or be-ing ing ing the book of nature; or being inspired by the beautiful plan of redemption, instead of wasting time at the billiard table or saloon.and letting the golden hours of their spring time pass to eternity unimproved.

Had there been no improvement work going on, England would not have been known among us as she is known today; the beautiful expression of Irving would have been un-read, the virtues of the Prophet Nephiunknown, nature giving forth her beauties and pleasures unappreciated, and the Father of us all faither from us. Night would still have been made hideous by the drunkard; mothers wait in vain for their sons to gather with them around the family altar of an evening in thanksgiving to their Maker.

It is not for a moment, however, claimed that these results have been thoroughly accomplished by im-provement work, but such are its tendencies.

In brief, the effects of improvement work upon society are to make it peaceable, pure, virtuous, chaste, ennobling, to lead it to that stand-ard of excellence that will admit of the Father of our souls taking up His abode with His children and reigning with them for time and eternity.

Superintendent Reinard Maeser, of Beaver Stake then read the fol-lowing sentiment on "Mutual Improvement Association Work as an Aid to the Priesthood, Support to the National Government and a Factor of Universal Progress."

SENTIMENT.

ual Improvement Association Work an aid to the Priesthood, Mutual Support to the National Government and a Factor of Universal Progress.

RESPONSE BY R. MAESER:

The perfect liberty of any faculty of the mind lies within the range of its office. If it oversteps the bounds of its office it preys upon the fruits of the liberties of others. And as with the mind so with organiza-tions. The Mutual Improvement tions. Associations were established that they might be as aids to the Priest-hood, and as such they have labored, not arrogating to themselves any offices beyond their legitimate provinces, but zealously work-ing for the well-being and ing for the well-being and improvement of the members. As aids to the Priesthood we can



upon the books of our associations. Again we look through the Stakes of Zion and see prominent ecclesiastic and civil offices being constantly filled from the ranks of the Mutual Improvement Associations. From the very nature of the ex-

ercises of these organizations, the members are fitting themselves to hold honorable positions—positions of trust and emolument.

The Priesthood is endeavoring to instil principles of truth and virtue into the minds of the children of men. The Improvement Associations are nurseries of these divine principles, and their members are imbued with them. Assistants, then, we are, without controversy. All honorable, trustworthy, God

fearing men are good citizens; all good citizens are a support to the national government; hence, the members of these organizations must be supporters of national gov-ernment, which, logically, places them as factors of universal progress.

them as factors of universal progress. A common sympathy pervades the souls of the youth of Israel, taught them by the inauguration of this brotherhood. There are a great many brotherhoods in the world, but none so large as the brotherhood of temptation and unfriendly cir-cumstances. A race of beings are born into the world in circumstances not of their own choosing, some not of their own choosing, some better, some worse, and all subjects of temptation. The great riddle of life is unsolved. The situaof temptation. The great riddle of life is unsolved. The situa-tion of this race is, to us, one of profound interest. With a God over its head and a law in its heart that hold it to accountability, heart that hold it to accountability, and with appetites and passions within, and circumstances and temptations without, urging, coax-ing, driving it to transgression— what a spectacle is this for angels and for God! To tranquilize this, to bring about a divine harmony and to establish "one faith and one Lord?" is the great mission of the Lord" is the great mission of the Priesthood, and the Mutual Im-provement Associations are called to aid. And we will help, we will listen to the call, for, while the world lies dreaming, we will find that the places and positions of life are shaping themselves into a ladder on which angels ascend and descend, the last round leaning on a heavenly landing; because that which is above us, in allotment, gift and requisition, forms so many steps of gradation that lead from the cells where we do penance, to the temple where we expect peace and eternal lives.

Singing: Chorus "Good Morn-

Benediction by Elder Johnson. Proceedings on Saturday Afternoon and Sunday.

2 p. m.

The services on Saturday afternoon were commenced by singing: "Wake a Song of Joy and Gladness."

Prayer by Assistant General Su-perintendent Jos. A. West. Singing: "School thy Feelings."

MOSES THATCHER

of the General Superintendency delivered the following lecture on the "Life of President B. Young:"

We keep fresh in the heart sacred memories of the great dead by holding these annual conferences of the Young Men's Mutual Improvement Associations, on the anniversary of Associations, on the anniversary of the birth of one of the greatest re-fermers of any age; and it is emi-nently proper and befitting that we should prayerfully and gratefully celebrate, in this manner, his natal day. And while willing to attempt the part given me, I sensibly realize that the committee on programme have assigned me a subject—The Life and Character of Brigham Young—which I have contemplated with no degree of confidence, feeling, as Idid. utterly incompetent to do his great merit more than even partial justice.

By patient toil and persistent ef-fort, the amateur might succeed with tongue or pen, in delineating with tongue or pen, in delineating some of the beauties of blade, leaf and flower. In like manner the unskilled hand may depict form and color of shrub or tree, imitate graceful curvatures of majestic rivers, and even catch the semblance rivers, and even catch the semplance of nature's smile kissing dew drops on hill and meadow; but dull in-deed must be the sensibilities of him who approaches without rever-ence, and without awe, the towering mountain—rock-ribbed and strong, mountain—rock-ribbed and strong, torn into volcanic seams, hoary with age and wrinkled, yet sof-tened and beautified by tints and shadows lingering around can-yon and cliff, or glorified with the rays of the morning sun playing on ice-bound heights, and snow-clad peaks all throbbing with inward power, by mortal man immeasurable.

Standing at the base of Popacata petione gazes enraptured at its sym-metrical beauty; then, as the idea of the immensity of the magnificent pile dawns upon the mind and con-ceptions of its breadth and height determine its magnitude, admiration supplants rapture, and admiration in turn yields to an overpowering sense of awe, the soul finds ex-pression; and while no audible word is spoken a voiceless something dis-tinctly utters—How great is God,

how marvelous His works! As Popacatapet to surrounding mountains so Brigham Young to most men known to me.

When gazing upon that king of mountains with its throbbing heart of fire, I was impressed precisely as when looking on form and feature of that king of men with his mighty scope of intellectual power. In each instance common thoughts yielded, without personal volition. To those of more exalted nature, and in silent awe the heart's best impulses reach beyond the mountain to the maker of the mountain; beyond the man, to the Creator of the man.

God is the author of truth; and truth eternal was the guide of Brigham Young. Brigham Young did not create Mormonism; but Mormonism formed the character of Brigham Young. A mole hill fills not the space occupied by a moun-tain, neither the mind of an ordinary man the space filled by the mighty, almost boundless intellect and spiralmost boundless intellect and spir-itual force of that great colonizer, Heber C. Kimball, John Taylor and

statesman, reformer and prophet leader.

May we not-youth of Zion--on this day, hold in sacred memory his jury to the living, or harm to the dead! Do we not recognize in the life and character of such men the divine workmanship of an Almighty and Supreme Creator, expressing Himself even in the eternal fitness and harmony of things?

He of whom we speak was great in great things; and always greatest when great matters pressed for solution and dangerous emergency confused and baffled weaker men. When questions fraught with great events pressed hard, he was able to build upon the firm foundation of wisdom and justice, forecast the future, meet the demands of the passent and then in a breath show his confidence in God, his freedom from care by caressing the lips of innocent childhood and tenderly winning the love of babes.

The scope of his mind seemed limitless. His powers appeared up-on all occasions equal to the comprehension and foundation of generali-tics of the greatest magnitude, and of grasping smallest details. He could speak the language of

the stars, discourse eloquently re-specting the organization of worlds, and then in simple terms direct how

to plow and plant, reap and sow. His spiritual and temporal fac-ulties were so perfectly and har-moniously organized that no one could tell when the one left off and the other began. He above all men the other began. He above all men I have known put "life under the very ribs of death" by expounding in word and act religion as a live thing, helpful here and full of salvation in the great hereafter. The Gospel of Christ as expounded and practiced by him became a vi-talized force full of marvelous beauty, sympathy and power—a perfect law of liberty, comprehending life and light, justice and judgment.

Under the inspiration of God his mind was capable of the loftiest conceptions revealed to man, and in his wisdom the simplest principles of domestic economy were made to shine as gems of the first water. In that early day, when dark clouds gathered and danger threatened; when weak minds wavered and discord allied with division; it was Brigham Young who wrought or-der out of chaos, and traitors plotting for usurpation and innocent blood hid their heads when the "lion-hearted" rebuked in the name of the Lord and foretold the fate of incompetent apostates. Then, if not before, God placed on Brig-ham Young the seal of successor-ship. The mantle of the youthful. Prophet fell not on unworthy shoulders when it rested upon him who was willing to give his own to save the life of Joseph. The external evidences of the divine mission and heavenly calling of the great modern boy prophet are nu-merous, but none to my mind are more striking than is found in the recorded and sorrowful fact that he was able to announce the will of

Wilford Woodruff to a foreign mission at the very time when he knew that assassing were nightly plotting to take his life. Nothing in the annals of history is to my mind more sadly pathetic than was the parting of Joseph from those truest friends in the hour of deadly peril — save only that scene — that awful scene in the lovely garden where Jesus, the spotless Son of God, sweat blood while heavy-eyed slumber bound in senseless sleep every human heart capable of sympathetic emotion or pity for his deathly agony.

To understand what the Prophet suffered when sending away the few men in whom, in those dark days of trouble and sorrow, he could implicitly rely, we need only remember how his sensitive nature called him back from life to death, when false friends accused the shepard of deserting his flock. How sadly pathetic, how reproachful sounds after the lapse of years, words wrung from a wounded heart—"If my life is of no value to my friends it should not be of value to me."

I have wandered from Brigham to Joseph. Well, God made them one brothers before they came here-brothers here, brothers hereafter. In life their love of and devotion to each other was something touchingly tender and beautiful. In life Joseph the Prophet was true to Brigham, his foreknown successor. In life Brigham was equally true to Joseph. And who can say that one word of reproach ever fell from his lips after Joseph sealed his testimony with his blood?

Brigham Young was human and no doubt had human imperfections; been possibly they might have been shown to the living, but I do not think that he was ever jealous of the dead. The sun has spots—I am not able to say that God had not placed them there for the temporal salvation of man made in His own image. I am not able to bear more light and heat than comes from the king of day with all the spots that obscure his face! I have seen Brigham Young at times when he appeared, much as I can conceive, a greater than mortal man to be. But for my own, and the sake of others I was glad to re-alize then, and am glad to know now that he was human and doubtless had human frailties, though 1 was unable to discern many that I was sure were such.

Thinking of him reverently now. and trying to grasp the scope of his great mind, I am much in the con-dition as when after two day's hard work, I failed to reach the top of a volcanic mountain in Mexico. Joyously I traversed the belt of flower and fern, then passed, much fatigued, the upper skirting of the timber beyond which vegetation yielded to the sway of eternal ice and snow Yet above and within I knew there was a throbbing, though slumber-ing heart of fire, the extent and force of which no man could estimate. Still struggling upward, anxious to reach the height for which I had toiled, my feet grew cold, my head hot, while the heart beat hard, the brain grew giddy given in 1836 respecting the Twelve

and reason uncertain, but something whispered, "You have measured your capacity." So with the character of Brigham

Young. However great I may think it, it still is greater than that. However much I may try to exalt his life it still is beyond that. Broad as I may think his capabilities, they were broader than I can estimate. However high I may place his won-drous character, it still—like that volcanic mountain is higher than I can reach.

Its height and breadth and dépth are beyond the scope of my powers. In contemplating them I am amazed even at my faint concep-tions of its magnitude, and yet I have but reached the ferns and flowers. Away above is the hardy pine, and still above these the gar-nered treasures of ice and snow to be melted by the growing heat and sent down. with the laughing brook, to gladden the parched earth below

Brigham Young was colonizer, atesman, philosopher, philanstatesman, throphist, reformer, prophet leader, priestly king, an hon-est man, God's noblest work. In June, 1937, Heber C. Kimball, Orson Hyde and others were called to go on a mission to England. Heber was exceedingly desirous that Brigham should accompany them, but Joseph the Prophet said "No; I shall keep him with me." The wisdom of that decision was soon veri-fied. Brigham publicly and pri-vately testified that he knew by the testimony of the Holy Ghost that Joseph Smith was a prophet of the Most High God, and had not transgressed and fallen as apostates declared. In consequence of that testimonyhis own life was threatened and he left Kirtland in December and he left Kirtland in December following. Later the Prophet and Sidney Rigdon fied from the fury of mobs, and joined him in Indiana, where Joseph sought to get a job sawing and cutting wood. Failing to secure work, and being weary, he came and said: "Broth-er Brigham, I am destitute of means to pursue my journey. and as you are one of the Twelve A postles you are one of the Twelve Apostles who hold the keys of the Kingdom in all the world, I believe I shall throw myself upon you and look to you for counsel in this case."

At first Brigham was unable to think Joseph was in ear-nest, but on finally being con-vinced that he really was he said: "If you will take my counsel, Broth-er Joseph, you will rest your-self, and be assured you shall have plenty of money with which to purple your fourney?" Thet to pursue your journey." That simple incident, trifling in itself, goes to show in what estimation the great modern prophet held the wisdom and strength of his friend and predicted successor, even in those early days. God verified, too, the words of his apostolic servaut, and Joseph was soon supplied with "plenty of money to pursue his journey." A more striking inci-dent of brotherly devotion to Joseph,

Apostles and their duties in reference to preaching the Gospel in the ence to preaching the Gosper in the regions round about and definitely fixing the date—April 26, 1837— when they should take leave of the Saints at Far West "on the building spot of my house sayeth the Lord," previous to their departure on a mis sion over the great waters.

As the date mentioned approached many of the Saints found them selves banished, Joseph the Prophet imprisoned and the Twelve could return to Far West only at the peril of their lives. But there was the revelation fixing time and place for the performance of a special work assigned to the Twelve by the Lord. Mobs had declare 1 with an oath that one revelation of Joseph Smith at least should fail of fulfillment, even if all others should be verified to the This one, boasted they, date and place where letter. names date and place where and when certain things are comand when certain things are com-manded to be done, and we will see that they are not done. Even many of the anthorities of the Church, it is said, urged that the Lord would not require the Apostles to fulfil that revelation literally, but would accept the will for the deed. But Brigham Young and the Twelve with him thought other-wise. He and they felt that the Lord had spoken and it was their duty to obey, trusting in Him to protect them and determine results. The Prophet was imprisoned and

The Prophet was imprisoned and The Prophet was imprisoned and the responsibility of the Church and of sustaining the word of God was on the Twelve, and Brigham Young was not the man to let it fail. Reaching the vicinity of Far West the Twelve hid themselves in a grove, while the mob came into the town and taunted the committee in charge, respecting the revelation mentioned and threat-ened them with violence if they were found in Far West the next

day. "Early on the morning of April 26th, the elect day"—The Twelve proceeded to the building spot of the "Lord's House," held their con-ference, excommunicated thirty-one persons from the Church, and through the assistance of the master workman recommenced the con-struction of the "Lord's House" by struction of the "Lord's House" by "rolling a large stone upon the north-east corner." There were present of the Twelve: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Tay-lor. On that sacred spot and on that memorable day, they ordained Wilford Woodruff and George A. Smith to the office of the Apostle-shin and called them as the Lord ship and called them as the Lord had directed to fill the place, in the quorum of the Twelve, made va-cant by those who had fallen. Following the ceremony of ordination, prayer was offered, each praying in turn beginning with Brigham Young. After which they sang "Adam-ondi-Ahman," and took leave of the Saints as instructed in the revelation.

These circumstances clearly show why Joseph was loth to part with Brigham even on the earnest as his prophet brother, he could say nay! But when God called him to part with the prudent, lion hearted support and stay he could not say nay—knowing that "obedi-ence is better than sacrifice and to hearken than the fat of rams.³

Whatever were the personal feel-ings of the great modern Prophet, like Jesus, his Master, he had learned that he was here not to do his own but the will of his Father, and he did it even unto death and so did his successor.

True greatness consists in being equal to emergencies; rising higher and higher when most environed and beset with startling difficulties and overwhelming disasters.

Cromwell with his invincible Iron Sides was great in war because of his trust in the God of Hosts and the justice of principles for which he fought.

Napoleon was great when con-ducting on the bloody battlefield against what he conceived to be the usurpations of monarchial dynasties, usurpations of monarchial dynasties, but was not great when he cast off Josephine, the wife of his youth, that he might form an alliance by marriage with a scion of the very system of monarchial despot-ism against which he had thrown the best divers of Ferner berthermont best lives of France by thousands and to destroy which he had poured out in torrents the blood of her sons. Great was he when earnestly contending for what he honesty be-lieved to be right, but when principles were sacrificed at the shrine of selfish ambition, and hypocrisy supplanted sincerity he became dispicable.

At the battle of Boridino his marvelous faculty of concentrating promptly and at the opportune time embattled hosts to break the lines of an enemy, had not yet forsaken him; he was still the child of destiny —war's fierce cyclone. The Rus--war's fierce cyclone. The Rus-sian lines entrenched behind their gams were decimated by the awful cannonading of the French, who for hours poured upon them shot and shell, until the heavens seemed ablaze and the murky demons of hell appeared as guns were decimated by the awful seemed ablaze and the murky demons of hell appeared as if tearing out the very bowels of earth. Suddenly, as if by magic, the roar of artillery ceased all along the line, and an awful silence, as of universal death, for a moment reigned supreme; then followed a sound like the dropping of gentle rain on dry forest leaves. That seemingly harmless sound grew apace as it came thundering for-ward, increasing as the voice of the ocean wave, until breaking through the sulphurous smoke the irresistble the sulphurous smoke the irresistible cavalry charge shattered the Russian line as the hurricane sweeps the reed-shadowed marsh. Beneath the wheel lay the father, who died at his post, and beside him, near the breech of the great gun, crouched the boy soldier, under-going his first baptism of blood and fire. Around him gathered the great Napoleon and staff, one of the latter crying exultingly, "A Joseph might die and the world great victory, a great victory!" "Yes," replied another, "but at what a cost! half our army lies dead or maimed, we should fall back and recruit our broken regiments." keys of the Kingdom gone, the must perish sooner or later. Hence the far-reaching thought—a thought bigoted soul it undoubtedly would

Then Napoleon turned with a cold sneer upon his lips and said: "We turn not back, but date our next bulletin from Moscow, gentlemen; an omelet cannot be made without the breaking of a few eggs." And the boy of the dead gunner heard it and knew that God was no longer with Napoleon, and that the star of the merciles must soon be hidden forever in the dark clouds of ruin and despair.

A little time since I incidentally spoke in this building, of the heroic Grant, and mentioned him as victor in numerous battles, and referred to his indomitable perseverence and courage; how amid raging battle he coolly replaced torn regiments with fresh men from his reserves, and fought on unmoved as if determined to win on that line, and expressed the idea that the greatest of all the great achievements of that iron hearted soldier was at Appomattex when white-winged mercy prompt-ed a generous refusal of the surrender of Confederate horses and mules offered by General Robert E. Lee. "No," said Grant, "not a horse, not a mule, General; your people will need them for the spring plowing." In that simple expression, revealing the tender heart and magnanimous soul of U. S. Grant is found the sequel of his greatness; and, I believe, largely of his success as a hero soldier.

A little later one of the brethren referring to my remarks about Grant, drew, in eloquent language, a touching picture of Lee, the gen-eral of the lost cause, and showed his greatness, not alone in victory, but in defeat as well. In listening to the recital of how that mighty commander watched division after division, regiment after regiment, melt away under terrific cross fires, and finally saw the hope of the Confederacy crushed on the bloody field of Gettysburg, and while rea-lizing that his heart was breaking, exclaimed, "we cannot always win battles," I confess that while I did not think Grantless great, I thought that Locie greaters had been to well that Lee's greatness had been tested far beyond that of the other; and what after all is the evidence of greatness save that found in the test?

On this rule, where stands Brig-ham Young? Place him not, my young friends, I beseech you, below the highest our great country has produced. No boast do we make that he killed, or gave command to kill hundreds and thousands of fellow beings. I am aware that the highest laurels are woven into garlands to crown the brow of war's blood-stained heroes; but where others conquered on the field of carnage, Brigham Young conquered in the field of justice and reason. When the vision of crimsoned walls and bespattered floors and the martyred Prophet at Carthage was revealed to his mind, his first thought was "Has Joseph taken the keys of the Kingdom with him!" Joseph might die and the world

not prompted by individual or sel-fish ambitious motives; for men like tish ambitious motives; for men like Brigham Young, lose thought of self and individuality becomes com-pletely swallowed up in the work assigned them. Sydney Rigdon seeking, after the martyrdom of Joseph. the guardianship of the Church, was not thus swallowed up; hence the joy of a shepherdless, dis-tracted people when they heard the voice of true inspiration, the voice of true greatness uttering "Attenof true greatness uttering "Atten-

tion, Israel!" No duplicity or fear or doubt in those words, nor in any that followed from his lips. In the finish-ing of the Nauvoo Temple under the circumstances then surrounding the Saints, is there any evidence of infinite trust in God and of greatness?

Grant and Lee, Napoleon, Cæsar and Alexander each, no doubt, un-derstood how to plan campaigns and conduct without it but blatari afforda conduct retreats; but history affords no evidence that either or all com-bined possessed wisdom sufficient to organize a destitute, despoiled peo-ple and successfully lead them as did Brigham Young. General Lee's hopes were crushed when he witnessed his shattered forces broken at Gettysburg. But Brigham Young, driven with his people into a howling wilderness, did neither faint nor falter. Search the annals of war and conquest from the beginning and learn that great-est courage and most lofty devotion are not exhibited on the battle field a people destitute the verge of carnage and death. But to lead almost to verge of starvation and nakedness requires greatness of the first magnitude. What Brigham Young accomplished in that respect has but one parallel in history, that of Moses leading ancient Israel out of Egyptian bond-age. Witness what he did at Win-ter Quarters! With graves increas-ing around him and making the last earthly resting place of those daily dying from exposure and want, Brigham Young constantly sought to distract the minds of the people from their miserable surroundings, by directing them from the woes of the present, to the hopes of the future. Think of introducing the dance and encouraging the song under such sorrowful conditions. Think of his pleadings for the re-dress of the grievances of people driven ruthlessly from their homes, and for answer receive from the President a request for 500 men from the camps of a homeless people to secure the conquest of California and to fight, if need be, in the war with Mexico.

Who shall say that tests like those are not such as try men's souls? Yet Brigham Young, with his masterful conceptions of the future, yielded the strength of camps and devoted it willingly to the service of the coun-try that had permitted his people to be robbed of every right dear to an American citizen except the right to honorably die. One can readily believe that treat-ment of this kind would inevitably

have that effect. But not so with Brigham Young: quite to the con-trary, as evidenced by the precept and practice of the humane doctrine -when he came in contact with aborigines - that "it was cheaper to feed than to fight Indians." Cheaper in the saving of property, cheaper in the saving of human life, both of the white and red man; cheaper every way and more in harmony with Christian sympathy and divine law.

It is not necessary that I should dwell on the trials and tribulations attending the exodus of a numerous people. They are matters of record people. They are matters of record within the reach of all who wish to know the facts. There are many sad details connected with the un-paralleled journey into the wilder-ness over which it is better now to draw the veil of forgetfulness. It is more pleasing to reflect upon the glorious outcome and mighty achievement wrought by a merciful God through his servant Brigham Young. His greatness shines forth in conduct and leadership and colonization and in the building of a mighty commonwealth in these mountain valleys; but vastly super-ior appears his marvelous management when coping with an invad-ing army backed by the determina-tion of the mightlest nation on earth, bent on destruction to gra-tify public prejudice. In the supreme moment of danger the thought of making of this city a Moscow was born of emergency, but Brigham Young was its author. but Brigham Young was its author. On all great occasions promptness and decision were characteristic of his organizations, and let a question arise where it might all Israel felt when it reached God's prophet leader, it would find proper solution and when solved would be endorsed by wisdom.

I have spoken of many things re-specting the life and character of Brigham Young, known, perhaps to all the people, but there are others, very numerous and of deep interest of which I would like to say some-thing, but am admonished that it would not be prudent at this time. As statesman, political and domestic As statesman, political and domestic economist, as colonizer, or-ganizer and reformer all the world may know him if they choose; but as prophet leader and inspired, humble, devoted man of God only those who have known him personally or through the rev-elations of the Lori can understand the immensuible love in which the the unmeasurable love in which the Saints held and still hold him.

Who that has experienced the wonderful powers of magnetism with which God endowed him, can ever forget its influence. Are there not thousands here today whose flesh seemed electrified and the very marrow to melt in their bones when listening to the word of the Lord as it came through him.

To others he largely left the process of argumentative reasoning to establish truth. He boldly an-nounced it as fresh from the mint of heaven and left his hearers to ascertain if they wished why it was

to have the faculty or inspiration of getting so near the Lord in prayer as could he. The graceful dignity of his personal presence was ex-ceedingly captivating, and the sym-pathy almost constantly exercised toward the weak and ill seemed to win all hearts. Entering a house, at a glance he was able to compre-hend the inmost springs operating the emotions of nain or pleasure. the emotions of pain or pleasure. How quickly he could detect the signs of illness of body or mind. A hint, a word, a glance of the eye and he knew it all. How many grateful hearts remember even now the soft kind words—"Sister, you are not well; it has fallen to our lot to partake of your hospitality, but de not put yourself about, if you will only show us a little we can wait upon ourselves, without taxing you beyond your strength." How soothing, how comforting such kindly consideration and sympathy. Brigham Young read men more than books! God made man, man makes books! The innocent hearts of children he liked most to read, and how happy they were when in turn they could tender him their loving orations, as he traveled among the people. And yet with all this tenderness—who that knew him does uot feel that a refusal on his part to grant a request came often more acceptable than the assent of others, because realizing that the refusal must be founded in wisdom. The least coldness on the part of a friend would be detected by him in a mo-ment, and the cause inquired into. If he was compelled to disappoint of children he liked most to read, If he was compelled to disappoint anyone, how kindly he could explain the reason for doing so. And yet, with all his tenderness; how terrible was his rebuke when moved upon by the Holy Ghost.

He was quick, he recognized merit and humbly paid homage to goodness wherever found. In the streets of London he reverently stood with head uncovered before the chapel dedicated to John Wesley. If the thought ever entered his heart to place the youth of Zion under his ban of suspicion for a moment I never heard of it. it has been said that a glance of his penetrating eye has checked the evil design in the murderer's heart and caused the hand of the assassin to drop nerveless by his side, while his intended victim passed on with a smile. Such in part was Brigham Young. Courageous, yet cautious given great knowledge, yet having the wisdom to properly use it. The stamp of his genius-work, his

greatness and goodness are every-where apparent throughout Zion. Here let us pause.

God made Brigham Young all he was and is. The key of his power was the holy Priesthood God-given and sacred. When he passed be-yond the vail he did not take with him the keys of the Kingdom. They are here and will remain until death and hell and the grave are conquered, and the curtain inter-vening shall no longer hide the living from the dead.

Evan Stephens, the hymn composed by him, "Hail to the man," was not in readiness for rendition, but that in lieu of it Prof. J. J. Daynes would give a selection on the organ. The piece chosen was a triumphal march, and was rendered in splendid style.

APOSTLE JOHN HENRY SMITH

delivered an address on "Early Training," of which the following is a condensed synopsis:

One of the wise men of old has left the remark upon record: "Train up a child in the way he should go, and when he is old he will not de-part therefrom." The subject given me is fruitful of interest to the Latter-day Saints, and the people of the whole world. The deepest thought has been devoted to it, and I feel some hesitancy in approaching it without proper preparation, as I have been absent from the city for some time, until this morning.

Children are a heritage from the Lord, and we are taught to expect that our sons and daughters will be gens in the crowns we are to wear. One of our greatest cares should be their proper training. No doubt pre-natal causes influence the char-acters of children, but experience has shown that these tendencies may be counteracted by the train-ing given the child. The child studies the temper and characteris-tics of its parents, and the impressions it receives are everlasting. If the mother has such power over her child that her frown, or smile is copied by it, with what care should she guard her con-duct, and train herself in respect to her behavior towards or before the child. No two children are exactly alike. There is an infinite variety of tastes, temperaments and variety of tastes, temperaments and inclinations. In our training of our offspring, we should not break its spirit. If it has a bold, intractable apirit, instead of being crushed, that spirit should be disciplined and trained. The idea that a child must be crushed in spirit in order to be properly trained, is an error. Care is necessary not to plant in any child's mind the idea that it is a dunce. On the contrary it should be encouraged and brought up, and taught that it may advance and improve by effort.

We have listened this afternoon to the remarks of our brother upon the marvelous powers of President Brigham Young. I remember once being with him, in a log house in one of the southern settlements, on one occasion when the older mem-bers of the family were absent at a meeting. A girl about fourteen years of age was left in charge of the house and of her little sister, a small child.

At length the latter began to cry for its mamma, and to demand with great vehemence to go to her. "Very well," said the older sister, "you shall go to mamma; help me wash these dishes, and as soon as they are done, we will go and find mamma.²⁷

truth. Earnest, watchful and prayerful, none whom I have known seemed | owing to the recent illness of Prof. | task was done, in the confident hope

that she would then be taken to her mamma. President Young was an interested observer of the incident, and exclaimed:

"What wonderful tact has been shown by that little girl. I have learned a lesson from her in the management of men."

If, instead of crushing the spirits of children they had been trained properly, and their powers disciplined and brought out, bright minds would not be so scarce as they are now.

Let us remember the injunction, "Train up a child in the way it should go, and when it is old it will not depart therefrom." Amen.

SENTIMENT.

"Progress of Mormonssm."

RESPONSE

by Albert R. Smith, of San Luis Stake. The speaker gave a sketch of the rise and progress of the Church, from the scene in the woods of Manchester, in which the Prophet Joseph received his first vision, to the present. He showed that the truths revealed to that Prophet had been carried to various parts of the earth, and that many thousands had embraced them, receiving a knowledge of their divine authenticity and saving power.

SENTIMENT.

"Government vs. Despotism."

RESPONSE

by J. Ollerton, Superintendent of Parowan Stake:

By the term government we understand, that institution or aggregate of institutions by which a society makes and carries out those rules of action which are necessary to enable men to live in a social state, or which are imposed upon the people forming a society by those who possess the power or authority of prescribing them. The government of a State being its most prominent feature it has frequently been used for State; and publicists almost always use the term government, or form of government, when they discuss the different political societies or States. Again, government is often used for administration, in the sense of the aggregate of those persons in whose hands the reins of government are for the time heing

for the time being. On the other hand despotism is that abuse of government where the sovereign power is not divided but united in the hands of a single individual, or a small number of individuals, who rule not by due institutions, but by the mere caprice or personal will of the rulers; and which has for its object the interest of the rulers, to the exclusion of the interests of the whole community. When there is but a single ruler, degenerate form of monarchy. A degenerate form of monarchy. A proach of the English government to despotism was during the personal rule of Charles I from 1629 to 1640, while he was trying to abrogate the British constitution and establish the personal caprice or will trol.

of the king in its stead. The Russian State approaches as near to absolute despotism as any of the modern European governments of the present.

The three forms of government classified according to the rules are: First, monarchies; second, aristocracies; third, democracies. Each of these forms if called into existence by an expression of the general will of the community, maintained by its consent, and employed for its benefit, is said to be a legitimate government; that is to say a government which indicates the interests of the collective body of the people without needlessly encroaching on individual freedom of action.

The question as to how far forms of government are matters of choice on the part of a free people, or are directed to them by influences which are beyond their volition, has been discussed in a very interesting manner by Mr. Mill in his work on representative government. His conclusion is, that men did not wake and find them sprung up; but that in every age of their existence thy are made what they are by human voluntary agency. This absolute power of human choice, however, is limited by three conditions which Mr. Mill states thus: The people for whom the government is instituted must be willing to accept it, or at least not so unwilling as to form an unsurmountable barrier to its establishment; they must be willing and able to do what is necessary to keep it standing; and they must be willing and able to do what it requires of them to enable it to fulfil its purposes. The failure of any of these conditions renders a form of government unsuitable to the particular case. As to what is absolutely and in it.

As to what is absolutely and in itself the best form of government, rests to a certain extent upon another question: What is the end of government? Now, there are two classes of publicists, who assign different and, what appears to be, irreconcilable ends or objects to government. By the one, the end of government is said to be, "The greatest happiness for the greatest number;" by the other class it is said to be, "The divine conception of human nature through the instrumentality of society. But these ends are in reality coincident, if happiness be so defined as to render it identical with moral, intellectual and physical perfection; and the advocate of the ideal and will acknowledge that its attainment would involve of necessity the realization of his aspirations

With these ends in view the constitutional form of government has been thought to be the ideal form, with some modifications such as weighting the franchise, so that the more intelligent and better citizens would have the greater proportional power in the society. Another condition recognized by Mr. Mill may be breadly stated as

Another condition recognized by Mr. Mill may be broadly stated, as the form of government must conform to the condition of human nature and recognize those arrangements of Providence which are beyond the reach of human con trol.

The government of the Latterday Church, where every member of the society has the power to be directed by inspiration from on high, and where "all things must be established by common consent," comes nearer to the ideal government of the publicist, and further from despotism than any society government ever established.

SENTIMENT.

"The Power of Prayer."

RESPONSE

written by A. N. Tollestrup, Superintendent of Morgan Stake, but in his absence read by Elder E. H. Anderson:

Could truth be denied, then the power of prayer.could be denied. If it were possible to efface an established fact, the reality of the power of prayer might be overthrown or questioned. But who can alter a truth? Who shall say to him who has realized answers to prayers that his prayers have had no power in them? To argue that there is no such power may be well enough for those who never pray, or, if so, who supplicate with a dishonest heart.

As well might it be said of the philosopher that he has discovered no laws of force, as to the Saint, he has found no force in prayer. Although the uneducated mind might deny the very powers in nature, it would for that reason, never prove their non-existence. Neither would the uneducated mind spiritually, by denying the power of prayer, prove that there is no such power. It is impossible to "stop the sunrise;" it is equally difficult to avoid or deny the truth.

It is said that experience is the best school. Indeed, with regard to prayer, it is the only way of gain-ing a knowledge of its power. The power of prayer is the power of God. No one can share it in unrighteousness; and this is the reason for its being so little understood. Let man bend more humbly to his Maker and seek wisdom from Him, then the first thing that will swell the human heart and advance the mind of man will be the realization of the power will be the realization of the power of prayer; and as advancement in the scale of perfection is made, prayer will increase in power, until, in righteousness, nothing is too great. It is pleasant to know that although the whole world may deny a truth, it would not therefore be a falsehood. It is even more pleasant to experience and know pleasant to experience and know beyond all doubt the truth of that which the world denies. Such it is with the true Latter-day Saint. While his worldly friends may daily ridicule his devotional prayers, yet in his heart is a joy to the world unknown. If, in the present weakness of man, there is encouragement in knowing that God hears and answers prayers, let the covenant peo-ple of God be ever diligent in obtaining more faith and power in prayer, taking those who have left their sacred record behind as an additional

proof of its real power. The opera chorus, "When Dusky Twilight" was rendered by Prof. Stephens' children's singing class.

red.

SUNDAY, 10 A. M.

Singing by Thomas McIntyre's lee Class: "Hark! Hark! My Glee Class: Soul.

Prayer by Elder Rodney C. Bad-

ger Singing, "God is Love."

PRESIDENT GEORGE Q. CANNON

addressed the congregation, commencing by reading from the fourth chapter of Proverbs. His remarks were then directed to the youth of Zion. Referring to the steady in-crease of "Utah's best crop,"-children, he said he was happy in the thought that the Saints had not fallen into the idea that children were a burden, or into the hellish practice of preventing their birth. God would curse any people who engaged in these practices.

It was necessary that the children of the Saints should be carefully trained in the path of righte-ousness. The future of the people depends upon the training and education of the young. If they grow up irreligious or unvirtuous, the future is a gloomy one. If, on the other hand they grow up with a lofty standard of life, a thorough reverence for Deity, and a dispo-sition to obey Him, then the future sticht to obey Him, then the future can be contemplated with great pleasure. We have institutions among us which, if nourished, will materially aid in the proper training of the youth. There are the Pri-mary Associations, the Sunday Schools and the Improvement As-Schools, and the Improvement Associations, all presenting opportuni-ties for advancement from early childhood. We should have our children so placed that they may profit by these advantages. There should be no carelessness on the part of parents. The Elders go forth and labor for years to bring in a few converts. The value of the souls of our own children should be deeply impressed upon our minds. There should be great zeal mani-fested by those who have charge of the education of the children, and the utmost pains should be taken to induce them to go where they will be instructed in the ways of Godliness. There should be united effort so that no one will be excluded from the benefits to be derived from our organization.

Our children can be trained way that is impossible in a for those who are older have been influenced by and bv the traditions of the world. Many peo-ple have turned away from the truth because of false traditions. There have been millions baptized, but only a small percentage have re-mained faithful. This falling away has been chiefly because of traditions by which they were prevented from receiving the whole truth. In this is shown the great value of early instructions. Not a child who has been properly trained will ever lose the influence of true principle. He may become wicked, but deep in his heart there will be found something of the love of the Gospel. But if we do not give our children

Benediction by Elder J. F. All-d. _____ dan understanding of the principles of truth they are in much greater danger. Therefore it is a matter of great importance that them in the right path. we guide

I have spoken of the large number of our children. But it is not in the great number wherein the bless-ing lies, but in the way in which those children are trained. The woman who has an Issac for a son is more favored than if she had a dozen sons who were wayward. Hence the great necessity to teach our children so that they will conform strictly to the Gospel of Jesus Christ.

I cannot say more about walking uprightly than is said by Solomon in the words I have read. I feel that the fear of God should be implanted and cherished in every heart. We hear of the necessity of heart. We hear of the necessity of training in the various sciences; but after all, true knowledge is based on a testimony that God lives. Then science can be viewed from the standpoint of truth. This knowl-edge of God should be taught in all associations. The children ouř should be taught to pray, and they will receive a strong testimony in their hearts. I have mourned over young men who have gone to col-lege and come back infidels. They are not in the path of true knowl-edge. The career of such is marred; edge. they do not contribute to the in-crease of righteousness. Without the knowledge of God our education is not complete, nor can it be. Our text books today are in a line to lead students, to doubt the existence of God. Ideas are set forth that weaken faith in the existence of Deity, and unless the children have a foundation of faith to build upon, disaster is likely to follow them. They should be taught to test all things by the infallible rule of truth.

These associations have for their object the acquirement of the knowledge of God. This depends upon the effort of the individual. No man can convey that knowledgo to another. Each must seek in humility to the Lord in order to secure that great blessing. I know that God lives. You can obtain the testimony by humbling yourselves before Him and contending for it in faith. Then you will be on the same plane with the Prophets, and with all the great and good. Having this foundation, we can go on till we shall know God as He is. We can go on from faith to faith, from gift to gift, from knowledge to knowledge. Thus it was that the Prophets obtained power from God. Thus it was that in response to Elisha's prayer the heavens were closed that it rained not, and thus were the heavens opened again. It will be the same with us if we obey It the same principles. Power and knowledge will rest upon us to equally as great an extent. It is a remarkable thing that when men have followed the counsel of the servants of the Lord they have been the counsel of His servants, and thus has the Church been led by the spirit of revelation.

quiry would show that the fault is with themselves. Some want an with themselves. some want an overwhelming manifestation as a testimony, but such a desire is wrong. I know in my own experience that such a exhibition is not necessary. At one time I felt that I had no gift, but I learned afterward that I did have a gift from God. There was no great manifestation to me, but there came to me the peace of God, that has increased with me to the present. I have received gifts and grace since then, and have thanked God that He did not grant me the desire of my heart when I wanted a wonderful evidence I have learned that the greatest testimeny is the gift of the Holy Ghost. It cannot be deceived. It is a testimony that lives—that no man can give or take away; no man can reason it away from you, or make you believe that it is what it is not.

Solo and chorus "Evening," Mc-

Intyre's glee class. Apostle F. M. Lyman was not able to be present, and

APOSTLE JOHN W. TAYLOR

was called. He said he trusted he was called. The said he trusted he should, during his whole life, be worthy to follow in the footsteps of such a man as Brother Lyman. He regretted that Brother Cannon had been curtailed in his remarks, as he would have liked him to continue. Last night I was asked to deliver a sermon. I inquired what a sermon was, and the mes-senger replied that it was such as Christ spake on the Mount. But such a sermon you will not receive from me. Jesus says "Blessed is he that hungereth and thirsteth after righteousness." With me it is not a question "Does God live?" I have passed beyond that, and with me the question is, "How can I do the will of God?" I believe that many who think they are seeking to serve the Lord have such a fear of men that they fail to find God of man that they fail to find God. It takes an independence of character, as well as humility, to serve Him.

One of the reasons why we cannot do His will is that we do not repent of our sins—that we do not hunger and thirst after righteous-ness. We reach out for gold and silver, instead of seeking first the Kingdom of God and His righteousness. Unless we labor together as Saints, unless we are one in tem-poral things, we cannot be one in spiritual things. Nine-tenths of the differences among the Saints of the to temporal matters. The day must come that if we have as an emblem the hive of Deseret, we must store our honey together. If we do not this, the abundance of the manifestations of the Spirit will be with-drawn from us. We speak of strength; we should always add the

word union, for therein is strength. Let us dedicate all that we have to the service of God. We will not have influence with Him as we should have unless we unite in temporal matters. There is too much distinction among us today. It is not meet that some of us should something of the love of the Gospel. Some say they have not been able gather our thousands of dollars, and But if we do not give our children to obtain a testimony; but an in- that others should be wearing out

their lives for a bare subsistence. If we were one we would build up the kingdom of God as the bees build in their hive; and then if we were attacked we could alight on the ene-my's neck and invite him to leave. How can we go on to salvation un-less we unite in keeping the laws of God?

As to some of our people uniting to secret societies, it is not wise. We should_have nothing to do with them. There will come a time among us when there will be no strikes, but all will receive their quota of the all will receive their quota of the dividends arising from our labors and business. What we have now in our business capacity is a great improvement on what has been, but I hope to see a much greater im-provement in the future. I hope that the hungering after riches will be removed from our midst be removed from our midst.

Young men and women, the day will come when we will be called on to unite in temporal and spiritual things. That is a celestial law. I things. That is a celestial law. I expect to see greater opposition waged against us from this time forth until we do conform to that principle. I believe that financially. politically and spiritually we shall be at a standstill until we have taken this step. May the Spirit of Zion rest upon us, that we may live by every word that proceedeth from the mouth of God, until we become perfect as He is perfect, through each succeeding probation. Worship not man, but worship God and keep. His commandments. Fear not the opposition of the world, for Zion will arise and shine and become the joy of the whole earth, when it will be said that the Lord liveth that gathered His children from the north, and the south, and from all the lands whither He had driven them,

The day is coming when God's power will rest upon His people, and Christ will come and reign with His Saints forever. May we be numbered with those who have our lamps trimmed when the Bridegroom comes. Be not ashamed of the truth. We have it with us, in the sunlight of eternal revelation flowing unto the Church of Christ. I know this work is of God. May you all enjoy the testimony of Jesus, God. I feel like blessing you all my brethren and sisters, and may the Lord pour out His rich blessings upon you.

Bro. Jos. J. Daynes rendered a solo on the grand organ.

SENTIMENT

The sentiment, "Religion vs. Fanaticism," was responded to, in the absence of a representative from the Snowflake Stake, by the follow-ing improvised by the committee, and read by Elder M. H. Hardy:

Religion, an engine of power, its headlight revelation, consistency the engineer, draws the train of the engineer, draws the train of happiness laden with profit up the plane of progress; fanaticism, a flery steed unreined, dashing madly along the path of ruin. Religion strengthens even as wholesome food; fanaticism excites as an in-toxicant. Religion is of God and teaches a common brotherhood;

fanaticism is of man and rushes on to desceration, persecution and mob-ocracy. Religion lights and leads; fanaticism darkens and drives. Religion guards virtuous liberty; fanaticism grants illegal license. Religion leads to God; fanaticism to self-justification and hence to destruction. Religion teaches the es-sential principles of Divine interfer-ence; fanaticism curtails the Su-preme authority. Religion is harmonious and ennobling; fanaticism is inharmonious and confusing. Religion hath two constant companions, justice and mercy; fanaticism walks arm in arm with Religion passion and prejudice. courts criticism; fanaticism de-lights in fault-finding. Religion provides government; fanatism creates despots. Religion leads to loyalty; fanaticism to anarchy. Religion is mutual improvement, and fanaticism must give it place. Criticism vs. Fault-finding was re-sponded to by Elder Marvin E.

Pack, of Summit Stake, as follows:

Although one is confounded with the other, there is a vast difference between criticism and fault-finding. Criticism is a critical review by which one judges the beautiful in and the faults of a performance or production, while fault-finding, as the word implies, is merely seeking and finding fault. He who koks with fault-finding

eyes sees only imperfections, where the true critic, judging more justly by the laws of reason, finds truth and light.

Paul's admonition, "srove all things, hold fast to that which is good," contains an excellent inter-pretation of the province of criticism; and criticism made with other purpose degenerates into mere fault-finding

That we may render a cri-tical and just judgment, our minds must be free from pride, envy and prejudices; where these exist their certain tendency is to warp the judgment. We have inherited many of our

prepossessions and opinions, and the natural spirit of man seems to be to measure principles and actions by his own individual standard, im-perfect though it may be. This narrowness of mind leads many to regard with averson any doctrines or beliefs that are different from those which they have embraced, and they verily believe they are doing God's service when they lay heavy censure on those who believe and practice them.

The advocate of any new or unknown truth is at once assailed by a host of such carping critics, who, had they broadened their souls to the touch of reason, rather than arrayed their vanity and prejudices on the side of fault-finding, had been constrained to acknowledge its beauty and worth. Such are they who meet the Gospel message with

nize truth, be it among friends or focs. The fault-finder, without any other evidence than his own preju-dices and opinions, is often ready to reject a whole production because of some real or fancied error it may contain. He judges by the whole-sale, and throws the same reproach-es over the whole of a valuable treatise, because of error in some unimportant detail.

It is a sign of narrowness of soul when such cavil is considered sufficient reason for pronouncing against a whole work. Yet this is the posi-tion of many would-be critics of the Holy Scriptures; they pride them-selves in a disbelief in the Bible, Book of Mormon, or other divine record. Many of them never read a dozen chapters, perhaps, in either, or, if they did it was only to find fault. Some again, influenced by the company they keep, condemn from mere hearsay; and when their stricture turns on persons it becomes mere back-biting.

Ere we plume ourselves as critice let us be sure we understand the subject, and are capable of weighing the evidence justly, lest by our errors in judgment we dishonor the God who made us reasoning beings, and who will hold us accountable for the use we make of the powers with which He has blest us.

The next sentiment, "Latter-day Saint Loyalty," was responded to by Elder J. G. Kimball, of Bear Lake Stake, in the following words:

The Latter-day Saints are a loyal people. It matters not what others may say, we have only to peruse the pages of history to know that they are a loyal people. Their course through life bears up the truth of this statement. We have simply to refer to the record of the Latter-day Saints to know that they have been respecters of the laws of their country, and that they have been true to the Constitution of the United States; for they believe that the Constitution is an inspired instrument; and if they are not a loyal people, they are not a people of the faith which they represent. I claim—and with truth—that the Latter-day Saints are a loyal, law-abiding, virtuous and patriotic peo-ple. Their career up to the present time has proved it. time has proved it. I claim also that the spirit of loyalty which is in the hearts of the Latter-day Saints is infused into every one with whom they come in contact. We appeal to the courts of the United States in all our grievances. Instead of rising up in rebellion and denouncing the constituted authorities and the con-stitution of the United States, we appeal to the highest tribunal and there our cases are adjudicated, by the spirit of justice with which God inspires those men who stand at the head of this government. We do receive justice from time to time, and the time will come when the true loyalty of the Latter-day Saints will be recognized throughout

The Glee Class sang:

Nearer, my God, to Thee.

Benediction by Elder Lyman R.



2 p. m.

At the time for commencing meeting both the main hall and gallery of the large tabernacle were filled.

The Tabernacle Choir sang:

Hark ! ye mortals. Hist ! be still. Prayer was offered by President Angus M. Cannon.

The choir and congregation sang:

Praise to the man who communed with Jehovah; Jesus annointed that Prophet and Seer.

The Priesthood of the Fourteenth Ward officiated in the administration of the sacrament.

Elder Edward H. Anderson read the report of the Y. M. M. I. Associations for the year ending May 31, 1889, giving the number of meetings held, number and value of libraries, and the work performed in the associations. Reports had been received from 28 of the 32 Stakes. There are 351 associations, with a membership of 15,422; of young men over 14 years of age, there are 3256 in the 28 Stakes who are not members.

Elder Anderson then presented the general authorities of the Young Men's Mutual Improvement Associations, who were unanimously sustained as follows:

Wilford Woodruff, general superintendent.

Joseph F. Smith and Moses Thatcher, his counselors.

Junius F. Wells, Milton H. Har-day, R. C. Badger and Joseph A. West, assistants to the general super-

intendency. Edward H. Anderson, secretary. Wm. S. Burton, treasurer.

ELDER KARL G. MAESER

delivered a discourse on the "i'ersonal characteristics of the Savior." He expressed his inability to consider the subject in a manner conformably with its grandeur. Our Lord entered this life as an infant, Our and as the boy is father to the man, when we contemplate what Jesus was in His manhood, we may con-clude what He was in His boy-hood. He was not like any other boy, any more than in after years He was like other men. He was not understood by those of His own age. When, as a boy of twelve years He met the learned men, He astonished them not so much by His answers as by the strange, contemplative questions which He put templative questions which He put to them. On reaching the sge of nauhood we see Him as He was baptized by John passing in at the gate through which all mankind must follow Him.

must follow Him. The next great event of His life was His temptation. Before that time He was aware that He was possessed of wonderful gifts, and that He had no equals among men. Neither sacred nor secular history urnishes to us His equal. Hehad earned the gifts which had come to His comprehension were calling Him to s glorious mission, when He had, as a boy, discovered that not even a blade of grass was ormed without a purpose. He new by the powers He possessed, hat in whatever line He chose to walk, whether as a warrior, a philcopher, an orator or anything else, Ie would have caused the great

achievements of all others to pale into insignificance. But He had discovered that His was a greater mission than all. Before Him were the true model and on the south the two roads one of earthly wealth, of honor among men; the weath, of honor among men, the other of poverty, of suffering, of agony, and of death on the cross. He found Himself at the opening of these roads at the time of the temptation. Could He trust Himself to choose the latter and do all for the glory of His Father; not in a single instance using one power for His personal benefit? We all know how personal benefit? We all know how He stood the test and resisted the allurements of worldly glory and ambition; how He used His wonderful power in a more wondrous and startling manner.

At a later time, when He chose His Apostles, He selected them from among the poor and unlearned. This was that they might exercise the powers that were conferred up on them for the glory of God, and He desired to forever impress that lesson upon their minds, and upon the minds of all those who should follow Him. He knew the inmost thoughts of their minds, and they recognized in Him a divine Master when, after the transfiguration, He said that He was to go up to Jerusalem to be slain, He carried out the programme without varying either to the right or to the left.

When in Jerusalem there was another character developed—that of Judas Iscariot, who sold his Master for 30 pieces of silver—the price of a runaway slave. It was not for the money that he betrayed Him. No, he was a traitor from his Him. No, ne was a traitor from his birth, a politician in every sense of the word. He had followed the Master in order to gratify his own ambition.

The scene in the garden of Geth-semane is one that mortal powers cannot portray. There Christ passed through the greatest of all agonies. Though the human nature within Him called out, "If it is possible, Father, let this cup pass from me," He saw before Him the ages of eternity; the weight of worlds was resting upon Him. What must have been His agony then! But it was over: "Not my will, Father, but thine, be done." When He was taken, and He submitted in calmness, His majesty was so great that the ser-vants of the high priests fell prostrate before Him.

Before Pontius Pilate, He an-swered the utterances of Grecian philosophy by the utterances of Di-vine revelation. On the way to Gol-gotha, to His death, He gave to His disciple and mother words of instruction and encouragement. At last He reached the dark spectre, all was over, and said, "It is fin-ished." None can reach the per-fection of His life, but we can imitate Him to a limited extent, and thus receive His blessing for being faithful in small things and be

"O Holy Jesus," solo and chorus, was sung by Miss Bessie Dean and the choir.

PRESIDENT WILFORD WOODRUFF arose and said:

there is a subject upon which I wish to bear my testimony. wish to bear my testimony. There were perhaps very few people here yesterday who are in this assembly today, when Brother Thatcher de-livered a lecture upon the life of President Brigham Young. He referred to a saying of President Young which I, being a witness of, feel it my duty to allude to. I am the first person unfor whom he made There the first person unto whom he made the remark, and the only one liv-ing in the flesh who was with him and Joseph Smith, the Prophet of God, when he gave to the Twelve Apostles their charge concerning the Priesthood and the keys of the Kingdom of God; and as I myself I want to leave my testimony to these Latter-day Saints.

I was sitting with Brigham Young in the depot in the city of Boston at the time when the two Prophets were martyred. Of course we had no telegraphs and no fast reports as we telegraphs and no fast reports as we have, today to give communication over the land. During that period Brother Young was waiting there for a train of cars to go to Peter-borough. Whilst sitting there we were overshadowed by a cloud of darkness and gloom as great as I ever witnessed in my life under almost any circumstances in which we were placed. Neither of us we were placed. Neither of us knew or understood the cause until after the report of the death of the Prophets was manifested to us. Brother Brigham left; I remained in Boston and next day took passage for Fox Islands, a place I had visited some years before, and baptized numbers of people and organized branches upon both those islands. My father-in-law, Ezra Carter, car-ried me on a wagon from Scarborough to Portland. I there en-gaged passage on board of a steamer. I had put my trunk on board and was just bidding my father-inlaw farewell, when a man came out from a shop—a shoemaker— holding a newpaper in his hand. He said, "Father Carter, Joseph and Hyrum Smith have been martyred -they have been murdered in Carthage jail."

As soon as I looked at the pa-per the Spirit said to me that it per the Spirit said to ane that it was true. I had no time for con-sultation, the steamer's bell was ringing, so I stepped on board and took my trunk back to land. As I drew it off the plank was drawn in. I told Father Carter to drive me back to Scarborough. I there took the car for Boston, and arrived at that place on the Satur-day night. īt day night.

On my arrival there I received a letter which had been sent from Nauvoo, giving us an account of the killing of the Prophets. I was the only man in Boston of the quorum of the Twelve.

I had very strange feelings, as I have no doubt all the Saints had. attended a meeting on the following day in Boydston Hall, where a vast number of the inhabitants of Boston and some three hundred Latter-day Saints had assembled. Hundreds of men came to that meeting to see what the "Mormons" Before the close of this conference | were going to do now that their

Prophets were dead. I felt braced up; every nerve, bone and sinew within me seemed as though made ofsteel. I did not shed a tear. went into that hall, though I knew not what I was going to say to that vast audience. I opened the Bible promiscuously and opened to the words of St. John where he saw under the altar the souls of them that were slain for the word of God, and heard them cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" The Lord informed them that they must wait a little season, until their brethren were slain as they were. I spoke on those words.

Next day I met Brigham Young the streets of Boston, he in the streets of Boston, he having just returned, opposite to Sister Voce's house. We reached out our hands, but neither of us was able to speak a word. We walked into Sister Voce's house. We each took a seat and veiled our faces. We were overwhelmed with grief and our faces were soon bathed in a flood of tears I felt then that I could talk, though I could not do so before—that is, to Brother Brigham. After we had done weeping we began to contogether concerning of the Prophets. verse the death of In the course of conversation, he smote his hand upon his thigh and said, "Thank God, the keys of the Kingdom are here." Brother Thatcher referred to that yesterday.

All that President Young or my-self, or any member of the Quorum need have done in the matter was to have referred to the last instructions at the last meeting we had with the Prophet Joseph before starting on our mission. I have alluded to that meeting many times in my life.

The Prophet Joseph I am now satisfied had a thorough presenti-ment that that was the last meeting hold togethe. And togethe. And We had would hold the flesh. we here in had our endowments; we had had all the blessings sealed upon our heads that were ever given to the Apostles or Prophets on the face of the earth. On that occasion the Prophet Joseph rose up and said to us, "Brethren, I have desired to live to see this temple built. I shall never live to see it, but you will. I have sealed upon your heads all the keys of the Kingdom of God. I have sealed upon you every key, power, principle that the God of heaven has revealed to me or sealed upon me. Now, no matter where I may go or what I may do, the Kingdom

rests upon you." Now don't you wonder why we, as Apostles, could not have under-stood that the Prophet of God was going to be taken from us? did not understand But we not understand it. The A postles in the days of Jesus Christ, could not understand what the

Kingdom rests; now you have got to round up your shoulders and bear off this Kingdom." And he also made this very strange remark, "If you do not do it you will be damned."

I am the last man living who heard that declaration. He told the truth too; for would not any of the men who have held the keys of the Kingdom of God or an apostleship in this Church have been under condemnation, and would not the wrath of God have rested upon them if they had deserted these principles or denied and turned from them and undertaken to serve themselves in-stead of the work of the Lord which was committed to their hands?

When the Lord gave the keys of the Kingdom of God, the keys of the Melchisedeck Priesthood, of the Apostleship, and sealed them upon the head of Joseph Smith, He sealed them upon his head to sealed them upon his head to stay here upon the earth until the coming of the Son of Man. Well might Brigham Young say, "The keys of the Kingdom of God are here." They were with him to the day of his death. They then rested upon the head of another man—President John Taylor; he held those keys to the hour of his leath. They then fell by turn or in Jeath. They then fell by turn, or in the providence of God, upon Wil-ford Woodruff.

I say to the Latter-day Saints the keys of the Kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel under-stand that. They may not rest upon my head but a short time, but they will then rest on the head of another Apostle, an i another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to "reward every man according to the deeds done in the body.

I want to add another thing, because I feel it is my duty to say it to the Latter-day Saints. There is a feeling—it was so in the days of Joseph Smith—that he was not the man to lead the Church. Even his bosom friends, men with whom he saw the angels of God, Oliver Cowdery and others, considered him a fallen Prophet and thought they ought to lead the Church. This history is before world. and before the you The The same feeling was mani-fest in the days of Brigham Young when he was called to hold the keys of the Presidency of the Church. There were other men who thought they should be appointed to that office. But the God of heaven manifested to you, and to me, and to all men who were in Nauvoo, upon whom the mantle had fallen. Brigham Young took his place, and led the Church and Kingdom of God up to the day of his death.

There are men today, there will could not understand what the Savior meant when He told them "I am going away; if I do not go away the Comforter will not come?" Neither did we under-stan i what Joseph meant. "But," he said, after having done this, "ye Apostles of the Lamb of God, my brethren, upon your shoulders this

and Kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the Kingdom of God and lead the people astray. We talk of revelation. There has

been a feeling of wonder many times as to why Brigham Young did not have revelation, why John Taylor did not have revelation, why Wilford Woodruff does not have revelation, why any other Apostle does not have revelation. I hold in my hand a book of reveladoes not have revelation. my hand a book of revela-tions, enough to lead this Church into the celestial kingdom of God. Anybody who will obey that iaw will have all the revelation that he fulfil on the earth. We are can fulfil on the earth. We are not without revelation. The heavens are full of it, so is the holy Priesthood.

I know the destiny of this people; it is revealed by the God of Israel and left on record. I know the destiny of this kingdom, and I want to say, let us try to unite together and fulfil the law of God. You need not trouble about the kingdom God has established. He will take care of it. The same God who has organized this Zion and gathered 150,000 people here from the nations of the earth, has His eye over you, He is watching over you, and He will take care of you when you do your duty. Zion is not going to be moved out of her place. The Lord will plead with her strong ones, and if she sins He will chastise her until she is purified before the Lord.

I do not pretend to tell how much sorrow you or I are going to meet with before the coming of the Son of Map. That will depend upon our conduct.

With regard to the keys of the will remain until Jesus Christ comes in the clouds of heaven. But I and other men, the Apostles and all who are called to officiate in the name of the Lord need the faith and prayers of the Latter-day Saints.

By way of closing I will say that Brigham Young, John Taylor, Wilford Woodruff, these Twelve Apostles around me, and everyone of the Seventies, High Priests, oÍ High Councilors, Presidents Stakes, the Melchisedec and the Aaronic Priesthood, and all the Latter-day Saints all will get what they labor for. Whatsoever we sow, whether good or evil, of that we will reap the fruit.

But in the morning of the resur-rection you will find Joseph Smith holding the keys of this kingdom and dispensation at the head of all Israel who belong to this dispensa-tion; he will hold them to the end-less ages of eternity, notwithstand-ing that we shall all get our reward for what we do. The keys of the kingdom were given to Joseph Smith. They were placed on the heads of other men to make use of

Lord will lead that aright; and if Brother Woodruff or any of the Presidency of this Church should take any course to lead you astray, the Lord will remove us out of the way. We are in the hands of the way. We are in the hands of the Lord and those keys will be held and taken care of by the God of the taken taken the taken the taken the taken taken the taken taken the taken Israel until He comes whose right it is to reign.

God bless you all. Amen.

[At the evening session President Woodruff made the following additional remarks:] Before dismiss-ing this assembly I feel it my duty to say a few words. I addressed the Saints a short time this afternoon upon a certain subject, and that was in bearing my testimony to the keys of the kingdom of God, which the Lord gave to Joseph Smith, and the retaining of those keys upon the earth through their bestowal upon the heads of the Apostles. I did not pretend to dwell upon the organization of the Priesthood or of the Church in these remarks. My only object was to bear my testimony upon that sub-ject. After the meeting I began to reflect, from remarks which I made, that perhaps many of the people might get an entirely wrong idea of my views with regard to the king-dom of God. I referred to the Doc-trine and Covenants—a code of revtrine and Covenants—a code of rev-elations which the Lord gave to Joseph Smith. This book contains some of the most glorious reve-lations upon doctrine, upon principle, upon government, upon the kingdom of God and the different glories, and upon a great many things which reach into the effect works. eternal worlds. My leaving this subject there, perhaps, might lead my friends to suppose that I did not believe in any more revelation. This would be a great mistake. For if we had before us every revelation which God ever gave to man; if we had the Book of Enoch; if we had the untranslated plates before us in the English language; if we had the records of the Revelator St. John which are sealed up, and all other revelations, and they were piled up here a hundred feet high, the Church and Kingdom of God could not grow, in this or any other age of the world, without the living oracles of God.

The Presidency of the Church is composed of three men-the President and his Counselors; and not only does the President of the Church need revelation daily, in order to pass through the labor, the care and the business that rests upon him, but his Counselors need it. Every one of the Twelve Apostles need it in all their administrations throughout the world; and not only the Twelve Apostles, but the Seventies, the High Priests, the Bishops, the Elders and all who belong to the Melchisedec or Aaronic Priestthe Melchisedec or Aaronic Friest-hood—all need it in their adminis-trations in the world. No man can go forth and lift up his voice and declare the gospel of Jesus Christ without revelation. He needs the Holy Priesthood with him; he needs

into the Church of God and been baptized for the remission of sins, has a right to revelation; yes, women have a right to revelation, a right to the Spirit of God, to assist them in their labors, in their administrain their labors, in their administra-tions to their children, in counsel-ing their children and those over whom they are called to preside. The Holy Ghost is not restricted to men, nor to Apostles or Prophets; it belongs to every faithful man and woman. and to every child who is old enough to receive the Gospel of Christ.

I am very much opposed to false doctrine, either preaching it myself or having anybody else preach it. I therefore wish to make this cor-rection if there is any need of it. God never had a Church or a peo-ple, in any age of the world, that were aver rowerned and controlled were ever governed and controlled except by revelation. The living oracles of God were among themthose who held the keys of the Kingdom, and they had to receive revelation to assist them in all their work. The Elders of Israel, when they go abroad to the nations of the earth, need the Spirit of God, to tell them to go here, or go there, that they may search out the honest in heart. Let us all understand this, so that we may not be divided in our views and sentiments.

The choir sang:

O Father, whose almighty power.

Benediction by Elder Wm. S. Burton.

7:80 p.m. Brother Evan Stephens' ope opera and oratorio choruses sang

"Thanks be to God."

Prayer by Bishop of O. F. Whit-

ney. Song and chorus, "Utah's vales," solo by Miss Lizzie Thomas.

SISTER ELMINA S. TAYLOR

Superintendent of the Young Ladies' Associations, addressed the con-gregation. She said she was proud of the Young Ladies' Associations, the first organization of which was in 1869, by President Brigham Young. For ten years the work spread slowly, but today there are enrolled about 8000 members. The young ladies are making excellent progress in the associations, and a great many have learned in those meetings that the Gospel is true. There are others being prepared for a life of usefulness. In the associations mental and physical development receive attention, and all the members are instructed to live ex-emplary lives in all respects They are taught the great responsibilities that rest upon them as daughters, wives and mothers. This class of instruction is having its effect. We have in our midst the brightest jewels in the world.

I have sometimes asked the question, Are our young men taught to live lives of purity with as much care and earnestness as the young ladies are? There are some ex-amples to the contrary. We think the Holy Chost with him, every day of his life. I do not wish to be misunderstood in this matter. Every man or woman that has ever entered highly their virtue and the virtue and the virtue between the there is a higher law

of the daughters of Zion. I think some of the fathers are negligent in training their sons, while they re-quire their wives to properly train their daughters. I know there are many faithful, prayerful mothers who are teaching their children carefully.

I trust that in our associations we realize our great responsibility. The realize our great responsibility. The work of the instruction and eleva-tion of the young is a labor in which we should work harmoni-ously together. There should be no jealousy between us. We should be united, for where there is disunion there is danger. I believe the mother's mission is the proudest given to womenkind:

the proudest given to womankind; that she is the companion of the husband, and that they should be united in laboring for the establishment of God's kingdom. It is the highest ambition of a Saint to do the will of our Father. It is the aim of our associations to guide the members in the paths of righteous-ness, and we are earnestly laboring for that result. May God strengthen us to continue in the right path.

SISTER SUSCE YOUNG GATES

was the next speaker. Her subject was the "Hawaiian Mutual Improvement Associations." She said the effect of the labors in the mutual improvement associations has been marked for good in Utah; and the improvement from the same cause had been more marked among the had been more marked among the natives of the Sandwich Islands. Next to the labors of the Sunday School among the Kanakas, in im-portance and interest, came the as-sociations, the exercises of which were after the same order as in the associations in Utah. The members take a deep interest in the pro-gramme and manifest considerable gramme, and manifest considerable zeal in performing their parts. The natives are bright, but their moral nature has long been neglected, and it is in this direction that the principal efforts of the associations are directed.

There are in the Hawaiian Islands twenty-one associations with a memtwenty-one associations with a mem-bership of nearly 1000, an excellent showing considering the fact that there are only about 4000 members of the Church there. The first or-ganization was made in 1876, by Elser Richard G. Lambert. In the excellence of here the study of the associations of late the study of the Book of Mormon has created a great interest. In those islands a great work has been done by missionaries from Utah, and brethren and sisters have shared in the labor which has been greatly blessed of God.

been greatly biessed of cool. Sister Gates then spoke a few words in the Kanaka language to the native Hawaiians present. She explained to them what she had reported to the Conference, and ex-horted them to diligence in works of righteousness.

A quartette was then sung by Brothers Easton, Whitney, Goddard and Stephens.

Elder Joseph C. Bently of St. George Stake was called upon and responded to the sentiment "Free-

which requires the obedience of the heart as well as of action. The law to be thus obeyed is referred to by the Apostle James as "the perfect law of liberty." God gave to man his own free agency. If it were not so man could not elevate himself in the reth of otheral parameter. the path of eternal progress. But as there must needs be opposition, we find that temptation came to Adam, and, the results of disobedi-ence of this perfect law of liberty grew among men in proportion to their disregard of that law. Through their disobedience the aborigines on this continent became the degraded people they now are.

If man would rid himself of bondage he must render that free obedience of heart and action that is in harmony with the perfect law of liberty. Through obedience to this law Christ broke the bonds of death and brought redemption to mankind. The Lord tells us that the truth will make us free. We have this law cf truth-the Gospel-obedience to which will bring us freedom from sin and sorrow and death. It is our mission to give to this law that free obedience that will bring us liberty in the midst of the earth. May God enable us to observe His laws, that we may become mighty in His pawer.

SISTER MARIA Y. DOUGALL

was next called. She testified that truth was in the work of mutual improvement. It was preparing the young to bear off the kingdom of God. Sister Dougall expressed her earnest desire to be faithful in all her duties as a Latter-day Saint.

SENTIMENT

To the sentiment, "Priesthood vs. Priestcraft," the following response, from Davis Stake, was read by El-der Wm. S. Burton:

Priesthood is the rule of Him who maintained in the Spirit World the free agency of mankind, and it is establishing a perfect law of lib-erty; priestcraft is the invention of him who desired to have the spirits of men enslaved from their birth, and it has ever sought to re-duce them to bondage during their lives. The one is bestowed by "The light of the world" and continually leads man on to greater knowledge leads man on to greater knowledge and intelligence; the other was insti-tuted by the "Prince of Darkuess" and has ever sought to prevent the spread of truth and liberty. Priest-hood ever bleathing the spirit of per-fect liberty, has only sought to rule by convincing the reason of man-bind. Priosteraft has over a triven kind. Priestcraft has ever striven to persecute to death those whose reason convinced them of its error. Priestcraft only exists because of ignorance and wickedness; heod can only be Priesthood can only be retained through virtue and intelligence. Priestcraft gains its power from usurpation of man and will end with mortality; Priesthood derives its authority from the King of Kings and will endure throughout all eternity. The one is doomed to disappear before the rays of Gospei light,

the earth as the waters cover the mighty deep. Priestcraft is a stag-nant pool whose poisonous vapors carry disease and death everywhere their influence extent. Priesthood is a stream of living water; giving life and vigor to all who partake of its influence, and ever flowing on to the care of its unit the ocean of eternal truth.

ONE OF THE BRETHREN

of Box El·ler Stake responded appro-priately to the sentiment, "Liberty vs. License," as follows:

Liberty vs. license deserves a more eloquent representative than myself on this occasion; but having been assigned a subject of such vital and immediate importance to every civilized man, I shall by the

help of God and your faith express my views in brief. Liberty does not as many think consist in chosing what one pleases nor does it consist of an instantaneous restrained impulse of a popular will shooting forth like a meteor, but it is the simple, just exercise of power which is a creature of checks and restraints, like the law of gravitation, governed by the regular action of constant and well balanced principles; such principles can only be established by those who are wise and virtuous, who, with a clear vision. have seen what is essential to the greatest happiness of the people. The fun-damental principles of liberty are embraced in the Declaration of In-dependence; its simple statements are founded on truth. The natural expression of rights there set forth, and the relations of humanity are drawn from the pages of the history of nations that had played prom-inent parts upon this world's stage and doubly impressed by the experience of a struggling people, who first sought religious liberty and was now contending for civil liberty. No man who is imbued with the principles of freedom can say that the sentiments uttered in that instrument are not in accord with the spiritual light of Divine revelation. True liberty may be set forth in these words: Do unto others as you would that others should do unto you. Liberty is not, as sometimes used, a true synonym of license. Liberty refers to things spiritual, when high moral law is an ele-ment; license refers to things car-nal, when excesses and selfishness are observed. Liberty denotes a are elements. Liberty denotes a thorough understanding between those governed and those exercising dominion, and all objections are by common consent removed. License denotes a struggle between prerogative and power; and only special permission to do some phases of a thing, is given, because they dare not give liberty to do whatever is desired. License is dross. Liberty is a jewel. And where it is there are prosperity and life. Civil and re-ligious liberties are the chief of our blessings. For these have martyrs laid down their lives upon the scaffold and at the stake, and myriads of men fought to establish or defend as the darkness fades away at the rising of the sun; the other is des-tined to bear universal sway when the knowledge of God shall cover the living. Give these, and every pled in size by artificial means and

faculty is exalted, the work of our hands is blessed, the gifts of nature smile upon us, and brighter hopes beam upon us from the future.

Great God, we thank Thee for this home This bounteous birth-land of the free, Where wanderers from afar may come And breatho the air of liberty.

ELDER JUNIUS F. WELLS

said he esteemed it a great privilege to express his satisfaction at the proceedings of the conforence. The reports showed a gratifying progress in mutual improvement. During the past year there had been thirty new associations organized, and nearly 1500 new members added. nearly 1500 new members added. The work done had also greatly in-creased, and was being carried out in a more systematic manuer. We are looking after and endeavoring to protect the virtue and honor of our community. We are seeking to establish righteousness, and we real-ing that the blossing of the Lord is ize that the blessing of the Lord is We are becoming better with us. qualified to minister in the offices of the Priesthood to which we are called. We feel that we are encalled. We feel that we are called. We feel that we are called agreed in a great and glorious work, and have deep interest therein. I pray that the desire to secure a knowledge of God's will may continue in our associations. This tinue in our associations. This spirit keeps our organization alive, and is leading it on to its destuny. May God grant that our field of use-

fulness may continue to increase. Singing, the anthem, "God "God of Israel."

Through an inadvertence, the name of Evan Stephens, as musical director of the associations was omitted. At the evening meeting he was unanimously sustained in

that position. President Woodruff made some remarks supplementary to his dis-course delivered in the afternoon, at the conclusion of which they will be found.

Benediction was pronounced by President Wilford Woodruff, and conference adjourned to June 1 and 2, 1890.

APPALLING FLOODS.

On May 31st, a freshet occurred in the North Fork river, east of Johnstown, Pa., in the Allegheny mountains, causing the bursting of a great reservoir, and one of the most disastrous floods that ever occurred . in the United States.

In order to understand the nature of the calamity it is necessary to describe the location of the reservoir at Johnstown. The reservoir lies about two and a half miles northeast of Johnstown, and on the site of an old reservoir, which was one of the feeders of the Pennsylvania canal. This sheet of water was formerly known as Conne-maugh lake. It is from 200 to 300 feet above the level of Johnstown, being in the mountains. It is about three and a half miles long and from a mile to one and a quarter miles wide, and in some places it is 100 feet in depth. It holds more water than any other reservoir, uatural or artificial, in the United States. The lake has been quadru-

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750

was held in check by a dam 700 to 1000 feet wide. It was 90 feet in thickness at the base and its height was 110 feet. The top had a breadth of over 20 feet. Recognizing the menace which this lake presented to the region below South Fork, the club which owned the reservoir had the deminence to the reservoir had the dam inspected by the Pennsylvania Railroad engineers once a month, and their investigation showed that nothing less than some convulsion of nature would tear the

barrier away. The late steady rains increased the volume of water in all the small mountain streams, which were al-ready swelled by a lessor rain earlier in the week. It is evident that something in the nature of a cloud-burst must have been the culmination of the struggle of the water against the bank.

At about 5 p. m, May 31st, the lake burst the dam, and the waters rushed down upon the doomed village of Johnstown, literally wiping it out of existence. One dispatch stated that only two houses in the town escaped being swept away or submerged. Scores of dwellings were carried down with the torrent, and hundreds of people were drowned. Hundreds of others were seen clinging to floating objects which were borne on the bosom of the madly rushing waters.

The course of the torrent from the broken dam at the foot of the the broken dam at the foot of the lake to Johnstown is almost eight-een miles, and with the exception of one point, the water passed through a narrow V-shaped valley. Four miles below the dam lay the town of Southfork, where the Southfork itself empties into Con-nemaugh River. The town con-tained about 200 inhabitants, and it is said four-fifths of it is swept tained about 200 inhabitants, and it is said four-fifths of it is swept away. Four miles further down on the Connemaugh River, which runs partly parallel with the main line of the Pennsylvania Railroad, was the town of Mineral Point. It was the town of Mineral Foint. It had 1000 people, 90 per cent. of the houses being on a flat, or close to the river. It seems impossible at this time to hope that any have es-caped. Six miles further down was the town of Connemaugh, and here alone there was a topographical pos-sibility of the spreading of the flood. It contained 2500 inhabitants, and and must be wholly devastated. Woodvale, with 2000 people, lay a mile below Connemaugh Flat, and one mile but but down work Lohne one mile further down were Johns-town and its cluster of city towns, including Cambria City and Con-nemaugh which were built, with a total population of $30,000 \cdot on$ made ground and stretched along the right bank of the river. At its verge were the immense works of the Cambria Iron and Steel Company, who have \$5,000,000 invested in their plant. Besides this there were many other large industrial estabplant. lishments on the bank of the river.

Almost the entire city of Johns-

took Johnstown about 6 o'clock in the evening. As the train bearing the Associated Press reporter moved eastward, the reports at each stop grew more appalling; more gathered who had come from the Bolivia end who had come from the Bollvia end of the passable portion of the road westward. They had seen but a small portion of the flood, but enough to allow them to imagine the rest. Down through the pack-saddle came the rushing waters, and the heights of the wooded Alle-ghenies looked down in solemn ghenies looked down in solemn wonder at the scene. It was the the most terrible destruction that ever struck Monongahela valley. In the death battle from floating boards and timbers were agonized men, women and children, heart-rending shrieks for help striking horror to the breasts of on-lookers. Their cries were of no avail; carried away at railroad speed on the breast of the rushing torrent, no human ingenuity could devise means of rescue. With pallid cheek and hair clinging wet and damp to her cheek, a mother was seen grasping a float-ing timber while, with the other arm she held her babe.

Many towns on the banks of the Connemaugh were made to suffer by the terrible overplus of water which rushed down its bed. Some of them were damaged but little, others severely, and still others were almost entirely destroyed. Hundreds of people were drowned, and the sights witnessed by on-lookers were pathetic and horrible beyond description. The following is quoted from accounts contained in the dispatches:

Just before reaching Snughollow, end of the main line of the Penn-sylvania road, is a signal tower, and the men in it told stories of what they saw so pitcous that I could not listen to half of it; but here are some little olds and ends to the happenings they told me of. A beautiful girl came down on the roof of a house which was swung in near the town. She screamed to the operators to save her, and one brave fellow walked as far into the river as he could and shouted to her to guide herself into shore with the butt of a plank. She was a plucky girl and stood up on her frail sup-port in evident obedience to the command of the operator. She made two or three bold strokes and made two or three bold strokes, and actually stopped the course of the raft for an instant; then it swerved from under her. She tried to swim ashore, but in a few seconds she was lost in the whirling waters; something hit her, for she lay quiet-ly on her back with her face pallid and expressionless and expressionless.

Men and women in dozens, in pairs and singly, children, boys, big and little, and wee babies were there among the awful confusion in the water, drowning, gasping, strug-gling and fighting desperately for life. Two men on a tiny raft shot into the swiftest part of the current; Almost the entire city of Johns-town was swimming about; dead bodies were floating around in every direction, and almost every piece of movable timber was carrying from the doomed city a corpse of human-ity, drifting with the waters, God knows where. The disaster over-

cheeks and the pallor of death on her face. Fearless men on the her face. Fearless men on the shore shouted to her to keep up her heart, and she resumed her devout attitude and disappeared under the trees of the projecting point a short distance below. "We could not see her come out again," said the operher come out again," said the oper-ator, "and that was all of it. Do you see that fringe of trees?" point-ing to the place where the little girl had gone out of sight, "well, we saw scores of children swept in there. I believe that when the time comes they will find almost 100 bodies of children in there among those bushes " those bushes."

Just above New Florence is the little town of Nineveh. It was here that I found the first charnel house; 100 dead were there, the larger por-tion of whom were women. Here it was that the awful work of havoc could be realized. What had been could be realized. What had been fertile farms looked like worn out brick yards. Great trees had been twisted and torn like weeds, and the broken household goods of hun-dreds of houses line the shores for miles. Thieves, those who steal from the dead and unfortunate, have been busy at work robbing trunks, boxes and articles of furni-ture, and there is nothing worth ture, and there is nothing worth taking left, except lumber. Every now and then ghastly outlines could be seen in the water being swept down the stream.

On June 2nd, when the waters had subsided, Johnstown was described as the most complete wreck that the imagination can portray. Probably a hundred and fifty build-Probably a hundred and fifty build-ings had been swept away from the face of the earth, as though they had never existed. Main Street, from end to end, was piled from fif-teen to twenty feet high with debris, and in some instances as high as the roofs of the houses. This great mass of wreckage filled the street from curb to curb. From the woolfrom curb to curb. From the wool-en mill above the island to the en mill above the island to the bridge, a distance probably of two miles, a strip of territory, nearly half a mile in width, had been swept clean out, not a stick of tim-ber, or one brick on the top of an-other being left to tell the story.

All day long men, women and children were plodding about the desolate waste, trying in vain to lo-cate the boundaries of their former homes. Nothing but a wide ex-panse of mud, ornamented here and there with heaps of driftwood, re-mained, however, for their contem-plation. plation. Still, these losses are as nothing compared to the frightful sacrifices of human life to be seen on every hand. During all the on every hand. During all the solemn Sunday following the flood, Johnstown was drenched with the tears of stricken mortals, and the air was filled with cries and sobs that came from breaking hearts. There were scenes enacted every hour and minute that affected all beholders profoundly.

An utterly wretched woman named Mrs. Fenn stood by a mud-

marked: "They are all gone. Oh God be merciful to them! My husband and my seven dear little children have been swept away down with the flood. We were driven to a garret and the water followed us there. It was death to remain, so I raised the windew and one by one placed my darling sons on the driftwood, trusting to the great Creator. As I liberated the last one, my sweet little boy, he looked at me and said, 'Mamma, you always told me the Lord would care for me. Will He care for me now?' I saw him drift away with his loving face turned toward me, and with a prayer on my lips for his deliverance, he passed from my sight forever. The next moment the roof crushed in, and I floated outside to be rescued fifteen minutes later on the roof of a house near Morenville. If I could find one of my darlings I could bow to the will of God. I have lost everything in the world but my life."

life." A handsome woman wandered through the depot where the bodies lay. Passing from one to another she finally lifted a paper covering from the face of a young woman with traces of beauty showing through the stains of the muddy water. With a cry of anguish she reeled backward, to be caught by a man who chanced to be passing. In a moment or so she had calmed herself sufficiently to take one more look at the features of her dead. She stood gazing at the unfortunate and dead woman, who was a sister of the mourner, until the body was placed in a coffin a few minutes later and sent away.

These are a fair sample of instances and scenes familiar at every turn in this stricken city. The loss of life is simply dreadful. The most conservative people declare that the number will reach 5000; but it is about certain that the list of the lost will never be made complete.

The hrrors of the situation were intensified by the robbing of the dead, which was extensively carried on. Human vultures approached corpses, rifled the pockets of dead men, taking money, watches, etc., and stealing finger rings, earrings and other valuables from the bodies of women. It would seem that some sense of awe, inspired by the appalling visitation, would restrain even thieves, but instead of this being the case, scores of scoundrels flocked from neighboring cities, apparently for the purpose of preying upon the corpses they might run across.

On the afternoon of June 2, at Johnstown, hunger was added as a leading element of the horror of the situation. Famishing crowds surrounded the freight cars that were being fitted to feed the hungry, and shouted for bread. At first those in charge tossed the provisions into the crowd, and an awful scramble followed. Children were trampled under feet, and women were unable to get food, though they needed it corse. Finally the Alleghany and Pittsburg police stopped the throwing of the food and forced the crowd to pass in single file before receiving it. Then there was no more

trouble, though little children were crying for bread. "Where's that child without stockings?" called out a committee man from a care filled with clothing. There were a dozen shivering little girls in sight and as many poorly clothed to protect them from the weather. It was very cold and many women and children were suffering.

Coffins by the car load were shipped from Pittsburg and other points to where large numbers of corpses were. At one time 2,200 coffins left Pittsburg for Johnstown. The latter place was, on June 3, described as seeming like a great tomb. The people had supped so full of horrors that they went about in a sort of a daze, and only half conscious of their griefs. At every hour, as one went through the streets, he could hear neighbors greeting each other and inquring, without a show of feeling how many each had lost in his family. A correspondent heard a gray - haired man hall another across the street with this question: "I lost five; all are gone but Mary and I," was the reply. "I am worse off than that," said the first old man, "I have only my grandson left; seven of us are gone," and so they passed on without apparent excitement. They and everyone else had heard so much of these melancholy conversations that somehow the calamity had lost its significance to them. They treated it exactly as if the dead persons had gone away and were coming back in a week. Men from the surrounding country districts flocked to Johnstown to

Men from the surrounding country districts flocked to Johnstown to see the effects of the calamity. Many of these indulged in drinking, apparently for the purpose of bracing up their nerves, until there were so many drunken men in the town that the police had to compel all visitors to leave who could not give a satisfactory reason for their presence. The scenes of drunkenness which occurred, however, and which were witnessed on the country roads, after this action of the police, constituted another horrible feature of the situation.

As is apparent from the nature and extent of the calamity, there is great difficulty in approximating the loss of life. Upon this point a dispatch dated June 3, says:

Developments every hour make it more apparent that the exact number of lives lost in the Johnstown horror will never be known, and the estimates will doubtlees be found to have been too small. Over 1000 bodies have been found since suurise today, and the most skeptical concede the remains of thousands more beneath the debris above Johnstown bridge. The population of Johnstown, surrounding towns, and the portion of the valley affected by the flood is, or was, from 50,000 to 55,000.

Associated Press representatives today interviewed a number of leading citizens of Johnstown who survived the flood, and their opinion was that fully 30 per cent of the residents of Johnstown and Cambria had been victims of the continued disaster of fire and water. If this be true, the total loss of live in

the entire valley cannot be less than 7000 or 8000, and possibly much greater. Of the thousands who were devoured by flames, and whose ashes rest beneath smoking debris about Jownstown bridge, no information can be obtained, as little will ever be learned of the hundreds who sank beneath the current, and were borne swiftly down the Connemaugh only to be deposited upon the banks and the drift-wood of the raging Ohio. Probably onethird of the dead will never be recovered, and it will take a list of the missing weeks hence to enable even a close estimate to be made of the number of lives that were snuffed out in that hour. That this estimate can never be accurate is understood when it is remembered that in many instances whole families and their relatives were swept away and found a common grave beneath the wild waste of the waters. The total destruction of the city leaves no data to even demonstrate that the names of these unfortunates have ever found a place on the pages of eternal history.

"All indications point to the fact thas the death list will reach over 5000, and in my opinion the missing will reach 8900 in number," declared General Hastings tonight.

The heavy rains extended into Maryland, Virginia and the District of Columbia, and rivers and streams in all this region were greatly swollen. In Harrisburg, Washington, and many other cities and towns, damage, aggregating millions of dollars, was done; but no serious loss of life, except on the Connemaugh river in Pennsylvania, has been reported

Ins, has been reported Is many leading cities of the Union, and in England and Germany, subscriptions, which have already aggregated hundreds of thousands of dollars, have been taken for the relief of the sufferers in the flooded districts.

SANDFORD REMOVED.

On Monday of last week the NEWS stated that Judge Sandford's retirement from the chief justiceship of Utah was because Fresident Harrison had requested it. We were aware that Judge Sandford had prepared his resignation Match last, but, as it was rumored that complaints had been made against him, and his resignation was protested against by prominent members of the bar, the judge did not propose to retire under fire, and withheld his letter. Subsequently came the correspondence with the Attorney-General, but as Judge Sandford did not desire at that time to have a statement of his course made in the public press, the matter was not further gone into. Now, however, what occurred between the chief justice and the administration is a public record, and we give it herewith. A perusal of the correspondence will increase the genuine admiration for the manly and able course of Judge Sandford, both as regards his conduct on the bench and his tilt with the administration.

effect as to the position assumed by the latter. Following is the first document received by the chief iustice:

DEPARTMENT OF JUSTICE

Washington, May 10, 1889. Hon. Elliot Sandford, Salt Lake City, Utah.

SIR—I am directed by the Presi-dent to advise you that in his opin-ion the public interest will be sub-served by a change in the office of chief justice of Utah, and this being so, he would be pleased to receive your resignation as such chief jus-tice tice.

Trusting that we may hear from you soon, I am, very respectfully yours, W. H. MILLER,

Attorney-General. To this the following reply was

sent: SUPREME COURT OF UTAH TERRI-

TOBY, SALT LAKE CITY, Utah, May 17, 1889.

Hon. W. H. H. Miller, Attorney-Gen-

eral, U. S. A .:

SIR-I am in receipt of your note of the 10th inst., in which you state that, in the opinion of the President, the public interest will be subserved by a change in the office of Chief Justice of Utah, and that he would be pleased to receive my resignation of that office.

In reply I beg to inquire whether there are any charges of misconduct or malversation in office, or any complaints preferred against me. In case of such charges I think you will agree with me that it will be unwise, unbecoming and improper to resign the office of Chief Justice until they have been either proven or disproven and disposed of.

Will you do me the favor to inform me at a date as early as possible as to this fact, that I may be advised as to any conduct on my part that renders a change in the office of chief justice necessary or desirable?

I may add that if a change is necessary for political reasons only, the President can have my resignation as soon as the business of the court and the proper disposition of matters now pending before me will permit.

It will not be improper for me to now state that my resignation of the office was considered in March last, while in New York, and a resigna tion written to be sent to the President, but it was, at the urgent solicitation of several prominent members of the Salt Lake bar, both Republicans and Democrats, withheld.

I am most respectfully,

Your obedientservant. ELLIOT SANDFORD.

Then came this letter, with the remarkable reason assigned for desiring a change in the office:

DEPARTMENT OF JUSTICE, WASHINGTON, May 23, 1889.

r. Elliot Sandford, Chief Justice Utah Territory, Salt Lake City, Hon. Utah.

the President the public interest would be subserved by a change in the office of chief justice of Utah, and that he would be pleased to receive your resignation of that office, is to hand. Answering the same, I beg to say that there are on file in this department some papers complaining of the manner in which your judicial duties are dis-charged. Independently of these particular complaints, however, particular complaints, however, the President has become sat-isfied that your administration of the office was not in harmony with the policy he deemed proper to be pursued with reference to Utah affairs, and for this reason he desired to make a change, and out of cour-tesy gave you an opportunity to re-sign. As you did not see fit to em-brace this opportunity, the President has removed you and appointed your successor.

Very respectfully yours, W. H. H. MILLER,

Attorney General.

With this was the following peculiar document:

EXECUTIVE MANSION, WASHINGTON, D.C., May 24, 1889.

SIR—You are hereby removed from the office of chief justice of the supreme court of the Territory of Utah, to take effect upon the ap-pointment and qualification of your Buccessor.

BENJAMIN HARRISON. To Elliot Sandford, Salt Lake City, Utah.

To these Judge Sandford made this characteristic reply:

SUPREME COURT OF UTAH TERRI-TORY,

SALT LAKE CITY, UTAH

June 1, 1889.

Hon. W. H. H. Miller, Attorney-General, Washington, D.C.

SIR. Your letter of the 24th ult., in which you state the President has become satisfied that the administration of the office I hold was not in harmony with the policy he deemed proper to be pursued with reference to Utah affairs, and, for this reason, he desired to make a change, has been received.

In reply I have the honor to say that my earnest purpose while on the bench, as Chief Justice of this Territory, has been to administer justice and the laws honestly and impartially to all men, under the ob-ligations of my oath of office. If the President of the United States has any policy which he desires a judge of the supreme court to carry out in reference to Utah affairs, other than the one I have pursued, you may say to him that he has done well to remove me. Very Respectfully, ELLIOT SANDFORD.

KANAKAS AS CITIZENS.

On Saturday, June 2, four natives of the Sandwich Islands appeared before Judge Sandford as applicants for naturalization. One of Utah. SIR—Your letter of the 17th inst. in reply to mine of the 10th instant, informing you that in the opinion of more made an objection. He said

he didn't believe Hawaiians were eligible to citizenship. He wasn't sure, however, but wanted time to consult with the district attorney and other lawyers. Judge Sandford granted the delay re-quested, and after considerable wait-ing, Judge Powers, chairman of the central committee of the "Liberal" party, came in and stated that he held the same view as Mr. Whittemore.

Judge Sandford said he had looked up the subject, and had not a doubt that natives of Hawaii, who filled all the requirements, could be-come citizens of the United States. As the Supreme Court was to meet on Monday, however, he said he' would refer the matter directly to that tribunal for determination, and so ordered.

The matter was brought up in the Supreme Court on June 3, and the hearing set for the next day.

Next morning Judge Zane occu-pied a place on the bench with Judges Judd and Anderson, having taken the oath of office the previous evening.

G. W. KA MAKA NIAU,

the Hawaiian who applied for naturalization, and to whom objection was made on the ground that none out white persons, and Africans or persons of African descent, could become American citizens, came forward and renewed his application.

tion. The applicant was sworn, and in reply to questions by the court gave his name and nativity; came to the United States in 1883, since which time he had resided in Salt Lake City; knew the form of govern-ment, and had read the Constitu-tion; he preferred the republican form of government and would obey the laws of the United States inform of government and would obey the laws of the United States, in-cluding those prohibiting polygamy and unlawful consbitation, notwith-standing any revelation to the con-trary. His parents were also na-tives of the Sandwich Islands.

The court held a brief consultation, and Judge Zane asked, "Were your parents full-blooded Kan-akas?"

Applicant—Yes, sir. Judge Zane—What is the color of your race?

Applicant—Kanaka. Judge Zane—I think it is a matter of history as to what their color is. What is your age? Applicant—Fifty-two.

Judge Zane – Have you a family? Applicant – Yes, sir.

Mr. Young-Have you your first papers?

Applicant-Yes, sir.

The papers were submitted to the court.

Judge Powers-Who is President of the United States?

Applicant—George Washington. Judge Powers—Who is the ruler of Utah? Who governs it?

Mr. Young suggested that the ap-

licant did not understand the questions.

Judge Zane--Who is the highest executive officer of the Territory? A.-Governor.

Court-Do you mean that George Washington is now President of the

United States, or was the first President?

A.-He is not now. I know the name of the present President, but have forgotten it just now.

Judge Powers objected to the ad-mission of the applicant, on the grounds that he was not eligible because of his race, and that he was not competent because of his qualifications. He then proceeded with an argument, claiming that it was the intention of the government originally to confine citizeuship to free white persons—that is, descend-ants of the Caucasian race. 'To this had subsequently been added Africans and persons of African descent. It was the intent of Congress to confine citizenship to two races, the Caucasian and the African. Judge Powers read from treatises on ethnology in the American international cyclopædias, and and from decisions rendered where the applicants to citizenship were Chinese. He further argued that the applicant in the present case was not qualified for citizenship, even if he were included in the races that were eligible. He claimed that the courts had been too lax in the the courts had been too lax in the admission of citizens; that they should be required to give them-selves up entirely to the laws of the country which they listed to obey. In Utah the courts had set an ex-ample to the entire land, in being more particular than others in the examination of applicants for natur-alization. alization.

Le Grand Young followed, saying that it was by the grace of the gov-ernment that aliens were admitted to citizenship, and the courts acted under the laws of the government. He cited the fact that Judge Hunter and Judge Zane had both admitted citizenship natives of the to Hawaiian Islands. He also called attention to an act of Congress excluding only Chinese from natural-ization. The Kanakas did not belong to the Chinese race, and were therefore eligible for admission.

Judge Powers said Congress had specially excluded Chinese because some of the State courts had admitted them in spite of the statute in force.

Mr. Young said Mr. Richards de-sired to be heard. The court, how-ever, said it would take the matter under advisement and decide the question at an early day.

ENTHUSIASM OF FAITH.

was born during the Ezra Ezra was born uning the captivity of Israel in Babylon. He was a grandson of Seraiah, the chief priest, one of those who were slain when Jerusalem was taken by Nebuchadnezzar. But although living far away from the land of his fathers, in a strange, idolatrous country, where the songs of Zion no longer sounded, his heart was full of love to God and to his brethren. of love to God and to his brethren. He studied the word of God, be-came an able instructor in the law of Moses, and was in the hand of God the chief instrument in bring-ing the people back to the land of promise. He remained in Babylon for many years after the first com-

pany had left for Jerusalem, but, finally, jeined his brethren in the Holy Land, bringing with him a second company. For about twelve years he was at the head of the gov-unment in Loruschem and diag at years ne was at the head of the gov-ernment in Jerusalem and died at the age of 120. By the Jews Ezra is esteemed second only to their great Prophet Moses. His book covers a period of 79 years, from 586 to 457 before Christ.

The journey of Ezra from Baby-lon to Jerusalem with the second company of Jewish Saints displays an instance of roble courage, heroic faith and pure integrity the excel-lence of which cannot be too much lauded or admired. But it happens that we have the event recorded only by Ezra himself, and the hum-ble language of the author makes us, in reading the passage, almost forget the vastness of the fact recorded, thereby adding to it another excel-True greatness is always lency. humble. It needs no boasting, and hates it like poison. It is petty in-significance only that must always be "loudly talked up" in order to make its non-important presence known.

Actions like Ezra's may, by the wise of the world, be termed enthusiasm; but, if the term is proper at all, it is true enthusiasm, the enthusiasm of faith, well worthy of imitation in this age of chilly philosophy.

EZRA'S TESTIMONY.

From Ezra viii: 22 it is clear that the devoted servant of God had used his influence in Babylon to convey to the King Artaxerxes, a right knowledge of the character of the God of Israel. He had told the king what great wonders God had anciently performed; how He had liberated His people from Egypt, saved them from the hands of the mighty Pharoah, commanded the waters to divide before them, and the rocks to give water. He had told him how nothing would withstand His hands and purposes, but that all things must serve Him. He had told him that the God of Israel never changes, but remains the same in power, in love, in holiness; and he had most solemnly declared that "the hand of God is over all those who seek him, for good, but that His power and anger are over all who forget him."

These great truths Ezra had learned from his diligent study of the Word of God. He did not hesithe Word of God. He did not hesi-tate to talk of them, and with his testimony honor his God. It is not, however, in this verbal testimony that we find anything peculiarly or exceptionally heroic. Ezra was liv-ing under a friendly government and had many opportunities of exalt-ing the power of God. His position as a public teacher of the law-for such he was rather than a "scribe" -gave him every desirable oppor-

like Ezra, that God is with his people in order to help them. Let us therefore leave this point and go a step farther.

EZRA'S TRIAL.

It is only right that a man who talks much of faith in God should be afforded an opportunity of prov-ing that he himself, at least, be-lieves what he says. Such an op-portunity Ezra had given to him. The event was this:

In his advanced age Ezra had a great desire to join his brethren, in order to investigate the law of God more fully, and also to instruct his brethren. He therefore sent a letter to the king, asking for permission to emigrate; and his majesty in a most gracious communication granted the petition in the following language:

"Artaxerxes, the king of kings, to Ezra, the priest and instructor of the law of the God of heaven, per-fect peace! I have given the comthe law of the God of heaven, per-fect peace! I have given the com-mand that everyone of the people of Israel and the priests who are in my king iom and are willing shall go with thee; thou art sent from the king and his government to inves-tigate the conditions of Judah and Jerusalem according to the law of thy God, which is in thy hand, and to bring with thee gold and silver, contributed by the king and his government to the God of Israel, whose dwelling is in Jerusalem; and also all the silver and gold that thou canst find in the whole province of Babylon, and such contributions as thy people may be willing to give towards your God's house in Jeru-salem * * * and by me, King Artaxerxes shall the commands be given to all treasurers on the other given to all treasurers on the other side of the river. that all what thou may require shall be given unto thee." (See Ezra, chap. 7. According to this liberal loyal command Ezra gathered a company

of 1,496 manly members, the num-ber of the women and children not being given. This company we now find gathered at the borders of the great empire by a river, and we may take a look at the camp. There is many a young man who has never seen the land of his fathers, and whose heart beats rapidly in anticipation of the joy that awaits him. There are also men with white beards and silver hair who can hardly realize the fact that they are on their way home. They have still a vivid impression from their early childhood of the sacred valleys that we find anything peculiarly or exceptionally heroic. Ezra was liv-ing under a friendly government and had many opportunities of exalt-ing the power of God. His position as a public teacher of the law—for such he was rather than a "scribe" —gave him every desirable oppor-tunity to bear this testimony, and not to have done so would have been a most strange and criminal indifference. As far as the verbal testimony goes, it is most excellent. But it will be perceived that there are thousands of preachers right in our own age who know all this about God and are saying every Sunday, where their cradles were rocked, and

How is that? The company has a journey of four months before them, through a country swarming with people whose business is robbery. They are well supplied with gold and silver so as to attract the attention of robbers. And yet no sol-diers! Why did the king not send with them a few hundred armed men to see them safely through the wilderness? It will never do. And not even an experienced dragoman to guide them the shortest way! Why, this company will never come through alive! Not one soul of them will reach Jerusalem. Such a thing was never heard of before as pene guide and guards. We must see Ezra about that.

Let us fancy ourselves in the presence of the venerable leader.

presence of the venerable leaver. "Sir, if you will excuse us for the question, how is it that we find neither guide nor guard in your company of Saints? Surely, you cannot have forgotten a matter of

cannot have forgotten a matter of so great importance?" "O, no; it is not forgetfulness. I assure you, gentlemen, it has cost me a hard struggle to resolve upon this journey without an armed guard and without a guile. It has been the great trial of my life." "Was not the king willing to send some soldiers with you?"

some soldiers with you?"

"Certainly. He has stated ex-pressly that I should get everything I wanted for this journey, and he was most anxious that I should come safe through."

"Then, we do not understand."

"Well, gentlemen, you see I have so often told the king that our God so often told the king that our God was with us for good, that I was ashamed to ask for soldiers and guides from him. I have resolved to trust in God alone, that He will show us our way and save us from the enemy. This is my reason, gen-tlemen." (See Ezra viii: 21-23.) Brave, noble Ezra! We under-stand you You had so often spoke

stand you. You had so often spoke about your God as a mighty God, that you would not contradict yourself by asking a poor mortal king to rescue both you and your God from the hands of a few robbers. What an instance of practical faith is this! Faith indeed!

EZRA'S ARRANGEMENTS.

Human understanding, reckoning without a personal God superin-tending earthly affairs, may sneer at the childlike faith of Ezra and call his journey a mad undertak-ing. But the whole narrative shows that this servant of God knew well what the servant of God knew well what he was doing. He did not go unguarded, although human eye could discover no soldiers, no lances. On the contrary, for three days he fasted and prayed, and we may well conclude, did not move until he was assured in his own heart that he really stood under disurance, how much greater was his security than if he had had a whole regiment of Babylonians guarding him. Is it madness to trust in God, who made the heavens and the earth and ourselves? Or, must God be trusted only when the danger is not so great?

Ezra did not take this view. He

needed God's help, and he sought it in earnest prayer—the means which God has appointed for the reception of blessings. Having done this, he simply trusted in God and went, and was justified by the issue. For we read: "And our God's hand was over us, and He saved us from the hand of the enemy on the way, and we came to Jerusalem." . Not one was missing; not a dollar had been lost on the way; all was safely brought to the house of God.

Here we see the tr umph of faith. Ezra acted as a true Saint of God.

EZRA'S FAITH SWILL NEEDED.

One reflection or two: Human wisdom would undoubtedly have suggested and insisted on another course altogether. She would have preached about the necessity of exercising one's judgment in such matters, of taking all the precau-tions available, and trusting in God for the rest. She would have told us that we must not "try" or "tempt" God. but take the king's soldiers as a help from God, and by such sophisms she might have suc-ceeded in appeasing a less pure conscience than Ezra's.

We are willing to admit that there is such a thing as "tempting" God, but we do not believe that anybody can do this with too much real, genuine faith. On the contrary, the greatest danger of our sleeping time is too little faith. Where are the men who disdain to wait at the steps of worldly powers and humbly beg those to help them in carrying out the purposes of God? Where are those noble enthusiasts who are those noble enthusiasts who dare not only to profess that God is with them but also to prove it by trusting God alone when there is danger and the world is willing to help? Such men God needs in these times, when His great pur-poses are about to be accomplished. For only through such can the hon-or be His Had Kren acked the or be His. Had Ezra asked the king to help him, the honor would have been the king's. As it was, it was God's.

Through such faith Moses led the children into Canaan; through such faith Jesus became the Savior of the world; through such faith the Apostles overturned the heath-en idols; through such faith Joseph Smith became great in this genera-tion; and through such faith the millennial reign will be ushered in. J. M. S.

HAIFA, April 27th, 1889.

HOME FROM A MISSION.

On June 1 we had a pleasant call from Elders Edwin Udall, of Nephi, Juab County, and Ammon Hunt. of Monre, Sevier County. Both brethren left this city May 2, 1887, on a mission to the Northwestern States, from which they re-turned on Wednesday evening. Elder Udall was assigned to the

lowa Conference, where he labored six months. He was then sent to Nebraska for six months, when he returned to lowa, spending the summer of 1888 in that State. His next field was in Missouri, and the With very few exceptions, they are closing months of his mission were not even hospitable, and conse-

spent in Kansas. In Iowa the peospent in Kansas. In lowa the peo-ple pay no attention to missionaries; in fact they give little heed to re-ligious matters. The Elders were not molested, though they were fre-quently threatened with violence and even death.

When in Nebraska, Elder Udall when in Neoraska, Elder Udall was better treated, some of the peo-ple being very kind. On one occa-sion, after holding a meeting, a man got up and denounced the Pro-phet Joseph. He went on with a tirade of abuse, which the Elders did not make an effort to interrupt. Finally a number of young men who had attended the meeting grew tired of his harangue and asked him to stop. A fight followed, in which the disturber was thrown out of the house. On the outside another fight ensued, which was engaged in by parties who had come to the meet-ing with the intention of ill-using the Elders, but were turned from their purpose by the course affairs had taken.

At another time, in Atchison County, Missouri, Elder Udall had held a meeting one Sabbath afternoon, there being a good attendance. He announced another meeting for the evening. The services had just commenced when the house was broken into by a mob, and the leader of the attacking party said, "Mor-monism has gone far enough in this State. Go for them!" The latter remark was addressed to his comremark was addressed to his com-panions, but for some reason they did not obey. Some of them began talking to the Elders, who replied. Finally the younger men of the party began to realize the impropriety of the course they had taken, and announced that they would give the Elders fair play. This had the effect of precipitating a quarrel among the mob, and a free fight followed. As there was no use for the Elders there at such a time, they took their leave.

There were many other occasions when Elder Udall was threatened, but on no occasion was he injured. It was usually the case that the young men would take his part, and then a quarrel would arise in the those who wished to inranks of jure him.

While he was in Missouri, Elder

While he was in Missouri, Elder Udall visited Jackson County. When he was there a lawsuit was going on concerning the Temple property, which was claimed oy both Josephites and Hedrickites. The former are erecting quite a large edifice on the Temple lot. Elder Udall had good health ex-cept during a portion of the time he was in Kansas, when he was stricken down with malarial fever. For two weeks he was confined to his bed. He was then at St. Johns, Kansas, where he was carefully nursed and attended to by the Saints, who showed him every kindness in their power. kindness in their power.

Elder Hunt spent the first eighteen months of his mission in Iowa, traveling in various parts. The people in that State are bitterly prejudiced against the "Mormous;" and then only through curiosity. With very few exceptions, they are

quently the Ekkers who labor there on a charge of unlawful cohabita-have many hardships to undergo. tion, and entered a plea of not have many hardships to undergo. In September, 1888, Elder Hunt was sent to Nebraska, where he found a better people, some of them being very kind. On one occasion a mob met to carry out a threat of violence. At the hour of meeting the people did not assemble as usual -an indication that they had been kept away by fear of mobs. About fifteen men put in an appearance with a kettle of tar and a bag of feathers. When they met the Elders, however, dissension arose among them, and they retired, leaving the missionaries in peace. Brothers Udall and Hunt have

enjoyed their labors in the field, having been richly blessed by the Lord. In regard to the residents of St. Johns, Kansas, they speak very highly. They were treated with kindness and courtesy by all, re-gardless of sect or party, and found it a pleasure to associate with them and principle of and preach on the principles of truth. A considerable branch of the Church has been organized, and more baptisms are probable in the near future. That locality is in the line of cyclones and heavy storms, and the town is supplied with "cyclone cellars," into which the people are frequently re-quired to take refuge till danger is past, when they return to witness the effects of the visitations and the effects of the visitations and make the necessary repairs to their houses. In the early part of May. 1889, the valley was visited by a fierce hail storm, which broke near-ly every pane of glass in windows facing east. People did not dare stay outside while the storm was in progress. On the houses, the shingles were so battered and broken the that the roofs were rendered leaky. Cattle that happened to be out in the storm were so bruised up that one's hand, when rubbed along the hide, would be smeared with blood. There was no wind at the time or the animals thus caught would, as stated by the inhabitants, have been beaten to death. Some of the hailstones were gathered, and one of the larger ones measured six inches in circumference. Many of them were of such dimensions that one would fill the top of an ordinary teacup. On the occasion re-ferred to a storeke per collected twelve hailstones and found their aggregate weight to be four pounds. In regard to the Iowa Conference, which includes the States of Iowa and Nebrasks, the interest of fow people in the Gospel is so small that at present but two Elders are in the conference, and they find but few seekers after the truth.

CURRENT EVENTS.

Edmunds Law Prosecutions.

Wm. M. Palmer, who was re-quired to go before Commissioner Hills, on a charge of unlawful co-habitation, was released on giving \$600 bonds. He waived examination, and the case will go to the grand jury.

guilty.

The following court business was transacted at Ogden on June 1:

Hyrum K. Cranney, a pioneer resident of Logan, Utah, had surren-dered himself to the United States Marshal. This action was prompted by his knowledge that an indict-ment charging him with adultery had been found by the grand jury. He appeared before Judge Henderson, pleaded guilty to the charge against him and waived time for sentence. In view of the many extenuating circumstances connected with his case, his ill-health, and his age, being 72 years old, the court merely imposed the payment of the costs of court—amounting to almost ninety dollars.

Thomas Griffin, convicted of un-lawful cohabitation, was called for sentence. The court sentenced him to six months' imprisonment and the payment of a fine of \$100 and costs. The case of adultery against him was dismissed. W. T. Reed was arraigned for sentence baying here convicted of

sentence, having been convicted of unlawful cohabitation. The court sentenced him to four months' imprisonment and to pay a fine of \$100 and the cost of the prosecution. Thomas Godfrey was arraigned on

a similar charge and was sentenced to four months' imprisonment and to pay a fine of \$100 and the costs of the court. The case of adultery against him was dismissed.

Sentence in the case of Andrew Stratford was postponed until June 17th.

In the case of the United States vs. Andrew Madsen, an order for copy of the indictment was entered. The case of the United States vs. Elizabeth Hibbard, fornication, was ordered dismissed.

Released From Prison.

On May 31 John Thorpand Ole Jensen were released from the peniten-tiary, the cause of their incarcera-tion being a violation of that section of the Edmunds law relating to un-lawful cohabitation. The first named served four months and the last named six. Both were detained thirty days for the fine.

Andrew Nielsen, of Richfield, Sevier County, and Andrew Ras-mussen, of Sanpete County, were released from the penitentiary June 3. The former was sentenced to 60 days, and the latter to 50, for unlawful cohabitation. Both were de-tained 30 days for the costs.

Judge Carleton at Home.

Judge A. B. Carlton returned home last night direct from Salt Lake City, his connection with the Utah Commission having termin-Utan Commission having termin-ated by resignation and the place having been filled by the appoint-ment of Col. R. S. Robertson, of Fort Wayne. Judge Carlton will at once open a law office here and resume the practice of his profes-termine the practice of the profession interrupted by the duties of the grand jury. On May 29 before Judge Henderson Andrew A. Jensen was arraigned ginal members. Speaking to a Louis Magazine,

Gazette writer of affairs in Utah Judge Carlton said that matters were progressing favorably in the Territory. There has been a great change for the better since the commission first went there. A very few Gentiles and a very few Mor-mons are inclined to throw obstacles in the way, but the great majority of the people, both Gentiles and Mormons, are determined that polygamy must be abandoned. The problem is already substantially solved, and "I expect", he said, "that in the future unlawful marriages will be as rare in Utah as in In-diana."—Terre Haute Gazette.

Presentation to Marshall Dyer.

In response to an invitation by Marshal Dyer, the deputies and others in his employ, and their families, met at the Marshal's early on May 80. The party at-tended the memorial services at Fort Douglas, then returned to this city and drove out to the penitentiary in the afternoon. There were present there Judges Sandford and Anderson, twenty of the marshal's deputies and employes, and ladies to the number of about seventy-five. An excellent dinner was provided, but just prior to proceeding with the de-licious repast. Marshal Dyer licious repast, Marshal Dyer was the recipient of a surprise. Warden Pratt came forward and announced that he had a few words to say to the host. He expressed, in a neat speech, the hearty good will that existed toward the marshal on the part of those assemble i, and then presented an elegant tea set and a handsome gold ring. The marshal was so overcome by the sudden turn in affairs that it was some time before he could thank his friends for their mark of esteem.

After the dinner was disposed of After the dinner was disposed or the company engaged in speeches, songs, etc., spending a most enjoy-able time. One of the features of the after-dinner exercises was an exhibition of the ability of Deputy Franks' two bloodhounds. One of Franks' two bloodhounds. One of the prisoners was directed to make a detour in the brush, and then endeavor if pos-sible to elude the hounds. He crossed the creek several times, and got off quite a distance before the dogs were let loose. They immed-istaly took up the avent and foliately took up the scent, and fol-lowed him in all his windiugs. As they got closer to him he did not care to risk their jaws, and took refuge in a tree, where the hounds hell him until called off by the officers.

Kate Field says she will never, nate rieu says sne will never, never, NEVER, write another line on Utab until she finds "something fresh" in that benighted latitude. Miss Kate will probably begin op-erations by quietly stepping out of Utab herself.

She further candidly admits that she "sought high and low" through the west for "a typical young miner." Well, Miss Field is getting along in years; besides, young men east are so slow. After all,

THE DESERET WEEKLY.

The тие D		ISHED	by S CON	•
	of Fifty-tw		ars, unbers,	• \$2.50. • • 1.50-
CHARLINS	W. PENRO	53 8 , -	• •	IDITOR.
Saturda	. .	•	June	8, 1889.
NEED	LESS	FOR	EBOD	INGS.

A RESPECTED contemporary announced that on Monday last Judge Zane would take a seat on the bench as Chief Justice of Utah, and at the same time the people of Utah will go into mourning. We do not think the prediction will be verified. We see no reason for the grief anticipated and no signs of its coming.

There have been several decisions of the Supreme Court of the United States in relation to Utah affairs since the time when this Territory was subject to the reign of terror that paralyzed business and filled thousands of homes with sorrow and suspense. These have settled some questions which were then undecided and were the cause of much of the trouble and uneasiness of the times. Experience also has taught many lessons which cannot surely be lost to the judiciary, but must be of value both to the officials and the people.

The class of our citizens exposed to the severity of that stringent and changeable application of special laws which was formerly the principal difficulty, can now understand much better than then what those enactments require, and therefore are in a much better position to conform to them intelligently. And the history of the past four or five years has demonstrated that a fair. consistent and humane judicial policy is much more potent "in the direction sought," than harshness, terrorism and vindictiveness.

In the period alluded to, no defendant under the Edmunds act knew when arraigned what would be the construction of that act as applied to his case. Each new trial developed some new ruling, and what was considered a proper rendering in one case was changed to suit the peculiarities of another, and so there was no certainty but a great deal of positive absurdity. Circumstances are different to-day, and there is a more definite understanding of the law and its application.

The disposition of the public outside of this Territory, too, is modified. At the time of the excesses complained of, public feeling was wrought up to fever heat on the Utah question, and almost any extreme in the execution of the law would have been justified thereby. But public men, the leaders of the nation, have received much information since then. And while there is a fixed determination that the prevailing marriage system shall be maintained, and innovations shall not be permitted in this country, the persecution of people endeavoring to live without clashing with the laws is not approved, either by Congressmen or the people whom they represent. And many things which were formerly done in Utah without rebuke. would now raise a storm of indignation in circles where influence is powerfully exercised.

We see no reason to suppose that Judge Zane desires to oppress or injure the people of this Territory or any class among them. The course that will be pursued in the administration of the criminal laws will depend largely upon the Prosecuting Attorney. Judges have sworn duties to perform and so have the officers of the court. Laws are made to be enforced. But their enforcement does not imply malice, invidious zeal, the concentration of effort in one special direction, nor the accumulation of profits by way of fees. It does not require the packing of juries, the badgering and insulting of witnesses, nor the cowardly berating and verbal assault of helpless defendants. Neither does it demand, in every case, the full penalties prescribed, particularly when mitigating circumstances appear and the purpose of the law can be attained by mildness and the exercise of judicial discretion.

All these considerations will, we believe, have some weight in the future administration of the laws of And as a great this Territory. many people who at one time were in such a condition that they could not fully comply with the laws, as then construed, are now living in harmony with a fair and rational interpretation thereof, it is reasonable to conclude that the disruption of social order and the tumult that then disturbed the community will not be revived, because the supposed occasion for it does not now exist, or, at any rate, to anything like the same extent.

We would rather look forward for administration of the laws as reason | mark and Gladstone.

and justice demand, than expect a return to the methods which belonged to a past which we hope has gone forever. In this instance we think the words of the songmaker are applicable, and we suggest them to those who can only forebode trouble:

"Let tomorrow take care of tomorrow, Leave things of the future to fate. What's the use to anticipate sorrow?

Life's troubles come never too late."

"WIDOWS-BY-LAW."

THE Utica, N. Y. Press informs its readers that, "as a result of the law against polygamy, 'A Home for Divorced Wives' has been established at Salt Lake City." It goes on to say that there is thrown "a surplus of "widowsby-law upon the matrimonial market" here, and hence the establishment of this "place of refuge" for them, as "the stock of husbands is below the sudden abnormal demand."

We do not know of any sudden abnormal demand for husbands in Utah nor of any "Home for Divorced Wives." Both of these have been formed by the vivid imagination of the Utica. Press editor, or some other scribe from whom he has drawn his "information." But there is a perpetual demand greater than the supply in the State where the Press is published, and a still larger discrepancy in the demand and the supply in several New England States. A Home for Divorced Wives, too, would be of far greater service in each of those States than in Utah, for widows-bylaw are comparatively scarce here, while there they swarm at every public place of resort and not a hotel of any note is free from them.

If the plural wives of Utah, whom the plotters against her peace desire to see cast adrift, were utterly forsaken, they would not be "widowsin-law," and when the men of Utah treat them as their traducers are wont to act toward dependent women who have no legal claim upon them, it will be time for fire from heaven to fall upon and consume them. If New York would take care of its own widowsby-law and other victims of consecutive polygamy, it would have its hands full and no time left to trouble over ills that do not exist in this much maligned Territory.

The rule that great men have peace, for progress, and for such an small families is exemplified in Bis-



TERRIBLE IF TRUE.

WE HAVE seen a copy of a letter from Provo which purports to relate a striking and lamentable circumstance said to have occurred in that town a few days ago. The essence of the statement is as follows: Α young man-a member of a family of Latter-day Saints-entered a saloon and called for a glass of beer, which was han led to him. He held it in his hand and mockingly proceeded to pronounce upon the intoxicating stuff the holy ordinance of blessing and consecration. At the conclusion of this act of sacrilege he was instantly paralyzed and stricken down. In that condition he was conveyed to his homeand shortly afterwards expired.

The statement comes from two sources, one indirectly from a person who came up from Provo and the other in the letter before alluded to, and which we have perused

"MY POLICY."

THE corresspondence between the Department of Justice and Chief Justice Sandford which will be ound in another column, offers coniderable food for reflection. The "policy" of President Harrison's Administration, therein referred to, will be variously viewed by different minds. We have some opinions on the subject, which are based upon personal observation and some knowledge of the inner workings of the national political machine.

The policy of the Republican party, of which President Harrison is now the head and chief, is to retain the control of the government and extend and increase the strength of the party by all the means in its possession or capable of acquisition. The powers which it now holds as the dominant force in politics will be wielded for party interests, as fully as possible under constitutional and other restrictions, and if needful for its purposes, where it can be safely done, those restrictions will be stretched or ignored.

Utah is sure, at some not distant day, to go into the Union as a State, either on its own footing or connected with some other State or States. Its present Territorial condition cannot, in the very nature of things, be much longer maintained. The Republican party needs the support of as many new States as possible. While the South remains "solid" for the opposing party, the than appear to be struggling to re- Globe-Democrat editor will be a con-

fluctuations of public sentiment in other parts of the country cause the Republican interests to be insecure. It is not certain what party the States about to become part of the Federal Union will support.

Utah has been regarded as almost sure to be Democratic. This is the real and potent cause of the opposition to her admission. "Polygamy" has formed a convenient "cry" and pretended excuse for that opposition. So far as political questions are concerned that is new recognized as "a dead issue," or nearly so. It cuts but a very small figure in politics.

The policy of the Republican party concerning Utah is to swing her into line as a Republican State. This will be seen, by those who can look beneath the surface of things, in the course that will be pursued towards this Territory by the present administration. The Judiciary ought to be entirely exempt from the influences of party. But it is not, and has not been, since the power of the Government commenced to be exercised in the appointment of men to judicial offices who were strong partizans in the interest of the dominant political The eight-to seven organization. action of the Supreme Court of the United States was more than a "straw" showing the direction of the party blast.

There are plans evolving to effect the purpose we have indicated concerning this Territory. The removal of a Democratic Judge and the appointment of a Republican successor is in line with them. Much more can be done by the judiciary in support of the project than at first sight might appear. Time will show what we mean.

No real fault can be found with Judge Sandford's course on the bench. Nothing that his political enemies can say against him would weigh a feather on fair investigation. He has been "removed" arbitrarily, unlawfully and unjustly. We can understand why he quietly retires. He could have refused to step down and out, and the President could not find an atom of authority in constitutional law for the exercise of the power he has assumed to remove a judge before his term has expired. Some men would have fought out this question to its legitimate end. Others, less stubborn and pugilistic, caring, like Judge Sandford, but little for the position, would rather put up quietly with the indignity

tain an office which they were desired to vacate.

The chief significance of Judge Zane's appointment is political, as was the influence which procured his re-installment. At the head of the movement was Senator Cullom. a strong man, a Republican leader with large backing in Illinois. We believe he will be confirmed when his name comes before the Senate; and, meanwhile, be will hold the office undisturbed under the power of the l'resident to appoint ad interim.

We wish Judge Sandford every success in life that he could desire We believe him for himself. upright, to be an conscienhigh-minded jurist, tious, we feel sure he has acted 88 his best judgment and sound understanding of law has dictated, and in his correspondence with the Administration he has certainly the best of the argument.

As we have before expressed, we do not look upon Judge Zane's reappointment with the forebodings felt by some of our friends, and we trust that in every class of cases that come before him, he will bring to bear that profound comprehension of legal principles which he is known to possess, and that impartial justice, tempered with mercy, which should inspire judicial decisions and which invite admiration and command respect.

OFF WRONG AGAIN.

THE St. Louis Globe-Democrat is coming to be as thoroughly unreliable on anything relating to Utah and the "Mormons" as it is said to be in regard to democracy and the Democrats. For some time it has taken pains to publish every false report that has gone over the wires concerning the people of this Territory, and has offered comments that exhibit deplorable ignorance or wilful perversity.

Its latest announcement is to the effect that the "Mormon" leaders are buying up land in Mexico and arranging to "sell out their valuable property and move in a body to form a new home in a country where laws against polygamy are less rigidly enforced." And the Gentiles of Utah are advised to "deal liberally with them" so as to insure the exodus and the "early mission of their Territory as a State."

When this exodus takes place the

sistent, democratic defender of the truth, St. Louis will be the most earnest supporter and admirer of Chicago, the Mississippi will empty into the Missouri and its waters be clearer than crystal, Salt Lake will be as fresh and fishy as the purveyor of news from this region, and the Mexican capital will be in the middle of Utah.

It is very generous of the Globe-Democrat to advise other people to be "liberal" in buying out the "Mormon leaders," but neither they nor their valuable properties are for sale, and it is rather premature to say of the Gentiles, who form not more than a fifth of our population. that Utah is "their Territory." What is the matter with the Globe-Democrat, anvhow?

COERCION ALL WRONG.

THE stonemasons and bricklayers who have been in the employment of Watson Brothers have struck. The reason for this action is that owing to the extensive business of the firm, they found it necessary to engage another foreman, in addition to the one already employed. The union, with which the workmen as a body are connected, objected to this because this additional foreman was not identified with that association.

It appears that the union only permits the engagement of one foreman not connected with it, and the men insisted on the discharge of the second one, otherwise they would strike. The man whose employment was objected to expressed his willingness to leave, and thus avoid the creation of trouble on his account, but said he would not join the union, having conscientious scruples about being controlled by any organization. Watson Brothers would not entertain the proposition about the man leaving if he chose to remain, as it was a surrender of a principle. They recognize the right of the foreman to use his own volition in regard to joining the workmen's union, and they cannot concede that it is the right of any organization to prevent them from employing him if they desire his services.

We understand that both employers and men expressed to each other that the difficulty included no personal feeling, only the latter were determined to control in the matter in controversy, while the former firmly insisted that they did not propose to surrender a principle

involved—their right to employ persons to work for them of their own selection without regard to their being connected with any society. The workmen struck, and thus the matter stands.

This is a singular state of affairs to exist in a community like this. It appears to us that it exhibits its tendency upon its face. There is no question in relation to wages. One object of the strike is simply to coerce the man with regard to whom the dispute has a fisen into joining an association with whose principles and purposes he is not in sympathy. This is, in spirit at least, a breach of the liberty of conscience. Any attempt in that direction is opposed to the genius of natural rights-that of acting upon individual judgment when the rights of others are not thereby impinged. Another object is to coerce employers to engage the services of only one class-those who belong to This is a particular organization. necessarily of a piece with the pressure exercised upon the non-unionist foreman.

It is a matter of regret that such disputes should occur. We trust that the striking workmen, between whom and Watson Bros. the kindest relations have existed, will view their action from the standpoint of right rather than from what would appear to be self-interest. They are a respectable class of men, and as a rule inclined to thoughtfulness. Tt. is to be hoped they will reconsider their course, which is in the direction of division, and is of such a character that it cannot carry with it the sympathy of the community.

NOT PARALLEL CASES.

FROM the Ogden Standard of May 28 we learn that Judge Henderson lately made some strong remarks in favor of the enforcement of the law against gambling. The keeper of a gambling house was convicted, and when brought up for sentence His Honor said:

"The statute is a very plain one and strict in its terms. It declares it unlawful to keep a place of gambling. I have no doubt but that what Mr. Smith says is true as regards your character, but you must appreciate our situation and that of the people. It makes no difference whether you and I practicegambling every day together, the statute cannot be overruled. You are well aware that the laws are strictly enforced in cases of unlawful cohabitation and adultery. These unlawful practices are rigidly enforced against a people many of whom are sincere in their convictions. Yet the government

insists that they must be discontinued. It is useless to strike at one crime and totally ignore another. I should feel it a reproach and a disgrace to daily sentence these people for crimes under the Edmunds' law and permit gambling to run epenly without any restraint. You are a man of intelligence and I shall allow you to pronounce sentence on yourself. The government wants citizens not prisoners. Now discontinue running a gambling house, that is all I ask, it is all that the government asks. All you will have to do then is to pay the costs. I will postpone sentence for a few days and allow you to think over the matter and determine what sentence you will pass on yourself."

Uniformity in the execution of the laws is conceded to be necessary to command respect for the laws. Judge Henderson is entitled to credit for his action in this matter. The chief object of the penalties imposed for the offense of gambling is to suppress the crime and reform the criminal. If the offender ceases his wrong-doing the purpose of the law is accomplished. Whether the principle is sound that no penalty should be inflicted when the culprit agrees to reform is open, however, to considerable debate.

And there is a wide difference between the promise required of a gambler to cease his practises, and of a defendant convicted of the offense known as unlawful cohabitation under the Edmunds Act. The latter, as it has been construed by the courts, comprehends some things that many defendants find it almost impossible, with a due regard for honor, manhood and the obligations of family, to agree to. And this without any disposition to rebel, or defy the laws, or to be disrespectful to the conrt. At first sight there might seem to be a parallel between the cases. But on close examination it will be found that they widely diverge.

We hope the laws against the vices that have lately been permitted to flourish unchecked in Ogden will be enforced, with something approaching the vigor which has been exercised in other cases, and that Judge Henderson will continue to pursue his consistent course in relation to them.

BRIGHAM YOUNG.

THIS June 1st, 1889, is the eightyeighth anniversary of the birthday of Brigham Young. He was the chief pioneer of all the vast region lying west of the Missouri River extending clear to the Pacific Coast. This fact alone would be



sufficient to render him famous in history. But this is but an incident among the achievements of a long and useful career, in which he exhibited traits that entitled him to a place in the front rank of the great men of the earth.

In this inter-mountain section are everywhere to be seen the evidences of his genius-marks of his master mind. As a colonizer he has not-considering the difficulties under which his work in that direction was accomplished-been equalled in modern times. The cast of his mind was such that obstacles which would have discouraged or appalled weaker men, only acted as a stimulus to him, and they melted before the force and activity of his indomitable will.

Brigham Young's foresight was phenomenal; many of his movements were, therefore, not appreciated at the time they were instituted, for the reason that they could not be understood by men whose mental vision was of more limited range. Time and developments placed the stamp of wisdom upon those of his actions whose immediate beneficent results were not apparent at the time they were made.

However fashionable it may be for the enemies of Brigham Young to cast reflections upon his memory in other respects, attempts to speak of him otherwise than as possessing extraordinary power and ability are rapidly going out of favor. This shows a disposition in one line to do justice to the memory of a great man, and it will just as surely come in time that he will be recognized as a genuine benefactor of the race.

While recognizing his eminent natural qualities as a man, the Latter-day Saints hold that they would have availed but little in the great work he accomplished without the inspiration of God, by whom he was directed and led, being a man of destiny, raised up for a specific purposes.

This afternoon the "Life of Brigham Young" is the theme of an address by Apostle Moses Thatcher. The day and occasion make the subject doubly appropriate. There is no more effective stimulus to youth than to portray before their mental gaze the achievements of the great and the good. The process implants a desire in their hearts to emulate prominent qualities of those who have been head and shoulders above the masses of the race, or rather have stood upon the pedestal of eminence, high above the multi- tended for.

tude. As a rule great men have an exalted purpose, and possess those peculiar qualities that enable them to reach after its attainment whether the sun of prosperity shines upon their path, or they are opposed and surrounded by the clouds and storms of adversity. History affords but few examples more striking in this regard than that of Brigham Young.

ROTATION IN OFFICE.

A GREAT deal of nonsense is uttered about the "principle" of rotation in office, as though the public service and our national system of government demanded the periodical discharge of all its officials, to make way for new incumbents. There is nothing in true republicanism that requires the turning out of the government employ any faithful and competent person who serves his country well.

The exigencies of party may render it necessary that places shall be found for party supporters. Changes of administration necessarily bring changes in those offices which are intimately associated with the Presidency and with the heads of departments. The party in power, placed there by the popular voice, should have persons to manage the affairs of the country who are in sympathy with its principles and policy. No one disputes this. It is evidently reasonable on its face.

But in the ordinary offices which simply require efficiency, honesty and experience so that the public business may be properly conducted, there is no good reason why men or women against whom nothing can be urged but that they have held their offices a certain length of time, should be bundled out into the cold in order that other people may have a chance to draw a salary.

Askabanker, a merchant, a manufacturer or the manager of any private business concern, to turn out the most experienced persons employed in any department, simply because they have held their places for a number of years, and the request would be considered as evidence of the applicant's insanity. The very reason urged for their discharge would be viewed assufficient cause for their retention.

Why should not the same rule apply in public as in private business? It is only because of the fallacy that rotation in office is a principle of our system of government that a contrary rule is con- fault, if the people want to win.

The idea that office is a reward for service to a party is wrong and demoralizing. It is calculated to destroy, or ~at least lessen very much, the efficiency of the public service. Incompetent and often dishonest men receive appointments; honorable, capable men are in the continual expectation of being discharged; and thus two forces operate to lessen the value of the public work and render it less thorough, satisfactory and permanent.

The creation of offices for which there is no actual public necessity is an evil of the same kind and springs from the same error as the "spoils" The public treasury is theory. made an object of greed and a legitimate, party grab-bag. Success in party schemes means a chance at the public funds. Tt makes men's motives mercenary and renders patriotism a comparatively subordinate and paltry consideration. That which figures as patriotism is too often nothing but pelf.

These remarks apply to State and county and local public offices of every kind. No man who occupies a public position under the laws should be kept there simply and solely because he has been in it for many years. On the other hand, the fact that he is an old public servant should not be deemed a sufficient reason for dropping him out, that somebody else may take a turn at the teat which he is alleged to have sucked so long. Efficiency, experience, proven fitness for the place, ought to be recommendations to a man, when the people or their representatives are looking for persons to fill positions of trust and These ought not to be emolument. struggled for. prizes to be and to be distributed periodically to please individuals, or as . reward or recompense for private or party support.

wise men "Honest men and should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise, whatsoever is less than these cometh of evil." So the Latter-day Saints are instructed by divine command. It is excellent counsel. It is to be their guide in politics. Is not this a proper time for some forethought in regard to this matter?

When a ticket is made up and agreed upon in a convention of the people's delegates it is too late to dissent, and complain, and find Division then is weakness and opposition possible disaster. The time to talk over the people's choice for officers is before a ticket is made up. Men who never expressed any predilection while the matter was pending, will commence to growl just as soon as selections are made. They are simply contentious and Those who want impracticable. to talk showld talk in time. Discussion ought to precede instead of follow a party decision. In primary, or convention, or committee, or private conversation or public speech, the wishes of citizens should be expressed, so that their delegates may understand the drift of popular sentiment before they assemble in convention and proceed to make up a ticket.

And when selections are made, fitness, integrity and experience should be the qualifications sought for. Blood relationship ought to cut no figure, one way or the other. While no one should be chosen simply because of his family connections, the fact that he is related to a predecessor in office or some man of prominence, ought not to operate as a bar to his selection. And the unwisdom of chronic objectors and sneerers, and the slurs and jibes of those who desire to make strife and split the party, ought to have no weight with sensible men or influence in the choice they make.

At our August election we want in each county a ticket that will win, and that will bear the names of men adapted to the positions to which they are nominated. No man has a patent right to any office in this Territory. No office is to be considered hereditary or of life tenure. No position is within the gift of an individual. Neither is "rotation" to be a governing rule. Officeholders are the servants of THE PEOPLE, and the people, by their chosen representatives should nominate them according to their best judgment.

All the people are or should be interested in the selection of proper men to office. The right to a voice in this matter belongs to every citizen, no matter what may be his status, religious or otherwise. If advice is needed, the people have the right to choose their advisers. They are not obliged to seek for it among professional politicians or the perennial growlers. Wise men for counselors, representative men. for delegates, honest and fit men for delegates, honest and it men for office. Let these rules be the guide, and the voice of the people will control for good and for the best interests of the whole body politic. | ious shows were going at full blast.

IN ENGLAND.

Spring has opened up most auspiciously. The weather, for this part, has been exceptionally good, and the opportunity offered farmers and gardeners for getting their crops in was very gratifying. Trade in the north has steadily increased since the opening of the year and the outlook for its continuance was The miners are very busy, and as a very healthy sign of good times, the wages have been increased, the "pit men" of Northumberland getting 14 per cent. increase. But even with this advance on former prices, the wages are extremely low, many of the men not being able to earn more than a mere subsistence. The miners of Durham work on what is known as "the sliding scale," the benefit of which is felt more by the employer than the employe. By this system, if the price of coal in-creases sixpence in the ton, the coal inmen receive one and a quarter per cent. of it. The Yorkshire miners have received ten per cent.increase. The shipbuilders have their hands full, some having work to last a couple of years, and as a conse-quence the iron works of Darlington, Consett and Middlesboro' are very busy. This state of affairs is very gratifying. The people of the north have wit-

nessed some severe times, partly through their own fault. They have passed through several long strikes within the past few years, which made their condition a deplorable one. But "good times" have come again, and their former comfortable condition is returning. Still there are clouds gathering in the distance that forebode no good. There is talk of more strikes, not only of pitmen but others. This seems to be the effect of prosperity in England, and the result is that trade is driven to the foreigner and cheap laborer. A successful stike is becoming next to impossible, and recent events are making it more apparent to every reflecting mind.

The American "trust" system is gaining ground in England, and there is now to be found a salt, sugar, and a prospective glass "trust." Since the sugar "trust." was formed, sweetmeats and candies have gone up, and sugar is a halfpenny dearer per pound. By the formation of these "trusts" and the amalgamation of capitalists' in-terests, their hands are strengthened, and the laborer must submit or starve! A deplorable thought.

The "hirings" are now going on. To many of your readers, a "hiring day" would be something novel. It was to your correspondent. I beheld one in Stockton on Tees. On that day was gathered into town as many ghost shows, shooting galleries, hobby-horses, switch-back railways, peep-shows, wrestling contests, cir-cusses—of a primitive order and diminutive compared to Sells' American-swing boats and as many other

Everybody was jolly looking. The girls from the country were enjoy-ing the hobby-horses and swingboats and a ride in the new liver purifier and kidney cleanser—the switch-back railway. The more serious took in the ghost show; others went to see the circus that was parading its single pony on the stage of the show for the benefit of those who couldn't pay, but who were keenly watching the various antics of the single clown and acrobat of the company. This was the attraction.

Your correspondent spent four cents to see the ghost performance and was rewarded by seeing "Jack the Ripper and his Dream." What a terror there was in that name-Jack the Ripper—to the women of the United Kingdom. There was not a woman who didn't shake in her shoes at the very mention of it when he was prosecuting his bloody work. The show was a miserable "sell," the singing and dancing of the ladies of the company on the outside platform being the best part, and that was gratis.

To see the farm servants hired for the season, six months, was rather amusing. People selling themselves for that period of time at the low rate of from \$25 to \$70 for the whole season. When the contract is made, the parties hired failing to keep to their agreement, can be im-prisoned, if they neglect to send a "God's-penny" in the shape of a shilling. That's merry England shilling. That's merry England for you. This will be nothing new to many of your north of England readers, but here is something hot, if not surprising for them: Middlesboro', the Ironopolis of the north, is shortly to have a erematorium. The sanitary committee have considered the matter and when their report was brought before the council the resolution was almost unanimously adopted to establish a crematorium in connection with the chapel and cemetery. This manner matorium in connection with the chapel and cemetery. This manner of disposing of the dead is becoming popular in England. The public health is in danger by burying in the earth. So the bodies must be consumed and the ashes preserved under glass cases for the inspection of the curious and as a blage for the of the curious, and as a solace for the bereaved.

nection with the north has de-veloped itself. Your readers have forgotten. I presume the presume, Rutter. not This Mrs. name of lady left Ogden some time last fall and created such a sensafall and created such a sense-tion among the pious but fabricating people of Chicago, that her name was raised from obscurity to the pinnacle of popular comment. The story of her disappointment, misery and escape from Utah was tele-graphed to every part of the civil-ized world. When she came back to South Shields she was assailed by reporters in regard to the lying stories that were circulated about her. Many of them she denied, but admitted some. But the now famous Mrs. Rutter has repented; she longs for the pleasant vales of Zion; there is no rest for the soles of her feet in England, cannot content son and her

himself in the land of his birth. She opened a little store in Shields, but it did not pay, and she has been paying visits to the Saints, lament-ing her rash act in coming back; and her mind is set on getting out to Utah as soon as the money is raised. She still considers herself a Latter-day Saint.

I may say that the DESERET WEEKLY is much appreciated here by all who have the pleasure of perusing it. It is highly interesting, valuable and instructive. Success to it. John Hayes. 15 Cardigan Street, North Stockton-on-Tees, May 1st, 1889.

DISCOURSE

Delivered By President Lorenzo Snow, At Logan, Monday Morning, May 6th, 1889.

REPORTED BY A. WINTER.

By request of President Woodruff I will occupy a portion of the time this morning. I feel that any Elder might be inspired to speak the praises of God after such beautiful and affecting singing as we have just heard from our talented choir. I thank God that in these times of corruption and wickelpess in the

I thank God that in these times of corruption and wickedness in the world, we have holy and righteous men and women who can devote those superior talents which God has bestowed upon them to His praise and glory. And I might say further, that there are thousands of virtuous and honorable men and women, whom the Lord bas women, whom the Lord has gathered out from the nations, that are also willing to devote their time and talents to aid in accomplishing the work of God in the interest of His children.

While I occupy a short time this morning I ardently wish the faith and prayers of the Latter-day Saints, that I may be enabled to say some-thing which will be of service and profit. You know that it is imposs-ible for us to address a congregation of Latter day Saints in a manner to satisfy ourselves, unless we have the promptings of the Spirit of the Al-mighty. We are entirely dependent upon the spirit of inspiration, and if there ever was a time, since Adam occupied the Garden of Eden, when the Spirit of God was more needed than at the present time, 1 am not aware of it. The signs of the times, and the rapid approach of scenes that will try the hearts of the Lat-ter-day Saints and their integrity, demand that we now seek earnestly the Spirit of God, and Divine assistance, for it will certainly be needed in the scenes now rapidly approaching. We know that we have needed it in the past. We can easily see that if we had not been in the possession of the Spirit of God to direct us through many of the scenes through which we have the Spirit of God was more needed the scenes through which we have passed, we should not have been in the enjoyment of our present pros-pects of exaltation and glory, and our circumstances would have been much less favorable. And if we have needed the Holy Spirit in the past, we may truly understand that it will be needed in the future.

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I remember very clearly the troublous times which were experienced in Kirtland some fiftythree years ago, where the Prophet of God resided, where God Himself, even Jesus, the Son of God, appeared and showed Himself in His glory. He stood upon the breast-work of the pulpit of the Temple, built by commandment. There was under His feet a pave work of pure gold, in color like amber. His hair was white as the pure snow. His countenance shone as the sun in its strength. His voice was as the sound of rushing waters. This wonderful manifestation was in the temple which had been reared to His honor. I was in Kirt-land at that time, where we passed through scenes which, I sometimes through scenes which, I sometimes think, we are now beginning to re-peat. The circumstances which surrounded the Latter-day Saints at that time were of a peculiar na-ture; at least, the effects upon the people were of a peculiar character. Perhaps a few words in regard to our condition at that time might our condition at that time might prove of some service to us in the future—might give us some useful lessons. At that time a spirit of speculation pervaded the minds of the people of this nation. There were money speculations, bauk speculations, speculations in lands, speculations in city lots, specula-tions in numerous other directions. That spirit of speculation rose out That spirit of speculation rose out of the world, and swept over the hearts of the Saints like a mighty wave or rushing torrent, and many fell, and apostatized.

Just previous to this great apos-tacy the Lord had poured out won-derful blessings upon the people. The gifts of the Gospel had been poured out to a remarkable extent— the side of charging the local the riches of eternity. Angels had visited them. The Son of God, as I before remarked, had talked with His servants. At the dedication of the Temple the blessings which the people received were marvelous. During that rich time of God's favors I, myself, attended the various meetings which were held in the Temple. We had prayer meetings, and testimony meetings, and such testimonies as the brethren and sisters could bear were wonderful. They prophesied, they spake in tongues, and had the interpretation of tongues to a remarkable degree. These blessings were almost universal upon the people in Kirtland. Their hearts were then devoted; they felt as though they could sacrifice anything they possessed. They felt that they were dwelling almost in the presence of God, and it was natural that they should have that feeling under such marvelous influences

All these blessings, and many others that I have not time to enuothers that I have not time to enu-merate, were enjoyed by the Latter-day Saints just previous to the time when this spirit of speculation began to pervade the hearts of the pepple. One would have imagined that after receiving these wonderful manifes-tations no temptation could have overthrown the Saints. But it did, and it scottered them as it were to and it scattered them, as it were, to the four winds.

spirit of speculation pervaded the quorum of the Twelve Apostles and the quorum of the Seven Presidents of Seventies; indeed, there was not a quorum in the Church but was more or less touched with this spirit of speculation. As that spirit in-creased, disunion followed. Brethren and sisters began to slander and quarrel one with the other, because their interests were not in harmony.

Will this be the case with the Latter-day Saints I am now addressing? I fear it is coming but how far it will affect you it is not for me to say. You will have the experience,

say. You will have the experience, however; and perhaps it is very necessary that you should. As President Woodruff stated here yesterday, one-half the quorum of the Apostles, in the days of Kirt-land, fell beneath these evil influ-ences. It was this speculation, this love of gold—the god of the world— which produced this doleful effect. And if it had this effect upon those who held the highest priesthood upon the earth, how would it affect us who, perhaps, have not had the intelligence, the information and the experience they possessed? It is the love of gold that has

It is the love of gold that has affected too many of our brethren and sisters in Salt Lake City, in Ogden, and in other places. May God grant that it will not seriously affect the people of Logan and the adjacent settlements in this Stake of Zion! But it will, doubtless, affect some of you more or less; and in some of you, more or less; and in the name of the Lord I warn you of the name of the Lord 1 warn you or these things that are coming. As was so beautifully expressed by Brother Thatcher yesterday, in re-gard to the possession of your in-heritances, it is a subject that de-mands your most serious attention and consideration, that you may be enabled to act wisely in these mat-ters. I know what I am talking about, having had this experience, and been through those scenes whereof I speak.

Fifty-three years ago we were living very happily in Kirtland. The Lord was very merciful to us. We had left our kindred and friends and gathered to that place in obe-dience to the voice of God through His covenants; and we went there with honest hearts and pure motives. In the same way you have left your friends and your surroundings in the nations where the Gospel reached you. You have come here with honest hearts and with resolutions strong and powerful to serve God and keep His commandments, to work in His interests and endeavto work in His interests and endeav-or to prepare yourselves for celestial glory. These are the feelings which we all possessed, the determinations we all made; and we have endeav-ored, I hope, to carry them out faithfully. But there is rapidly coming something that will try you, perhaps as you have never been tried before. All, however, that is necessary for us to do now is to see where our faults and weaknesses lie, if we have any. If we have been where our faults and weak nesses he, if we have any. If we have been unfaithful in the past, let us renew our covenants with God and deter-mine, by fasting and prayer, that we will get forgiveness of our sins, that the Spirit of the Almighty may Singular as it may appear, this rest upon us, that peradventure we

may escape those powerful tempta-tions that are approaching. The in Kirtland of this spirit of specu-lation. Therefore, take warning. What did we come here for? We

came to build up Zion, not to build up Babylon. The voice of the Al-mighty called us out from the midst of confusion, which is Babylon, to form a union and a lovely brother-hood, in which we should love one another as we love ourselves. When we depart from this purpose, the we depart from this purpose, the Spirit of God withdraws from us to the extent of that departure. But if we continue in the extent of those covenants which we made when we received the Gospel, there is a corresponding increase of light and intelligence, and there is a powerful preparation for that which is to come. And because of our faithfulness and our adherence to the covenants we have made the the covenants we have made, the foundation upon which we stand becomes like the pillars of heaven immovable.

Now, you are a good people here. God loves you. He delights in your righteousness, and He would not like to see the scenes enacted here that were in Kirkland, There is no need of it. We hold in our own hands the power to preserve our-selves from those things that divided the Saints in Kirkland and overthrew one-half of the Twelve. Thė Lord does not wish that, at this late day, these scenes should again be witnessed.

witnessed. The god of the world is the gold and the silver. The world worship this god. It is all-powerful to them, though they might not be willing to acknowledge it. Now, it is design-ed, in the providence of God, that the Latter-day Saints should show whether they have so far advanced in the knowledge, in the wisdom and in the power of God that they cannot be overcome by the god of cannot be overcome by the god of the world. We must come to that point. We have also got to reach another standard, a higher plane: we have got to love God more than we love the world, more than we love gold or silver, and love our neighbor as ourselves.

We are considerably advanced in the knowledge of the things of God, and are qualified to act in His behalf; yet we are not entirely out of the wilderness, if 1 may be permit-ted to use that expression. The time will come when we shall over-come the world and every tempta-tion that can be advanced to effect use are now advanced to effect us. We are now advanced to enect us. We are now advancing to that point; but we have not yet reached it. And now comes a time when the Latter-day Saints will probably be subjected to temptation greater and more subtle than we ever again will experience, as a people. But let me tell you that after we have passed through the scenes that are passed through the scenes that are now before us, the clouds will break; and as i'resident Woodruff has said. we will stand on a much higher plane ot righteousness," of faith, power and influence than ever be-fore. We will have the approval and blessings of the Almighty, and we will have influence with the world. They will respect us more we will have influence with the this congregation who have received world. They will respect us more from God a holy, sacred Priesthood,

than they ever have done. There have been times when our national government has favored us; there will be such times again. After we have passed through what is now approaching, let me say to you the Latter-day Saints will occupy a flattering condition.

I wish to refer you to a very singular prayer that was offered, in former times by a very good man, although in one or two instances he plainly exhibited faults and weak-nesses. Yet, we are told, that he was a man after God's own heart. God loved him, and he possessed many superior qualities qualities that I wish every Latter-day Saint possessed. But he fell, through temptation, on two occasions. The man to whom I refer was King David. He was but a boy when God told the Prophet Samuel to anoint him king over Israel. Why should he be called a man after God's own heart? That is a singular ex-pression for God to make in regard to a man. Would not we all like to have Him make such a statement in regard to ourselves? If He would say to us that we were men after His own heart, we should feel rather pleased and encouraged, and think we were pretty good people. I speak of this wishing that each of us might pattern after these ex-traordinary qualities which David possessed, because we shall have to acquire them, and it is only through empirical education that we good acquire them, and this only through a spiritual education that we can obtain such important qualities. David could not have acquired them, I believe, unless he had known something about the Gospel. I be-lieve he understood the Gospel and had the Spirit of the Almighty, which enabled him to secure those qualities of which I wish to speak

which enabled him to secure those qualities of which I wish to speak. One of these good qualities which David possessed was shown at the time when Saul was seeking his life. David had been anointed King of Israel, and Saul sought to keep him from that position. At this time I wish to refer to, Saul was selep in a cave with his men was asleep in a cave, with his men around him, they being asleep also. He was in David's power-he was David's deadly enemy, and had been seeking for some time to take away his life. There are but few men in this generation, or any other, men in this generation or any other, who, had they been placed in such circumstances, would have had any hesitancy in removing the block in the way to such a position as that to which David had been appointed. But David would not do it. There was King Saul, asleep, and there was David and his servant standing over him. His his servant standing over him. His servant said to him, "God hath de-livered thine enemy into thine hand this day: now, therefore, let me smite him, I pray thee, with the spear at once, even to the earth, and I will not smite him the second time." But David said, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" Saul had been anointed of God. David held that anointing sacred. How is it with us? Here are brethren before and around us in

to minister in His name. Divine authority and appointment was given Saul, which David regarded so sacredly that he did not dare to raise his hand against him, although a mortal enemy and one who was preventing him from ascending the throne that God had given him. How do we regard these our brethren-their sacred appointments? David would not even allow his servant to touch Saul.

servant to touch Saul. He was not like the Quaker of whom I heard when I was a boy. He had a dog which displeased him. Now, the Quakers do not be-lieve in killing anybody, not even a serpent. This Quaker wished to stand by his principles, but he wanted to get rid of this dog. So he turned him out in the streets, and called out so that everybody could hear, "Mad dog; mad dog." The result was, the people stoned the dog to death. There was something grand in this

There was something grand in this trait of character which David ex-hibited on that occasion as well as on many others. How do we feel under such circumstances? and how do we feel sometimes in regard to our friends and neighbors who hold the Holy Priesthood? Do we slan-der them, and call "Mad dog, mad dog," so that others will slander them also? Or do we seek to sus-tain them as our brethren? Do we try to ascertain their faults and weaknesses, or do we try to ascer-tain their good qualities? Do we regard as sacred that Priesthood and that authority which they hold, as David did in the case of Saul? Or is it otherwise with us?

On one occasion David re-tempted, and he called upon Joab, the commander of his forces, to the children of Israel. This was contrary to the command of God. Joab, wicked though he was, did not feel disposed to carry out David's command and he researed with command, and he reasoned with David. But David insisted on it being done. So Joab numbered the people of Israel. D vid thus yielded people of Israel. Divid thus yielded to temptation, notwithstanding the nobility of character he had ex-hibited on former occasions. Well, the Lord was displeased with him, and He called His prophet and sent him to tell him that he might choose one of three things. The prophet therefore said to David, "Shall seven years of famine come 'Shall seven years of famine come unto thee in thy land? or wilt thou tlee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?" He had to select one of these three afflictions. He would of these three afflictions. He would not select famine, because he had plenty of wealth, and he could es-cape the effects of famine, while the people would suffer. He would not choose the second one, be-cause it might seem as though, he being a fighting man and generally successful in war, he was trusting in the arm of flesh. So he said he would put himself in the hands of the Lord, and take the pestilence. The pesti-lence therefore commenced; "and there died of the people from Dan there died of the people from Dan even to Beer-sheba seventy thousand men."

In this David exhibited great

763

nobility of character. When the angel of the Lord was about to smite the city of Jerusalem with the bestilence, David cried out unto the Lord and said, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house." There was an exhibition of one of the grandest traits in the human character.

In connection with this, prayer that David made, and to which I have made reference, shows his heart and the confidence which he had in God. I would that we could all feel to make such a prayer. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any

thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." What a grand and beautiful prayer! Can we feel to make a prayer of that kind? I fear not. I am afraid some of us would hardly be willing to ask God to search our hearls to see if there was anything be willing to ask God to search our hearts to see if there was anything wrong in us. Yet we should be willing to make this prayer; and every one of you who is faithful and worthy of celestial glory will see the day when you can make this prayer. God bless you, brethren and sis-ters, and let us remember the things that have been talked about during

that have been talked about during this conference. Let us try to be a Interview of the second
PAPACY.

Luther, having been once requested to examine a theological candi-date in order to ascertain whether he was qualified for the duties of a preacher of the gospel, abruptly asked the question: "What do you know about the devil" The question may seem absurd, but there is more wisdom in it than appears on the surface, for he who does not know thoroughly the evil in its oriknow thoroughly the evil in its ori-gin and consequences can certainly not apply the best remedies against it. Perhaps this general principle is applicable in another instance? "What do you know about the devil?" was Luther's question. "What do you know about pa-pacy?" is ours.

Very few of our young people in Utah have any idea of the strength of that great church known as the Catholic, whose motto seems to be: Extra ecolesiam nulla salus (outside of the church no salvation). They do not realize how the most stu-pendous lie ever forged comes won-derfully near the truth; that the counterfeit is so skilfully wrought as to deceive, if it were possible, even the elect. But a knowledge of this is essential to the right un-derstanding of the word of God, much of which in prophetical lan-guage refers exclusively to papacy. The following lines are therefore devoted to this subject. In the year 1854 the Roman Cathof the church no salvation). They

"immaculate conception" of the Virgin Mary. The worship of Mary required a justification, and this led the always inventive church to the doctrine that she was born without sin. The string of argu-ments through which this doctrine was arrived at was plausible enough. Christ was the Son of God, the same essence as the Father (hom-ousies to patri), and without sin. His mother must therefore have been without sin, too; for how can a sinless God be born of sinful flesh? But plausible as the argument ap-parently is, it did not bring con-viction to a doubting world. The new dogma, and the church which invented it, were ridiculed from all sides.

Then, who should have thought it? From heaven came the assistance needed. The Roman church was vindicated by no less a one than the Virgin herself. The great church fights not with mere theories but with revelations and miracles.

It happened in this way: On the 11th February, 1858, three little girls went out from the small town of Lourdes in order to gather wood for fuel. Two of them were sisters. As they had to wade over a creek, Berneditte a concentration with the bill Bernadette, a somewhat weak child of fourteen, was left a short distance behind, when she suddenly per-ceived a mild wind, and as she lifted her head she saw, to her great wonder, a glorious vision. A cave in the rock near by was filled with light the brilling or or block meads light the brilliancy of which made the walls of the cave shine, and in the middle of the light appeared the beautiful form of a woman, a virgin at once indescribable, lovely and majestic. Her garments were like a a sun, her feet were bare and ornamented with roses. Her hands were folded over her bosom, and she had of which were connected with a chain of gold. A gold cross formed the ornament of the rosary. The vision smiled to the child as only angels can smile.

From this time a secret power led Bernadette to the cave; and no few Bernadette to the cave; and no fewer than eighteen times appeared the beautiful lady and spoke to her. Sometimes these visions were had in the presence of 10,000 persons or more; for the report soon went out and attracted people from near and for And no wonder. On one cofar. And no wonder. On one oc-casion the apparition told Berna-dette that she wished to see many people come to this cave; on another, that a chapel should be built over it; people must repent and that sinners must be prayed for. And in order to leave a lasting monument of the visit to the earth, the heavenly visitant caused a spring to flow from out of the cave, the healing powers of which we shall presently learn to know. Nor was there a lacking in direct miracles. On one occasion as Bernadette was talking to the apparition, she lifted her hand and inadvertently held it in much of which in prophetical lan-guage refers exclusively to papacy. The following lines are therefore devoted to this subject. In the year 1854 the Roman Cath-olic Church added a new dogma to her already rich supply, that of the

the miracle, praising God and Mary therefor. Also, the name of the heavenly inhabitant should be known to the world. Being instructed by a priest to im-portune the lady to tell her name, Bernadette did so. "O, dear lady," said she, "kindly tell me who thou art, and what is thy name?" Twice this prayer was re-peated and unanswered. On the third occasion the lady folded her hands, her face shone, a picture of hands, her face shoue, a picture of glorified humility. Finally she lifted both hands, let them drop down toward the earth, and again lifted them, saying with eyes thankfully directed toward heaven, 'I am the immaculate conception." Having said this she vanished. This took place in the presence of a numerous crowd all of whom felt the presence of the Virgin, although

they did not see her. Now, the Catholic Church had a proof for their new dogma. For had not Mary herself come direct from heaven to France in order to tell the world that she was "immacten the world what she was "immac-ulate;" and who can now doubt? The visions were there, witnessed by thousands, the well which so miraculously sprung from the cave was there. What more could this sceptical world want?

This water, although nothing but common drinking water—as has been proved by chemical analysis— has the most. wonderful healing power of any in the world. Hun-dreds have been miraculously cured thereby, and thousands upon thou-sands have derived benefit from it. A few instances are here given from Catholic sources:

Louis Bouriette, in Lourdes, had been blind in one eye for twenty years. No doctor could heal him, a very common circum-stance. As soon as he heard of the spring water he sent for some, and behold! on its first application he was healed. Dr. Dozous testified to the truth of this miracle.

Jean Bouhohorts, a poor child of Jean Bouhonorts, a poor child of Lourdes, was dying. His limbs became cold and stiff, the light of the eyes had gone out. "He is dead," said the father, but the mother, with the power of despair, took the child and carried it to the cave. Here she immersed the body in the ice cold water, and there beld it for a quarter of an hour. Then she went home and laid it in the cradie. Next day the child was well enough to go out to play. Hun-dreds saw this miracle.

Maria Lanou-Domenge, a widow 80 years of age, suffered from lame-ness of the left side. She could not take a step without assistance. She sent for the wonderful water from Lourdes, and after having drank a glass of it she was perfectly healed. Her doctor saw it and was astonished.

ished. A lawyer in Paris, Heinrich Las-sene, became blind in both eyes. His friend, Minister President Charles de Freycinet, advised him to try the water from Lourdes. He did so, and to his great surprise as soon as he had applied it his sight was restored. We owe this lawyer a most able treatise on the miracles of Lourdes.

These miracles were not confined to the Catholic world. A Protestantic free-thinker, Herr Max Mwas the director of a variety theatre. He had a boil on his right hand which no doctor could remove, and which threatened to render it impossible for him to handle his violin possible for him to handle his violan bow. His wife wanted him to drink a glass of this healing water. At first he only ridiculed the idea, but finally was prevailed ,up-on to try it. After the first glass he exclaimed, pale and excit-ed: "God, I am cured!" And so he was. he was.

In the year 1867 a dying lady was recalled to life in the little town of Maquens.

Jews have also been benefited by the water, showing that the business of Lourdes is no fanatical party coucern.

"And is all this true?" the reader exclaims. Well, Catholic authors tell us of these and many other cases and offer 15,000 francs as a re-ward to anyone who can prove that there is one single falsehood in any of the statements made. After having done this they feel justified in exclaiming Digitus Det est his

(here is the finger of God). The spring of Lourdes is still there. A magnificent church has been built over the spot. Thousands of pilgrims come every year to worship Mary and to be healed by the water, which is likewise sent in the water, which is inkewise sent in bottles to all parts of the world. In Africa the negroes are being con-verted through it. In Asia won-ders are performed thereby, as also in North and South America and Australia. Through this water the been brought to hear upon all parts been brought to bear upon all parts of the world.

the world. What follows from all this? Let What follows from all this? Let us hear what the priests say: "The wonders in Lourdes are a glorious testimony of the truth and the divinity of the Catholic Church." "By them God has solemnly sanc-tioned the worship of Mary." "Justified us,through our dearLady of Lourdes, the Catholic priesthood. To these, not to a Methodist preach-er, not to a Calvinist preacher, upt er, not to a Calvinist preacher, not to a Lutheran superinten-dent, but to the priesthood er, not to a Calvinist preacher, not to a Lutheran superinten-dent, but to the priesthood of the Catholic Church, the word was given: 'Go and tell the priests.' All the other priests have consequently no authority.'' ''To-gether with the priesthood, the Primacy is also justified.'' And so is the dogma of his infallibility.''

is the dogma of his infallibility." Thus our Catholic authors go on proving every one of their doctrines by revelation from heaven and mir-acles. What can the other churches say? They can deny everything; but that would be to adopt very poor tactics, and the consequences would be miserable. The Catholic Church, although fallen from the pinnacle of political power, is yet in its theology, in its organization and spiritual influence strong and mighty beyond conception, mighty in those who know not God nor the depths of Satan.

story of Lourdes that is very apparent. The Pope in Rome needed something to turn up in order to prove the new dogma; and this he gets in the shape of a revelation of the Virgin herself. But the Virgin the virgin hersen. But the virgin found none except a little child through which to communicate. This is odd, and awkward, too, to the church. Not the Pope, not the cardinals, not the priests, not any of the numerous monks in the whole Catholic Church were worthy of a visitation of Mary. The Pope is, according to his own assertion, the viceroy of Christ, but the mother of Christ, when visiting this earth, ignored the fact altogether and lodged in a cave instead of in the Vatient computients with a child Valican, communicates with a child instead of with the head of the church. The Catholic authors wisely keep silent upon this point. There must be something wrong somewhere.

Suppose that the Pope wanted to send to the king of Con-go, say, a load of rum or go, say, a load of rum or some other article such as the Christians use for missionary purposes. Let us also suppose that a papal nuncio already stays with the king, and that the one who comes with the message altogether ignores the first nuncio, and finds a nigger boy to introduce him to his dark majesty. What conclusion would be drawn from this transaction? Either that the first nuncio was a traitor, whom the Pope no longer trusted, or that the second was a humbug. So in the case under consideration. The Pope claims to be the ambassador of heaven; but a heavenly be-ing, "God's mother," knows him not or does not take any notice of him. Poor Pope! He must have lost his standing in heaven. The appearance of the Virgin in an obscure cave in France, if to be credited at all, seems to prove that his Holiness is a great humbug, and his Holiness is a great number, and known as such in the heavenly courts. If the Virgin had appeared to the alleged head of the church, that would have been a proof of the divinity of that church; but the ap-pearance of the Virgin to a child, not even to a priest, cannot be a proof in favor of the church or the priesthood.

Added to this is the remarkable fact that the "appearance" in the cave seems to have been no person, but only a personified idea. Berna-detta asks her her name. She smiles. Bernadetta repeats the question. Still no other answer than a smile. Again the question srepeated, and being hard pressed, the "appearance" finally says: "I am the immaculate conception." She was not, as the priests say, the Virgin Mary, but, on her own words, nothing but an abstract idea. There is some-thing mysterious in this. It looks as if it was a gotten up scheme. or question. Still no other answer if it was a gotten up scheme, or else the blessed virgin acts as if she its theology, in its organization and spiritual influence strong and mighty beyond conception, mighty in those who know not God nor the depths of Satan. To an honest inquirer who cares nothing for the Pope nor for his Protestantic antagonist, but only for truth, there is an oddity about the

with herself. An action so silly our Catholic authors ascribe to the blessed mother of our Savior! Al-though I am no Catholic I could not force myself to believe that Mary would leave her present place in order to have a little game of this kind in a cave anywhere in the whole earth.

But then the miraculous water and the miracles? Well, I am al-ways a little cautious in accepting stories of miracles. When in Beth-lehem I was shown a limestone which through contact with Mary has received miraculous qualities, "giving milk," and I was told that thousands had been benefited there-by. Now I am informed that thousands are being benefited by this water. I do not know; I am in no position to judge about that. It is true that we have testi-monies in favor of these miracles; but to my mind it is no fortunate circumstance that the principal witnesses are priests, doctors and lawyers. In matters of this kind it is safer to form a judgment without But then the miraculous water

is safer to form a judgment without the aid of the representatives of these professions--particularly the priests.

priests. Still, it is possible that a spring has miraculously appeared in the cave, and that thousands have been benefited by it. There is no absolute need of denying this. On the contrary, the word of God ex-plicitly states that the "son of per-dition," or antichrist should per-form all kinds of wonders. "He doeth great wonders, so that he maketh fire come down from Heaven on the earth in the sight of Heaven on the earth in the sight of men and deceiveth them that dwell on the earth by the means of those miracles, which he had power to do in the sight of the beast." Rev. 13:

In the signt of the beast." rev. 13: 13, 14. Miracles, therefore, are dangerous arguments. They may prove the divinity of a message, as in the case of Moses, of Christ, of the Church; or they may prove the presence of the power of antichrist. The true distinction between the two classes of miracles the world is and to over. of miracles the world is apt to over-look. The miracles which come from God are never performed for the sake of show, never 'in the sight of men." They always aim at the glory of God and the salva-tion of souls. The miracles of antichrist are also real miracles, but they are performed "in the sight of the beast and in the sight of men."

Their aim is show and the estab-lishment of the power of the beast. All the miracles of the Catholic Church, when carefully examined, will be discovered to belong to this latter class; for the word of God must be found to be true in every particular. J. M. S.

LETTERS FROM "JUNIUS."

The Omaha bridge of the Pacific comprises eleven spans of 250 feet each, making it 2750 feet long. The St. Louis bridge has only three spans, two of 502 feet each and one of 520 feet, making it 1524 feet in length. Its cost is said to have been over \$9,000,000. The

Well, we are in Omaha. Though some three or more railways now span the northern half of this con-tinent, yet the city of Omaha must for ever be associated with overland travel. Take away Omaha and the Union Pacific from the stories of western travel and you take away all that is romantic, poetic and in-teresting from the great plains and the magnificent mountains. With this route is associated the exodus of the Latter-day Saints from the Egypt of Illinois, the terrible rush of the California gold hunters, the expedition of Fremont, and also that of Lewis and Clark. The history of Omaha as a town or city is said to begin in 1853

or city is said to begin in 1853. A party of explorers located at Kanesville across the river conceived the idea of investigating the country on the Nebraska side for a town site. They lid, and Omaha was laid out. To one Jesse Lowe is attributed the To one Jesse Lowe is attributed the privilege of naming the town. The first grave dug in Omaha is said to have been for an old squaw. Whether the enterprising founders really killed her to start a grave-yard, or whether they bought her for the purpose history sayeth not. At all events the guide-books quote a stanza from one of Whittier's peg-legged poems in commemoration of the occurrence:

Behind the squaw's light birch canoe, The steamer smokes and raves; And city lots are staked for sale Above old Indian graves.

Yes, and if the modern land hunter was not held in check he Would stake lots over the graves of Washington and Patrick Henry, and would turn Benjamin Franklin's tomb into a cowshed.

In Omaha in 1856 there was what we would today call a real estate boom. Owners of corner lots were atraid they could not ask enough for their property, and to give with-out hesitation the price asked for a lot was almost to break a real estate agent's heart. It is supposed that in those days real estate agents did have something which approximat-ed to hearts. But booms like many other sublunary things pass away, and in 1857 the Omaha land owner who the year preceding was ac-counted a millionaire could not in

1857 buy himself a plate of soup. The rike's Peak gold excitement in 1859 once more resuscitated Oma-ha. Up to 1867 the stage coach and the river steamer were the only connection with the outside world. The C. & N. W. was the first to reach the Missouri River. Its first train arrived January 17, 1867. The great overland read, was completed great overland read was completed May 10, 1869, and the bridge at Omaha had its last piece of iron fastened in its place February 29, 1872.

We are on the Union Pacific at last. We are whirling away from Omaha and out into the great west. No more Indians, no more buffalos, no more prairie fires to alarm timid passengers. Here and there we meet thrifty looking towns, and again we light on slovenly looking villages, with knots of persons un-kempt, unwashed and uncombed. However, one cannot help thinking over the names of those persons con-

nected with the original projection of the road. There are Carver, Wilkes, Benton, Whitney, Burton, Plumbe and others. Though a high-way of this kind was talked of as far back as 1836, yet it was not until after President Young and his people demonstrated that not alone a route over the plains but a residence on them was practicable, that the United States government took any active measures to explore the country. Fremont and others held that nothing civilized could exist beyond the valleys of the Missouri River.

The truth is that to the "Mor-mons" may justly be attributed the construction of the road. On their journey through the plains they made close topographical observations, and never for a moment entertained the idea of the impracticability of a Pacific railroad. ln the "memorials" of the Legislative As-sembly of both the State of Deseret and of the Territory of Utah will be found many pertaining to the Pacific road, and demonstrating to Congress the possibility of accomplishing such a work. Even in the proceedings of the first Assembly meeting of the State of Deservet in 1849 one such will be found. And again we flud a memorial praying for a mail route from the Missouri River to Salt Lake City approved March 3, 1852, by the Governor and Legislative Assembly of Utah. We find again a "Memorial to Congress for the construction of a military road from the mouth of the Platte or Nebraska River to Sacra-mento, California," approved Jan-uary 21, 1858. We find again a "Me-morial to Contract in the second morial to Congress in relation to the facific Rallway," approved January 14, 1854. In this memorial Congress is twitted on its dilatoriness in acting on a project which at this time admitted of no doubt. This memorial recommends the initial point at Council Bluffs City, thence to the main Platte, thence to Box Elder, Medicine Bow Butte, and Bridger's Pass. The memorial shows that close study was given to this matter by the people of Utah, and that they desired a road. So, after all, it is to the much-reviled "Mormon" we owe the Pacific rail, road, to him we owe the gold of California, and to him we owe the reclamation of the sagebrush terrireclamation of the sagebrush terri-tory to fields of waving corn and golden wheat. No doubt but it was owing to the repeated importunings of citizens and representatives from Utah, that Congress made its appropria-tion for the exploration of the Far-West in 1853, in order to ascertain West in 1853, in order to ascertain if it were really practicable to build a road to the Pacific. In 1854, \$19),a road to the Fachic. In 1004, \$150,-000 additional was appropriated for the same purpose. It was not until Nov. 5th, 1865, that ground was broken for the Union Pacific road. There was grading already done, but the official act occurred on this date. But strangest of all things in this strange age, one never hears the name of George Francis Train men-tioned in connection with neither the road nor Omaha.

road ever published a diary or not, I cannot say. If such were kept and published it would doubtless make sensational reading. Though, perhaps, it were better it be left in obscurity. An unbroken record of five years of sin and crime would not figure very morally as the bases of one of the greatest triumphs of

At length we glide into the Platte Valley, and can indulge in rem-iniscences of olden times. We can sigh over the decadence of the bull-whacker and his loud-resound-ing whip and double-barreled oaths. We can mourn the decease of the Red man and his co-exist-ent creature, the buffalo. In fact, if one is so inclined he has a wide realm for sentiment, fancy and imagination, and if he takes the trouble to acquaint himself with the history of his route, he will store at inexhaustible fund of future anec-dote and adventure. We glide into North Platte, an apparently flourishing town, constructed without attempt at art, design or taste. Saloons and boar ling houses seem the main industry. No less than half-a-dozen persons in white aprons and in short sleeves are ringing monotonous bells, making a hideous clatter and most infernal discord. I am reminded of Lord Dunraven's trip over the plains. His Lordship saw the country as ordinary travel-

saw the country as ordinary traver-ers do, and as he relates his experi-ence in graphic words, I will quote: "Very curious are these small set-tlements, some of them consisting of only two or three adobe houses, or of a few wooden shanties and a pupulation entry of a pupuly water or of a few wooden shanties and a punping engine to supply water; others being large villages or small towns. They look as if Providence had been carrying a box of toy houses, and had dropped the lid and spilt out the contents on the earth. The houses have all come down right end uppermost, it is true, but otherwise they show no evi-dence of design; they are scattered about in every conceivable direction, dumped down anywhere, apparentabout in every conceivable direction, dumped down anywhere, apparent-ly without any particular motive or reason for being so situated. The chief peculiarity noticeable about these little settlements and their inhabitants is that on the approach of a train everybody rushes to the front of his house and rings an enormous bell. The Chinese do the same on the occasion of eclipses and other natural phenomena in order to frighten away malignant spirits who cause them. But these dwellers of the plain ring their bells to induce travelers to come and look of the plain of a sup of mhet is at the inside of a cup of what is called coffee for 10 cents."

If you are in a mood for moraliz-ing drop off at North Platte and remain a few days in the town and vicinity. Buffalo Bill's is not far from here. And perhaps you may meet "Cold Turkey Bill" and the "Pike" and several others distinguished characters of the plains. You may meet some surviving hero this strange age, one never hears the name of George Francis Train men-tioned in connection with neither the road nor Omaha. Whether any of the persons em-ployed in the construction of this of the period when the roat was be-with many stories of white despera-does and Indian scalpers. You will find an occasional trapper of the ployed in the construction of this of the period when the roat was be-ing built. He can enliven you with many stories of white despera-does and Indian scalpers. You will

with adventures by forest and stream. You may alight on one of those "frontier types" so entertaining to the New York statesman, Theodore Roosevelt. Mr. Roosevelt, in his article"Frontier Types," pictures a companion thus:

"He was a pleasant companion, and useful assistant, being very hardworking, and possessing a temper that was never ruffled by anything. He was also a good-looking fellow, with hougest brown eyes; but he no more knew the difference between right and wrong than did Adam before the fall. Had he been at all conscious of his wickedness, or had he possessed the least sense of shame, he would have been unbearable as a companion; but he lwas so perfectly pleasant and easy, so goodhumoredly tolerant of virtue in others, and he so wholly lackel even a glimmering suspicion that murder, theft and adultery were matters of anything more than individual taste, that I actually grew to be rather fond of him. He never related any of his past deeds of wickedness as matters either for boastfulness or regret; they were simply narrated incidentally in the course of conversation."

What an admirable piece of humanity this must have been. He would make a magnificent New would make a magnificent New York alderman or an edifying Chi-cago preacher. This was one of the "frontier types" of civilization which the Latter-day Saints had to contend with for a long time, and in a measure has yet to contend with. Mr. Roosevelt met with many other interesting characters, with men "who short off" host heads with men "who shoot off boot heels or tall hats occasionally, or make some obnoxious butt dance by shooting round his feet." In fact Mr. Roosevelt was shot at once for no other reason than because he wore eye-glasses and sidewhiskers. Here is another instruc-tive amusement which he wit-nessed, and which he says was ocnessed, and which he says was oc-casioned by lightheartedness. He says: "One evening a cowboy spurred his horse up the steps of a rickety hotel piazza into the bar-room, where he began firing at the clock, the decanters, etc., the bartender meanwhile' taking one" shot at him, which missed. When shot at him, which missed. he had emptied his revolver he threw down a roll of banknotes on the counter, to pay for the damage that he had done, and galloped his horse out through the door, disap-pearing in the darkness with loud yells, to a rattling accompaniment of pistol shots interchanged between himself and some passer-by, who apparently began firing out of pure desire to enter into the spirit of the occasion—for it was the night of the Fourth of July, and all the country round about had come into town for a spree."

This was certainly a glorious way of celebrating the Fourth, and must have been very entertaining to Mr. Theodore Roosevelt. Or perhaps if you sojourn here, you might experience one of these tremendous storms which one of our Chicago travelers recently experienced. I think it was either Carter Harrison or John Finerty who says:

"A few minutes later a circular skirmish line of vapor columns showed itself on all points of the compass. These columns moved athwart the sky, to meet each other, with amazing rapidity. Half an hour after their first appearance the sun was completely obscured, and behind the skirmishing clouds appeared darker and more formidable masses of sulphuric aspect. From the edges of the advance lightning played, just like the flashing of muskefry that precedes the bursting of the battle tempest, when the red artillery shrouds the field in the lurid, majesty of its tremendous fire." This storm was witnessed near North Platte by one of our Chicago men.

We push on regardless of the wondrous North Platte, and in less than 36 hours we arrive in Ogden from Omaha. Some passengers complain of being tired, but they don't seem to realize that two decades ago the journey would have taken from six weeks to two months. However, we are in Ogden, the Jaffa to our Jerusalem. Of course we can't help commenting on "Mormonism." We are not long in town before we hear some astounding tales about Utah. But it is night, and refuge is found close to the Union depot at Oglen for the night. JUNIUS.

OGDEN, Utah, May, 1889.

Everybody in Ogden is talking of the "boom," and of the influx of eastern tourists and capitalists. I was pleased to hear that prosperity in Utah was assured. But booms in business are like paroxysms in life, the subject is weaker after than before. A methodical railroad man told me that tourists were surprised at the busy life around the new Union Depot, but he hinted that the collection of teams and men was greatest when an excursion train arrived. He also alluded to the alleged smelter in Ogden, saying that some scheme should be devised to make it smoke during the visit of excursionists. Why not make a kind of "Electric Sugar Refinery" of it as Mr. Friend did in New York, whereby he bilked thousands of dollars out of ahrewd business men?

But booms, or corner lots, or mines, are not my business, nor am I interested as to the number or the quality of tourists, visitors, or excursionists. I certainly would like to see new settlers in a new country, orderly, industrious persons. Not adventurers who expect to make a fortune in a day either by fair means or foul. Not idiots and slovens who expect to pick gold dust from the rivulets which course through the streets of Salt Lake. I am told that Utah mines are turning out annually \$10,000,000. Where is the evidence? I can see nowhere a miner's hotel, nor a miner's residence worthy of a third-rate Illinois town. One hotel was pointed out to me, a rather pretentious one, but I understand it was built from profits on whiskey.

I am told on every hand, both by born, and consecrated himself to the man whom I met on the train his country, his flag, his religion,

and by the old Gentile here, that "Mormonism" is to blame. Well, I can't help listening and asking myself what causes this antagonism between "Mormons" with a religion, and Gentles with no religion? The charges against the "Mormons" most frequently dinned in one's ears are that the early settlers of Utab ware disloval to the ('onsti-

The charges against the "Mormons" most frequently dinned in one's ears are that the early settlers of Utah were disloyal to the Constitution and government of the United States; that they were opposed to communication with the outside world; and that they were absolutely antagonistic to education in any form. These are charges that can be very easily investigated. This is the nineteenth century. This is the centennial year of our American Constitution. This is the age of . steamboats, locomotives, parachutes and other grand developments. This is a practical age, an age of hard logic, sound reason and common sense, or, at least, we ought to expect it to be such. Can't we afford to give "Mormon" or Methodist a fair trial?

Let us take up the little volume entitled, "Acts, Resolutions and Memorials passed at the several annual sessions of the Legislative Assembly of the Territory of Utah," to which is prefixed, the Declaration of Independence, "The Articles of the Confederation," the Ordinance of 1787, the Constitution of the United States, and amendments thereto, the naturalization laws, the Constitution of the Provisional State of Deseret, the Deseret laws, and the Organic Act of Utah. Published by virtue of an act approved January 19, 1855. Section 13, Article 2, of the Con-

Section 13, Article 2, of the Constitution of the State of Deseret, reported March 18, 1849, says:

"Each member of the Assembly shall take an oath or affirmation to support the Constitution of the United States, and of this State; and members shall and are hereby empowered to administer said oath or affirmation to each other."

In page 109, we find: "A Resolution Concerning the Washington Monument," approved Feb. 12, 1851, "That the Governor is hereby authorized and requested to procure a block of marble from the best specimens of stone that he shall be able to find in the State, for a contribution to the Washington Monument, now in progress of erection in Washington City; and also that he cause the same to be suitably sculptured, and forwarded to the Washington Monument Committee, as soon as practicable."

Proceedings of this character do not bear the ear-marks of disloyalty. If we take the trouble to read the history of Utah, we will find that the United States flag was planted by President Brigham Young, Orson Pratt and their followers on this very Territory in July, 1847, though the soil was virtually then within the dominions of Mexico. And furthermore we must admit that the venerable Wilford Woodruff, now President of the Latter day Saints' Church in Utah, stood beneath the shade of his flag, under whose beauteous folds he was born, and consecrated himself to his country, his flag, his religion.

and his God. And now in his eighty-second year, though perse-cuted and taunted with disloyalty, he renews his eternal fealty to his country and his God.

As to the charge of being opposed to education, let us see. One of the first works of the Descret Assembly first works of the Deseret Assembly was "An ordinance incorporating the University of the State of Dese-ret," approved February 28, 1850. We find also a "Memorial to Con-gress for an appropriation for sup-port of schools," approved March 3, 1852. It says: "Your memorial-ists, the Governor and Legislative Assembly of Utab. ists, the Governor and Legislative Assembly of the Territory of Utah, feeling a deep interest in the promo-tion of a general system of educa-tion, and the general diffusion of knowledge among all classes; and laboring under the difficulties incl-dent to the settlement of all new Torritories and especially these for Territories, and especially those far removed from the confines of civilization; and feeling grateful to the general government for the valuable library furnished our Territory *

* * * and having no resources on which to base a school fund, respectfully pray your honorable body to grant that the sum of \$24,000, appropriated for the compensation of mileage of members of the Legislative Assembly, officers, clerks and contingent expenses of the Territory of Utah, for the fiscal year ending the thirtieth day of June, 1851, or so much thereof as shall not be expended for the purpose for which it pended for the purpose for which it was appropriated, together with such additional sum as your wis-dom and liberality may see proper to bestow * * * to the use and support of schools." We find a "Memorial to Congress

we mut a "Memorial to Congress for five thousand dollars for the University." Approved January 17, 1854. "Memorial to Congress for the donation of Public Lands to Settlers, and for Educational pur-pose " Approved March 9, 1550

Settlers, and for Educational pur-poses." Approved March 6, 1852. On page 275 we find "An act ap-propriating money for educational purposes." Approved Jan. 19, 1855. On Page 287 we find "An Act relating to Common Schools." Ap-proved Dec. 30, 1854. On page 389 we find "Loint Reso-

On page 389 we find "Joint Reso lutions, in relation to the Utah Library." Approved October 4,1851. On page 397 again we find "A Resolution in relation to the Utah

Library." Approved Jan. 19, 1855.

On page 177 we also find "An Act in relation to Utah Library." Approved March 6, 1852. And as to that charge of being opposed to communication with the

outside world, it is ridiculous, when we find a "Memorial to Congress for an

"Memorial to Congress for an Electric Telegraph from the Missis-sippi River to California." Ap-proved Jan. 21, 1853. "Memorial to Congress for the construction of a Military Road-from the north of the Platte or Nebraska

Approved Jan. 21, 1853. "Memoral to Congress to estab-lish a weekly mail from Great Salt Lake City to San Diego." Ap-proved Jan. 21, 1853. "Memoral to Congress in Thitse

"Memorial to Congress in relation to the Pacific Railway." Approved Jan. 4, 1854.

"Memorial to Congress for a fur-"Memorial to Congress for a fur-ther appropriation for the military road from Great Salt Lake City, south through Provo, Fillmore, Parowan and Cedar cities, to the Eastern boundary of California." Approved Jan. 19, 1855. Even from the date of the settle-ment of the Salt Lake Valley, we find memorials, resolutions, speeches, letters, all actually begging, im-

letters, all actually begging, im-ploring, supplicating Congress for roads and telegraphs to Utah. And furthermore we find that President Young and his sons actually built the most difficult section of the Union Pacific, and that on which the greatest engineering skill was required. And again we find that the overland roal was only com-pleted one day, when President Brigham Young and Bishop Sharp broke ground to connect Salt Lake City and Ogden. Bishop Sharp is alive and vigorous at present. He is one of the most efficient and progressive railroad men on the American continent. He knows something about pioneering in Utah. He is a man respected by Mormon and Gentile. His word is good on 'Change or on Mart. His veracity was never impeached, his honesty never questioned, his repu-tation never stained. Ask him were the early settlers of Utah opposed to progress, disloyal to government or inactive in education

Strange to say charges of this kind are iterated and reiterated day after day until the persons making them really begin to believe in them. As a matter of course, tourists and others who have not time to investigate take everything they hear for granted, and go away fully im-pressed that they know all about Salt Lake. When a humorous hackman points out a noted Gentile's resi-dence to me, with its physikity of points out a noted Gentile's resi-dence to me, with its plurality of chimneys indicating a correspond-ing plurality of wives, I can't help admiring the absurdity of the mirth-fulness in it. Strangers must be shown something. Mark Twain was shown into a place in Italy where a sacred candle had been burning upartinguised for fifteen burning unextinguished for fifteen hundred years. The genial Mark at hundred years. The genial Mark at once blew out the candle, so as to make an epoch in history. He was shown a hermit who had not had a bath in fifteen years. Mark dashed a bucket of water on the holy man, to show him cleanliness was nearer to holiness than dirtiness. Mark was also shown three crosses on which Christ was crucified, and he was shown such an infinity of gar-ments as having belonged to St. Peter, that Mark came to the con-clusion that the Apostle'had an exclusion that the Apostle'had an ex-tensive wardrobe and a fashionable tailor. We must not blame Salt Lake hackmen for telling humor-ous things. It pleases the stranger and above all it pleases the Ameri-can to be humbugged, and why de-prive a poor man of his happiness? Salt Lake is not like the towns Lord Dupervon sony on the plaine

Lord Dunraven saw on the plains. It hus order, design and intelligence in its broad streets, leafy sidewalks, and comfortable residences. It is evident they were built by men who were resolved to live permanently here. It is evident that nothing which sagacity, wisdom and fore-sight could do to beautify, to im-prove and to please in a city was left undone here. And yet it is not un-usual to hear a man who landed here yesterday objurating the early settler, even beneath the shade of the trees which that early settler plant-ed with his toil-worn hauds. And I find that the most clamorous in denunciation of "Mormons" are persons who were paupers in Con-nemara or Oliver Twists in eastern foundling asylums when those trees were planted and these rivulets rescued from the mountain gulches.

You tell me the "Mormons" were You ten me the "Mormous" were inhospitable and exclusive in those early days. Turn to the files of the DESERET NEWS. You will find in the issue of June 29th, 1850, an an-nouncement to "Travelers between the States and California, that a new road has been laid out between the Weber River and Great Salt Lake Valley, a distance of forty miles, and that is subject only to a trifling toll."

This issue also contains a report of Inis issue also contains a report of the meetings in the Bowery the Sunday previous. In the morning, the Rev. G. B. Day, of Sherman, St. Joseph County, Michigan, on his way to the mines, addressed the meeting. Elder P. P. Pratt fol-lowed and efference Description.

meeting. Elder P. P. Pratt fol-lowed, and afterwards President Young. In the course of his re-marks President Young said: "Ten years ago it was called heresy for Joseph Smith to be a money digger, and receive revela-tions; it actually became treason and the people killed him for it; and now I see hundreds of reverend gentlemen going to dig money. gentlemen going to dig money. I despise a man who wont dig for gold; he is a hazy man and intends

gold; he is a new matter that the sponge on others. * * * * * "We have been driven here, we have made two crops, and there are hundreds of emigrants now coming here, destitute: I say to you Latter-day Saints let no man go hungry from your doors; divide with them, and trust in God for more; and and trust in God for more; and those who have a manly spirit will give us their blessings. I say, treat every man kindly, and especially if there is any prospect of helping them on their journey. Emigrants, don't let your spirite be worn down; and shame be to the door where a man has to go hungry away. * * has to go hungry away. I say, walk up strangers! and if any are hungry feed them, and let them go to those who have to sell; and may the Lord bless you brethren. Amen."

These are not the words of a selfish person; rather they are the words of Christ Himself. It was words of Christ Himsen. It was not an exclusive religion which gave its pulpit to a traveling or rather gold-seeking preacher of an-othez sect. It was not a bigeted congregation which gave that preacher a respectful hearing, though his was an alien theology, or rather a theology confined to narrather a theology confined to nar-row limits, to limits bounded by the Nazarene epoch. The more one Nazarene epoch. The more one studies Utah, the more its early set-tlers are to be admired for their energy, perseverance and hospitality. JUNIUS.

SALT LAKE CITY, May, 1889.



SALT LAKE CITY, UTAH, SATURDAY, JUNE 15, 1889.

VOL. XXXVIII.

"I WONDER IF EVER!"

I wonder if ever the children Who were blest by the Master of old Forgot He had made them His treasures.

The dear little lambs of His fold? I wonder, if angry and wilful,

They wandered afar and astray-The children whose feet had been guided

So safe and so soon in the way?

One would think that the mothers at even ing,

Soft smoothing the silk-tangled hair, And low leaning down to the murmur Of sweet childish voices in prayer,

Oft bade the small pleaders to listen, If haply again they might hear

The words of the gentle Redeemer Borne swift to the reverent ear.

And my heart cannot cherish the fancy That ever those children went wrong, And were lost from the peace and the shelter,

Shut out from the feast and the song. To the days of gray hairs they remembered.

I think, how the hands that were riven Were laid on their heads when He uttered, "Of such is the kingdom of heaven."

He has said it to you, little darling, Who spell it in God's Word today; You, too, may be sorry for sinning;

- You also believe and obey. And 'twill grieve the dear Savior in heaven.
- If one little child shall go wrong-Be lost from the fold and the shelter:

Shut out from the feast and the song. -The Child's Paper.

"MORMON" MOTIVES.

The environment of a people, their incentives to action, and the object they are striving to accomplish, should be important factors in our estimate of their characters. The first may be arrived at by an open judgment; but no correct estimate can be formed of incentives and objects, without thorough acquaintance with those upon whom we assume to sit in judgment.

To form, approximately, a correct idea of a people, we need to see them from their own standpoint. We should, for the time being, see the Deity they worship, as they see stimulates man to aim so high? Him. We should believe in the origin of man, in the purposes of logue; their theology is embraced in is cosmopolitan. To be a lover of

his present existence and in his future destiny as they believe. We should open their sacred records and study their theology with their inspirations, and unlerstand the rules they have adopted to guide them in the varied relations of life; failing to do this, we should heed the admonition of the Great Teacher, "Judge not, that ye be not judged."

A comprehensive charity, a feeling of kindness and good will, a desire to see all that is good, and a tardiness to condemn that which may, at first, have the appearance of evil, should characterize our investigations, lest we allow our prejudices to bias our judgment, and thereby do a wrong, that we cannot repair. Keeping in view these admonitions, let us examine the character and some of the policies of the Latter-day Saints, in the light of facts of their history, and of the teachings of their sacred records.

Their God is a sanctified, exalted Being, out of whom has been eliminated the baser passions of a once fallen condition. Created in His image, men are His children. To become like Him they must follow the precepts He has given. These are contained in the Bible and other sacred records. Could they have a higher standard of excellence to stimulate them to the attainment of all that is good and great? Man was first a spiritual being; intelligent, active, and progressive. This spiritual education fitted him to become a dual being, spiritual and temporal. Through obedience to the laws of this dual existence, a glorious future awaits him. Like his Father, he will be clothed with majesty, justice, mercy and judgment. Is not that a grand destiny? Is there any other religion that Their standard of ethics is the deca-

the Gospel of Christ, as contained in . the New Testament, and as elucidated in the teachings of living prophets and apostles, knowing that they are clothed with the imperfections and follies of humanity; by these they strive to regulate their. lives. Can mortals do more?

Their Church being organized on the primitive Gospel plan, they consider themselves entitled to be called Saints. No one has successfully questioned their right to the name. Their apostolic Gospel of "One Lord, one faith, and one baptism," as an embodiment of the principle of unity, comes in direct antagonism to the fractionized Christianity of the age. Can the right to enjoy the blessings of this unity be questioned? Can it be shaken by Gospel weapons, "The sword of the Spirit and the sword of God?" They are accused of being licentious in principle and corrupt in practice. Were this true, their cities, villages and country residences would not swarm with bright, healthy children; day and Sabbath schools would not be crowded to overflowing, and increasing numbers would not constantly demand more room. Church statistics, made up every three months and read in the local conferences, would not establish the fact that one-third of the "Mormon" population of Utah are under eight years of age.

Many are accused of being ignorant. The schoolhouse in every hamlet, their higher institutions of learning, and the returns of the last census prove the incorrectness of the charge. An ignorant people, living in antagonism to the laws of life and progress, could not contend with a barren soil, people a desert and turn it into an abode of civilization and refinement.

The Saint, in the broadest sense,

THE DESERET WEEKLY.

his kind is the very essence of his religion. He is not only a citizen of his own country, but of the world. Even this field is not broad enough for his comprehensive charity. Through the sacred ordinances of his religion he claims kinship with the dead, and labors for the benefit of departed generations. To him, preaching the Gospel is a labor of love, a part of his earthly mission. To perform this labor he leaves his family to take care of themselves, with some needful assistance from his brethren. In this labor he endures many hardships, and often faces persecution and death.

At home he largely .contributes means and labor to build magnificent temples, in which the dead past and the living present may be bound together in a future life that will be glorious and eternal. Does any other religion develop a broader benevolence to soften the heart of man; a purer charity to work out of him the selfishness of his fallen nature?

This earth, re-organized, purified, sanctified, and thus fitted for man in an exalted condition, is the anticipated abode of the Latterday-Saint. Associating with those he loves, the pure joys of his nature will be intensified. With such a reward for faithfulness he is ready to face imprisonment, confiscation and death.

From the sacred records of this people, and the facts of their history, let us elucidate the only policy that will redeem mankind from the curse of blood. The ancient record of this continent, now in the hands of this people, has done much towards shaping their policies. Whatever others may think of this marvelous Book of Mormon, to the modern Saint it is an existing fact. It is not only a chief corner stone of his theology, but it moulds his personal character and shapes his general policies.

Mormon was the name of the last leader of a numerous people, called Nephites who were destroyed in a terrible battle, in Central New York, in A. D. 384. They had inhabited the continent about 975 years. At one time, numerous and powerful, they constituted a vast empire. It occupied a considerable portion of South America, immediately south of the Isthmus of Darien, and all that portion of North America, south of the great lakes. They were a highly civilized people. They engraved on metal plates, extensive records of their theology, of their wars, and policies of government. purest principles of liberty, and the around him, without aggression

Mormon held the offices of High Priest, historian, and military leader of his people. He was evidently a man of noble sentiments, unusual executive ability, and intellectual culture. From general records he engraved, on plates of gold, an abridged history of his people. Severely wounded in their final struggle fer existence, he survived them only a few days. He enjoined upon his son. Moroni, to make some addition to the record, and then bury it in a hill called Cumorah, around which the Nephites had terminated their national existence. These labors were performed, according to the record, under a powerful Divine inspiration that the record would be preserved in its place of deposit, and come forth in after ages to instruct their descendants concerning their fathers. They also had unwavering faith that then its resurrected policies would shape the final destiny of the people and of the continent which they inhabit.

The Divine principles of the Decalogue, and of the New Testament Gospel, are finely illustrated in its pages by historical facts and individual experiences and teachings. To develop some of the leading policies of the Saints, as illustrated in this book, is the object in now refering to it.

The orthodox Saint does not question the Divine origin of the Book of Mormon. He would stake his existence on the fulfilment of its prophetic declarations. With я powerful faith, born of this record. he scans the future of his generations and beholds their destiny involved in that of the continent of which it is, in part, a history. He devotes to the record careful, critical study. He soon comprehends that it bears a similar relationship to the western hemisphere that the Bible does to the eastern. Being a Bible believer he finds nothing in this ancient record antagonistic to that belief. Still pondering on its contents, he is forced to the conclusion, that God revealed His will to a chosen Israel on each continent. On each continent, this Israel apostatized from the faith of their fathers; and that, before the culmination of the world's destiny, these branches of the House of Israel must come back to the faith and to the lands of their fathers.

This Book of Mormon furnishes an example of the purest constitutional republic recorded in the world's history. In the account of its organization are elucidated the lilege of living, but of gathering

direct responsibility of each citizen of a republic, for the character of the administration of the government under which he lives. This individual responsibility where constitutional guarantees insure the citizen his free agency, is the chief corner-stone of the "Mormon" political creed.

The earth being filled with violence, is given as the Divine reason for its baptism by water. The children of Noah have not profited by the fate of the antedeluvian fathers. The world's history is principally a record of aggression and bloodshed. The Creator promulgated the law to Noah, and through him to his posterity, that "he that sheddeth man's blood, by man shall his blood be shed." This law is so sweeping in its character that it does not discriminate between races, nations or individuals.

That the Lord's chosen Israel might not be guilty of blood, they were commanded not to make war without his sanction. The Hebrew colonizers of America were not only traditioned in this law, but took with them, from Jerusalem, the record of the Jews, engraven on plates of brass. From the first the Nephites-a part of the descendants of this colony-met aggression with a strictly defensive policy. So thoroughly traditioned were they in it that, in the prolonged struggle which terminated their national existence, they broke it but once, and that under very trying circumstances. With revenge burning in their bosoms, and against the expostulations of their leader, Mormon, they assumed the offensive, and were defeated with terrible slaughter. For this act, for many years Mormon refused to lead them. Finally, deeply sorrowing for the miseries of his people, and through their earnest solicitation, he resumed command of their armies. The elucidation of this defensive policy, in the history of a great people for nearly a thousand years, must have powerfully impressed the Prophet Joseph Smith. This, and the predictions contained in tha history, of the future of this con tinent, forced upon him the one great culminating fact of its destiny, that no people would be firmly es tablished upon this land, who did not adopt and live this policy. That human blood must cease to smoke on the soil which God has consecrated to that Divine freedom which grants to man, not merely the priv-

from others, the elements of happiness

In fact, the inspirations of the organizer of the "Mormon" Church, forced upon him the conviction that it was the practice of this defensive, peace policy, which came down the ages, through patriarchs and prophets, that would preserve his people from the curse of blood-guiltiness, and fit them to be the instruments of Divine power in regenerating the world. The advantages of living this principle may be epitomized as tollows: There will be no bloodguiltiness to atone; man selects the purest specimens of manhood for sacrifice; peace leaves them at home to develop progress and give stability to the state.

We will look for practical results of this policy in the history of this peculiar people. In Missouri they were robbed of their property; their houses were burned, their women were subjected to licentious abuse, their leaders were imprisoned, and, finally, in the inclemency of winter, the people were driven from the State, under circumstances of extreme barbarity. The record of these fiery trials shows but one instance of their attacking their enemies, and that was for the purpose of releasing some of their Elders from the hands of an infuriated mob. Some blood was shed on both sides. In a state of extreme destitution they found shelter in the State of Illinois.

With a wonderful power of recuperation, begotten of a union of effort, and a sublime faith in their God, in six short years there arose from the ashes of the Missouri persecutions, the beautiful city of Nauvoo, containing about 15,000 people, and a magnificent temple, in which to administer the higher ordinances of their religion. Again, with plundering, public prejudice was worked up against this people on account of religious differences. Again were they driven from their homes in the cold and storms of a northern winter. Only the sick and extremely indigent were left, with the view of sending teams, at a more favorable season of the year, to remove them to the camp of their people. It was hoped that, with the departure of the body of the people and their leaders, the mob would manifest some mercy towards this shattered remnant. But nothing seems more cruel than the spirit of religious intolerance. In the September, following the exodus, the mob came against them in mies as well as themselves. force. It was filling the cup of Thus we find the defensive policy

misery to overflowing. This remnant, broken but not conquered, were driven to desperation. They made a supreme effort to defend themselves. Blood was shed on both sides, and they were driven to the west side of the Mississippi River. Unsheltered and starving, disease made sad havoc in their The effort to defend numbers. themselves was human. To have smothered their natural promptings would have been a sublime sacrifice to the spirit and genius of their religion. This is the only circumstance, of this memorable persecution and exodus, that could possibly be construed into a breach of the defensive peace policy of this people. Time will force the admiration of mankind, for a people with the stern will, with the confidence in themselves and in their God, which enabled them to plunge a thousand miles into a desert, there to force from a barrest soil, by almost superhuman efforts, the needed bread to keep them from perishing; to contend with myriads of destructive insects, even for that morsel, while eking out an existence with rawhide and wild roots.

It would seem that the great American people might have permitted them to work out their destiny in the desert, unmolested. After the organization of a Territorial government, with few exceptions, corrupt men were sent by the general government, to administer law in Utah. These men often led the country and the government into error with regard to the condition of the people. As a result, ten years after the Pioneers entered Great Salt Lake Valley, an army was on the march across the plains, destined to regulate the "Mormons."

Humiliation of the government followed this ill-advised move. The "Mormons" were compelled to adopt measures for self-defense, that the government might learn of the terrible wrong it was about to inflict. Their battalions occupied the mountain defiles, under strict orders to shed no blood unless obliged to do so in self-defense. In accordance with these orders, means were found to check the advance of the army until the government could retrieve its error. Attacked by an enemy, whose base of supplies was a thousand miles in the rear, with no better means of transportation than wagons, history furnishes no other example of a people using such special efforts to save their ene-

of this people proven by the facts of their history. Are they accused of cowardice? To face what they have repeatedly done, with the supreme faith that God would bring deliverance and enlargement, requires a high order of courage. The calmness with which they have faced persecution for nearly two generations, is not the fruit of fanaticism.

In a revelation given to the Prophet Joseph, at Kirtland, Ohio, in the fifth year of the existence of the Church, are embedded the principles on which this people base their defensive policy. They are assured that should they lay down their lives for Christ's sake, they should find them again, even lives eternal. That a similar idea is embodied in most religions which exercise much influence on mankind, rather adds to than diminishes the force of this Divine assurance. They are exhorted to abide in the covenant, "Even unto death that they might be found worthy." That this covenant which they were to abide in unto death, was a covenant of peace is evident, from what follows: . "Renounce war and proclaim peace."

The practice of this peace policy is already drawing a broad line of distinction between the Latter-day Saints and their enemies. The eternal law of compensation will, sooner or later mete out to nations and individuals, the measure they have meted out to others. The aggreesive and violent must go to the wall.

The following embodiment of this ancient law has been exhumed from the debris of centuries, by revelation to the modern Prophet. While it exhibits the genius of peace and good will, it is a sure guide to the oppressed, to a certain and complete triumph over their enemies:

"Now I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge,

ye shall be rewarded; "But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto

"And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred-fold.

"And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold. ""And those three testimonies

"And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out.

"And now verily I say unto you. Digitized by GOOGIC

if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children, unto the third and fourth generation;

"And then if he shall come upon you, or your children, or your chil-dren's children unto the third and fourth generation; I have delivered thine enemy into thine hands. "And then if thou wilt spare

him, thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation;

"Nevertheless thine enemy 18 in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life; and thy life is endangered by him, thine enemy is in thine hands and thou art justified."

This is the law to the Latter-day Saints, and they are quite prepared to wait patiently for results. They are further instructed that, if any nation proclaim war against them, they shall first lift up a standard of peace unto that people. If that nation will not accept the offering, then they are required to bring these testimonies before the Lord, when He declares that He will justify them in going out to battle against that nation, and that He will fight their battles, and their children's battles, and their children's children's, until they have avenged themselves on all their enemies, to the third and fourth generation. This subject closes in this revelation with the sweeping assertion: "Behold this is an ensample unto all people, saith the Lord your God, for justification before me."

Marvelously does the past history of this peculiar people prove that their God is keeping covenant with them. Their exodus from Kirtland, Ohio, was insignificant compared with that from Missouri. Numbering from fifteen to twenty thousand, when driven from Nauvoo and surrounding country, they rolled westward in the "van of empire." Like a rolling snowball they gath. cred as they went. They have not only increased in numbers but in that strength begotten of union, and in that energy and self-reliance which is the fruit of adversity, borne with patience and fortitude. With policies dug out of the shalowy nast, they are not understood. When their enemies think that they are about to solve the "Mormon problem" in their own way, some unlooked-for providence circumscribes their wisdom, and the prob-¹om still remains unsolved.

Persecution is rushing them ouward and upward to their grand destiny. As proof of this, study their history. Compare their pres-ent condition with their circumstances in Missouri and Illinois. With 200,000 people in Utah and adjacent Territories, the result of forty years of exile from their homes east of the Rocky Mountains, with numerous branches of their Church in nearly every civilized nation, from which to concentrate proselytes on any designated portion of this hemisphere, with their colonies already extended over 1500 miles along the back bone of the continent, with such an elastic organization that it can bend to any forced conditions, without breaking, these marvelously self-reliant, ever increasing Saints, bid fair, through unyielding patience and fortitude, to acquire and retain all that their increasing numbers and expanding energies require; and be prepared to participate in the reign of peace that is about to be inaugurated on the earth. J. A. LITTLE.

THE GREAT FLOOD.

As the days have passed since May 31, when Connemaugh reservoir burst, the magnitude of the visitation precipitated upon the towns along Connemaugh river has seemed to increase. In fact some time had to elapse before its vastness could be fully realized by the public.

The principal weight of the calamity fell upon Johnstown and its environs. Here the scenes which followed the flood have baffled the pens of the most graphic writers who have undertaken to portray them. Dead bodies by the hundred have been extricated from the mud and debris, and it is reasonably certain that hundreds of corpses were swept on to the Ohio river.

Six improvised morgues are in Johnstown, and in these bodies are held until decomposition renders it unsafe to keep them longer. These temporary places for the dead are in the churches and schoolhouses, the largest one being in the Fourth Ward schoolhouse, where planks have been laid over the tops of desks and on them the remains are The dead bodies which are placed. dug from the banks are covered with mud, and are taken to the ante-room of the school, where they are placed under a hydrant and the mud and slime washed off. With a slash of a knife the clothes are ripped open, and an attendant searches the pockets for valuables or papers for identification, and four men then lift the corpse upon a rude table and there it is thoroughly washed, embalming fluid injected into the arm and then, with ther `•ther grim bodies the corpse lies in a large room until it is identified or be-comes offensive. In the latter case comes offensive. In the latter case Lizzle and her little boy and a it is hurried off to a large grave that married and her little boy and a Digitized by

will hereafter have a monument over it, bearing the inscription, "Unknown."

A dispatch dated June 4 says the number of unknown dead is hourly growing, because the pestilence stalks in Johnstown, and the bloated, disfigured masses of flesh cannot be held much longer. Bodies of stalwart workingmen lie beside the remains of dainty ladies, many of whom are still decked with costly earrings and jewels on their fingers. Rich and poor throng these quarters and gaze with awe-struck faces at the masses of mutilation, in hope of recognizing missing ones so as to accord the body decent burial.

AFFECTING INCIDENTS.

A wealthy young Philadelphian named Ogle recently became en-gaged to a Johnstown lady, Miss Carrie Diehl; they were to be wedded in the middle of June, and both parties were preparing for the cere-mony. The lover heard of the flood, but knowing the residence of his dear one was up in the hills, he felt To make sure, however, little fear. little fear. To make sure, nowersa, he started for Johnstown, arriving June 4. Near the Fourth Street morgue he met Mr. Diehl. "Thank God you are safe!" he exclaimed, and then added, "Is Carrie well?" "She was visiting in the valley when the flood came," was the mournful reply. Then he beckoned the young man to enter the cham-ber of death. A moment later young Ogle was kneeling beside a rough bier, and was kissing a cold, white face. From the lifeless finger he slipped a thin gold ring and placed it on his own. Then he slipped it on his own. Then he slipped quietly out; one of a thousand made to mourn by the bursting of the South Fork dam.

"Mamma, mamma,"cried a child. She had recognized a body that no one else could, and in a moment the corpse was ticketed, boxed and delivered to laborers who bore it away to join the long funeral procession. A mother recognized her baby boy; "keep it a few min-utes," she asked the undertaker in charge. In a few moments she returned, carrying in her arms a little white casket; then she hired two men to bear it to the cemetery. No hearses are seen in Johnstown. Relatives recognize their dead, secure coffins, get them carried the best way they can to the morgues, and then to the graveyards. A prayer, some tears and a few more of the dead thousands are buried in mother Earth.

A frequent visitor at these horrible places is David John Lewis. A 11 over Johnstown he rides a powerful gray horse, and of each one he meets whom he knows, he asks, "Have you seen my sister?" Hard-ly waiting for a reply he gallops away either to seek ingress to the morgue or ride along the river bank. One week ago Lewis was worth \$60,-000, his all being invested in a large commission business; today he owns the horse he rides, the clothes on his back, and that is all. In a flerce wave were burled five of his near relatives, his sisters Annie, Lizzle and Maggie. The latter was

babe also drowned. The flood and fire claimed among its victims not only the living but the dead. June 4 a handsome coffin was found, half burned, in some charred wreckage down near the point. Inside was found the body of a man shrouded for burial, but so scorched about the head and face as to be unrecogniz-The supposition is the house able. in which the dead man had lain hal been crushed and the debris partially consumed by fire.

DESECRATION OF THE DEAD.

Chairman Maxham of the Citisens' Committee tells of frightful desecration of the dead, and of the looting of houses. On the day after the disaster he was working among the victims on the hillside above Johnstown, when he noticed a colored man hand a colored woman a gold watch and chain with the remark, "Hold my watch for mae, I am afraid I'll loose it." The man was apparently working industriously upon the wreck, and Max-ham did not think anything of the circumstance until he saw the negro step up to the woman again, hand her another watch and repeat his remark. Suspecting something wrong, Maxham had the woman placed under arrest. Her pockets were found to be filled with watches and jewelry. There were several rings that were bloody. Fingers had been cut off the dead for the gold. Later Maxham dis-covered several cart-loads of shoes and clothing secreted back on one of and clothing secreted tack on one of the hills. A man had a clothes line strung full of clothing, evidently taken from the flood victims, as they were wet and muddy. When the officers attempted to seize the goods the fellow opened fire upon them with a revolver. They re-turned the salute and did not stop after regaining the clothes to see what the effect had been. As to what the effect had been. As to the failure of the Johnstown Council to afford police protection, there are found many extenuating cir-cumstances. One-fourth of the councilmen are believed to have lost their lives in the flood, and there is scarcely one of the living who did not meet with some terrible loss.

Five Italians were caught June 4 while in the act of exhum-ing bodies at the cemetery. Fortu-nately for them there were but few people around or they would have been undoubtedly strung up. As it was they were taken charge of by a file of soldiers and locked up in a box c.r. Petty thievingwas constantly going on.

Adjutant-General Hastings at midnight June 4 wired Governor Beaver his report of the day. It was a most encouraging one and shows that the terror-stricken city was recovering from the blow struck at her. The report is as follows: "The Fourteenth regiment arrived

"The Fourteenth regimentarrived here today, 400 strong. The bur-gesses of Johnstown and sheriff of Cambria County formally requested the troops this morning. There has been no violence or disorderly con-duct. Several thieves have been arrested. About 1500 laborers are at work and squads are coming in from all sides. The present force

will probably be doubled tomorrow. There is plenty of food and clothing; the survivors are regaining their health."

Chairman Knorman of the citizens' committee was exhausted on June 4, and James Scott of Pittsburg was elected in his place and the organization made perfect. A dispatch of that date said it would take a week to complete the work of burial. Four long trenches 100 feet long, seven feet wide and three feet deep form the graves for 200 victims of the flood whose bodies have been of the flood whose bodies have been recovered at Nineveh, ten miles be-low Johnstown. This is the first opening of the narrow valley, through which the Connemaugh dashes like a mill race. From the fields of mud many bodies have been taken. The searchers find many bodies by means of a hand or a video of glothing sticking through a piece of clothing sticking through the mud. They carry long sticks which they plow through the soil. The Westmoreland Commission-

ers purchased an acre of ground on the side of the mountains and conveited it into a cemetery. Laborers were at work all day June 4 clean-ing the trenches. The scenes at the cemetery were depressing an 1 path-etic. The torches of the laborers looked from across the field like so many jack-o-lanterns luring their victims on to destruction.

Coroner Hommer of Allegheny has been doing excellent work. His jury was organized June 1, and have heard plenty of testimony. Coroner Hommer will push on to South Fork as soon as the railroad is opened, and, with the jury, make a full examination of the lake, and take the testimony of those who escaped, and a description of the lake by those who have been in it.

BRAVE RESCUES.

Edward C. Will is a young foundryman of Cambria, 27 years old, whom no one suspected of having more than ordinary courage. When the flood was at its height and people floating down with the rush of the torrent in hun-dreds, Will rushed to a boat, and senseless to the pleadings of his wife and relatives, shoved the frail craft far out into the angry current, craft far out into the angry current, and gliding rapidly alongside of a floating roof upon which a woman and two children were kneeling, with blanched faces, skillfully evaded the obstructions that every minute threatened to crush his frail craft, and, lifting the terrorized creatures in the boat, shot across the current back to the bank whence he came. A shout of applause he came. A shout of applause swelled from the throng that lined the bank; but, unmoved by the plaudits, young Will repeated the perilous journey, not once, but seven times, until twenty-two lives had been saved. This is but one in-

houses swimming by, Among those he saved were Rev. Phillips, who, as he glided by, was trying to hold his wife and two children above the water by means of a table on which he placed them, and raised the load to his head. The house swung against the hotel, and stayed just long enough for the res-cue to be complete. Klein has been working hard to alleviate the suffer-ing of the victims.

TRAINS CAUGHT IN THE FLOOD.

It is definitely settled that at least 20 to 40 were lost on the two sections of the day express that left Pittsburg May 31 and the Johnstown accomodation about to leave Johnstown that afternoon. As there have been numerous conflicting reports about how many trains were caught in the floods, a reliable source has ascertained that there were three trains caught by the water. A pas-senger on a train says he counted up at least 20 whom he saw drown. On June 4 three hundred more bodies had been found opposite Nineveh. This makes 700 found at that point. Adjutant - General Hastings on

June 4 stated he wished positively to deny stories published in certain newspapers to the effect that there had been wholesale lynching and rioting at Johnstown since June 2. On June 4 the following descrip-

tion of Johnstown was telegraphed:

"The water receded in the night almost as rapidly as it came, and behind it remains the sorriest sight imaginable. The dove that came has no green leaf of promise, for its wings are draped with the hue of mourning and des-olation. Before the windows of the Associated Press headquarters lies the great skeleton of the dead Johnstown. Great ribs of rocky sand stretch across the chest, scarred and covered with abrasions; acres of mud; acres of wreckage; acres of unsteady, tottering buildings; acres of unknown dead; acres of ghastly objects have been eagerly sought for since Friday; acres of smoking, steaming ruins; acres of sorrow for somebody, lie out there in the sunshine.

"Hundreds of bodies are lying along the river banks and under piles of big timber, and trouble will come from there because they are hard to find and harder to dig out. Out in the centre of the river on the ex-treme edge of the mass which rests against the bridge the Pittsburg against the orlage the rittlourg firemen have a stream playing on the wreckage. They are literally in the middle of the river putting out the fire. Bonfires are burning everywhere. burning everywhere. Fire is the agent employed to help the commitagent employed when the committees tees get rid of the refuse and broken wood. By means of fire the Cam-bria Iron Company cleared away most of the lighter lumber and will

for burying the unidentified dead that had been lying in the morgue since Sunday at 10 o'clock. The men in charge of the burying have been busy all day. There are no pathetic scenes at these burials; the men hired to de the work seem to do it just as a matter of business. The bodies are being interred in the The bodies are being interred in the cemetery nearest the place where the bodies are found. About noon a procession of fifty coffined bodies was seen going up the hill above the railroad. Not a mourner was present and the sight was a ghastly one to behold. It will take several days to bury the bodies now in the dif ferent graveyards as there were few graves dug until this morning, and no implements to dig them with. A large detachment of men arrived from Pittsburg this morning and were put to work digging graves. Altogether acout 300 bodies have been taken to different cometeries this morning. "The burned wreckage against the

bridge is being dynamited to allow water to pass in the main channel. Many skeletons and fragments of bodies were found in the opening. This channel will take the overflow from the lower part of Johnstown proper."

ADDRESS BY PRESIDENT HARBISON.

Following is a Washington dis-patch dated June 4: In response to a call issued by the commis-sioners of the District of Colum-bia, a public meeting to devise means for aiding sufferers by the flood at Johnstown and vicinity was hold this afference? held this afternoon.

The meeting was called to order by Commissioner Douglass, who in-troduced President Harrison as the presiding officer of the meeting. Upon taking the chair the Presi-

dent said:

"Everyone here today is distress ingly conscious of the circumstances which have convened this meeting. It would be impossible to state more impressively than the news-papers have already done the dis-tressing incident which has fallen upon the city of Johnstown and neighboring hamlets, and a large section of Pennsylvania situated on the Succession of Pennsylvania situated on the Susquehanna River. The grim pencil of Dore would be inadequate to portray the horrors of this visitation. In such a meeting as we have here in the national capital, and here in the national capital, and other like gatherings that are taking place in the cities of this land, we have only the eyes of hope and light in the general gloom. When such calamities and visitations fall upon any section of our country we can do no more than throw about the dark picture a golden border of charity (Applause). It is in such affairs as these that the brotherhood amains as onese that the brotherhood of man is welded, and where is sym-pathy and help more appropriate than in the national capital? I am glad to say that early this morning from that city not long ago from that city not long ago visited by pestilence, not long ago itself appealing to the charitable people of the whole land for relief, the city of Jacksonville, there came the ebb of that tide of

for burying the unidentified dead the Sanitary Relief Association, authorizing me to draw on it for \$2000 for the relief of the l'ennsylvania sufferers. [Applause.] But this is no time for a speech. While I talk, men, women and children are suffering for the relief which we plan to give. One word or two of prosting guarantian and the states of the second practical suggestions and I will place this meeting in your hands, to give effect to your impatient benevolence. I have a dispatch from the Governor of Pennsylvania advising me that communication has just been opened with the Williamsport branch of the Susquehanna River, and that the losses in that section have been appalling, so that thousands of people are homeless, and there is an immediate call for food to relieve their necessities. He advises me that any food that can be hastily gathered here should be sent via Harrisburg to Williamsport, where it will be distributed. I suggest, therefore, that a committee be constituted having in charge the speedy collection of articles of food. The occasion is such that food. The occasion is such that bells might be rung through our streets to call the altention of the thoughtless to this great exigency, in order that a train load of provisions may be dispatched tonight or in the early morning to those suffering people. I suggest secondly that as many of these people have had the entire furnishings of their houses swept away, and now only have temporary shelter, a committee be appointed to select such articles of clothing as can be spared. Now that the summer season has come it can hardly be that a house in Washington cannot spare a blanket and coverlet; and third, I suggest that from substantial business men and bankers there be appointed a com-mittee who shall collect money, for after the first exigency is past there will be found in those communities very many who have lost their all and who will need aid in the reconstruction of their demolished homes and in furnishing them so that they may again be inhabited. Need I say in conclusion that as a temporary in conclusion that as a temporary citizen of Washington it would give me great satisfaction if the national capital should so generously respond to this call of our distressed fellow-citizens as to be conspicuous among the cities of our land? I feel that as I am now calling for contributions, I should say that on Saturday, when first apprised of the disaster at Johnstown, I telegraphed a sub-scription to the mayor of that city. I do not like to speak of anything so personal at this time, but I feel it due to myself and to you that I should say so much as this."

A list of vice-presidents, includ-ing members of the Cablnet, Chief-Justice Fuller, Chief-Justice Bing-ham of the Supreme Court of the district, and twelve prominent busi-ness men of the city was chosen, and a secretary and treasurer were also selected. Calls for subscriptions were then made, and responses were numerous and for quite large for relief, the city of Jacksonville, there came the ebb of that tide of charity which flowed toward it in its time of need—a telegram from dismissing the meeting, said:

"May I express the hope that this work will be earnestly and thor-oughly done; that the food and the clothing so much and so promptly needed may be shipped, and that either tonight or tomorrow morning a train well freighted with relief may go from Washington?"

Before a motion for adjournment could be put, however, a resolution was proposed tendering the thanks of the meeting to the President for the sympathy with distressed humanity which he had manifested by assisting at the meeting, and the President, before it could be carried, arose and requested that it be with-drawn. In a graceful speech he ex-pressed his appreciation of the kind-ly motive which prompted the re-volution, but asked that it be withdrawn, which was done.

THE RESERVOIR DAM.

There is no doubt but that the citicomplained, and at the time the dam was constructed a very vigor-ous effort was made to put a stop to the work. It is true the leader in this movement was not a citizen of Johnstown, but he was and is a large mine owner in Cambria County. His mine adjoins the County. His mine adjoins the reservoir property. He has related to a corresponpent the story of his la-bors in the effort to protect the lives and property of the people in that valley. He was frequently on the spot, and his even engineer inspected the work. He says the embank-ment was principally shale and clay, and that straw was used to stop the leaking of the water while the work was going on. He called on the sheriff of Cambria County and told him it was his duty to apply to the court for an injunction. The sheriff promised to give the matter his attention, but instead of going before the court he went to the Cambria Iron Company for consultation. An employe was sent up to make an inspection, and as his repoit was not favorable to the reservoir work, the sheriff went no furth-"," but the gentleman referred to said he had not failed to make pub-lic his protest at the time, and to re-new it frequently. This recommennew it frequently. This recommen-dation for an injunction and protest was spoken of by the citizens of Al-toona as a hackneyed subject. Confirmation was certainly had at South Fork, Conemaugh, Millville and Johnstown on that fatal Friday. A rumored break was expected to prevail at these places early in the day, but the citizens remarked that day, but the citizens remained that the rumor was a familiar incident of the annual freshets. It was the old classic cry of "wolf," "wolf," They gave up the first floors to the water and retired up stairs to wait until it should receive, as they had often done before scouting the offe often done before, scouting the oft-told story of the breaking of the reservoir.

The reader will note the remarkable conflict between that shale and clay story of the mine owner referred to above, and the published statement of General Marlhood who had charge of the construction, who said that the masonry was solid granite and limestone and was be-lieved to be as enduring as the

Pyramids of Egypt. The awful disaster would seem to confirm the alleged use of inferior material in the structure.

DESCRIPTION OF THE DELUGE.

The following dispatch was sent by courier from Ebensburg on June 1st by William H. Smith, general manager of the Associated Press, who was a passenger on the day express and was an eye witness of the scene at Connemaugh on the night of the terrible tragedy:

"The fast line trains leaving Chicago at 1:35 and Cincinnati at 7 p.m., constitute the day express eastward from Pittsburg, which runs in two sections. This train left Pittsburg in two sections Friday morning, but was stopped at Johnstown by re-ports of washouts ahead. It had been raining hard for over 16 hours and the sides of the mountains were covered with water descending into the valleys. The Connemaugh river, whose bank was followed by the Pennsylvania railroad for many miles, looked angry and was nearly bank full. The passengers were interested in seeing hundreds of. sawlogs and an enormous amount of driftwood shoot rapidly by, as the train pursued its way east-ward. At Johnstown there was a long wait, as before stated. The lower stories of many houses were submerged by slack water, and the inhabitants were looking out of the second storey windows. Horses were standing up to their knees in water in the streets. Loaded cars were run on the railroad bridge to kneen it streets. keep it steady, and the huge poles of the Western Union carrying 15 wires swaying badly and several went down. Scon several sections of the train ran to Connemaugh, several miles this side of Johnstown, and lay there about two hours, when they were moved on to the highest ground and placed side by side; the mail train was placed in the rear of the first section, and the the rear of the first section, and the freight train was run on to a side track on the bank of the Conne-maugh. The report was that the bridge had been washed out, carry-ing away one track, and that the other track was not safe. There was a rumor also that the reservoir at the south fork, some time area a feeder of the Pennsyl. time ago a feeder of the Pennsyl-vania canal, but later the property of the club in Pittsburg, used, for hunting and fishing, was unsafe and might break. This made most of the passengers uneasy, and they kept a pretty good outlook. The porters of the Pullman cars remained at their posts and comforted the passengers with their assurances.

"A few gentlemen and !adies and children quietly seated themselves apparently contented. One gentleman had his bed made ready to retire, although advised not to do so. Soon the cry came "the water has broken in the reservoir and is sweeping down the valley." Instantly there was a panic, and a rush for the mountain side. Children were carried and women assisted by the few who kept cool heads. It was a race for life. There wasseen the black head of the flood.

now a monster of destruction, whose crest was high-raised in air and with this in view even the v7ake found wings for their feet. No mere words can adequately describe the terror that filled every breast, and the awful power manifested by the flood. The round-house had stalls for 23 locomotives. There were 18 or 20 of these standing there at this time. There was an ominous crash, and the round-house and locomotives disappeared. Everything in the main track of the flood was Everything first swallowed up by the waters. A hundred houses were swept away in a few minutes. These include the hotel, stores and saloons on the front street and residences adjacent.

"The locomotive on the train was struck by a house and demolished. The side of another house stopped in front of another locomotive and served as a shield. The rear car of the mail train swung around in the rear of the second section of the express, and turned over on its side. Three men were observed standing upon it as it flooded. Will they trust to it, or is it still upright? The Pullman car coupling broke and the car moved out upon the bosom of the waters. As the bosom of the waters. As it moved on, the men would shift their position. The situation was desperate, and they were given up for lost. Two or three hardy men seized ropes and ran along the mountain side to give them aid. Later it was reported that the men escaped over some drift wood as escaped over some drift wood as their car was carried near the bank. It is believed there were several women and children inside the car. Of course they were drowned. As the fugitives on the mountain side witnessel the awful devastation, they were moved as never before in their lives. They were powerless to help those seized upon by the water. The despair of those who had lost everything except life, and the wailing of those whose relatives or friends were missing filled their breasts with unuterable sorrow.

"The rain continued to fall steadily, but shelter was not thought of. Very few passengers saved anything from the train, so sudden was the cry 'Run for your lives! the reservoir is broken!' Many had left their hats, and as their baggage was on the train they were without means of relieving their unhappy condition. The occupants of the houses still standing on the high ground threw them open to those who had lost all, and to the passengers of the train. During the height of the flood the spectators were startled by the sound of two locomotive's whistles from the very midst of the mad waters. Two engineers, with characteristic courage, had remained at their post, and while there was destruction on every hand and apparently no escape for them, they sounded their whistles. This they repeated at intervals, the last time with trimuphant vigor as the water was receding from the sides of their locomotives.

dren were carried and women assisted by the few who kept cool heads. It was a race for life. There wasseen the black head of the flood, maugh, and the Pullman cars and the wasseen the black head of the flood, maugh, and the Pullman cars and the water black head of the flood, here are a set of the set of the been spent in the village of the black head of the flood, here are a set of the set of the been spent in the village of the black head of the flood, here are a set of the black head of the flood here are a set of the black here are are a set of the black here are and the black here are a set of the black h

locomotive of the second section remained unmoved. This was because being on the highest and hardest ground the destructive current of the reservoir had passed between there and the mountain, while the current of the river did not eat it away, but other tracks had been destroyed. A solitary locomotive was seen embedded in the mud where the round-house had stood.

"As the greatest danger had passed, the people of Connemaugh gave their thoughts to their neighbors in the city of Johnstown. Here were centered great steel and iron industries, the pride of Western Pennsylvania, the Cambria Ironworks being known everywhere. Here were churches, daily newspapers, banks, dry goods houses, and comfortable and wellbuilt homes of 12000 people. What was their fate? In contemplation of the irresistible force of that awful flood, gathering additional momentum as it swept toward the gulf, it became clear that the city must be destroyed, and that unless the inhabitants had telegraphic nofice of the breaking of the reservoir they must perish.

"Cries of horror went up from hundreds on the mountain sides, and a few instinctively turned their steps toward Johnstown. The city was destroyed; all its mills, furnaces, many banks and residences, all were swallowed before the shadows of night fell. The loss of inhabitants who can tell with any certainty? Those who came back by daylight said that from 5000 to 8000 were drowned. Our hope is that this is exaggerated. In the light of this calamity the destruction at Connemaugh sinks into insignificance. There they were all ready to bring in the dead on stretchers. How many were lost here at Mineral Point and at South Fork could not be told and may never be known. There were some passengers and possibly forty or fifty inhabitants. The loss of life is certainly enormous. The track of the railroad is

certainly destroyed from at least ten miles below South Fork and all other property of the company on the line. The destruction of the Johnstown industries will alone reach many millions of dollars. Then to this vast sum add the vast number of houses and public buildings in that city and the villages above and below it, and some idea can be formed of the property obliterated by the flood created by the breaking of a reservoir, and this reservoir was maintained for the pleasure of the Pittsburg club. Upon the mountain was suspended a body of water three miles long, one wide and seventy feet deep for the recreation of pleas-ure seekers. What would happen if there should be a break must have been imperfectly apprehended, since it is said that the sum of it is said that only \$3,000,00 had acted from the club. heen ex-What was \$3,000,000 to the gross sum of prop-erty destroyed? Can they restore the dead to life or assuage the grief of the bereaved? The question of moral responsibility swallows up the

"Many exaggerated stories are current. As these grow as often as they are repeated, it will be many days before the real facts can be approximated. It is learned that Jno. W. Ealy, of 270 and 280 Broadway, New York, was drowned, as he had lain down in his berth but a minutes before the break, few and he was not seen afterwards. It was reported that Wm. Webb, boss carpenter, Wm. Wiseman, civil engineer and the fireman who were with assistant superintendent Trump's special were drowned, and that Mr. Trump escaped by climb-ing a tree. This has been con-tradicted. It was also reported that the "limited" that left Chicago Thursday evening was swallowed up and all on board lost, but this is Incorrect, as the limited and At-lantic express are both at Altoona. A representative of the Associated Press was on the second section caught at Connemaugh, and after witnessing the worst there procured a team and drove over the mountain to Edensburg, a distance of 16 miles, in the hope of getting a report by telegraph. The best he could do was to send a few words to the Philadelphia office saying the passengers on the train had escaped. If these got beyond the break at Tyrone there are less anxious hearts in distant cities. What lies west of Johnstown is enveloped in impenetrable obscurity. (Signed) WM. HENRY SMITH."

The obstacles in the way of getting particulars of the calamity are thus described in a dispatch, dated Johnstown, June 4:

"The difficulties to which representatives of the press have been subject in their efforts to depict the horrors here are almost the horrors here are beyond description. F For the the second description. For the first 48 hours eight or nine correspondents struggled frantically for precedence over the single wire in operation, and when the Associated Press finally obtained possession of this only means of communication from the description provides the description of the second s this only means of communication from the desolatd valley, there was chaggin and disappointment on every side; but the troubles of this bureau instead of being ended were really only begun. The wire was subject to interruptions that were as frequent as they were aggravating frequent as they were aggravating and at times it seemed as though the only wire that connected chaos with the universe was to be severed. The surroundings even now are not such as to encourage careful liter-ary productions. The improvised office of the Associated Press is in an abandoned tile factory that first was a morgue before the disciple of the Faber shared quarter with the dead. As the wind is blowing from the blackened ruins on the river the emanations of burning and decaying flesh steal through the open windows and add to the horrors of the experience. A narrow board that rests upon the heads of upturned barrels is the table at which are seated the representatives of the Associated Press and tallow candles in bottle necks have usurped

tinguished himself by a display of tinguismed himself by a display of fortitude and endurance seldom witnessed, is seated on a low stool and grasps firmly the box relay on a circular table that sur-rounds him as he ticks away at the rate of forty words per minute to eleven operators that re-ceive simultaneously on the great ceive simultaneously on the great Associated i'ress circuit that runs from Johnstown Bridge to New York, Pittsburg, Cleveland, Toledo, Columbus, Cincinnati, Detroit, Chicago, Milwaukee, St. Paul and Minneapolis. After 72 hours of almost continuous service, broken at no time by more than a couple of hours of hasty slumber, W. C. Con-nell, the Associated Press agent who chartered a train to beat all competitors to the scene of horrors, has been forced this afternoon to succumb to the mandate of nature and seek repose at his Pittsburg home. During his brief absence his place is filled by less able though no less zealous assistants, who care-fully note every turn of the panor-ama in this shifting scene of dis-aster."

Adjutant-General Hastings òn June 4 telegraphed President Harrison requesting that govern-ment pontoons be furnished to enment pontoons be furnished to en-able a safe passage way to be made across the field of charred ruins above Johnstown Bridge for the purpose of prosecuting the scarch for the dead. Late that night an an-swer was received from the Presi dent stating that the pontoons would be at once forwarded by the Secretary of War. A man named Maguire was

Secretary of war. A man named Maguire was met on his way from the South Fork to Johnstown. He said he was standing on the edge of the lake when the walls burst; the water was rising all day ord with a hile of and was on a level with a pile of dirt which he said was above the walls of the dam. All of a sudden it burst with a report like a cannon, and the water started down the mountain side, sweeping before it trees as if they were chips; boulders were rolled down as if they were marbles. The roar was deafening. The lake was emptied in an hour and a half.

The railroad was in a terrible condition; at some points holes of 20 or 30 feet were washed in the tracks. On his way down he stopped at Mineral Point, where 16 houses were washed away and several lives lost. At East Connemaugh 30 houses were carried away by the flood. The loss of life is large.

A dispatch from Johnstown dated

June 4 says: At this time three days have passed since the floodgates were opened, and the waters rushed down opened, and the waters rushed down upon the mountain city. Order is slowly arising out of chaos. The great cry is for men, men who will work and not stand idly by and do nothing but gaze at the ruins. An order placed on the telegraph poles by the citizens' committee today save says:

"We are now organized so as em-ployment can be found for every

same and who are able to work must leave Johnstown for the present. We cannot afford to feed men who will not work. All work will be paid for. All strangers and idlers who refuse to work will be ejected from Johnstown."

Officers were stationed at every avenue and railroads that enter town. All suspicious looking char-acters were stopped, but one question was asked: 'Will you work?' If the affirmative answer were given, If the man was escorted to the employment bureau, where he was put to work; if not, he was turned back. Therewere a lot of vagabond negroes

in Johnstown who would not work. It was likely the committee would escort them out of town. They have caused the most trouble during the bast terrible days. It is a fact, al-though a disagreeable one to say, that not a few of the relief committee who came to this city came only bee with carlie to this city calle only out of curiosity, and positively re-fused to do any work, but would hang around the cars eating. The leaders of the committee then had to do all the work. They deserve much credit.

Many of the escapes are really remarkable, and many acts of de-votion were observed on Friday when the water descended on Cambria City. A church was filled with people, but when the noise of the flood was heard the congregation hastened to get out of the way. They succeeded as far as escaping from the interior is concerned, and in a few moments the church was in a few moments the church was partly submerged, the water reach-ing fifteen feet up the sides and swirling around the corners furiously. The building was badly wrecked, benches cut and, in general, the structure both inside and outside, was fairly dis-mantled mantled.

The statement is made that the water rose to a height of fifteen feet water rose to a height of fifteen feet in the church above where a statue of the Virgin stood, yet it was saved from contact there-with. Every one that has seen the statue and its surrounding is firmly convinced that the incident was a marvelous one, and even the most skeptical say the affair savors of the supernatural. There are about thirty Catholic priests and nuns at Johnstown, de-voting themselves to the care of the sick and injured. Bishop Philan has organized the Catholic forces of that neighborhood, and all are devoting themselves to hard work assiduously. What the hospitals would have done without the Sisters is a difficult question.

Whole towns have been utterly destroyed. Not a vestige remains. In the more substantial towns the better buildings to a certain extent remain, but in a damaged condition, and those who are least able to bear it have suffered loss. Everyone is in most pressing need. So far as food is concerned it has been supplied, but clothing of all sorts for men, women and children is greatly needed. Money is also required to move the debris, bury the dead and care temporarily for gas and electric light. "Harry W. Orr, of Pittsburg, an operator, who in this crisis has dis-offered work who refuse to take the less families of other localities who

778

have suffered to some extent and in the same way. Late advices seem to indicate that there is great loss of life and destruction of property along the west branch of the Susquehanna and in localities from which the press get no definite information. What news comes is, however, of the most appalling character, and it is expected the details will add new horrors to the situation. Responses from within and without the State have been most generous and cheering. From the north and south, east and west, and from England, there come the same hearty, generous responses of sympathy and help. Presidents, governors of States, mayors of cities, individuals and communities, private and municipal corporations seem to vie with each other in their expressions of sympathy and contributions of substantial aid, but gratifying as their responses are, there is no danger of their exceeding the necessities of the situation.

Late on the night of June 8 Governor Beaver issued a strong appeal for aid. It is addressed to the people of the United States and is as follows:

"The Executive of the commonwealth of Pennsylvania has refrained hitherto from making an appeal to people in order that they might receive definite, reliable information from the centers of the disaster during the late floods, which have been unprecedented in the history of the State and nation. Communication by wire has been established with Johnstown today. The civil authorities are in control and the adjutant-general of the State is co-operating with them. Order has been restored and is likely to continue. Newspaper reports as to loss of life and property have not been exaggerated. The valley of Connemaugh, which is peculiar, has been swept from one end to the other. It contained a population of 40,000 to 50,000 people, living for the most part along the banks of the river and within the most narrow limits. The most conservative estilimits. The most conservative esti-mates place the loss of life at five thousand human beings, and property at 25.000,000. A care-ful organization has been made upon the ground for the distribu-tion of whatever assistance is fur-nished. The Adjutant-General of the State is there as a representative of the State authorities, and is givof the State authorities, and is giv-ing his personal attention, in connection with the Chief Burgess, of Johnstown, and the committee of relief to the distribution of help which is furnished. Anything contributed in aid of the sufferers can be deposited with Drexel & Co., Philadelphia; Jacob E. Bomberger. Philadelphia; Jacob E. Bomberger, panker, Harrisburg, or William Fhompson & Co., bankers, Pitts-purg. All money contributed will be used carefully and judiciously. Present wants are fairly met. A large force will be employed at once o remove the debris and bury the disease as to avoid disease iead, so as to avoid disease and epidemic. The people of the common wealth and others whose unelfish generosity is hereby heartily uppreciated and acknowledged may be assured that the contributions

will be faithfully husbanded and judiciously expen led, and that every effort possible will be made to bring their benefactions to the immediate and direct relief of those for whose benefit they are intended.

JAMES A. BEAVER, Governor. CHAS. W. STONE, Secretary."

The Masonic relief committee telegraphed the President from Harrisburg urging the appointment of a national committee to take charge of the sanitary affairs at the scene of the disaster. It was urged that the presence of so many decaying corpses would breed pestilence, besides polluting the water of the streams, affecting all the country between i'itsburg and New Orleans.

Following is a Johnstown dispatch dated June 4:

"A milkinan who was overcharging for milk this morning narrowly escaped lynching. Infuriated men appropriated all his milk and distributed it among the poor and then drove him out of tewn. The body of the Hungarian who was lynched in the orchard last night has been recovered by his friends. The inhuman monster was noticed as he cut off four fingers of a woman's hand. He dropped the fingers into his pocket, where they were found when he was captured. The act maddened the men and they took him to an orchard on the hill side and hung him.

"There is but one street in the town. About 155 houses stand where once stood a thousand. A thousand is the lowest estimate of the number of lives lost from this town and but few bodies were recovered. It is directly above the ruins, and the bodies have floated down into them, where they were buried. A walk through town revealed a desolate sight. Only about twenty-five able-bodied men have survived and are able to render assistance. Men and women can be seen with black eyes, bruised faces and cut heads. They were injured in the flood and have not slept. Their faces have turned a ciable wollow and deb shower sickly yellow and dark rings sur-round their eyes. Many of the women have succub bed to nervous prostration and for two days but little assistance could be rendered them. The wounded remain unthem. cared for in some of the houses cut off by water, and die from their in-Sunday, and their shouts could be heard on shore. 'The man caught Sunday, and men heard on shore. The man caught stealing a gold watch is now in a temporary jail of what is left of the town. A shot was fired at him but the only he was not wounded. The only thing that saved him from lynching was the smallness of the crowd. The services in the chapel from which bodies were buried consisted merely of prayer by one of the survivors. No minister was present. Each coffin had a descriptive card on it and a similar card was placed in the graves, so the bodies can be removed later by friends. Cambria hospital has now 800 patients. Dr. Buck,

doing well. The hospital in the upper part of Johnstown is filled to overflowing, many being carried to surrounding houses. Hospitals are being established at Connenaugh and Mineral Point. But little can be learned as to the number of patients or how they were faring. The miracle, as it is called, that happened at the church of the Immaculate Conception, has caused a tremendous sensation. A large number of persons will testify as to the nature of the events and circumstances.

ESTIMATES OF THE LOSS OF LIFE.

Following is a dispatch from Johnstown dated June 5: "The best estimates this morning on the loss of life, based on the registry of the living and an unofficial poll, is from 12,000 to 15,000.

"In the midst of the scenes here weath and desolation are relenting. Providence is exerting a subduing influence. The temperature runs low in the Connemaugh valley. Its benefit is inestimable, and should it continue a few days longer it is possible that hundreds may yet be recovered in such a state of preservation as to render identification possible. Many hundreds of the vicpossible. Many hundreds of the vic-tims, however, will be roasted into charred and shapeless masses. The work of clearing the wreck and recovering the bodies is being conducted systematically. Over six thousand men are at work in the valley. As the rubbish is gone over and the bodies and articles of value removed the debris is piled up and a torch applied. In twentyfour hours more every mass of rub-bish will probably have been searche J, and the investigations will be confined to the smoking, wreck above Johnstown bridge. the Commissary station At station this morning 15,000 people were fed and 6000 families furnished with provisions. Five carloads of cloth-ing were distributed, and now almost every one has been provided. At the different registration places 18,000 residents of the devastated district registered the total populatiion of this district between 40,000 and 50,000. There were a hundred people waiting around the officers to have their names placed on the list of saved. It is thought that by tomorrow night 85 per cent of the survivors will have been registered.

"This morning 1,100 men arrived in charge of the Hon. Wm Flinn, and by 11 o'clock, they had succeeded doing more work in the cleaning away of the debris than has been heretofore. 75 carpenters and 20 carloads of provisions also came up. Another delegation of workmen came from Braddock, each man with tools, prepared to go to work immediately. "Conservative men are of opinion

"Conservative men are of opinion that the number of people destroyed reach from 12000 to 15000. A very large portion of this loss is children. The general opinion is that fully fifteen hundred bodies will never be found.

later by friends. Cambria hospital has now 800 patients. Dr. Buck, with an efficient corps of aids, is in charge. Two of the patients are town borough; forty of these were

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THE DESERET WEEKLY.

women. At the First Presbyterian church, which is being used as a morgue, seventeen bodies, taken from the debris and the river, have been brought in. The relief been brought in. The relief corps of Altoona found a body near Stonybridge this morning. On the body was a gold watch and \$250 in money. The corps took out thirty-two bodies from the ruins today. Five bodies were taken out of the wreckage near Hibert's Bank, Main Street this morning. Clara Barton, of the Red Cross Society, arrived this morning and went to work.

"Nine hundred army tents have been divided, and two white walled villages now afford shelter Talk of rebuilding the town has al-ready begun, and it is thought that the great Cambria Iron Works will be running again in thirty days."

CLEANING AWAY THE WRECKAGE.

Relative to the work of cleaning away the debris, a dispatch from Johnstown dated June 5 says:

"Where the principal stores here stood last Friday are now nitched one hundred tents, and pitched one hundred tents, and before tomorrow night the number will probably be doubled. Under, this shelter are accommodated the members of the militia and thou-sands of workmen, who are trying to clean the streets of this wrecked city. Over 5000 men are thus em-ployed in Johnstown, about 1500 of these being regular street hands, hired by contractors, the others being volunteers. "Wm. Flynn, a Pittsburg contrac-tor, arrived in the wrecked city

and at once took charge of the army of laborers. In an interview he told of the work to be done, and told of the work to be done, and the contractor's estimates show, more than anything else, the cha-otic condition of the city. It will take 10,000 men thirty days to make the streets passable. 'The work of building will be commenced,' said he, 'and I am at a loss to know how this work is to be done. This enthis work is to be done. This en-thusiasm will soon die out and the volunteers will want to return home. It would take all summer for my men alone to do what work is necessary. Steps must be taken at once to furnish gangs, and tomorrow I shall forward a petition to the Pittsburg Chamber of Commerce asking the different manufacturers of the Ohio Valley to take turns for a month or so in furnishing reliefs for the men. These gangs should come for a week at a time, as no organization can be effected if men arrive and leave when they please.'

"The volunteers are doing noble work. Nearly every town in Western Pennsylvania is represented by from one to ten men. Many towns in Ohio and New York also furnish their quota of laborers. These volunteers are working with a will, but before the end of the week they will want to return home. Men who come here will be paid two dollars a day and board. All laborers who have been toiling with the wreckage are quartered in barns and the others in the tents above royal road, and if the hundreds or rolled up, apron in front, and per-referred to. It was a scene as of thousands of bodies beneath these spiring profusely despite the cold, army life at the time that supper blackened ruins are to be recovered damp weather. He has just fin-

was ready, and the long pine tables were crowded. Tea, coffee, bread and cheese were the fare tonight, but more substantial rations will be given out tomorrow. As darkness drew its vell over the scene the noise became quiet, and only the challenge of the militiaman was heard as he bade some belated in-dividual to obey the orders of the sheriff and leave the city of the sheriff and leave the city of the dead. Johnstown is under martial law, and laborers only are wanted."

THE WORK TO BE DONE.

The following description of some of the features and effects of the calamity is given in a Johnst.wn dispatch, dated June 5:

"The grey mists had scarcely risen "The grey mists had scarcely risen from the hills this morning until thousands of funerals were coursing their green sides. There were no hearses and as little solemnity as formality. Instead of six pall bearers to one coffin there were generally six coffins to one team. No minis-ter of God was there to pronounce a ter of God was there to pronounce a last blessing as the clods ratiled down, except a few faithful priests, who had followed some mangled representatives of their faith to their graves. A fact that heretofore has been overlooked in the awful strain is the soiled condition of the corpses. Fully one-third of those recovered have been so mangled, bruised or charred that identification is impossible. All day long corpsets were being buried below the ground. The identified bodies were grouped on a high hill west of the doomed city, where one epitaph must do for all, and that the word "unknown." There are hundreds of these |graves already, and each day will increase the proportion. The possibility of identification diminishes every hour. Fires are raging over the tangled graves of hundreds, and the partial cremation of many bodies is inevitable. Although the funerals of this morning relieved the morgues of their crush, before night

they were as full of dead as ever. "The enormity of the devastation wrought by the Connemaugh flood is becoming more and more appar-ent with every effort of the laborers to resolve order out of chaos. Over a hundred men have been all day engaged in the effort to clear a pas-sage from the death bridge upward through the sea of debris that blocks Connemaugh for half a mile. Every ingenuity known to man has been resorted to by this crew.

"Giant powder and dynamite were brought into requisition, and at frequent intervals the rear of explo-sions reverberated through the valley, and sticks, stones and logs would fly high in the air. Gradu-ally a few of the heaviest timbers were demolished, and fragments permitted to float downward through the center arch. At nightfall, however, the clear space above the bridge did not exceed an area of sixty feet in length and forty feet in width. When one reflects that fully 25 acres are to be cleared in this way, the task ahead seems an interminable one, but there is no

for Christian burisl, the labors of today must be continued with increased vigor. There are many conservative minds that re-commend the use of the torch in this work of cleaning the river, but they are not among the sufferers, and when such counsels are heard by those whose wives, children, sisters or brothers rest beneath this sea of flotsam and jetsam, the sug-gestion of cremation meets with a furore of objections. It is only by indifference to the unreasoning mandate of glief that the herculean labor of cleaping the sizes herculean labor of cleaning the river by means of dynamite and derrick is persisted in. There is no hope in the calmer minds that this task can be pursued

to the end. "The progress of today is hardly discernible, and ere two more days have elapsed there is little doubt that the emanations from the putrid bodies will be so frightful as to drive the hardiest workmen from the scene. Until that time arrives, however, there is no hope that this grief stricken populace will abandon the cherished hope of again gazing upon the forms of leved ones whose upon the forms of leved ones whose lives went out in the fire and flood of Connemaugh. The pleadings of sanitarians and logic of engineers alike fail to find an echo in the minds of the grieving and afflicted, but in a few more days the sterned logic of nature will assert itself, and in the face of the impossi le task cremation will become a Christian duty."

Two hundred bodies had been recovered at Phillipsburg up to June 5, from the ruins. Several were o, item the runs. Several were identified, but the great majority not. This number comprised all at the morgues, including the one at the Pennsylvania rail-road station, at the Fourth Ward school in Cambria City, Morrow-ville and the Presbyterian (burch ville and the Presbyterian Church. At the letter place a remarkable state of affairs existed. The first floor had been washed out completely, and the second, while submerged, was badly damaged; the walls, floors and pews were badly drenched, and mud had collected on the matting and carpets an inch deep. Walking was attended with much difficulty, and undertakers and assistants with their arms bare slid about the slippery surface at a tre-mendous rate. The church was filled with coffins and all undertaking accessories. Lying across the tops of pews were a dozen pine boxes, each containing a victim of the flool. Printed cards were tacked on each of them and a full description of the enclosed bodies was written, with the name if known.

One of the most grizzly and nauseating sights to those unaccustomed to death is the lunching. arrangement for the undertakers. These menwere working so hard and conscientiously that they had no time for meals, and huge boilers of steaming coffee, loaves of bread, dried beef and preserves were carried into the charmed bourses of bread of into the charnel house and placed at the disposal of the workers. Along comes one weary laborer, his sleeves

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778

ished washing a clammy corpse, and manipulating it about on the boards. In the interval before the body of another wretch, is brought in, he gets a cup of coffee and a sand-wich. With dripping hands he eats his lunch with relish, setting his cup occasionally besides the face of a hideous corpse, and totally ob-livious to his horrible surroundings. At the Fourth Ward schoolhouse,

where most of the undertaking work was done, there was some slight trouble over the question of liquor. Rev. Mr. Beale, of the Presbyterian Church, had charge of the morgue and objected to the undertakers drinking whisky. Inasmuch as a man with a cast-iron constitution could not work at anything in this place with-out stimulants of some kind, the undertakers protested against Beale's unreasonable prejudice. They threatened to cease work. This had the effect of modifying Beale's temperance scruples.

CAUSE OF THE BREAKAGE.

The coroner's jury on June 5 pro-ceeded to South Fork and investigated the cause of the breakage of the reservoir dam. The witnesses testified that slight breaks had appeared in the dam several times in the past year, but had been each time clumsily repaired with straw, sticks and rubbish. The general impression rubbish. The general impression is that the jury will convict the Pittsburg Fishing Company as guilty of gross negligence. In this event a great many suits for dam-ages will follow against that club of nillionaires

The question of accident and fire insurance is at present assuming large proportions. The various insurance companies having insurance policies in Johnstown are represented by their agents in large numbers. E. E. Clapp, superinten-dent of the Casualty & Fire Com-pany, and Andrew Scharff, their solicitor, are in town. In speaking of the cause of their presence, Scharff said:

"We have not a great many policies here, only 200, and the amount of insurance does not ex-ceed \$13,000. Our object in coming here was to aid the sufferers. We came armed with our draft book, and were ready to liquidate the claims at a moment's notice. We find however, matters in such confind, however, matters in such confusion that it is impossible to do anything. Many families are wiped out, and the beneficiares reside at such a distance that communication cannot be had at once; but money is practically valueless in this place, as far as securing com-modities with it is concerned."

Of the number of lives lost and the langer of epidemics, a Johns-town dispatch of June 5 says:

"At today's rate on heaps of debris on the Pennsylvania railroad, it becomes more and more apparent that it will be more than 5,000, and the general impression is that it will number between 9,000 and 12,000. number between 9,000 and 12,000. Inourly more werd and pictures us. and secure hands of the number The deeper the wreck drifts are Like a desert swept by a simoon, another corps would endeavor to find out who the missing are. Discovered. On Franklin Avenue for miles, only at last to find an avenue for miles, only at last to find an avenue for miles, only at last to find an avenue of debris that has found lodgment to 1 o'clock on that day. By this

were found. Dr. Lee, of the Pennsylvania State Board of Health, was today asked his opinion on the prospects of the epidemic in Conne-maugh Valley. He said: 'God only knows, no man can tell what will come of these piles of drift and wreckage. Today we started a por-tion of our sanitary inspectors into the thick of the debris and in a little while the bodies of 50 dead animals, mostly horses, have been removed and hauled away for burial. If this per centage is kept up here there is a fearful amount of decomposing animal matter to be removed or encountered. I have today ordered the surgeon-general at Washington to forward unlimited quantities of disinfectants to Johnstown. There are more promises from up the mountains, and I hope to have the whole city fortified inside of a few days.' ''A house-to-house canvass is or-

dered by the sanitary authorities, and its revelations as far as it went were startling in the extreme. It was found that four and even six families have been crowded into a single house; that fifty slept in one room; that doors and windows were left closed to shut out the stench and dampness, and that as a result the existence of pneumonia was first discovered by the Associated Press correspondent, and was gaining an alarming footbold. It is estimated that there were at least 100 well de-fined cases in Johnstown today."

MUCH YET WANTED.

Notwithstanding the fact that nearly every prominent citzen of the United States is raising a fund for the relief of the Connemaugh sufferers, the wants of the homeless and afflicted are far from being alleviated. At the various relief stations, crowds of applicants are continuous from morning till night and many needy were forced to wait in line hours before their turn came and then little portion was allotted out to them.Hundreds and thousands are positively suffering and thou-sands of people are homeless, and in their devasted homes thousands also lost their all. Labor and manufacturing of nearly every kind are at a standstill in the valley, and weeks or months must elapse before the iron works and other institutions can possibly resume and give em-ployment to the thousands that de-pend on them for support. The Mayor of Johnstown received by cable a copy of resolutions adopted by a public meeting June 5 in Paris. The warm-hearted Parisians express their deep sympathy with the homeless and afflicted of Connemaugh valley, and state that subscriptions have been opened for the re-

tions have been opened for the re-lief of their American neighbors. Following is a Johnstown dis-patch, dated June 6: "The waters in the Connemaugh valley have subsided almost to their usual level. With the receding waters the scene of desolation becomes hourly more waird and nitrigeneous hourly more weird and picturesque. Like a desert swept by a simoon, the valley is a level unbroken plain

on a projecting rock, which, like Ajax, defied the fury of the ele-

ments. "The sun shines brightly this "The sun shines brightly this morning. The work of re-covering the dead goes on with undiminished vigor, and with a sys-tem that produces rapid results. The blast of twenty-five dynamite cartridges at ten o'clock loosened up the debris and made it possible to open the mouth of the old channel. Workmen have located the day exconnemaugh. The ruins of the train lie a hundred feet from the fourth buttress from the western end of the stone bridge. Parts of the parlor cars have been found, as well as traces of the passengers. The baggage of Annie Chirm, of Nashville, Tenn., has been found. She was a missionary on the way to Brazil for the Women's Foreign Missionary Society of the Methodist Church. It is evident that many lives were lost on this train-more than was at first supposed. The whole train affair is still a mystery; at least the passengers have not so far been found and located. Five thousand men are at work, and it is expected that by tomorrow at least 10,000 will be employed; but even this force will not be able to remove the debris in less than several weeks.

"There "There are thirty unidentified bodies at the Fourth ward school-house. These have been lying there three days. At least 40,000 people have viewed them. During the past twenty-four hours no fewer than forty bodies have been em-

balmed and taken from this place." Said Adjutant-General Hastings on June 6: "In my opinion the loss will be greater than we can now show figures for.'

PROCURESSES.

On June 6, Chairman Heinz, of the relief committee, was in-formed by several Pennsylvania railroad conductors that two or three women of questionable character arrived at Johnstown the previ-ous night. The railroad men ous night. said that their from language they were procuresses who hoped to prey upon unfortunate young women. Heinz reported the matter to the police, who will warn all suspicious characters to leave the town at once.

At noon June 6 the boroughs of Johnstown and adjoining boroughs, or what is left of them, practically tant-General Hastings said he had not declared martial law yet. The soldiers were on guard, and no one was permitted between the lines un-less they had an order from the adjutant-general.

The real work of ascertaining who the living and dead of Johns-town are was started June 6. Corps of clerks, under the direction of a relief committee, would go to every house in the vicinity and secure names of the living;

779

it is plainly apparent that a large number of the survivors would not take the trouble to register. A great number of bodies are not great num identified.

ANOTHER ESTIMATE OF THE NUMBER LOST.

A dispatch from Altona, dated June 5, says: "The delegates who have been all over the district since Sunday morning say the loss is from 12,000 to 14,000. They base this estimate on their talk with all sorts of people. The absence of the former residents and of a fixed and familiar popula-tion is most striking. There are and or a need and raminar popula-tion is most striking. There are thousands of strangers and work-men from a distance, but for the three first days the perpetual ques-tion was: "Where are the people? There are about 10,000 here. Where are the rest?" are the rest?"

The relief committee is 8 be made national in its scope, and action to that effect was taken at a meeting of the finance committee and local relief organization June 6. The plan was proposed by parties high in authority and has been given offi-cial sanction by the finance com-mittee by the following resolution:

"Resolved, that the survivors of the flood are now and must be for some time to come wholly depend-ent upon issues to them of food and clothing, as there are no goods here except these brought by the relief committee, and no places in which commerce can be carried on. Agencies for making such distributions should receive consideration. It is the unanimous wish of this committee that another committee mittee that another committee should be appointed for this pur-pose, composed in part of the citi-zens from this locality and appoint-ed by the governors of States and by the chamber of commerce of the cities from which contributions have been received, or in such other way as will give this agency a pational character and assure the national character and assure the country that its most generous charity will be most judiciously and fully applied to the relief of the victims of this unprecedented calamity."

Up to June 6 the committee had received in actual contributions \$25, 796.16, with \$57,115.45 promised in addition. The greater part of this addition. The greater part of this is represented by telegrams from a distance instructing the committee to draw on certain banks. This is an impossibility, as there are no banking facilities left here. The committee hope that contributors will forward their money by ex-press. prees.

On June 6 J.D. Roberts stated that Philadelphia had promised \$800,000, which was at the disposal of the committee. Governor Beaver had reported \$100,000 at hand, but had not made any move to send it so far as known. Pittsburg had about \$300,000 in receipt.

TRYING TO KEEP CROWDS AWAY.

A wall has been thrown around Johnstown, and nobody can enter it unless it is shown he has business it unless it is shown he has business at the foot of Main Street were re-in the city. The Pennsylvania moving jewelry from the bodies they Railway has been making every carried away. Gageby ordered a gested the advisability of applying

effort to keep out the crowd, but the Baltimore & Ohio opened on June 5 and brought in a flood of people from Somerset Val-ley. Next morning when General Hastings heard of it he had a conference with Scott and others of the Pittsburg police, and it was de-cided to send a company of the Fourteenth Regiment to Somerset for the purpose of preventing any further rush[•] of people. A committee of citizeus accompanied the mili-tary. They would step off at all stations along the road and remonstrate with the people against coming to Johnstown.

The crowds of curious persons are constantly growing, to the hindrance of the work of removing the bodies and clearing away the debris. On the Pennsylvania road the side gates are practically shut, and it is hoped that this will have some effect on the Baltimore & Ohio. There is but one bridge across the Connemaugh and nothing but a pass from General Hastings or Scott will carry one over it.

THE SANITARY QUESTION.

The sanitary question is regarded as the paramount one of the hour. The State Board of Health is The State Board of Health is looked on as a more important factor than the militia and civil forces. On June 6 the work of the board was distributed, Dr. Lee tak-ing a relay to Pittsburg, with the intention of establishing headquar-ters in the City Hall. There a force of sanitary inspectors were to be estab-lished, half of which were to go up the river by boat and the remainder to take the construction crew up the take the construction crew up the railroad. The latter adopted cremation as their mode, and on the night of June 7 the desolate valley was lit up with bonfires of the wreckage, which was a pyre of hundreds of dead bodies. Dr. Morrell, deputy chief of the State Board of Health, said on June 6:

"The point has come in this hour when sentiment must be laid aside. To endanger the lives of the living that the dead may be identified is no longer justifiable; besides, the bodies are past being embalmed, and friends can scarcely recognize their features any longer. Identifi-cation is only possible by the clothing or jewelry on their persons."

Dr. Gross, who is now in charge of the Johnstown Bureau of the State Board of Health and Sanitary Inspectors, said to an Associated Press correspondent:

"There is no immediate danger of an epidemic at Pittsburg. The danger," said he, "is that people will be scared into being sick. We need thousands of men to work on the debris and clear it of the car-C88808. 33

An inspector who arrived from Woodvale district, reported great destitution. There was nothing in town but flour and bran, and very little of that.

At noon June 6 it was reported to Chief Gageby of the police commit-tee that a body of alleged rescuers at the foot of Main Street were re-

policeman to go and pretend to superintend the work for the pur-pose of apprehending the thieves. Special police had to be selected to prevent stealing from the debris back of the general hospital. Four of the outlying districts of Johnstown made a report June 6 to

Johnstown made a report June 6 to the Associated Press correspondent that affairs were brightening slowly and moving forward with some system. Supplies had arrived at Mineral Point, and new accommodations were being provided for the comfort of the survivors at Connemaugh and Woodvale. One or two cases of pneumonia were reported at these places, but none serious. Measles and diseases of the throat had broken out among children and an epidemic was feared.

F.S. Smith, of the Gouleier Steel Works, issued an order requesting employes to report at the mill office. The mill, which has manufactured steel railway specialties, is to be re-moved to Moxham, another suburb of Johnstown. This will leave only the woolen mill and chemical works in Woodvale. The removal will be a serious blow to its future prosperity. The new site is located on Stone Creek, near the Moxham Steel Works.

Captain Logan, at Merrellville, unloaded forty cars of relief goods June 6. He advises that all goods be consigned to him, but to send no committees, as it only creates con-fusion. Drafts for relief funds should be addressed to James B. Scott. A carload of supplies was uploaded on the track in Johnstown June 6 by the relief committee. There was a rush for the goods, and the strong overpowered the weak and got the best. Fights occurred at Connemaugh, Mineral Point and Woodvale.

Provisions and clothing are still badly needed. The Byron Kern-ville woolen mill was burned June 6. At one time it looked as if the whole village would be destroyed. The mill was a three-storey brick, situated in the midst of the wrecks of several houses. The ruins were on fire several times, but were extinguished after a hard fight by the bucket brigade.

PROPOSITION TO BURN THE DEBRIS.

There is a strong movement on foot in favor of applying the torch to the wrecked buildings in Johnstown, and al-though the suggestion meets with strong opposition, there is little doubt that the ultimate solution of existing difficulties will be by this method. An army of men have been method. An army of men have been for days employed in clearing up the wreck in the city proper, and although hundreds of bodies have been discovered not one-fifth of the ground had yet been gone over up to June 6. In many places the rubbish is piled twenty to thirty feet high, and not infrequently these drifts cover an area of nearly an acre. Narrow passages have been cut through in every direction, but the herculean labor of removing the rubbish has yet hardly begun.

the torch to the great sea of waste. He explained that this was the only great work yet to be accomplished if it were hoped to thoroughly clear every portion of the debris, and in-sisted that it would take 5000 men months to complete the task of remounts to complete the task of ko-moving the hundreds of bodies buried beneath the rubbish, sand and stones, and that the rotten or putrid remains of many were all that could be hoped to be recovered.

A motion was made that after forty-eight hours' further search of the debris of the city that it be consumed by fire, the engines to be on hand to play upon valuable build-ings that, despite the previous destruction, might become ignited by Those the general conflagration. whose relatives and friends still rest beneath the wreck remonstrated strongly against such summary ac-tion. Physicians warned the committees that further exposure to the putrid bodies could have but one result, the typhus, or some other epi-demic equally fatal to its victims. Although the proposition to burn the wreck is defeated, it was evident the movement was gaining many ad herents, and the result will doubtless be that, in a few days, the torch will be applied. At Nineveh 746 bodies were con-

signed to the earth June 6 from the signed to the earth June 6 from the morgues about town. This army of the dead was placed in trenches. Less than 100 had been recognized by friends. None of them were claimed for private burial, how-ever, as in a majority of in-stances the survivors were too poor to stand the expense. There is an unusual amount of sickness about Kernville. Physicians claim that Kernville. Physicians claim that several hundred cases of pneumonia exist. Children are also afflicted with measels and kindred complaints. A reaction, now that the great shock has passed in a measure, has left hundreds of the survivors with their nervous forces badly shattered and broken.

Johnstown and adjoining villages are now under military and police regulations. Each place has been provided with men enough to keep out intruders and others, and none ployed will be allowed to remain. Officers are arresting men every hour, some of them on the slightest provocation. In all cases where the offense is trivial, the victim is pressed into work with the relief gangs

Notices were posted in all the morgues on June 6, stating that bodies would be held only twenty-four hours for identification. If, at the expiration of that time, they are not recognized they are photographed, the photograph bear-ing the same number as the morgue number of the corpse.

The first train east from Altoona on the Pennsylvania road since the flood left there for Philadelphia June 6. At sundry places the passengers had to be ferried across the river.

'Are the horrors of the flood to give way to the terrors of a plague?' was the question agitating the valley of Connemaugh June 7. The morning opened warm, almost sultry, and the stench through Johnstown was

almost overpowering. Sickness, in spite of the precautions of the san-itary authorities, was on the increase, and fears of an epidemic grew with every hour. Five cases of malignant diphtheria were found that morning in five different houses on one street. The health authorities anticipate much typhoid fever and kindred diseases, especially as the weather is growing warm. The scarcity of growing warm. The scarc: vegetables adds to the danger. On the night of Ju

On the night of June 6 several ghouls, wandering amid the wreck on evil intent, were arrested. Next morning they were given the choice of im-prisonment or going to work at \$2 per day. They promptly chose the latter.

The Waif's Mission is doing a noble work. Within an hour after their arrival they had established a bureau and were receiving children and babies that have been when all are gathered, it is believed they will number several hundred.

BURNING OF SEATTLE.

During the last two or three years the town of Seattle, Washington Territory, had grown with almost phenomenal rapidity. It was a sea-port, and certain important advantages possessed by it had given it one of the most extensive and substantial "booms" witnessed in any part of the Union. Long streets of buildings had been hastily erected, and there was every indication that the city would become an important metropolis in a few years.

At about 2:30 p.m. June 6 a fire broke out near the center of the business portion of the city, and spread with appalling rapidity and distinctiveness A strong wind was distinctiveness. A strong wind was blowing which caused the flames to leap from building to building and from street to street with a quickness and fierceness which defied the efforts of man to stay their terrible work.

Soon after the fire begun to spread it shut off telegraphic communication, and consequently it was from one to two days before the outside world was fully apprised of the cal-amity which had overtaken Seattle. The burned district in Seattle covers The an area of thirty-one blocks. an area of thirty-one blocks. The boundary of the burned district is as follows: University, Front, Spring, Second, James, South, Fourth, Wall and Water Streets. This comprises the business portion of the city. The residence district escaped. escaped.

From official figures furnished by local and foreign insurance com-panies, the *Coast Review* places the property loss at \$7,000,000. It is covered by a total insurance of \$2,-250,000; of this amount \$1,904,000 is hold by comparing the property in the property is a second held by companies represented in San Francisco. Six Oregon companies carry risks representing a total of \$250,000, and fifteen small outside companies carry risks esti-

have escaped. Tremendous efforts were made by the fire department to stay the progress of the flames. The first thoughts of many were to save their individual possessions, and the streets were soon crowded and in many cases blocked with teams, loaded with valuables of every description, seeking places of safety on the hills. The burned region covers blocks of the solid and substantial property of Seattle. The entire water front is built mostly of wood upon piles which had been driven into the mud flats.

It has been predicted by insurance men that the city would some time be swept by fire, and it was only the wind from the north-northeast, which kept up a steady blowing, that saved that por-tion of the city north of Union Street.

Tacoma citizens sent to Seattle on June 7 a large quantity of provisions, blankets, tents; and ten slaughtered beeves to supply the immediate wants of the homeless peo-ple. Portland sent several car loads of provisions, bedding, blankets and tents.

General Gibbons, commanding the Department of the Columbia, was to send 70 tents from Vancouver barracks. Aid in money and necessaries will be forwarded from different sections of the country without delay.

The business portion of the city is in ashes. Every bank, hovel, place of amusement or business house, newspaper offices, railroad depots, miles of steamboat wharves, coal bunkers and telegraph offices are burned. The fire began near the corner of Front and Pearl streets, in the Seattle Candy Factory. At 2:30 p.m. June 7, 24 hours after

the fire started, the whole of the business section, north to Stetson and past Mill, along Frout and Second streets, had been burned, invol-

end streets, had been burned, invol-ving a loss of over \$5,000,000. The residences are literally wiped out, except the portion on high ground. At 6:30 o'clock p. m. the flames had reached the wharves, and the steamboats and ships had to head out stream as a stiff breeze was blowing from the north-west when the fire becan and it soon got the the fire began, and it soon got the best of the fire department. The The water supply gave out within two hours after the fire began and then the flames had a clean sweep. A great deal of property was moved, only to be burned again, so quickly

did the flames spread. Spectators looking southward from Union Street can see nothing for a mile but a field of charred piles, bent rails, warped corrugated iron, blackened telegraph aud telephone poles, twisted wire, and uniformed guards. As far as possible to esti-mate at present not less than 280 firms or persons doing business have suffered. Relief in the way of mo-ney, provisions, bedding, tents, etc., is pouring in from elsewhere. Reports of loss of life which were

at one time telegraphed were afterwards contradicted in the As-sociated Press dispatches, and sociated Press dispatches, and so far as definitely stated in the press telegrams, no lives were

WEEKLY. THE DESERET

The	Deseret	Weekly.	
	PUBLISHED	BY	
THE DESERET NEWS COMPANY, BALT LAKE CITY, UTAH.			
SUBSORIPTION PROE Per Year, of Fifty-two Numbers, \$2.50. Per Volume, of Twenty-six Numbers, 1.50- IN ADVANCE.			
CHARLES W. PENROSE, EDITOR.			
Saturd	Ау,	June 15, 1889.	

THE RIGHT OF OPINION.

IT is no bar to naturalization if an applicant believes a law of the United States to be wrong or impolitic, so long as he does not violate the law but is willing to obey it while it exists. It is the right of every citizen to dissent from any public measure, whether it has been materialized into law or not, to work against its adoption while it is a theory, and to operate for its repeal after it has become a legal fact. This government does not make war upon opinions. The law does not punish or seek to control beliefs. They are left free to every soul under the sun.

We mention these indisputable facts, because the attempt has been made, during the past few days, to confuse applicants for naturalization on the matter of their belief in relation to the polygamy question. Questions have been allowed which ought not to be put to any man before a court. And they have been plied with cunning and rapidity, to embarass the inexperienced for the purpose of preventing members of the People's Party from acquiring the right to vote.

The object of the anti-polygamy laws is to suppress and prevent, so far as possible, the practice of what has been known here as plural marriage, and the relations growing out of it. Congress has not engaged in the new business of proselytism. It assumes no power over men's thoughts or opinions, or even their freedom of expression concerning those opinions. No man is debarred from voting because of his belief on any subject. On the contrary, the Edmunds law says specifically that a citizen shall not be excluded from the polls "on account of any opinion such person may entertain on the subject of bigamy or polygamy." Thus Congress emphasizes a common and constitutional right, with which no person can lawfully interfere. If a voter cannot be lawfully excluded from the polls on account of his opinions on these subjects, neither a man's religious belief or abstract it displays considerable "cheek" to

can an applicant for citizenship be denied naturalization on those grounds.

A man may conscientiously believe that it would not be morally wrong for some men to have more wives than one, if there was no law forbidding it, but seeing there is a law against it he would not practice bigamy or polygamy himself, and. if on a jury, would find a defendant guilty if the evidence showed he had broken the law. This would be entirely consistent. Also a man might agree, sincerely, that he would obey a law which he considered unjust and unwise. And while he kept his promise he could strive for its repeal and express freely his opinion as to its demerite, and no one could deny him any rights on that ground, or logically claim that his course was inconsistent either with his agreement or with sound reason. This will hold good in relation to any law of the land.

Will it be claimed that railroad companies which conform to the inter-state commerce law have no right to denounce it, to agitate for its repeal, to point out its injustice or its imperfections? If a man obeys the excise and customs regulations, may he not believe them to be harmeful and outrageous and say so freely, and yet be a good citizen? Even so a man may firmly determine not to violate the anti-polygamy laws and yet maintain that they ought never to have been enacted.

It is a flagrant violation of the spirit and letter of the Constitution and institutions of this free land when any individual is denied the rights and privileges of citizenship for his abstract belief. No lawyer ought to attempt any such outrage, no court ought to permit it. Pettyfogging for political purposes is a disgrace to anyone who resorts to such a low-lived practice. And it will pay members of the bar much better, in the long run, to preserve the dignity of their profession than stoop to petty tricks for a special purpose.

If an alien has not shown by his past conduct and will not pledge himself-to prove by future actions that he is "attached to the Constitution of the United States and well disposed to the good order and happiness of the same," let him be rejected when he applies for naturalization. But, in view of that Constitution, of the laws of Congress and of the rulings of the Supreme Court of the United States, let not

opinion be a subject of discussion in a court, or made the sole reason for rejecting his spplication to be admitted as a citizen. There are days and years yet to come, and when right triumphs, as it will, only those who respect the right will themselves be respected.

"THE OTHER CHEEK."

IT is the hight of impudence, or the depth of cowardice, may be both, for a dastardly assailant when chastised for repeated assaults upon an adversary, to whine out that the object of his violence has "none of the spirit of turning the other cheek when the first one has been smitten." This is the complaint about us presented by the mendacious scribe who has made it his daily husiness to void his venom against the DESERT NEWS.

How many times is any one' expected to submit to personal or other assaults from a vindictive and unscrupulous enemy, without turning upon him something more than "the other cheek?" Is a believer in the Christian creed never to de. fend himself against an adversary? Are there no limits to endurance and silent submission? Is it contrary to Christian principles, after both cheeks have been smitten and smeared time and again by a creature who counted on non-retaliation, to cudgel him with vigor and hold him up to scorn and detestation? We think not.

We do not so understand the precepts of the Great Teacher. We admire both sides of His character and both features of His examples. He was the Christ just as much when He wielded the "scourge of thongs" as when He was "led as a lamb to the "slaughter;" and His words were quite as much inspired. when He advised each of His disciples who had not a sword to "sell his coat and buy one," as when He propounded the doctrine of turning "the other cheek."

There is an old adage about "patience ceasing to be a virtue." When a coward strikes at a peaceable person, repeatedly, expecting that he will bear it without resentment and even turn the other cheek to be buffeted, he may be surprised at a change of action but has no reason to complain if he gets a good drubbing. And when a purveyor of falsehood counts on the forbearance of an adversary, because he has kept silent during constant misrepresentation,

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twit the aroused recipient of repeated abuse, with a lack of Christian spirit for turning upon the libeller instead of continuing to turn "the other cheek."

"Why don't you turn the other cheek," is the cry of of the sneak and the skulking slanderer, who from the shelter of the press shoots his inky darts at persons vainly expected to bear insult with "pious brave man who resignation."A engages in an encounter expects to give and take" and, if he gets the worst of it, submits with as good grace as he can and rather admires than sneers at the vigor of his opponent.

The policy of non-resistance, which some people suppose to a part of the Christian system, was never intended to be carried to the absuld lengths which they imagine. The spirit rather than the letter of the Master's word should govern. Circumstances also must be taken into account. Α rule that would be safe to follow in some conditions of society would be dangerous, even suicidal, in others. And that which would be proper and binding among brethren or people influenced by the same principles, would be unsuited and unsafe among enemies.

Endurance of injury without retaliation is essential to the formation and development of Christian charscter. It is to be cultivated, within the lines of reason and self-preservation. It strengthens the soul and refines the spiritual nature. Tt brings peace and calm satisfaction. But it is not designed to prevent self-defense, nor intended to throw personal or national doors open to the uninterrupted assaults of the assassin or the invader, whether these terms be of literal or metaphorical application.

There are times, and circumstances, and occasions, when the assaults of the vile and the violent may be suffered in silence or treated with profound contempt. There are others that demand different treatment, and duty as well as justice call for active returns of blows administered or attempted. We hope to be prepared for and able to discriminate between these different conditions. When self-restraint is the proper course, we desire to have grace to pursue it, and when it is necessary, for self-defense or the aid of our friends, to stand up and strike, we trust that we will always find something more potent to offer than "the other cheek."

OLD FOLKS EXCURSION.

THE annual Old Folks' Excursion is fixed for Wednesday, June 26th, at Ogden. The circular of the committee is printed and in circulation. They invite all persons who are seventy years of age and upward without distinction on account of circumstances, religion, politics, race or color, to a free trip and the hospitalities usual on such occasions. None need apply who are under that age. No tickets will be sold for this excursion. It is an Old The number Folks' Party only. expected is too large to permit of making the excursion anything like general. This annual trip has become a fixed custom here, and it is worthy of all praise and the support of every benevolent person. All who are in sympathy with the movement are invited to send their subscription to C. R. Savage, at the Art Bazar. We hope to see, as on former occasions, a hearty and generous response to the call of the committee. Let the aged of both sexes be gladdened by the associations of the day and by the thought that they are remembered, venerated and loved by the younger members of the community. Let the Fifteenth Annual Old Folks' Excursion be made the best of the series.

M. Plante, a distinguished French electrician, has recently invented a process of engraving on glass in which electricity takes an important part. The surface to be engraved is first covered with a solution of nitrate of potash and is then connected with one of the poles of a battery. By means of a platinum point the figure to be engraved is thus traced upon the surface of the glass. It is said that this method secures a delicacy of outline which has not been attained by any other tool. In itself the process is perhaps only interesting to the technical men who are concerned with this class of work, but it serves to show the general reader how rapid are the applications of the electric forces to the arts of life.

PROSTITUTION OF LAW.

During the last week for the registration of voters previous to the A ugust election there was more than ordinary work before the District Courts in the naturalization of aliens. Men who have put off till to-morrow the work they should have done to-day, were hurrying up at nearly the last minute, like lag- tain ticket, are not only obnoxious

gards rushing for a train. This remark does not apply to all the candidates for citizenship, because some of them have only been in the country just sufficient time to entitle them to admission. But the courts were actively engaged in this business, and Judge Henderson arranged to sit chambers in every day for a week to hear applicants for naturalization.

In Utah more than common catechization is indulged in when an alien appears for naturalization. The spirit of this indicates a desire to hinder, rather than facilitate, the admission to citizenship of persons who desire to support the Constituinstitutions of this tion and country. In other places aliens are welcomed within the lines of fealty to this government, and encouraged to conform to the laws of the Unit- . ed States. We see no reason why the same course should not be pursued in this Territory.

But not only do the judges put the applicants through a course of interrogation which is quite embarrassing to persons unaccustomed to the procedure of the courts, the attendant lawyers are allowed to cross-examine and perplex them, with the evident purpose of preventing, if possible, their admission to citizenship, notwithstanding their possession of all the statutory qualifications, and the testimony of witnesses as to their fitness. We think this is carried a little too far.

We do not wish here to take issue with the Judges in their questioning of the applicants, 88 though it is a little peculiar. They have the right to make themselves satisfied as to the fitness of the applicant, and perhaps may take their own way to arrive at that satisfaction. We do not think any person fit to be made a citizen who has no proper conception of the duties of a citizen, and who has not made himself familiar with the general ordinary principles of republican government. But there are some technicalities with which old and worthy citizens would be puzzled, and failure to grasp or correctly answer which ought not to bar from naturalization an others wise qualified candidate. To insist on these seems to be out of harmony with the purpose and intent of the naturalization laws.

And it must be clear to every well informed individual that party quibblings for the purpose of hindering the naturalization of aliens who are not likely to support a cer-

to the spirit of the laws but are an outrage on justice and decency that no court should permit. There are lawyers engaged on the side of fall into line with this conspiracy, the so-called "Liberal" party in this Territory, who are endeavoring to obstruct and prevent the naturalization of men likely to vote in opposition to their schemes. They interpose questions and quibbles, after the Judge has finished his generally severe catechization, and their palpable object is to puzzle and perplex the victim of their needless and impertinent queries. If his pronunciation of the English language is imperfect, they seem to take extra delight in trying to confuse and vex him. All this, we submit, is wrong and indecent in a court of justice.

We are not now referring to the effort to prevent the naturalization of the Hawaiians who have settled in this Territory, with the intention of remaining here permanently and becoming identified with this country and its institutions, although some questions propounded in this case were put simply to confuse. We hope the matter will be decided according to the spirit and letter of the laws. They appear to be very plain. There is nothing in them which in terms forbids the race to which these men belong from becoming citizens of this country. The Chinese have been made specially exempt from the operation of the naturalization laws, but not the Hawaiians. The latter are of the same color, apparently of the same stock, as the Indians who may receive all the rights and privileges of citizenship. Persons of the same nativity have heretofore been naturalized in the Utah courts.

What is the object in view in opposing their naturalization now? Simply to prevent their voting at the approaching general and municipal elections, as the persons opposing them have reason to believe they will not support the party that intends to steal the last-named election. There is no use in mincing terms. The purpose is patent. The intention is known. The means by which the steal is to be attempted are understood. It is no secret. The Ogden methods are to be repeated. Every vote that can be stopped will be one less to overcome, and that will be so much less cost to the schemers. No one will attempt to deny this except for "buncombe." It is freely talked about within the ranks of the attacking party.

The question is, will

courts of Utah, representing the Federal authority and sitting in the Temple of Justice, and by going back on their own decisions and permitting these party obstructions, aid in promoting the plans of one party against another; or will they stand aloof from all such considerations and decide according to law and precedent, regardless of extraneous consequences. And will they maintain their own dignity, by discountenancing vexatious questioning of applicants for naturalization, when the cross-exumination is clearly made to confuse and perplex, and prevent the admission to citizenship of persons who belong to an opposite political party?

The proof of the animus we have here pointed out is seen in the fact that such quibbles and queries, and obstructions and hindrances, are never interposed when the applicant s understood to be a "Liberal." We protest against the prostitution of law and justice which is involved in the course of some lawyers in these cases, and hope it will not be permitted hereafter.

TRICKS MUST NOT RULE.

NEITHER the DESERT NEWS nor any citizen of Salt Lake who is determined to oppose political iniquity is disposed to find fault with a party, a person or a paper in an endeavor "to try legitimately to get the most votes." But the NEWS, with the most conservative and solid people of this city, is determined not to stand idly by and submit to fraud and trickery, illegal voting and political robbery in a "Liberal" effort to steal an election.

The energy displayed by men of any party to win votes by fair methods is praiseworthy and to be emulated by their opponents. But lying about the enemy, plotting to prevent legal voters from exercising the right of suffrage, scheming to increase support by false impersonations, and corruptly spending money to manipulate the machinery of elections are to be despised, exposed and punished as far and as thoroughly as possible.

Let the party that can "legitimately get the most votes" take control of local affairs, without hindrance and without clamor. But let political scoundrels, devoid of conscience and destitute of scruple, be denounced and opposed without compunction and without hesitation, and followed to the last with the penalties of outraged law and the justice.

The present registration is now about concluded. When the lists appear, let every voter who knows that his name should be there take personal observation and satisfy himself that it is properly transcribed. Let citizens who are familiar with the bona fide residents of the various precincts also take pains to discover whether any names are improperly registered, and, on finding such, report immediately to the People's Central Committee or the Chairman, Col. J. R. Winder.

Vigilance must be exercised continually, from this time forward, and not be relaxed until the elections of next August and the following February are over, and the victory of the lawful majority is secured. That the majority should rule in every locality we have always maintained. If that majority is composed of our political opponents, we will be found ready to support its legitimate exercise of the powers of government. But we expect to be always against political chicanery, knavery, cheating and imposture, and it is these against which the people have to guard. The most votes, legally gained and cast, must count every time; but fraudulent voting must be prevented or punished, never encouraged or condoned.

SUB-SURFACE STREAMS.

WATER supply is always an appropriate subject in this section. We have several times expressed belief that artesian water could be plenteously obtained in this and other valleys of Utah. We observe by statements which have appeared in papers published at Santa Fe and Los Vegas, Cal., that an expert in locating undercurrents of water is operating in that part of the country. This gentleman is Prof. John Heerdegen, a genius who has invented a machine which he claims will almost infallibly detect the presence of underground water. He was brought to this country, on the recommendation of Mr. Alexander Schnee, by Mr. R. V. Martinsen President of the Board of Trustees, of the Maxwell Land Grant Company.

Speaking of the efforts of this com, pany to obtain water for their landthe New Mexican, published at Santa Fe, says, referring to Prof. Heerdegen:

"It is said of him that he had won-derful success in locating sources of water supply in the high and dry regions of Russia, where he located

600 wells without a single failure or variation as to depths and supply of water, and has the endorsement of the highest dignitaries of the European country. He is reputed to make his surface explorations by certain test instruments by ascertain the which he can depth and volume of under currents of water with great accuracy. It is also stated that he declares that a five foot stream of water exists only 150 feet deep at a certain locality within 300 yards of the 1800 foct well which was drilled by the citizens of Raton, in which little or no water was found.

"Two well boring outfits are at work to demonstrate the accuracy of the i'rofessor's judgment in locating water, and thus far water has been struck nearer the surface than the Professor promised. It has been clearly shown that Raton can obtain illimitable quantities of water at a small expense."

The Los Vegas Optic states that the Professor has already located fifty-six wells, and he was to be engaged in that line on the immense tract of the company named till the 5th inst.

If anybody in this section should wish to test the Professor's powers, he can be communicated with by addressing him in care of R. V. Martinsen, 44 Broadway, New York. We know nothing of his abilities further than can be gleaned from California papers.

AID FOR THE DISTRESSED.

THE movement in this city to raise a fund for the relief of the sufferers from the floods in Pennsylvania commends itself to all classes of the community. The most important feature of it is the projected concert in the Tabernacle. The free use of the building is offered by the Authorities of the Church, and the sale of from six to ten thousand tickets at one dollar each, will of itself secure a snug amount in aid of the afflicted. Collections of provisions will be systematically taken up, and, altogether. the donations for this purpose are likely to reach a handsome and satisfactory sum. We hope the interest in this praiseworthy effort will not be slackened until the desired result is accomplished.

Nothwithstanding the lengthy and detailed reports received through the Associated Press, the full particulars and sad results of this tremendous catastrophe have of victims is now estimated at from 12,000 to 15,000. These figures represent only those who lost their lives in the swelling floods. The living homeless and destitute and

bereaved are a host, and they call for the sympathy and help of the benevolent. This whole nation will respond. That is, the needful succor will come from all parts.

The alacrity with which help is afforded when great calamiillustrates the proties occur, has been made gress that both in the spirit of humanity and the means by which assistance can be rendered and conveyed from distant points. Truly "the world moves." Utah does well to join in the work of comforting the distressed, and this is all the more Christian because her people, in their afflictions from famine and other disasters, have never received a dime from any State or Territory by way of material help. We hope the Latter-day Saints will never close their ears to the wails of the suffering, nor their pockets when money is needed to relieve the afflicted. By the blessings of kind Providence they have enough to spare of the necessaries of life, and they will lose nothing by works of charity either to their own poor or to the needy stranger.

The concert will be the chief means of raising funds in this instance, and we hope and believe it will be a grand affair with results that will be pleasing to all. The interest should not be allowed to flag as the sense of the great horror of the calamity subsides. It must be kept up until the needful aid is secured and forwarded to the scene of distress. Then it will be time to comment on the cause of the catastrophe and moralize on the mistakes it has brought to light. Now let all hands come to the needed relief.

DESPICABLE WORK.

"The creed of the Saints is, that while they have a Celestial kingdom, which pertains to the life to come, they likewise have a kingdom of God on earth, which is a purely temporal affair, relating entirely to the daily business and politics of their people, and, moreover, that is the only legal government on earth, and the only legal government that has existed on earth for hundreds of years."

The foregoing is clipped from a long article in a recent issue of the organ of slander, which is continually hindering the progress of this Territory while pretending to desire its advancement, by wilfully misrepresenting its people and their belief and sentiments. The above extract is but a sample of the many untruths which the article contains.

We have tried on several occasions to attribute the misstatements of the creed of the Saints which appear from day to day in the vilest paper that was ever printed on this planet, to the dense ignorance and perverse obliquity of the writer. But it is clear that this is too charitable a view to take of the matter. Intentional falsehood, malevolent distortion of the truth, a fiendish spirit of wilful mendacity are so palpable that one's eyes cannot be closed to them.

To any one who has read the creed of the Saints as embodied in their articles of faith and in the books which they accept as standards of doctrine, there is no need to say that the statement we have copied is not "the creed of the Saints." But the article of which it is a part was written for people at a distance who do not know what the Latter-day Saints believe nor what manner of men they are. It was also intended to still further blind the eyes of some people nearer home, who, though close at hand, are as sadly uninformed as their friends afar off as to the true creed and sentiments of the "Mormons."

There is one fact which should of itself give the lie to such absurdities as those in the clipping above, and that is, the submission of the great body of the Latter-day Saints to the laws and authority of every government under which they live. As a body of citizens they are the most law-abididg people on earth; they pay more respect to "the powers that be," wherever they reside, than the same number of individuals not connected with them anywhere, and this respect comes from their creed, which enjoins it as a sacred duty.

"Until He comes whose right it is to reign," that is, Jesus Christ, the King of kings, they are commanded by what they regard as divine revelation to be subject to the governments and laws that are established. And as regards this government, it is expressly stated to have been in stituted by wise men whom God raised up for that purpose. That is in the creed of the Saints, as any one may learn who chooses to read it, and we need not mention the only fitting epithet which applies to the author of the fabrication we have copied.

Here is another from the same article:

"There is not a Mormon in Utah who is true to his faith who does not hold that a command of his sovereign, President Woodruff, is

more to him, of more binding force but if he carries his dissent into we mean, than any law that Congress has passed, the President ap-proved and the Supreme Court af-firmed. By this we do not mean anything that pertains to the religious discipline, beliefs or practices of Mormons, but to temporal matters entirely. No good Saint will dispute the correctness of this."

"There is not a Mormon in Utah who understands and is true to his faith" who holds anything of the kind. It is pure invention, if the word "pure" is not prostituted by association with such a vile untruth and its author. There is not a "Mormon" nor an anti-Mormon who can cite any "command" of President Woodruff, either as a "sovereign," which he does not assume to be, nor in any other capacity, spiritual or temporal. There is no excuse for such falsehoods as the foregoing extract contains, and the effrontery which accompanies their utterance is amazing. 80 with this, a further extract:

"We are aware that great stress is laid upon Mormon devotion to the Constitution, but when we examine into that closely, we find that even it is sacred to them only as it hap-pens to be interpreted by their chiefs, and that laws enacted under the Constitution are held of no binding effect if these same chiefs so decree."

This is of the same character as the other quotations. Where is there a line in the recognized standards of "Mormon" doctrine which makes any "chief" an interpreter of constitutional law? Where is there a line which intimates that, no law is binding except what the "chiefs" decree? We assert that it cannot be found. If it can, let it be produced. If not, let the author of the falsehood again be branded with the name that is fitting, if a spot can be found on his anatomy leaving room enough for another mark of his mendacity.

We have claimed the right and so have other "Mormons," to criticise and review some rulings of the Supreme Court on "Mormon" questions. But none of our friends, whether "chiefs" or subalterns, that we know of, have ever claimed any such authority as stated in the foregoing extract. A decision of the court of last resort is the end of legal controversy. Any one can dissent from its opinion, however, and give reasons for that dissent. That august tribunal has more than once reversed its own decisions and enunciated at one time the very opposite of its rulings at another time. It is final in law but not infallible in principle. Any one may disagree with its interpretation of law, hoods

action he has to take the conse-That is all we have quences. claimed, that is all we have ever heard claimed by any "chief" or member of the "Mormon" Church.

But why do all these wilful falsehoods appear just now, revamped, in the organ of slander? Just to try to hinder the naturalization of some "Mormons" of foreign birth, who have resided here the statutory time and desire to swear allegiance to the government and Constitution and laws of the United States, but are likely to vote a different ticket from that which the daily libeller will dictate. Is not this a noble motive? To prevent such men from becoming citizens, this "American" paper, published by self-styled "American gentlemen," endorses proceedings that are utterly at variance with American republicanism, that are repugnant to the spirit of American freedom, and that breathe of intolerance and medizeval bigotory; and it supplements them with bare-faced falsehoods to prejudice the courts and provoke further hostility to "Mormon" applicants. There is no language that will do justice to such diabolical infamy.

Comparison might be invited between the candidates for citizenship who are thus maligned, and many who have been passed without much examination when it was learned they were not "Mormons." But we forbear. However, we think any fair man will admit that one who has kept the law and intends to do so, who is sober, industrious, truthful, religious and peaceable, even if he has opinions on the marriage question at variance with orthodoxy, is at least of as "good moral character, attached to the principles of the Constitution of the United States and well disposed to the good order and happiness of the same," as a profane, inchaste and infidel inebriate, whose chief qualification, apart from his five years' residence, is that he will support the "Liberal" ticket and so will have his naturalisation expenses charged to the "Liberal Committee."

We repeat what we have had occasion to say many times before. These attacks on the "Mormon" creed are corroborative evidences of its truth. If its enemies could find facts and verities wherewith to assail it they would be glad to do so, because they would have some force. Failing this they resort to falsethe only 88

within their reach. But perhaps we are mistaken even in that. The indications are that the love of lies is so ingrained in the nature of some persons, they prefer falsehood to everything else, and as their appetite grows with its use, they "roll it under their tongues as a sweet morsel'' and make it their daily diet. They are greatly to be pitied, while their work is to be deeply depised.

A SENSIBLE COURSE.

THE Rev. Dr. Henry Truro Bray, of Booneville, Mo., appears in retreshing contrast to most of the clergymen of the times who entertain views and preach doctrines at variance with those of the church which they were engaged to represent.

Usually, "advanced" ministers who claim to have outgrown their creeds and expanded into broader and more liberal theological conditions, pose as martys to their convictions and victims of orthodox bigotry when deposed from clerical authority. But this gentleman, having changed his opinions as to the thirty-nine articles to which all Episcopal priests have to subscribe. and having published a book against the deity of Christ as an essential part of faith, denying eternal punishment and disputing the resurrection of the dead, wrote to the Bishop of Missouri, calling attention to his book and asking to be deposed from the ministry. He was very accommodated, and his aoon superior in the church complimented him for his manliness.

There was some sense in that sort of proceeding. Every man has the right to freedom of belief, whether he is a priest or layman. But churches have rights as well as individuals connected therewith. And if a member does not endorse or will not comply with its doctrines or its discipline, he should go out or be expelled if he continues in that concondition. And no clergyman should attempt to retain his place as a representative of a system or organization which he cannot conscientiously defend and support.

The right to secede belongs to both clergy and laity. And when dissent becomes marked in mind and act, withdrawal is the only consistent course. The preacher who struts as an oppressed and injured pastor because he is expelled from a society whose tenets he opposes. becomes a disgusting spectacle to missiles thinking people, and his course

ought to be a warning to any other organization to which he wishes to become attached.

Mr. Bray has acted reasonably and consistently, and he will entertain the respect of his former co-religionists, while they deplore his departure from the fields of orthodoxy and his venture upon the shoreless sea of socalled 'liberalism."

RIGHTS OF WIVES.

For several years there was a great outcry because the right of dower was abolished in Utah. The plotters against the peace of this Territory never rested until by gross misrepresentation Congress was induced to pass a law including, among other special provisions, the establishment of the right of dower in this Territory. It was a stupid It accomplished piece of work. nothing in the direction pretended to be desired. It simply complicated transactions in real estate.

It is a relic of common law matrimonial despotism, which was founded on the doctrine of the inferiority of woman and the absorption of the wife's legal identity into that of her husband. They twain became one by marriage and he was that one. All she had became his, and she owned nothing in her own right. To secure the widow something to subsist upon after the husband's decease, her "third" in his estate was secured by law in the shape of "dower."

In Utah when the right of property was vested in married women and "the sex" was endowed with the suffrage, the right of dower was abolished. The reason for its esestablishment was removed. Woman was placed on an equality with man in civil affairs and in the elective franchise. Every woman, whether married or single, was given power to hold property in her own right, to sue and be sued, to buy and sell, to control her own finances, to vote at the polls, and to be as independent in her sphere as man in his. As she could dispose of her individual property, whether acquired before or after marriage," so, it was thought, man ought to be able to dispose of his.

Congress was not made familiar with these facts. It was represented that the restoration of the dower would be a means of suppressing polygamy, and that depriving women here of the ballot would work in the same way. Neither was, in the nature of things likely to have any effect on the vexed question. But in the furore that accom- lem" as it is called, many unjust,

panied the passage of the bill, good sense and sound judgment were thrust aside. The right of dower was restored, and any one who will take the trouble to read those portions of the Edmunds-Tucker Act which relate to it will see what a cumbersome thing it is made, and any one who will consider the fact that now a maried woman may dispose of her property without the consent of her husband, while a married man cannot dispose of his realty without the consent of his wife, will perceive at a glance its inconsistency.

But what we desire to draw attention to is this: Utah was denounced with all the fury and venom that her maligners could pour forth, because her legislators had abolished the right of dower, as though it was the only spot on earth where such a condition existed. At the same time, Nevada, unless we have mistaken the date, had done the same thing without giving women the political privileges bestowed upon them in Utah. And Wyoming, in 1876, also abolished the right of dower for exactly the same reasons for which it was abolished in Utah.

A short time ago a decision was rendered in the District Court at Rawlins in regard to this matter. A widow sued the assignees of her late husband's estate for her dower in all the realty in their hands, basing her action on the dower provisions of the Edmunds-Tucker act. The court decided, in an elaborate opinion, that she had no right of dower, as it had been abolished by the Wyoming Legislature, and the Act on which the suit was entered only applied to the Territory of Thus it appears that the Utah. abolition of the right of dower was righteous in Wyoming, but desperately wicked in Utah.

Now will those indignant scribes and angry lawyers, who could not endure the terrible wrong said to have been perpetrated upon the wives of Utah, enter their protest against the same "outrage" upon the women of Wyoming? Or does the line without breadth or thickness that divides Utah from Wyoming, change the essential nature of a law that is common to both and make admirable in one what was condemnable in the other? And why should Congress, which as sumes supreme power over the Territories, make legal in Utah that which is illegal in Wyoming.

In handling this "Mormon prob-

inconsistent and absurd things have been done, and a great many more proposed and gravely considered. Leglislators, as well as preachers and writers, seem to lose their heads when they undertake its solution, and drift off into the realms that border upon insanity. The history of the treatment of the "Mormon question" will be curious reading for the generations to come,. and sane and liberal-minded people will wonder why the nation went daft over the doingsof a small community of peaceable and industrious citizens, minding their own business and able and willing to manage their own affairs on the republican principles of local self-government and of civil and religious liberty.

A REMEDY DEMANDED.

THE denial of the writ of habeas corpus in the case of Peter Barton is one of those legal technicalities which appear very attenuated to common minds. It is admitted that the applicant is illegally deprived of his liberty. The decision of the Supreme Court of the United States establishes that fact. But the court does not see its way clear to release him from unlawful imprisonment. The difficulty all turns upon the point that it does not appear in the record of the particular case in which he was unlaw fully sentenced, that he had been previously convicted of an offense which covered the one then at bar. The record of the court, however, on the same page, shows this previous conviction, and the defendant had no counseland was not instructed by the court that he could plead the former conviction as a bar to the new proceedings. He plead guilty to an The whole invalid indictment. proceedings were therefore invalid. If the indictment was contrary to law, then, it would appear, the trial, the sentence and everything that grew out of the indictment were also contrary to law, and so void from the beginning.

We do not know that this view of the matter is dissented from by the counsel for the government or by the Judges upon the bench. But they contend for the letter of judicial rules, and decline to waive a technicality to give room for the claims of justice. Perhaps this is right. We will not rail at the ruling. Technicalities may be of paramount importance. The liberty of a citizen may be of less moment than legal red tape. But as a wrong manifestly

787

exists there ought to be some means of righting it. This is the way common sense people will look at the matter, and we are inclined to view it in the same light.

It appears from the decision in this case, which most likely will similarly affect others, that there is no judicial remedy for the manifest injustice now being suffered by several wrongly imprisoned gentlemen. Their detention depends upon a technicality. What is the way out? It seems to be in the exercise of executive clemency. The President can pardon the men illegally incareerated. Will he do so! The question cannot be answered until an appeal to him has been made. This, we think, should be done immediately.

It would be a just and graceful act for the Prosecuting Officer to ioin with counsel for the prisoners in an application for the presidential pardon. If the Judges would add their signatures to the ap plication, it would show that their decision Was not based on any desire to inflict punishment unjustified by law, nor wish to proceed harshly against one class of offenders, but that it proceeded from legal causes and respect for judicial rales which could not in their judgment be set aside.

One thing is clear: Peter Barton and some others in a similar position are unjustly imprisoned, and therefore they ought to be set at liberty. A defendant cannot, in law, take advantage of his own wrong, neither should the prosecution be able to do the same thing. If habeas corpus is not the proper remedy, and there is no other within the power of the judiciary, then the arm of the Executive ought to be stretched out to do justice, that right may be vindicated and respect for authority may be maintained.

CONTINUE THE WORK.

ALTHOUGH the registration is supposed to be complete the work of naturalization is not over. This rush for papers which occurs periodically is not necessary nor advisable. Aliens who intend to become permanent residents in the United States should take measures to become citizens at the earliest legal time. Declarations of intenticn ought to be made as soon as the intention is formed, and, after five years' residence, every intelligent adult ought to be familiar with the standing the fact that no names principles of republican government were mentioned-that the NEWS ply let him wallow in his own filth

and the constitution and institutions of this great country, sufficiently at least to assume the duties and receive the privileges of citizenship.

Therefore the work of naturalization should go on and our friends who have interested themselves in it should continue their labors. As fast as men arrive at the point where the law permits them to become naturalized, they should be advised to apply and render such aid as may be necessary. They should be prepared to answer the questions which may be rightfully propounded to them, and to render true allegiance to this government, the best under the sun.

Whatever may be said to the contrary, the Latter-day Saints are and must be loyal to the institutions of this nation, and time will show that every one admitted to citizenship, if he remains true to his creed, will be a strength and support to the republic and a foe to everything that would seek to subvert the principles embodied in its Constitution. Let the good work go on.

A CORRECTION.

On the first of June, J. Dennis, of this city, brought to this office a writing which he claimed to be the substance of a letter written by a resident of Provo, to a gentleman residing in this city: It stated in substance that a young man of Provo, while in a saloon, mockingly pronounced the ordinance of blessing and consecration upon a glass of beer, and at the conclusion of the sacrilegious proceeding was stricken down, carried home and soon afterwards expired. Under the head of "Terrible if True," the NEws published a brief statement of the contents of the writing. A similar rumor had reached this office from other quarters previously, and it had already been widely spread throughout the Territory.

We understand that several young men have been credited with being the victims in this matter. We now unreservedly state that we have received reliable assurances that the statement which was brought to us is without the shadow of a foundation, being a fabrication manufactured out of whole cloth, and that no such incident ever occurred. The wickedness of retting such reports afloat is apparent and needs no comment, and we regret exceedingly - notwith-

should have made use of the written statement brought to this office by Mr. Dennis, and thus aided in circulating something for which there appears to be no foundation Hence this unqualified in fact. correction. If there be any who still hold that the alleged incident is a fact, let them produce the proof or forever hold their peace.

A CLOSING RESPONSE.

WHAT is the use of arguing with a creature, who, when unable to support a falsehood that has been exposed, and unwilling to acknowledge an error, quotes something entirely irrelevant to the matter in dispute, boasts that it is "paralyzing" to his opponent, and backs the brag with personal abuse and blackguardism of the vilest and foulest type?

In a column and a quarter of ravings, utterly inapplicable to the point at issue, the daily slanderer rails at the NEWS and its editors, and tries to make the public think it is establishing one thing by quotations in relation to another. To prove that "The creed of the Saints is" that there are two different kingdoms of God, one celestial and she other "a purely temporal affair, relating to the daily business and politics of their people, that is the only legal government on earth," it quotes without stating from what or whom: "We believe that the kingdom of God is a temporal kingdom as well as a spiritual and eternal kingdom." That is to say, to prove we believe there are two totally different kingdoms, it cites something which shows there is but one. To prove that we believe in a kingdom that is "purely temporal," it quotes something that shows we believe it to be both spiritual and temporal. Most convincing logic, and fit to accompany the vituperation and disgraceful scurrility with which it is introduced!

The writer of the unmanly and malodorous effusion is either too densely ignorant to be sulightened, or too dishonorable to recognize the truth, and certainly too low and coarse a person with whom to exchange words on any subject. To polemical swords cross with gentleman is not obiec-8 tionable, to bandy with a blackguard soon becomes degrading. If his employers choose to permit a continuance of such a stream of foulness and stupidity, to the disgust of decent readers, we will sim-

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788

and curse till he is hoarse, and leave him alone to self-exposure and the defilement of a fitting receptacle for libel and untruth.

MUST BE CORRECTED.

OCCASIONALLY when companies of immigrants arrive here from Europe complaints are made by them of discourteous, insulting and even inhuman treatment received at the hands of trainmen at some points on the overland route.

At various times the attention of leading railroad officials has been directed to the subject, and investigations have ensued, with a view of locating the offense upon the guilty parties. Those who have suffered from these indignities have, however, failed to take the names of the offenders, together with dates and other particulars. If this were done in every instance there would be but little diffiin every culty in correcting the wrong, either by the railroad officials acting in the premises, or by the taking of steps by the immigration agents to bring the people over lines on which no persons who will behave discourteously and even brutally toward them on account of their being "Mormons," will be employed. The engaging and paying for passage on a railroad is similar to any other business transaction, and those who abuse and maltreat their customers, or permit it to be done, are not entitled to the patronage of the injured parties.

These causes of complaint have ' been so frequent that by some process or other an immediate estoppel should be placed upon them. We do not wish it to be understood that the treatment referred to is the rule along the route. On the contrary as a general thing railroad officials and trainmen go out of their way to manifest a spirit of accommodation and kindly feeling to our people on the journey hither. It is only on certain lines and at particular points of the route where there is any ground of complaint. The reports made at this end by the companies always give great credit for the general good treatment received by them. The exceptional ill usage at special points is rendered, by comparison, all the more glaring.

We offer as a suggestion that it might be well for the Elders in charge of companies to be instructed before leaving European ports to be careful to take names, dates and all other necessary particulars where the conduct of railroad men toward the people is other lost. Sus, icion is not sufficient. encamped about the foot of Sinai's

than it should be. The people have enough trial and hardship necessarily entailed by a long and arduous journey, without being subjected to improper treatment at the hands of those who are receiving their patronage.

THE DUTY AT HAND.

THE time fixed by law for the completion of the yearly revision of the registration lists has expired. The registration officers have now to arrange the names in alphabetical order and transmit the lists to the County Clerks. This must be done on or before the 1st of July. At any time before the completion of this work, voters who have removed from one precinct to another may have their names transferred to the proper list, by applying at the office of the registrar.

After the forwarding of the lists to the County Clerks, there is no time designated by law at which any additions can be made thereto. But there is provision for the erasure of names placed there illegally. This is a matter that should engage the of attention the People's Party. Any qualified voter may object, in writ ing, to the right to vote of a person who has been registered unlawfully. If the person so registered has not resided in the Territory six months and in the precinct thirty days, or is not a citizen of the United States, his name must be stricken from the list, after proof of this is furnished and he has been notified of the objection and had the opportunity to refute the charge and has failed.

Objections may be presented and heard, from the time of posting the list-that is fifteen days before the election. This gives but ten days during which such objections can be heard. The best way to proceed is to give information to the committee of the precinct or of the county where the unlawful registration has occurred, and let competent and experienced men attend to the formalities required by law Notice of the persons authorized to hear and determine objections will be given by the County Clerks at the time when the registration lists are posted.

Every live voter of the People's Party should feel interested in securing a fair and full election. Iſ it is known that improper registration has been made, information should be given immediately to the committee so that no time may be

Evidence must be furnished. This should be looked for as soon as it is known that any person has unlawfully registered. Do not wait till the last moment. Make preparations now. Let no qualified voter of any party be obstructed or inconvenienced, but let every illegally registered fraud be exposed.

All that the People's Party demand is a fair election. If their opponents have the most legal votes, they should fill the offices. But they ought not to be permitted to gain by trickery and imposture the power that belongs to the majority. There is no question as to the disposition and intention to do this. It only remains to be seen whether it can be accomplished. To defeat this wrong, the energies of the whole party should be employed. Let there be no relaxation of vigilance until the result of the election has been determined.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Sunday, June 9,1889, commencing at 2 p. m., Counselor Charles W. Penrose presiding.

The choir and congregation sang: O Jesus, the Giver,

Of all we enjoy!

Prayer by Elder Jas. H. Anderson.

The choir sang:

O God, th' Eternal Father,

Who dwells amid the sky!

The Priesthood of the Fifteenth Ward officiated in the administration of the Sacrament.

ELDER JAMES E. TALMAGE

was called to address the congregation. He said that if the Saints gave to a speaker their sincere sup port, the blessing of the Lord would be with them, and good would be done. It was necessary that a speaker should be humble and full of a desire to say only those things that are prompted by the Spirit of truth. If the spirit of information is with us the will of the Lord will be made known, no matter how humble may be the Elder called to address us. The securing of knowledge should not be the entire aim of our endeavors, but it should be acquired with the object of doing good. The testimony of the Gospel comes through the spirit of inspiration, and when we assemble together on the Lord's lay to partake of spirit-ual food, our minds should be in a condition to receive that food.

The Sabbath comes to us so frequently, that sometimes we do not fully consider the nature and pur-pose of that day, and why it was that the Lord called it holy. He declared it a day of rest—of cessa-tion from work. When Israel was



mount, the Lord gave a command that they should keep holy the Sab-bath. That was not the in-auguration of that day of rest; but on that occasion He again gave it sanction by His holy word. As Israel pursued their travels they were daily fed with manna as was necessary for them, the Lord sending a double portion on the sixth day, that they might rest on the seventh. This was prior to the giving of the commandrest on the seventh. This was prior to the giving of the command-ment to which I have referred. The law, therefore, had been in force before then. It is an interest-ing and solemn feature that the Lord made special provision for the observance of the day. These succession observance of the day. There were observance of the day. There were many, in Israel who complained at the burdens put upon them When they were pursued by Pharaoh they murmured bitterly against Moses. Some of them had lost faith in the word of the Lord. So it was with some when they gath-ered manna, and who took an extra quantity less more should not come . quantity less more should not come, but it would not keep on their hands. Thus it was that the Lord impressed upon ancient Israel the necessity of keeping the Sabbath holy; and He commanded that those who disregarded the law in that respect were to be stoned to deathwhich command was carried out. The Lord gave to Israel instruc-tions that they should not work; but He also required that they should not be idle—that they should offer up their sacraments to Him. When the disciples of the Savior were up their sacraments to Him. When the disciples of the Savior were found fault with by the Jews, Jesus declared to them that the Sabbath was made for man, not man for the Sabbath, and He taught the strict observance of that day. In the present age He has given instruc-tions to the Saints to render, obed-ience to the laws in this respect. He savs: He says:

And that thou mayst more fully keep thyself un po'ted from the world, thou shall go to the house of prayer and offer up thy sacraments upon my

holy day. For verily this is a day appointed "unto you to rest from your labors, and to pay thy devotions unto the Most

Nevertheless, thy vow shall be offered up in righteousness on all days and at all times.

at all times. But remember that on this the Lord's day; thou shall offer thine obla-tions and thy Sacraments unto the Most High, confessing thy sins unte thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be pre-pared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, thi is fasting and prayer, in other words, rejoicing and prayer.

Then follows the blessing that the Lord will bestow on those who ob-serve His law in faithfulness and sincerity:

And inasmuch as ye do these things with thanksgiving, with cheerful heart and countenance; not with much laughter, for this is sin, but with a glad heart and a cheerful counten-

eth upon the trees and walketh upon the earth;

Yes, and the herb, and the good things which cometh upon the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards.

Even if this later command had not been given, the law would have been in force upon us, but it has been repeated that we might more fully understand just what is required of us. We are commanded to keep the day holy. That is, that it is edicated to the service of the Most High, and is to be used for no other purpose. As a temple dedicated and used only for the service of the Lord, so is the Sabbath to be made holy. We cannot, as Saints, afford to look upon the day with afford to look upon the day with such carelessness as is apparent among the people of the present time. If we do, the displeasure of the Lord will be upon us. When there were not so many in our midst who did not believe as we do, there was less temptation; but today the Sabhath seems to be looked upon as a day of recreation, and if that course is persisted in by the Saints, God's curse will be upon them.

This is not a day when we can look upon the word of the Lord as being but a hollow sound. He has being but a nollow sound. He has said to us, Remember the Sabbath day, to keep it holy. That day is His, and we cannot disregard this fact without meriting and bringing the curse of the Almighty. Let us consider this fact, and remember that we will have to give an account of what we do upon that day. It is not a time for visiting or of pleasure not a time for visiting or of pleasure not a time for visiting or of pleasure seeking, but of offering sacraments unto God. The statistics of the world show that those nations who have best observed the Sabbath have been the most prosperous, and so will it be again. If we have been going astray in this particular, let us repent of this sin. Christ teaches us to ask that we be not led into temptation. He who thinks he has stremeth in himself to withhe has strength in himself to with-stand all temptation is not wise. The brave man is always fearful lest he should be overcome, and battles to prevent that result. The brave are they who fear danger but meet it because duty calls them to do so. Let us not be afraid to tremble when we are in the midst of tempta-tion. We are not secure from it until we have passed beyond this life. It is safd that fools make a mockery of sin. But God's chil-dren do not do so. If we give way' to small temptations, this condition becomes a species of intoxication, and we are led on to worse, while at the same time we are deprive i of the power to realize our position. But with the Spirit of God in our hearts, we are able to realize our condition and avoid impending danger.

This is a time when we should consider the circumstances in which we are placed. This is a day of temptation. Latter - day Saints should so live that the channel of communication with the heavens is a give near the second
greatest. Unless we fear to fall, the Evil one is apt to lead us astray. As Saints we have upon us respon-sibilit es that others have not. We cannot afford to violate the coven-ants we have made with our Father. May we live in such a manner that His Spirit may abide with us. Let us remember the Sabbath day to keep it holy, and remember to keep all His commandments.

all His commandments. The word of Almighty God has gone forth that He will bring vic-tory to His people, and He will ful-fil His promise. We have no time to spend in fearing the outcome of this work, but rather tremble lest we fall into sin. Let us rejoice in the promises our Father has maje to those who are faithful. We are not called upon to fight with carnal called upon to fight with carnal weapons, and as long as we do the will of the Lord He will fight our battles. If we serve Him with full battles. If we serve Him with full purpose of heart, He will protect us, while if we rest upon any man or men we will be mistaken. Let us trust in God, not man; let us worship Him, not the powers and riches of this world. Those among us who rely on our Father will not have to cry in vain. Let us then live that we may be pure us, then, live that we may be pure, and fit habitations for the Spirit of God, and bring our bodies as near perfection as we can. Then great will be the blessings of God u pon us, and His peace and joy will abide with us forever.

ELDER C. W. PENROSE

announced that on Tuesday evening, June 11th, a grand concert would be given in the Tabernacle, in aid of the sufferers by the recent great disaster in Pennsylvania. He advised all of the people to give liberally for the benefit of the distressed, this being a duty that they owed to hu-manity. Some might say that when the Latter-day Saints were in sore distress there were none who came to their aid. But that is no excuse for their not alding others who are suffering. It is a part of the religion of the Latter-day Saints to help and comfort the af-flicted, regardless of their race or

religion. Elder Penrose bore testimony to the correctness of the instructions given by Elder Talmage. Of all people those professing to be Latter-day Saints should observe the Sabbath in the way the Lord had di-rected them. This was not in the manner of the Puritan Sabbath, but as a day of rest, of going to the house of prayer, and of enjoying communion with the Lord. It was no time for excursions, or feasting, but all things done on that day should be performed with a realiza-tion that it was the Lord's day and should be dedicated to Him.

As to temptations among the peo-ple, these were necessary for their education. Offenses have been brought into the community, but woe unto those by whom they have come. No Saint engages in such a business. On the contrary, the true Saints use all their influence against

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790

conform to their ideas, but they should set before their children and others a worthy example, and give correct teachings. Then they are not responsible for the sins of others. But if they do not so teach and show this good example, a serious responsibility rests upon them.

responsibility rests upon mem. The work which the Almighty has inaugurated in this age will triumph. The victory will come to it as sure as the sun shines, for the God of Israel has so decreed. Every effort that is directed against it will but aid in carrying it on. The but aid in carrying it on. The clouds that now lower will be dis-placed. Our trials are not yet through. There are more to come, and they may increase in violence and severity, but if we trust in God and serve Him, He will deliver us from all evil. If we trust in our own wisdom and strength we will reap sorrow and our end will be distrees and discomfiture; but if we rely upon God we will be brought off more than conquerors. The choir sang the anthem:

Ye shall dwell in the land.

Benediction by Elder Seymour B. Young.

CURRENT EVENTS.

Edmunds Law Prosecutions.

which was continued a week ago, The examination of Dr. Ormsby, was taken up last evening. The full report of the Supreme Court decision in the Neilson case having been received, it was decided that the Doctor, having served a term for unlawful cohabitation, could not be held on the charge of adultery. Attorney Maughan moved his dis-charge, and the motion was granted. -Logán Journal, June 5.

In the Territorial Supreme Court, on June 7 Hon. F. S. Richards filed with the clerk an application for a writ of *habcas corpus* in the case of Wm. H. Maughn, of Wellsville, Cache County, who is now confined in the penitentiary. On Jan. 3, 1889, the defendant was sentenced on two charges of unlawful cohabitation to six months' imprisonment on each charge, both terms to run together. One of the indictments covered the period from August 1, 1884, to Dec. 10, 1885, and the other from Jan. 15, 1886, to Nov. 23, 1888. There was another in dictment for unlawful cohabitation, for a time prior to August 1, 1884. On January 3, 1889, the jay he was sentenced for unlawful cohabitation, but after judgment in the cases referred to was passed, he was arraigned on a charge of adultery with his plural wives, and on pleadarraigned on a charge of adultery with his plural wives, and on plead-ing guilty was sentenced to two and a half years in the penitentiary. The date named as the occurrence of the offense is October 1, 1887— within the time covered by the second indictment for unlawful co-habitation. Bishop Maughn has served the time on the cohabitation indictments, and paid the fines as-seesed. He is now being held on the adultery charge. He sets forth in his petition that his imprison-

unlawful, as ne ... tabad a second time ment is being pur being punished a second time for the one offense, and asks that he be discharged from custody. The district attorney opposes the granting of the writ, and the matter was set for hearing on Tuesday next.

Released From Prison.

On June 6 F.A. Newberger, of Logan, Cache County, was released from the penitentiary, where he has been confined the past six months for living with his two wives. He was detained thirty days in default of the fine imposed.

Brother William C. Prows, of Kanosh, Millard County, was liber-ated from the "pen." on June 7, having completed his sentence of 65 days for unlawiul cohabitation. The fine amounted to \$32, and in default of paying this he served the additional time. Brother Prows was a member of the Mormon battalion.

Disturberg Punished.

At Manchester, this morning (May 15th), Adolphus Davis Boli-tho and William Henry Nicholas, members of the Anti-Mormon Soci memoers of the Anti-Mormon Soci-ety, were summoned for riotous and violent behavior in the Mormon Church, City road, on the previous Sunday afternoon. Nicholas, ad-dressing an open-air meeting, incit-ed a crowd of persons to accompany him the same avaning to a coursel bim the same evening to a church and break up a congregation. This was done and a panic only narrow-ly prevented. Defendants were most violent in their conduct, Bolitho shouting out that the Mor mons were impostors and murderers. Both men were given into cusers. Both men were given into cus-tody, and on the way to the station kept calling out "Jack the Ripper's down there." In consequence of previous interruptions of the service constables had to be sta-tioned at the church door to main-tain order. For the defunct it was tain order. For the defense it was contended that the defendants were only replying to a challenge to re-fute the Mormon Elders' statements. Their system was one of polygamy aud murder. Defendants were each find 20s. and full costs.—*Liverpool* Post.

ABUSING HORSES.

It seems natural for some men to always be thumping and abusing the horses which they handle. In fact such work is practiced by some act such work is practiced by some to such an extent that their horses think there is something wrong if they are not slashed and jerked around all the time, and scarcely know what to do with themselves when they are placed in the hands of man who know how to react.

is him unpleasant to handle they ne should be thoroughly broken up at once, after which there will be no cause for further trouble. An hour's work well directed will remedy the worst fault in the training of almost any horse, and it is better to take the time should it require a whole day to break up habits that are an-noying than to let them run along during the whole life of the animal. Whenever you see a man who is continually fighting his team, you can set him Jown as a fool or a ty-rant. If he is the first, he hasn't sense enough to know how to treat his horses. If he is the second, he is abusive because he has the power to show his evil disposition, and the to show his evil disposition, and the poor brutes cannot resist him.—Na-tional Stockman and Farmer.

-THE RELIEF MOVEMENT.

Utah has not been slow to sympathize with the victims of calamity in Pennsylvania and Seattle. On the contrary her citizens have made generous response to the cry of distrees.

On June 5 Governor Thomas issued a proclamation recommending the holding of public meetings, and the taking of such action as might be deemed proper for the purpose of raising means for the relief of the sufferers from the floods.

On June 6 active steps were taken to procure subscriptions of clothing and provisions for the unfortunate survivors of the flood at Johnstown, Pa. A number of ladies engaged in

Pa. A number of ladies engaged in this benevolent work went around the city in three carriages June 7 to procure donations. The benevotent were informed where to leave contributions, and a number of persons and firms en-gaged energetically in collecting them.

At a meeting held at the Cham-ber of Commerce on June 6, to raise means for the relief of the sufferers in the great disaster in Pennsylvania, Governor Thomas was chosen chairman and O. J. Hoilister, secretary. The governor's proclamation was read.

Heber J. Grant made the propo-Heber J. Grant made the propo-sition that a grand concert be given in the Tabernacle, and that 10,000 tickets, at \$1 each be sold. As a committee to get up the concert, he proposed Messrs. Stephens, Gorlin-ski, Beesley, Whitney and Krouse. As to securing the Tabernacle, he had seen President Woodruff, who tendered the free use of the build-

ing, lighted, for the purpose. Mr. Grant's propositions were received with favor, and unanimously adopted.

On motion, the following general



Lambert and P. H. Lannan were appointed on advertising committee. A subscription list was then open-

ed and 1300⁻ tickets subscribed for. The meeting adjourned till next evening, when the details and date of the concert were arranged for, more subscriptions taken, and taken, other necessary matters attended to.

Next day a committee of ten ladies were canvassing the city in aid of the worthy object.

The following was published by the city press:

APPEAL.

To the People of Salt Lake and Vicinity:

You have been reading in the press dispatches the past few days of the unprecedented calamity which has fallen upon the city of Johnstown, Pa., and other towns in the Connemaugh valley. We assume that you are desirous of rendering assistance and succor to the survivors in testimony of your sympathy. Steps have been taken to raise a fund for this purpose by means of a monster concert in the Tabernacle. Committees have been appointed to canvass the business part of the town for the sale of tickets to this concert. But there are thousands desirous of giving something who cannot be reached by these committees. To these we ap-peal to send their contributions, large or small, direct to the treas-urer of the managing committee, Mr. L. S. Hills, cashier of Descret National Bank All contributions National Bank. All contributions will be acknowledged through the press.

By order of the committee.

A. L. THOMAS, Chairman. **O. J. HOLLISTER, Secretary.** SALT LAKE CITY, June 7, 1889.

IN INDIAN TERRITORY.

By courtesy of Elder Andrew Kimball, we are enabled to publish the following from a letter sent to him by Elder W. T. Jack, now on a mission to the Indian Territory:

DELEVARE DISTRICT, C. N., In-dian Territory, May 30, 1889.—1 am thankful to be able to let you know that we are in the best of health now, which has been the case since you heard from us last. Brother J. M. Ashton is himself once more hale and hearty, and rejoicing in the goodness of the Lord.

Since writing to you last we have had much joy and satisfaction in our labors. A week ago today we crossed the line from the Cherokee into the Seneca nation. As our Elders had not been among those small tribes which inhabit the northeastern corner of this Territory we were entirely ignorant of what we would meet in this new field. To our joy we found a people highly civilized, many of whom had mi-grated from Canada. The Senecas number 261 souls, and occupy 61,000 acres of land, from which they are to be allotted soon, as follows: Eighty acres to each head of a fam-Three years was given in which Territory. We feel that our visit the middle of the night and walk

they were to make their choice of thus far has been crowned with lands. This time will be out in a year, when, it is understood, the balance of lands will be sold and the means invested in schools.

These people have large, substantial residences box houses plast-ered inside and kept very clean and neat. They are industrious and very sociable. They do not marry with the whites as much as do the Cherokees or Choctaws, and negroes

About the only form of religion that they have is that of the Quak-ers or "Friends," which is taught among them by "preachers" hired by the United States government. Comparatively few of the Senecas, as far as we could learn, are members of this sect. "Pagans" is a common appellation given to those who are not members of the religious order.

We saw more enterprise in this nation than we had seen for a long time. Almost the first place we came to was on the south bank of the Cowskin River-owned by Mr. Mathias Splittog-a Frenchman by birth, and a man, of great energy, who has for many years been labor-ing to elevate his people to a high standard of civilization and to set before them examples that, if folbefore them examples that, if fol-lowed properly, will bring wealth, prosperity and the blessings of heaven upon any community. There we had no difficulty in get-ting permission to hold a meeting at night in a nice large hall, owned by this gentleman and in which a school is conducted. We had a splendid attendance and good or-der throughout. At the close of our services we appointed another meetservices we appointed another meet-ing for the following night; this was also well attended. While here we learned that Mr. S. owned three saymills, three threshing machines, several self-binders, etc., besides mines and interests in railroads in He has one of the finest Kansas. blacksmith shops in the Territory, and is erecting a nice large factory where he expects to manufacture wagons, farm implements, etc. His three sons live within a few miles and are good in circumstances.

We visited the chief of the nation, Wm. Spicer, who is a gentleman of medium height and speaks good English, as do the majority of his people. He received us kindly and willingly gave us permission to preach in the Council House. We had the pleasure of eating a nice dinner with him and were highly pleased with the results of our visit.

On Sunday afternoon we held services in the Council Houte and services in the Council Hout and had the privilege of laying before the people the Gospel of Jesus Christ in its ancient purity, and testifying to the restoration of the same. Much interest was notice-able among the hearers, and we are of the belief that great good may be accomplished in that part of the Territory. We are thankful to our Heavenly Father for Hisgustaining Territory. We are thankful to our Heavenly Father for Hissustaining hand that has been over us, and realize that He is ever keeping watch above His own. We hope to visit, this summer, all the tribes that

success, for we have made many good friends and some are investigating the truth.

We returned to this nation, as we About next Sunday we may bap-tize some six or eight. We will then return to the Seneca nation, where there is a prospect of baptiz-ing some more. There will probably be a company of about twenty start for Utab in a week or so.

The crops look well and promise a good harvest. The weather is cold -Indian winter.

WYANDOTTE NATION, I. T., June WYANDOTTE NATION, I. T., June 6, 1889.—As we have not yet come to a postoffice, I will add a supple-ment to my letter. We are both in good health and have been all along. We are on our way to the line, where these people (the Lynches) will meet the balance of their families, when all expect to be baptized. We are traveling by team, and when we stop at night we get the people around where we stay to come together, and we hold stay to come together, and we hold a meeting. By this means we are opening up a wide field, and are making friends and stopping places in a new country. There is a large field up here to work in, and from all appearances there is a good class of people.

FROM GREAT BRITAIN.

6th On June we receivej a call from Elder Mayhew H. Dal-ley, of Cedar City, Iron County, who arrived in this city on June 4th in charge of the immi-drants from Great Britain, Elder who arrived in this city on June 4th in charge of the immi-grants from Great Britain. Elder Dalley left Utah October 12, 1886, and on his arrival at the head-quarters of the British Mission was assigned to labor in the Bir-Elder · mingham Conference as a traveling Elder. During the first part of his mission he had poor health, but lat-terly it improved. In July, 1887, he was made president of the con-ference, and held that position up to the time of his release to return home. He enjoyed his missionary labors, in which he felt greatly blessed. A portion of his time was spent among relatives and securing genealogies. In the latter work he obtained over 2000

family names. The trip of the immigrants to Utah was a comparatively pleasant one. The steamship lines and the ratiroads treated them with kindness and courtesy until Denver was reached. At Kan-sas City they had arranged that the company should have three cars, and that these should be kept together in the train. At Den-ver, however, the cars were separated and were then overcrowded with other passengers; when the matter was referred to the local railway officials, the replies were unsatisfactory and discourteous. company was taken on to Cheyenne, and there, between 1 and 2 a. m., were subjected to further bad treat-ment. Some of the immigrants were compelled to change cars, and

792

along in the dark to a car in another part of the train were a lady in a very delicate condition, and the parents of the little boy who died a few hours later. The dying child had to be taken out into the night air with the others and carried into the other car.

SEVIER STAKE.

We have recently had a very pleasant visit from Apostle Francis M. Lyman. In addition to M. Lyman. In addition to cheering and instructing the as-sembled throng of people at Mon-roe, where the Stake Quarterly Conference was held, he visited nine of our settlements, going as far east as Thurber, in Plute County. While at Loa, May 30th, the venerable and active Bishop, Elias Hicks Blackburn, promoted Blackburn, was promoted to the office of Patriarch. An active person in this calling was much neede I; as our other two 1 atriarchs, Tarlto 1 Lewis and William Morrison, through declining health have been incapable of performing active labor among the Saints for several years. Patriarch Blackburn lives in the hearts of the people as few persons do. In the exercise of the gift of healing with which he is greatly endowed, particularly in the dreaded disease of cancer, many a parson who might have been in the tous years ago lives to praise and thank God for His blessings to them in answer to the prayers of Brother Blackburn.

A new bishopric, consisting of Willis E. Robinson as Bishop, Isaac W. Pierce as First Counselor and Thomas Blackburn as Second Counselor were unanimously sustained by the Saints of Loa ward, after which they were ordained, set apart and instructed at length in the duties and responsibilities of their callings. This feature of Apostle Lyman's labors was very much appreciated, as few officers that have been appointed to preside over the Saints have been so carefully and intelligently instructed in relation to their labors as the Loa Bishopric.

labors as the Los Bishopric. At Koosharem Peter E. Olsen was sustained as First Counselor to Bishop Charles Jensen and John Christensen as Second Counselor. They were ordained and set apart for their labors.

Joseph H. Thurber, residing at Greenwich, was ordained an High Priest and set apart as a missionary to the Injiaus resident in this Stake.

We always appreciate a visit from our Apostles. In this late one from our sympathetic and very practical friend and co-laborer, we have received instructions which if put into practice will result in blessings, in time and eternity.

TOBOGGAN.

RICHFIELD, Sevier County, June 5, 1889.

LETTER FROM SYRIA.

Since last writing to you we attention to the stones in the fields to do she sports two, and they are have changed our field of labor of those living in mountain supposed to be gold. Sometimes she from Adama to Aintab, a city on the districts, and to the lack of is decorated with a kind of brooch northern border-line of Syria, and trees for wood and gardens for on one side of the nose. Many of

a place of some note as a seat of learning. Here the Protestants have a good college, a hospital and an orphanage. From Adana' to Aintab we traveled about due east, Aintab we traveled about 455 and a distance of about 150 miles, over a a distance of about 100 miles, over a very interesting country. Travel-ing in this part is still quite dan-gerous, and few persons risk the trip alone. People are yet at times stripped and killed and the animals of the caravan run off to Aleppo or other large cities for sale. The govother large cities for sale. The gov-ernment have some stations at certain places, and in order to secure peace have erected a fort on Giaur Mount, a mountain noted as be-ing for a long time the home of robbers. Dervish Pasha is said to have had the honor of conquering the brigands only a few years ago; therefore now, with a reasonable amount of precaution, people who travel in caravans of ten men and upward may do so with tolerable safety. A few minor offenses had been committed by roving brig-ands just previous to our journey, but we traveled quite unmolested, and felt very thankful to our Heavenly Father for His continued blessings.

We noticed many things of in-terest, a few of which I will briefly mention. One matter bound mention. One matter bound to command especial attention is that of so much fine country, rich-ly provided with the elements necessary to sustain life, ly-ing almost without inhabitants. The first three days out from Adana we traveled a distance of about 70 miles over the Chukur valley, the soil of which here is a fine loam, easy to cultivate, and yields a very good crop even with the poor tend-ing which the natives give it. This eastern part of the valley is richly watered by several streams something like the Cottonwood creeks, flowing from the Wasatch moun-tains, Salt Lake County, and also a large centre stream called the Jihan coming from the Akhur mountains further back in the interior, which forms a big river when it reaches the ocean. This large valley could be irrigated with ease, and the suffering which the few inhabitants endure in dry seasons would be thus overcome. But not so; the Turk often spends most of his time in pray-ing and smoking; and such minor considerations as how to live minor considerations as how to live comfortably was never allowed to trouble him. The Christians are not a whit better. They complais-antly double up their legs in some corner and put the whole difficulty upon the Mussulmen, whom they say are tyrannizing them, etc. "As with the master so with the serv-ant"—they are all indolent. When we stop at a vultage men will gather we stop at a village men will gather in and ask all manner of silly questions, and idle away day after day, lut when questioned about their work and how they find time to sit around so, they will coolly tell one that they are out of work, that their fields are sown and dedicated to God, and that they can only wait for His blessings. We called their attention to the stones in the fields

fruit, many kinds of which grow luxuriantly suywhere here. To this they would answer "These men here don't understand such things."

This country shows signs of a once very highly cultivated state, but alas! the same as in other places here in the Orient, only a few lonely ruins and weather-worn istones placed as a monument to the dead remain to show the travelers of today that the country was formerly inhabited. In many districts acres of graveyards may be seen, and not a house to mark the place of the lost city.

On the Jihan are located the ancient Armenian capitals Missis and Sis. Here the Armenians made their last stand against the approaching Saracens, and here Levan, their last king, lost his throne. In this spot are also located a number of the Cherkes Mohammedans, refugees from Caucasia. They are contemptuously called "Russia's gift to Turkey," because they are often desperate characters and always carry weapons. They are rather more keen than the Turks, and show signs of intelligence and activity. Like the Turks, they are strongly devoted to Ialam. They stop on the road when prayer time comes, and if water for performing their ablutions cannot be found, they use dust and make their prayers by the roadside, with the face turned towards Mecca.

Along the mountain streams the vegetation is quite prolific; the myrtle, the oleander and many semi-tropical plants and flowers of various kinds flourish, all tending to make the trip very pleasant at this time of the year. Could the inhalitants but appreciate these things, it might be made to them a paradise on earth. But these arrangements of a wise Creator do not interest them. They only wondered at our stupidity in troubling ourselves with the different varieties and orders of the vegetable kingdom. They were further amazed that we could be such numbakulls as not to believe that Ali, the Prophet Mohammed's son-in-law, horse and all jumped from a cliff 3000 feet (the place being pointed out to us), and also that on a distant hill called "Hokeshije" a lot of demons who used to trouble the inhabitants were turned into stone. The stones, we were told, are still there and are highly reverenced. Numerous villagers go there to sacrifice and worship God for their deliverance.

The villagers are generally heavy set, and as the women did not cover their faces we saw some very pretty faces, round and plump, with chimney-looking head coverings, looking like a piece of stovepiping about eight inches high, covered with a heavy white cloth brought down around the neck to keep it in place, with a large round piece of metal, somewhat larger than an American silver dollar, gracefully fastened into the hair and hanging down just in front of the ear. If the lady is wellto-do she sports two, and they are supposed to be gold. Sometimes she is decorated with a kind of brooch on one side of the nose. Many of

794

the people here are stock-raisers. The cattle looked well but were very small. Camels and sheep made up a good share of the herd. In the spring they move off into the moun-tain districts, where they spend the summer.

On the trips or moves to the hill one may see the camels laden with tents, food and household utensils, the donkeys borne down with tired the donkeys borne down with tired lambs, kids, pups, children, and young camels, all promiscuously huddled together in bags laid over the docile donkeys' backs, all driven by women, often with bables on their backs, and a spindle in the hand spinning thread. Women in Turkey are industrious. I did not mention the goats they must not be mention the goats; they must not be forgotten, for what would they do without them? They use their milk and flesh for food, and their skins for shoes and for mats to pray on and for water bags. Yes, a novel sight. In Syria the girls walk as straight as a pole with a jug on their straight as a pole with a jug on their heads. Here they push a goat out of his hide, tie up the hole he leaves, and fill it with water, lay them over their backs and wallow off eight or ten in a row. They may use their hollow goats for many other domestic purposes, but the most novel was that of a churn. Some are strung up by the legs, and after being filled with cream the women take their places at the one end of the goat churn and by a sudden movement jerk the cream into butter. Others, who are more anxious for modern inventions, stand the goat on his head, tie up his hind limbs, and thus with a stick patiently perform the churning. FRIIS.

AINTAB, May 8th, 1889.

HAWAIIANS EXCLUDED.

The question as to whether na-tives of the Sandwich Islands can tives of the Sandwich Islands can become citizens of the United States was passed upon in the Territorial Supreme Court June 7, the decision being against the Mawaiians. The opinion of the court is as follows.

In the Supreme Court of Utah Ter-ritory, June term, 1889.

In the matter of the application of G. W Kana Ka Niau to be ad-mittel to citizenship:

Opinion by Zane, C. J.: In this cause counsel appeared and were heard for and against the admission of the applicant. It appeared from the statement of the applicant under oath that he was a native of the Hawailan Islands, that his an-cestors were Kanakas. In appear-ance he was of Malayan or Mongolian complexion, a shade lighter than the average of his race. He could not read or write the Eng-lish language, but stated that he has lived in Utah Territory six years and that he had read the Constitution of the United States in his stution of the United States in his own language, that the Hawaiiaus had a king and the United States have a president. He was unable to mention the name of the Presi-dent of the United States, but spoke of George Washington as President.

On his statements, assuming residence proven by witnesses, ought the court to admit him to citizen-

ship? Prior to the act of July, 1870, amending the naturalization laws, the language of the law was that any alien being a *free white person* may be admitted to citizenship. Afthe adoption of the thirteenth ter and fourteenth amendments to the national Constitution, the former prohibiting slavery, and the latter declaring who shall be citizens, Congress in that act above referred to amended the naturalization laws to amended the naturalization laws so as to extend them to the African. The language of the law as amended is: "The provisions of this title shall apply to allens being free white persons and to allens of African nativity and to anens of African descent." (Re-vised Statutes 1878, § 2169.) This law limits naturalization to persons of the white or African races. The of the white or African races. The first question is, do the native in-habitants of the Hawaiian Islands belong to the white or African races? Blumenbach classifies the human family into five varieties, viz: The Caucasian, Mongolian, Ethiopian, Malay and American. Cuvier reduced the five classes of Blumenbach to threa viz the (lau Blumenbach to three, viz.; the Caucasian, Mongolian and Ethiopian, treating the Malay and the Ameri-can as subdivisions of the Mongolian. Jacquinot does the same. Prof. E. B. Taylor, in his article on Anthropology, in the Encyclopedia Brittanica (ninth edition), after no-ticing the divisions made by Blumenbach and Cuvier, approves as the best the classification of Prof. Hux-ley into Australians, Negroes, Mon-gols and whites, dividing the whites into the fair whites and the dark whites. Among the Mongols he in-cludes the Chinese, the Dyak-Mal-ays and the Polynesians. Professor Van Rhyn, in the American Cyclo-pedia, article Malays-Polynesian Races and Languages, includes among those races the inhabitants of the Hawalian Islands. Rev. J. F. Whitmer, in a learned article, Polynesia, in Encyclopedia Brittan-ica (ninth edition), classifies the Polynesians into Negrito-Polynes-ians and Malayo-Polynesians, and among the latter places the Sand-wich Islanders. The highest au-thorities, therefore class the Hawaibest the classification of Prof. Huxthorities, therefore, class the Hawai-ians among the Malay tribes. No authority on such subjects classifies them with either the Caucasian or white races, or the Ethiopian or black races. Judge Sawyer says that he finds "nothing" in the history of the country, in common or scientific usage, or in legislative proceedings, to indicate that Con-gress intended to include in the term white races any other than an individual of the Caucasian race. -In re Ah Yup, 5 Sawyer, 155.

Reference is made to the Unit-ed States Statutes at Large, volume 22, page 61, section 14: "That hereafter no State, Court or court of the United States

He said that he would obey all the laws of the United States, and pre-ing the Chinese as excluded, it is claimed that Congress intended to include all other races. There is a general rule of construction of stat-There is a utes, that if a portion of a number of classes are included by name, such as are not mentioned are ex-cluded. To adopt such a rule of construction for this section would admit to citizenship the aliens of all other races—an effect that Congress unquestionably never intended. Some courts had admitted Chinese to citizenship, and this section was evidently made to prevent naturalizations and to remove all doubt. We are of opinion that the law au-thorizes the naturalization of aliens of the Caucasian or white races, and of the African races only, and all other races, among which are the Hawaiians, are excluded.

The admission of the applicant to citizenship was opposed also on the ground that he did not appear to be possessed of sufficient intelligence to become a citizen, that his intel-lect and conscience were not sufficiently enlightened. The second division of section 2165 of the Revised Statutes requires that the applicant shall declare on oath before the court that he will support the Constitution, and that he absolutely and entirely renounces and abjures all allegiance and fidelity to every foreign prince, potentate, state and sovereignty whatever, and particu-larly of the one of which he was before a citizen or subject. His teeling of obligation to his adopted country must be paramount to such feeling for any other. His allegi-ance must be undivided. The third division of the above section is as follows: "It shall be made to appear to the satisfaction of the court admitting such alien that he has re-sided within the United States five years at least, and within the State or Territory where such court is at the time held, one year at least; and that during that time he has behaved as a man of good moral character, attached to the principles of the Constitution of the United States and well disposed to the good

order and happiness of the same." This provision imposes on the court the duty of determining upon the evidence whether the applicant has behaved, during his residence, as a map of good moral character, attached to the principles of the Constitution and well disposed to the good order and happiness of the people of the United States. This statute makes it the duty of the court to judge of the applicant's moral character from his conduct in evidence, as well as of his attach-ment to the Constitution, and his disposition toward the good order, happiness and welfare of the people. The Constitution places on the people the direction of the government —that government which should protect human life but may sacrifice it, that may guard our liberties or may be used to overthrow them, that



largely depends, should be intelligent and virtuous. The man en-trusted with the high, difficult and sacred duties of an American citi-zen should be informed and enlightened. He should have sufficient intelligence to discriminate right from wrong in political matters, and should possess a feeling of moral obligation sufficient to cause him to adopt the right. In the law quoted Congress expressed an intention to admit to citizenship aliens of good moral character, attached to the principles of liberty and justice con-tained in the Constitution and desirous of the public good, and to ex-clude aliens who live immoral lives clude aliens who live immoral lives and disregard moral principles, who are in favor of despotism, and are indifferent to or opposed to those institutions upon which the welfare of all depends; they intended to exclude the immoral, those who are opposed to the principles of liberty and justice, or principles of liberty and justice, or are in favor of anarchy and confu-sion. No alien who is not willing to support the Constitution and all laws pursuant to it should be ad-mitted to citizenship. No one should be admitted who has not suf-federate in the further to undertain the ficient intelligence to understand the principles of the government which may rest in part on his will. It does not appear to the satisfaction of the court that the applicant understands the principles of the gov-ernment of the United States or its institutions sufficiently to become a

citizen. The application is denied. We concur: Judd, justice; T. J. Anderson, associate justice; Hen-derson, associate justice.

ILLEGALLY IMPRISONED.

The application of Peter Barton, for a writ of *habeas corpus*, was argued before the Supreme Court June 6, Judge Powers appearing for the petitioner, and Mr. Hiles for the government.

Judge Powers made an elaborate argument on the questions at issue. His propositions were that when the applicant pleaded guilty to unlawful cohabitation, it was a conviction; that it made no difference whether or not judgment was passed upon him; that the court had no jurisdic-tion to arraign him a second time for the same offense; that it was the duty of the court to have informed him that he he hed the sight duty of the court to have informed him that he had the right to plead a former conviction in bar of the proceedings in the second instance; that the provision that a person shall not be twice put in jeopardy for the same offense was a constitutional provision, and could not be waived by the defense, nor set aside by the court. In support of his position, the Judge read largely from authorities, clearly sustain-ing the views of the case which he held. As the opinion of the Su-preme Court of the United States had said in the Nielsen case, there was also "an excess of authority by the court?' in this case. Where the court had no power to try him, the Supreme Court said "the court is bound to release him." In this Supreme Court said "the court is fully imprisoned, yet by quibbles he an examination as to his present bound to release him." In this still continues to deprive a citizen case it was a constitutional immu-of his constitutional rights. aked, "Did you believe in it nity of the defendant that was The court in arraigning Barton once?"

violated, and the judgment must be set aside. The court having no jurisdiction to try and determine the charge of adultery, the defendant could not by any waiver confer jurisdiction; the proceedings were void from the beginning. It is a monstrous doctrine to say that by neglect or ignorance of the defendant the court can obtain a power which the law does not give it. The fact that sentence was passed immediately, when the law says it should not be done within six hours, was of itself sufficient reason for ordering his release from custody. In this case the defendant was being wrongfully and unjustly deprived of his liberty, and it was the impera-tive duty of the court, for its own honor, to hasten to remedy its error.

Mr. Hiles followed, opposing the granting of the writ, which he claimed was not the proper process by which to obtain the release of the petitioner. Much of the argument which followed was so incoherent that it is not possible to give its sub-stance in a synopsis. Mr. Hiles de-clared that the record of conviction for unlawful cohabitation could not be considered by the court. As to the proposition that six hours had not elapsed between conviction and passing judgment, as the law re-quires, he said that action of the quires, he said that action of the court was a mere irregularity, and could not be received on habeas corpus. If Barton had pleaded a former conviction, he might have availed himself of the writ he asks for, but he did not. He never reve the court below an opportunity gave the court below an opportunity to pass upon the question of his former conviction. In the record of this particular case there was no showing of a former conviction, and it could not be shown by means of the writ asked for.

Judge Powers, in his closing re-marks, said that the Supreme Court of the United States had said unlawful cohabitation was continuous to the date of the finding of the in-dictment, and a second indictment within that period was illegal, and a writ of *habeas corpus* would re-lease a person held by the second indictment. There was no effort to contradict the record, but the record itself is relied upon, and shows the illegality of the proceedings in the adultery ease. The United States adultery ease. The United States Supreme Court had said that these offenses could not be segregated in any way, yet the district attorney did this, and still persisted in his course by holding a man in illegal confinement, and endeavoring to maintain himself by mere quibbles. This man, who applies for release, is being unlawfully held, and to deny him the plain justice to which he was entitled was a course that he was entitled was a course that the court could not follow. It had not been necessary to prove a former conviction; the law said he could not be convicted; therefore the entire judgment was void, and upon habeas corpus proceedings he must be released. The district attorney here admits that this man is unlaw-

on the second charge was acting without authority, and the judgment of fifteen months' imprisonment was void. It caunot be that we have yet reached a point in America when we will keep men in prison on a mere technicality. There are half a dozen cases dependent on this; they are unlawfully held, and we come here asking the court to give us justice. I ask your honors to well consider the case of holding a man on a void judgment. Your honors will have to consider it. There is no dodging the issue. We must know whether this man can be held in prison in violation of the law and the Constitution.

The case was submitted and taken under advisement.

A RELIGIOUS TEST.

During the last few days before the close of registration the ap-plications for admission to citizen-ship in the Third District far exceeded in number those of any other like period. On June 4 there were thirty-five person admitted by Judge Henderson, and the record of nextmorning's session shows twentysix admitted, with more than that number who were to come in the afternoon. Of those in attendance June 5, there were many who are un-derstood to be "Liberals," therefore the "Liberal" party managers, Judge Powers, Commissioner Pierce, A. L. Williams and others were ex-conductive units were exceedingly active, using every en-deavor to rush their men in.

As an instance, while Judge Henderson was examining appli-cants, H.S. Laney came up in a rush and asked that a gentleman for whom he was to be a witness be given precedence over a number of others who had come before him. The reason he gave for this request was that the man "had left his work," entirely ignoring the fact that those he was crowding back were in precisely the same predica-ment. The adamantine check thus displayed took the good na-tured judge so by surprise that he told him to go ahead. It was dis-covered, however, that the applicant had left his first papers at home. and The reason he gave for this request had left his first papers at home, and he could not be sworn in without producing them.

Shortly after the naturalization of citizens commenced that morning, Peter Ellis, a "Mormon," was called. He passed Judge Hendercalled. He passed Judge Hender-son's examination as to his qualifi-cations, and was about to be sworn, when one R. D. Winters interposed by asking if Mr. Ellis was a "Mor-mon.' To this the reply was in the affirmative. "Do you believe the doctrines of 'Mormonism' to be true?" was the next question. Mr. Ellis replied that he did: this was Ellis replied that he did; this was followed by "Do you believe polyg-amy to be morally wrong?" To this Mr. Ellis' reply was "No, sir," and it was made the basis of the rejection of his application.

Hugo Peterson was next in order. After the usual questions, and also

795

Mr. Peterson.-Yes, sir.

Court-Then you now think that the great principle of plural marri-age is not right? A.-Not under the law.

Court-Is it morally wrong, independent of any law?

A.—That is my idea. At this point Winters again in-terposed with, "Are you a member of the "Mormon" Church. -I am.

Winters-Do you know of the revelation on celestial or plural marriage?

A.—Yes, sir. Winters—Do you believe that to be of God?

Le Grand Young, who had been engaged by the applicant to act for him, said—I object to questions renim, said—I object to questions to garding this applicant's belief. He has answered questions regarding his allegiance to this government, and has done so satisfactorily. What this man may believe in has nothing to do with it, but what his actions to do with it, but what his actions and the sincerity of his inten-tions are, may be ascertained. Would there be anything wrong in a man saying he believed the law against polygamy wrong, and that he would work for its re-real in a lawful monor hit would peal, in a lawful manner, but would obey it as long as it was a law? I think not. They have asked if he belongs to the "Mormon" Church, and he says he does. The Supreme Court of the United States says a The Supreme Court of the United States says a man may believe as he pleases, but the law governs his actions. Why are you treating his citizenship on the ground of his membership in a Church? Such an outrage should not be tolerated by any court. To ask him all his beliefs. To ask him all his beliefs, court. to get him to say that he believes Joseph Smith to be a Prophet, and then try to confuse him is not right. I submit it is not fair for any lawyer to come and do as is being done in this case.

Court-Could you admit a nihilist?

Mr. Young-If he believed in nihilism against the law, no; if only in the abstract, and would obey the laws of the land, yes. This man says he does not believe in polygamy in violation of the law.

Court-Well, to believe in Joseph Smith is no cause of challenge, and I shall permit the questions.

Winters-Do you believe the revel-ation on celestial marriage to be from God?

Peterson—I believe that for me it is not right, against the law. Winters—Do you believe there are

some men who may, if they believe it to be a command of God?

A—That is their business. It is against the law. I can only answer for myself.

Winters--Do 'you think man should obey God rather than man?

-I do.

Winters-Don't you think you should take two wives if God commands it?

-No, not under the law.

A.—No, not under the law. Winters.—Suppose a man has two wives, has he a right to live with them?

.- Not under the law.

Winters.—If God gave you a reve-lation, what would you do?

A.—I would obev God.

Winters.—Then you would obey the revelation on celestial marriage? A .- Not to take two wives, because that is against the law.

Winters .-- Isn't it a law of the "Mormon" Church for all to obey plural marriage?

A -I don't think so.

Winters.—Suppose a man believed it is right, do you think he would be justified?

-Not under the law. A.-

Judge Powers-Would you convict a man of unlawful cohabitation?

-Yes, if he was proven guil-A.-

ty. Powers-Suppose the Church was to command you to take another wife, which would you obey, the law of the land or the Church?

A .- The law of the land. The Church would never give such a

command to any of its members. Mr. Young-Counsel seems to take the stand that this revelation commands pelygamy. I am a "Mormon" and never so understood it.

Mr. Peterson was ordered admitted.

Peter Stredbeck came next, and was submitted to an examination similar to that of Mr. Peterson, and was admitted.

A number of other "Mormons" were among the applicants. One was asked, in addition to questions we us to be above, "You think the Church has been wrong in its teachings?" His reply was, "I would not say that. I am not its judge."

'It was a notable fact that when the first non-"Mormon," Mr. Thomas, came, Winters and Powers the had no questions to ask. When a "Mormon," Mr. Levander, came again, however, the inquisition was resumed, the following being among the interrogatories:

Who is the Bishop of your ward? Suppose the Bishop should tell you to vote a certain way, would you do it?

Do you believe in part of the doc-trines of the "Mormon" Church, and disbelieve others?

When an answer was given to the effect that the applicant did not believe polygamy right under the law, he would be met with such remarks as "You're not a very good Mor-mon, are you?" or "You're not much of a Saint," etc.

On June 7 Judge Anderson was engaged in hearing applicants for admission to citizenship. When Judge Henderson was in this line his inquiries were uniform to all. Now, Now, nowever, there was a change. After the usual ques-tions as to the age, residence, etc., the court would ask, "Are you a member of the Mor-mon Church?" If the reply was in the negative, two or three more cuestions usual clear the cuestion questions would close the examina-tion. If an affirmative answer was given, the judge would put a list of inquiries such as "Did you ever shield anyone in the practice of polygamy?" "Did you ever As it was, they reac hide away one accused of unlawful at 7:40 a. m. June 8.

cohabitation or polygamy for whom the officers were looking?" "If the Church were to call you on a mis-sion, would you go?" "Would you preach polygamy if the Church commanded you to?" "Do you con-sider the commands of the Church sider the commands of the Church above the laws of the land?" etc. With these questions answered satisfactorily, the applicant was turned over to Attorney Winters, for such examination as he desired to make.

AN ELDER MURDERED.

Our readers are familiar with the fact that Elder Alma P. Richards who was laboring as a missionary in Mississippi, mysteriously disap-peared last summer. The circum-stances were of such a character as to leave but little doubt upon the public mind that he had failen a victim to foul play. Steps were at once taken to find him if alive, or his body if he had been murdered.

With this object in view a number of Ekders, selected for the pur-pose, began a vigorous search. They succeeded in gaining tidings of the missing man at Meridian, Miss., he having left his books at a hotel in that city on the 3rd day of August, 1888. Before the of August, 1888. Before the brethren could get an opportunity to follow this clew, a number of the residents of the place ascertained the nature of their mission. The consequence of this discovery was that they were mobbed, and the feeling was so bitterly anti-"Mormon" that there was imminent danger of their being killed.

• On this account other steps had to be taken, those intrusted with the work of ascertaining the facts sought after having to move with great caution. As it was evident that the. life of no man known to be a Lat-ter-day Saint would be safe in that section, parties not connected with the Church were employed. Had they been sufficiently diligent they might have succeeded, as pointers were ascertained that might have led up to the discovery of the body.

About a month ago other parties were employed and were associated with members of the Church whe reside in the Southern States. On May 30 information reached Elder Spry, who was then in Colorado, that this last search party had been successful in finding the body of Brother Richards, the suspicion that he had been murdered being thus confirmed. The discoverers of the remains inquired what steps they should take. The result was that Elder Spry came on to this city to make the neccessary arrangements regarding means, while Elder John Morgan took the next train for the place where the remains were, to take charge of them and bring them on to Utah.

A dispatch received June stated that the party accompanying the body had been delayed for some time in consequence of a railroad wreck which had occurred between the towns of Trinidad and Pueblo, Colorado. Otherwise they would have arrived in this city June 7. As it was, they reached this point

It is understood that two colored people were found who had information regarding the murder and burial of a "Mormon" Elder, and the subsequent removal of the body from the place where it was origi-nally interred. It is not improbable that the searchers were aided from that quarter in making the dis-covery, but, of course, details are not at hand, but soon will be. It is therefore needless to indulge in conjectures.

A somewhat singular incident connected with this sad tragedy is that a young missionary named Haslam, laboring in Indian Terri-tory, dreamed a considerable time since that he saw Elder Richards since that he saw Elder Richards murdered, the manner in which it was done, the locality—in the vi-cinity of Meridian—together with a number of details connected with the sorrounding country. We are informed that many of the objects described by Elder Healem as hering here sore Elder Haslam, as having been seen by him in his dream, have been found to be correct, notwithstanding that he had never been within a thousand miles of Meridian.

The sympathy for the family of Elder Richards has been deep and widespread among the Saints. The widespread among the Saints. discovery of the body of our mur-dered brother stirs this sentiment into renewed activity. Seeing Brother Richards has been foully murdered, it is well that the fact has been placed beyond a doubt, as it relieves his devoted wife, his father-lieves his devoted wife, his father-less children and his many friends from the strain of sus-pense under which they have been for the greater part of a year. There is also some consoa year. There is also some conso-lation in the fact that his body is to be laid in the ground contiguous to the home he so much cherished in life. Having also died at the post of sacred duty, there remains no shadow of doubt in relation to the glorious character of his eternal des-tiny.

The following communication, written by Elder John Morgan, relative to the death of Elder Richards, will be read with much interest:

Owing to the general interest taken by the Saints in the mystery surrounding the disappearance of Elder Alma P. Richards, it has been thought prudent to give through your columns. a detailed account of the main incidents connected therewith.

He reported for duty as a travel-ing Elder at the headquarters of the ing Elder at the headquarters of the Southern States Mission in No-vember, 1887, and was assigned to the Mississippi Conference, to travel in Jasper County, Mississippi, and Sumpter County, Alabama, which be-longed in the Mississippi Conference. He and his traveling companions labored assiduously in this field, with varying success, during the winter of 1887 and 1888, mak-ing a few converts and many friends, with the usual number of enemies who spring up around an Elder's pathway. Elder Richards was possessed of a social disposition, and readily made friends wherever

tle, he won the hearts of all he came in contact with, and was especially a favorite with the Saints, who placed the utmost confidence in him and relied implicitly on every statement he made.

In June of 1888, his traveling companion, Elder Harmon, was re-leased to return home, which left Elder Richards alone, but with the prospect in the near future of a companion to take Elder Harmon's place. Owing to the demand for Elders, it was found impossible to supply the vacancy at once, and Elder Richards was coun-seled by President Spry to con-tinue his labors and report through the president of the conference to the office at Chattanooga regularly. In the latter part of June he left Sumter County, Ala., to visit the Saints in Mississippiwith the promise to return and take dinner at Brother Odums, on the the latter's birthday. Visiting the Saints in Mississippi occupied his time during July. All the Saints that he came in contact with testified to his joyous and jubilant feelings.

His letters to his wife and parents were full of encouragement and good advice, and bore evidence of good advice, and bore evidence of the spirit that actuated him in his labors. On the night of July 31st he stayed at Sister Tucker's, in Jas-per County, Miss., going from there to Brother Kemp's, a distance of 17 miles, in the direction Meridian, Miss en courte to Brother Odume Miss., en route to Brother Odums, to make the promised visit. Leav-ing Brother Kemp's on the morning of August 1st in fine spirits, he followed the main-traveled road toward Enterprise, on the line of the New Orleans & Northeastern Rail-way, stopping at a colored man's house to get a drink, and wash his face and hands, doubtless to allevi-ate the fatigue caused by the ex-treme heat, then prevalent. As was his custom, he frankly stated who he was, where he was from and his destination. From thence he evidently made his way to the town of Enterprise, and was seen standing on the platform of the depot. The next trace we have of him, he stepped into the door of the Rage-dale Hotel at Meridian, on the morning of Aug. 2, between day-light and suarise, and handed a package containing his Bible, hymn book, two photographs, and a clean shirt, to A. D. Blank, the col-ored porter, with the request to retain them for a couple of weeks and he would call for them. Here all trace of him disappeared. Brother Odum looked in vain for

his arrival, and within a brief period the President of the conference reported his disappearance to the office at Chattanooga. Prompt steps were taken to ascertain his where-abouts, by President Spry. The Saints were corresponded with and Elders notified to make inquiry in every direction, but no tidings what-ever could be obtained. The first Saturday and Sunday in November, a conference was held in Sumter County, Alabama, of the Mississip-pi Saints, and travelling Elders. he went; confiding, frank and gen- After the close of the conference, asylum.

President Spry, accompanied by a number of Elders went to Meridian. Unfortunately they arrived there on the day of the Presidential election; the city was full of people, considerable politicale xcite-ment prevailed and the crowd were more or less under the influence of liquor. The sudden appearance of so many strangers and their move-ments started the rumor that they were Northern spice, sent in to report the methods of Southern elections. The crowd became excited and a mob was soon organized. The information imparted by the Elders, that they were "Mormons," only added fuel to the flame and in a few moments a wild, crazy mob of five hundred men were howling around the brethren. Chief of Police Hugh Wilson came to their rescue, and calling a sufficient force of police, with drawn revolvers held the the crowd at bay, standing nobly up in defense of the lives and persons of the brethren. Under the protection of the police the Elders met at the depot and together took the train to quieter and safer sections of the country.

During the excitement of the mob the colored Porter Blank, mistaking Elder Ruby for Elder Richards, there being some resemblance, handed him the package of books left with him by the latter and made a brief statement of how he came in possession of them.

After leaving Meridan two of the Elders were detailed to look up the matter, but their labors resulted in very little additional information, principally owing to the fact that public sentiment was so worked up on the question of "Mormonism," on the question of "Mormonism," that it was unsafe for an Elder to be seen in that portion of the State. In January President Woodruff appointed Elders S. B. Young, John

Morgan and Wm. Spry a commaitee to endeavor to find Elder Richards dead or alive. A detective from Chattanooga was employed and sent to Meridian, but fear of jeopardizing his life, combined with natural worthlessness, prevented him from accomplishing anything. He made vague, contradictory and unsatis-factory reports, until all confidence was lost in him.

In April it was decided that Elder Morgan, accompanied by Brother James Tillman, of Chattanooga, Tennessee, should go to Meridian and see what could be done. On Monday, May 6, we met, and registered at the St. Charles Hotel, Meridian, Elder M. under the assumed name of Jas. Hirch. After consulting to-gether we secured a room and went systematically to work: visited the systematically to work. Visited the section of country along Elder Richards' supposed route of travel after leaving Meridan, and carefully searched every suppicious nook and corner in boxed of finding some corner, in hopes of finding some evidence of his murder. The county coroner, Mr. Simpson, was visited, and from him it was learned that no unidentified body had been buried in the county during the past year. The records of the chancery court were searched, thinking it possible that he might have lost his mind and been assigned to an m. The asylum was also Digitized by

797

visited and the different wards inspected, but all to no purpose. negro Porter Blank was hunted up, and carefully questioned, but ad-hered strictly to his previous state-ment. Mr. Hugh Wilson now exchief of police, was visited and a statement made to him of the object of our visit. In all these labors great difficulty was experienced from the fact that it was deemed unwise for our identity to be established.

After six days of incessant labor, Elder Morgan left for home, leaving Brother Tillman and Mr. Wilson to prosecute the search. Brother Tillman follows the business of mending stoves, and could readily gain access to any place he desired, while his occupation would divert suspicion as to the real object he had in view. During the two weeks following he was busily engaged in the prosecu-tion of his trade, and quietly working for any information obtainable. On Monday, May 27, he left Meri-dian, following the supposed track of Brother Richards' journey, stayed that night with Mr. M. Pigford, of Russell station on the A. G. S. Ry. On the morning of the 28 he learned from his host that a man had been killed two miles up the road, during the past summer by a passing train. Following this clue he called on Esquire J. W. Deerman, of Toomsuba, and learned from him that such an accident had occurred, and that he sat as coroner at the inquest. He readily recognized the photograph of Brother Richards as the man killed, as did also five of the jury of inquest, and others who had seen the mangled remains of the dead man.

Brother Tillman returned to Meridian that evening, and wired Elder Morgan to La Jara, Colorado, who immediately left for Meridian, arriving on the evening of June 2d. On the morning of the 3d, a casket was shipped to Toomsuba-station, was snipped to roomsuba-station, twelve miles distant, accompanied by Undertaker A. B. Wagoner, I. F. Etheredge, Brother Tillman and myself. The grave was opened and the box containing the body brought to the surface, the lid removed and the body identified, which was readily accomplished through the character of his underclothing. The body was in an advanced stage of decomposition, but we succeeded in transferring it to the casket and enclosing it hermetically sealed. A few trinkets had been preserved by the coroner which were obtained.

As to the cause of his death noth-As to the cause of his death noth-ing could be definitely settled. On the 2nd of August, 1888, a freight train broke in two near where he was found, and one theory is that when the front end of the train passed him, he stepped on the track, not observing the detached portion of the train, and was caught by it. A section hand report having seen A section hand reports having seen his hat lying on the bumper of a car.

Another theory is, that he was murdered for his money and his body placed on the track, in support of which we failed to find his watch, valise, money, coat and umbrella, all of which are missing. From our investigations we are

satisfied that his death was not the work of a mob, but, owing to our failure to find the missing articles, we are led to believe that it was the work of brutal hands for the sake of plunder, and that his body was intentionally placed on the track to cover up the deed. The hour of his death could not have been later than 7 a.m., and the place an isolated section of the country, eight miles east of Meridian and four miles west of Toomsuba, in Lauderdale Country, Mississippi. In any event, a faithful servant of God has lost his life, while in the active prosecution of his duties as a minister of peace and salvation to the nations of the earth, and in history his name will stand recorded as one who gave his all for the cause he loved, and the establishment of the Kingdom of God on the earth.

To Messrs. Hugh Wilson, A. B. Wagner, J. F. Etheredge and Esquire J. W. Deerman, in particu-lar, and the citizens of Toomsuba in general, we feel under many obligations for courtesies extended. To the first three we were known in our true character, but this made no difference to them, as it might possibly have made to the unthinking crowd. We feel grateful for the protection

of Divine providence that has been over us, and enabled us to be instruments in returning the remains of of Elder Richards to his loved ones and to a burial in the midst of the Saints, leaving to the Great Judge of all the sollution of the mystery, as to the manner of his death, knowing full well that he will inherit a crown of righteousness, having fought the good fight and proven faithful to the end.

To his stricken wife, fatherless children, and aged parents, the sympathics of the Saints will go out unstituted with prayers for their welfare and protection. Brother James Tillman has

worked earnestly and with excel-lent judgment, to discover the body of Elder Richards, and never wearied in his efforts, until in the lonely graveyard of Toomsuba the mystery was solved.

Your brother, John Morgan.

EUROPEAN TOPICS.

At a time when the world seems excited over the centennaries of great events and monuments are erected to perpetuate the names of many who will not live in one grateful memory, it is pleasing to notice that men are calling to mind the memory of one of the great benefac-tors of the race. Just at the time when modern steamships are commencing to cross the Atlantic in less than six days, occurs not merely the centennary of French republicanism and American National Government, but likewise the completion of the hundredth year since steam was first used to propel a pleasure boat on a little Scottish lake.

world seems never tired of paying homage; but to William Symington, the real discoverer of steam navigation, a well-earned debt of grati-tude still remains to be paid. At At first glance it seems strange that we must turn over the musty pages of an early volume of the Mechanics' Magazine or search the records of that ponderous work the Encyclope-dia Britanneoa to find his name. And what is stranger still at the same time, not far distant lived Scotland's greatest poet. The gen-erous banker, Patrick Miller, who erous banker, Patrick Miller, who gave to William Symington the means for adding wings of steam to his pleasure-boat, was the same man who rented the little barn on the who rented the little barn on the other side of the river Nith to Robert Burns and where he com-posed "Tam o' Shanter," and that exquisite lyric "To Mary in Heav-en."

What a halo of romance would hang around the little lake in Dalswinton Park had Burns but written of his neighbor, William Sym-

ington. When we consider that from the feeble beginnings of steam navig-tion in 1789, both on the lake and a little later in the Forth and Clyde canal, have spring the Umbrid and the Etruria, (My of New York and the Uty of Paris, and all the other great steamships that sail the various oceans of the globe—not to mention the group was previous of the mention the great war navies of the world-it cannot be said that the successful experiment of an obscure Scottish mechanic in 1789 is unworthy of commemoration in 1889. Symington seems to have been

one of those unknown ones of whom Goethe says the greatest and notice of the human race are included. He died in 1831, and was buried in the churchyari of St. Botolph, Aldgaie. London. No stone or monument now marks his resting-place, and is for the purpose of erecting a suitable monument to his memory that an influential committee has been formed with Mr. James Stephenson.

C.E., for honorary secretary. Well might Dr. Johnson exclaim:

"See nations slowly wise and meanly just To buried merit raise the tardy bust."

Tardy indeed has been the recor-nition paid by Great Britain to the modest and humble inventor who gave her one of the greates sources of her modern opulence and power.

On the continent the great these outside of Germany, has been the events in Paris. To many the cause of the fete at Versailles year day may not be exactly clear. Bu: we need only recollect that May a 1789, witnessed the first sitting of the States General, that grand = semblage of nobles, churchmen as burgesses which in reality constituted the first parliament the France had ever seen; and then ve perceive its significance. Unfortenately the States General within a few weeks developed into the National Assembly. The Communistic crowbar had been applied a To James Watt, the author of the modern steam engine, and to George Stephenson who applied Watt's dis-covery to railway locomotion, the heading of poor, weak Louis XVI

Digitized by GOOGLE

and his unfortunate Queen Marie Antoinette, but in a terrible social as well as political revolution. The glorification of the events of

The glorification of the events of 1789 agree with the sentiments of an immense majority of the French people. Even those who most earnestly denounce the crueities of 1792 and the Reign of Terror respectfully salute the great date of 1789.

salute the great date of 1789. England and America, once their revolutions accomplished, were wise enough to abandon any further attempts in that line. France has neither enjoyed the same good fortune, nor displayed the same prudence. It would seem that the French Revolution brought about a political upheaval which has never allowed France to recover her equilibrium. Thus after the lapse of a century Frenchmen are still debating as to the best form of government, and after upsetting a number of thrones, and using a whole collection of constitutions, they are still ready to make fresh experiments in search of a constitution that will suit them all collectively.

collection of constitutions, they are still ready to make fresh experiments in search of a constitution that will suit them all collectively. President Carnot in his address at Versailles said: "Under the shield of the Republic, which is constitutional right, let us seek, in a spirit of conciliation, mutual toleration and harmony, the irresistible strength of a united people." Will this exhortation be listened to and taken to heart b. the parties that we now see prepared to fly at each other's throat and tear each other to pieces? The great exhibition shows France in the alluring attitude of a great industrial and cultivated nation. When the exhibition is over and the general election takes place, will there be another revolution? Who can tell!

The revival of Nihilism in Russia during the last few months has considerably annoyed the Russian police, as it was not long ago that it was officially declared that Nihilism was completely stamped out. The fact is that the Russification of the German and Polish provinces in Western Russia, which has been pursued actively of late, sends hosts of desperate men into the ranks of the Nihilists. When Germany expelled Russian subjects on the Russo-Polish frontier, Russia replied by a counter move against the German subjects residing in the Baltic province and Russian Poland. When once a government is engaged in a policy of this kind, it seems difficult to know where to stop. It has thus happened that while Nihilism was sternly repressed on the one hand, it was unconsciously fed on the other by the self-same agency. It is useless to expect that Nihilism will ever be completely repressed in Russia. It seems to be as much a product of the country as hemp or tallow. The great question scens to be how to prevent its rapid growth.

great question seems to be how to prevent its rapid growth. The Greek Prime Minister, M. Tricoupis, has lately expressed his intention of commencing a vast projected four lines of railways for the building of which he offers subsidies amounting to one hundred in fame is somewhat deficient in

ready cash, and it is a serious question where the Greek government will obtain the funds unless sympathizing capitalists loan the amount indefinitely and receive as payment the glory and satisfaction of having benefited the land of Miltiades and Alexander.

Alexander. One of the most interesting lectures ever heard in Rome was recently given before the convention of the Italian Associated Press, by Madame Fanny Salazaro, the well-known champion of woman in Italy. Madame Salazaro is the editress of the *Ras Regna Feminile*, a monthly magazine devoted to the cause she so heroically defends It is only recently she has entered the lecture field and endeavored to obtain a wider hearing for the views she advocates. The immediate object of her last lecture was to influence the editorial fraternity in the cause of woman. It would be wrong to designate Madame Salazaro as a woman's rights champion, as it is often offensively used. She claims for woman the right to be fitted for the battle of life that she may have opened for her the various avenues of employment to which she is by nature fitted, and not be thrown on the world as a helpless waif.

which she is by lattice litted, and not be thrown on the world as a helpless waif. There was throughout her discourse, an earnestness that impressed the large audience that had gathered to hear her. At times she rose to the majesty of an excited eloquence, and sent forth a torrent of words that must have burned deep into the thoughts of her hearers, many of whom realized, perhaps for the first time, the true secret of woman's condition in Italy. She is an original, earnest thinker, imbued with a high purpose and seems destined to make her mark as one of the truly good and great women of the world. Her audience embraced many prominent people, among them Madame Crispi, wife of the Prime Minister, and Queen Margaret, who is deeply interested in her theme. Madame Salazaro will during the summer make a tour to several citles o Northern Italy and France. J. H. WARD.

EUBOPE, April 13th, 1889.

The widening and straightening of streets in all the great capitals of Europe is certainly one of the important movements of the time. Not merely in Paris, but likewise in Berlin, Vienna and Turin magnificent avenues bordered with stately edifices have taken the place of crooked, narrow lanes and alleys with miserable rookeries, where but lately filth and crime reigned supreme. London, also, has caught the infection, and vast improvements are projected in many of the streets and by-ways of the great metropolis. The making of new avenues or the straightening and widening of old ones will in many instances necessitate the removal of old landmarks and in some cases the destruction of places hallowed by tender memories and associations. Now that the great metropolitan thoroughfare "The Strand" is under consideration. it is evident that the

church of St. Mary-le-Strand must be removed. The condition of the be removed. The condition of the Strand is at present the one great question in the regulation of traffic in the great city. That mighty tide of life which flows Jaily, and far into the night, along this great arte-ry of London is becoming more and more perilously congested with every increase of population in the ever-growing capital. All day long the stream of vehicles passing and re-passing in scores of thousands makes but slow and painful way along its but slow and painful way along its choked and glutted channel. The passage through the straits in which St. Mary's church stands is a work of the utmost delicacy and not unof the utmost delicacy and not un-frequently of serious risk, and needs all the judgment and dexterity of skilful drivers to prevent the con-stant occurrence of a blockade. At night the state of matters is even worse. From half-past ten to a quarter - past eleven the eight theatres directly facing the Strand or closely communicating with it or closely communicating with it disgorge their contents into the secthing street. The pavements are then thronged with pedestrians, and the roadway is a wild chaos of cabs, carriages and omnibuses, and it is wonderful indeed that there are not more accidents to life and limb than at present. The Strand is an epitome at present. The Strand is an epitome of London the most historic, the most characteristic, and we might add the most picturesque of all the great metropolitan thoroughfares. It was on the Strand where once stood the mansions of England's great ones, some of whose names will ever live in her history. To walk, therefore from one end of it to the therefore, from one end of it to the other is to watch as it were the gradual unfolding of a panorama on which stands depicted the long and majestic history of nearly a thousand years. The London County Council has now the opwhat it might easily become one of the finest and most imposing of the streets of Europe.

The invention of water-gas seems destined to mark an era in the industries of the world. True, about fifty years ago a process was patented for producing illuminating gas from water. But the practical difficulties attending the different processes patented from time to time have proved effectual barriers to commercial success. These failures have mainly arisen from the difficulty experienced in separating the water gas from the other products. This difficulty has now been overcome, not by one invention, but by the combination of the best features of several inventions. Not those of one inventor or of one country, but embracing those of many nationalities, especially those of Germany, England, America and Sweden. The works of the Leeds' Forge Company demanded a fuel that would produce a more intense heat than that produced by the ordinary coal gas. So after a careful consideration of the question and the examination of the various patents it was decided to combine the best features of each and erect suitable works for producing this water gas. The works were commenced on Sentember 29th, 1887, and campleted

March 29th, 1888, and are capable of producing forty thousand cubic feet of gas per hour, at a cost of less than eight cents per each thousand cubic feet of gas. The gas produced gives every satisfaction not only for gives every satisfaction not only for melting and welding purposes, but also for lighting as well, the whole of the works being supplied with it. Water-gas is the chemical reaction which takes place in passing steam through incandescent carbonaceous metter and mey be considered as matter, and may be considered as the practical result on a wholesale scale of the ordinary laboratory ex-periment of decomposing water by passing steam through a highly-heated iron tube. The results of this invention are many and vari-ous. Already it has revolutionized the previous methods of working steel, producing steam, and lighting the premises where it is now in use, its economical advantages being es-tablished by the fact that it has saved to the Leeds Forge Company more than fifty thou-sand dollars during the past year. It has been shown for watergas that it possesses all the conven-iences and more of the inconven-iences of coal gas, and at the same time has the brilliancy of the elecing it is considerably less than either of those illuminants. As fuel, the favorable opinions pronounced upon it are equally glowing; the qualities of a laptability, economy, cleanliness and facility of production marking it out as the fuel of the future. Applications have already been received from a large number of manufacturers, who are anxious to adopt water-gas in the conduct of their business, not only as a means of illumination, but also for motive power, and all other purposes to which solid fuel and coal gas have hitherto been applied.

The Samoan Conference drags its slow length along, but nevertheless something favorable to American interests has been achieved. Prince Bismarck has given way on an im-portant point—the necessity for an-other native election for king, and he has also acquiesced in the pro-viso that this election shall be perviso that this election shall be per-fectly free and untrammeled. Both English and German journals consider that the election of a king, either Mataafa, Malietoa or Tamaseee, by the natives, uninfluenced by foreign warships or consular agents, would be a satisfactory adjustment of the troubles in the islands. The question as to how the interests of the three pow-ers in the Samoan Islands shall be safely guarded is still to be decided, and the discussion on this point may be expected to be somewhat lively.

The death of Father Damien, as announced by telegram, has awak-ened an interest in Europe which shows that reverence for true heroism is not altogether a thing of the past. Joseph Damien was born in 1841 at Louvain in Belgium. He was the son of a deeply religious mother, and from her influence he

Pacific Ocean. Burning with zeal for his religion and love for man-kind, his heart was especially kind, his heart was especially stirred with pity for the lepers who, in the Sandwich Archipelago, as everybody knows, have long been gathered together on the lovely, yet lonely, island of Molokai, for gathered together on the lovely, yet lonely, island of Molokai, for the safety of the community. The Hawaiian government sternly searches out each case, and deports it to this spot, where at first there was no care taken for the exiled sufficience. Father Domion however sufferers. Father Damien, however, volunteered to go and dwell among them, expecting-knowing, indeed --that he must finally contract the awful disease, and die an outcast among the outcasts. It is caid that when he approached the beautiful when he approached the beautiful but melancholy island he sprang ashore exclaiming, "Now, Joseph, my boy; this is your life work." Compared with this act of an ob-scure priest, the history of the world records but few greater acts of heroism. He went willingly to a life of toil, isolation and daily horrors, destined to end in a death linger-ing. niteous and dismal For fit. ing, piteous and dismal. For fifing, pitcous and dismal. For fif-teen years he labored in teaching the little ones, tending the sick and comforting the dying, till at last his own turn came. One day the visit-ing doctor said to him, "I can scarcely bear to tell you, but you, too, are a leper." "It is no shock or trouble to me" he answered • Thus trouble to me," he answered. • Thus fearless and serene he labored on amid the direst scenes and most dreadful visitations that afflict humanity. He not only gave solace to hundreds of his dark brothers and example for this infidel and sensu-ous age. There can be no sorrow felt for his passing away, but only gratitude and praise mingled with the feeling that with Joseph Damien it is well forever and forever. J. H. WARD.

EUROPE, May 20th, 1889.

IN ENGLAND.

The fine weather in the North still continues beautiful. It may still continues beautiful. It may be safely said that there has been more warm, dry weather this month than all last year. It is a pleasure to travel through the green lanes of England and listen to the larks vieing with one another in continues the constant and hundrit in singing the sweetest and loudest. Everything at present is lovely, the fruit trees are covered with blos-soms, the grain is well started, the potato tops are commencing to show, and the flowers are out in all their beauty and fragrance. The weather is unusually warm for the month, and work in the fields is brisk. The "hirings" are now over and everywhere can be seen young girls and women weeding, stonegathering, manuring, sowing, dig-ging and potato-planting. The men do the heavier work.

Trade in the coal line has been made brisker through the recent coal strike in Germany. The rise in freight occasioned by the strike derived that earnest character was considerable. Steamers could will ways which marked him even as a youth. be chartered a week before the islands of the nent, but during the strike they 1889.

could not be chartered under \$1.50 and \$1.75 per ton. The German strike also stimulated the ex-ports of pig iron. The prices upon the coal, owing to the increased demand, slightly increased, but the oche sidvanced considerably but the coke advanced considerably At the present time there are 4,000 men on strike in Glasgow. They are riveters. They demand 15 per cent. increase. There is a demand for riveters in England. So the men Weir and Mersey rivers. The Glen-dale crofters have had their rents reduced 36 per cent and about 76 per cent of their arrears have been can-celled. There was £4047 of arrears and rent due, and the commissioners have cancelled £3113.

There are six firms in Stafford-shire and Yorkshire about to formulate a sheet-iron and tin-plate syndicate. The negotiations for amalgamating these concerns into one immense joint-stock company, to sell at uniform prices, are almost completed. The consumers are much concerned as to the probable effect on prices

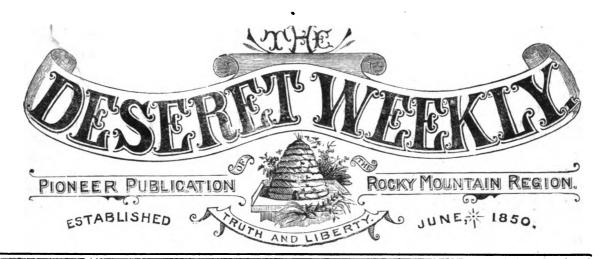
effect on prices. There is much indignation over the proposed cremation in Middles-borough. At a public meeting of ratepayers the following resolution was carried:

"That this meeting of ratepayers hereby'expresses is indignant protest against the resolution in favor of cremation recently adopted by the Middlesborough Council. This meeting considers cremation to be an anti-Christian and unnatural practice, and calls upon the council to rescind the resolution as an outrage on the feelings of the community."

The Middlesborough papers have freely. The feeling of the public is opposed to cremation and to the present members of the council. It is contended that the public mind should have been educated in reshould have been educated in re-gard to the subject prior to its adop-tion by the council, and if their money is to be used for the erection of the crematorium their wishes should have been consulted. It ap-pears none of the councilors are living in Middlesborough.consequently they would not be compelled to pass through the fire after dissolution. If cremation is not favorable to the public mind of the iron town of Yorkshire, it is gaining favor among the wealthy and educated of England, and it is only a ques-tion of time before it becomes general. Several of the aristocracy of England have been contributing largely to the cremation society of

England. The disasters, murders, wife-beatings, sweetheart-shootings, in-fanticides, drownings, railway accidents and other awful things are still on the increase. The papers teem with accounts of them every day, until the heart sickens to read them. But the truths of the Gospel are "leavening the whole lump," gradually but surely, and the day is drawing nearer when the wicked will cease to follow their pernicious ways. JOHN HAYFS.

NORTH OF ENGLAND, May 24,



SALT LAKE CITY, UTAH, SATURDAY, JUNE 22, 1889.

VOL. XXXVIII.

A VIOLET.

From underneath a wayside stone A violet peeped, with cheerful smile, And though it blossomed there alone, I thought 'twas happy all the while.

It drank the blessed sunshine in And sweetly gave its best to God; The little flower my heart did win, Though scarcely raised above the sod.

With heavy heart I sought the wood, Oppressed with dread of sorrow's pain. It drew me from my faithless mood, Back to a hopeful trust again.

For in its lowly, modest face I traced my Father's tender care: No one, no thing, no scene, no place, Too small His watchful love to share.

I broke its stem most tenderly, I kissed it, wondering if I knew The good its smile had brought to me As underneath the stone it grew.

MARGARET MAY.

INSECT CHANGES.

WHEN we look at a young bird or quadruped, we usually know what general appearance the creature will resent after it has reached the adult stage of its existence. The difference usually noticed between a young and an adult animal, is one of growth of the organs, and a symmetrical development of the parts. But an insect undergoes many and far greater changes than mere growth in size, during the course of its life. So strange and wonderful indeed are these changes, that in each of them the insect appears as of a different kind. What resemblance, for instance, do you see between a gaily flitting butterfly, and a crawling caterpillar? Who would ever detect. at first sight, a relationship between a bright-colored tiger peetle, and a wriggling maggot? or between the living abominations so common in rotten meat, and the ively little flies, which make themselves so pleasantly "at home," about our houses? Yet in reality, :hese widely different appearances are but separate stages of individual which a friend of mine captured

becomes a brilliant butterfly or moth; the maggot develops into a beetle or a flv.

The stages through which most insects pass are three. Let us illustrate these by examining some one of our common insects; say, for instance, the beautiful Cecropia moth, which may be frequently captured at night during the present season, in the orchards and flower gardens of either city or country. It will be well if we examine the adult insect first, that all may know the particular kind of which we are speaking.

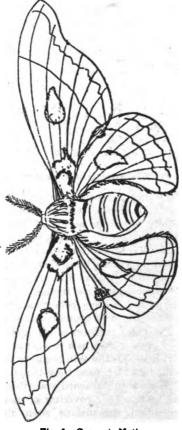


Fig. 1. Cecropia Moth.

Here is a fine specimen (Fig. 1), nsects. The caterpillar, in time, last evening, as it came through an on the leaves of trees till autumn,

open window to enjoy the light of a lamp in his room. The sketch here given, however, is smaller than the living moth. The Cecropia moth is sometimes called the Empress of the Night; though that name has been applied by entomologists to a slightly different species, the Luna. The beautiful creature measures from five to six inches from tip to tip of the wings; which organs are completely covered with scales of variegated tints. The wing borders are especially beautiful; near the upper corner of each anterior wing is a deeply-colored spot, not unlike an eye, or perhaps more closely comparable to a miniature imitation of a peacock's feather-spot. Beside these markings, a dull red spot, with Jark edging and brilliant white centre, is found, near the middle of each wing.

But in its infancy, this stately insect was entirely unlike the appearance we have been describing. Did you ever observe the large, green caterpillars, so common upon the leaves of trees during July, August, and early September? I refer to one of the largest and most beautiful of our common caterpillars, measuring sometimes four inches or more in length, and as thick as a man's middle finger.



Fig. 2. Caterpillar of Cecropia Moth.

Here is a very small sketch of one captured last autumn on a currantshrub and preserved in alcohol until the present time. It is of a delicate green tint, with a number of red and yellow protuberances, not unlike warts, covered with short, stiff hairs, over its body. It feeds



and then prepares for a winter's sleep. These preparations consist in the spinning of a large silken cocoon, about three inches long, which is fastened to the side of a twig, and within which the caterpillar coils itself up for a snug slumber.



Fig. 3. Cocoon of Cecropia Moth.

The outer wall of this cocoon is hard and tough-not unlike stout brown paper (Fig. 3), but within is a thick lining of strong silk, and inside this again, is a finer mantle of silk. Search for these cocoons as autumn approaches-look mostly on the branches of currant and raspberry bushes, also willow and poplar twigs; but remember, you may find fine specimens on other plants. The caterpillar, however, changes its form in a wonderful manner, soon after enclosing itself in its silken chamber. A tough, darkcole red shell forms around the body of the creature; and if we carefully remove the cocoon layers, the appearance will be something like that shown in Fig. 4, in which state it is called a Chrysalis.



Fig. 4. Chrysalis of Cecropia Moth with Cocoon removed.

This then is the second stage of existence; the caterpillar being the first, after the little creature has hatched from the egg. The chrysalis remains dormant, lying still and eating nothing during the winter months; effectually protected from the cold by its many layers of fairy drapery. As warm weather approaches, however, the little prisoner begins to stir, and soon bursts open its horny shell, its silken wrap pings and leathery house, and escapes into the air as a fully developed moth.

Every one of us may witness these changes by catching the caterpillars and preserving them in a large box, and giving them plenty of leaves of the same kind as that on which they were found. A little earth should be put at the bottom of the box, and some dry brushwood above; and then to prevent the escape of the moths when they

mature, a piece of gauze or netting should be drawn over the box.

The changes described in the case of the Cecropia moth, may be witnessed with most other insects. Nearly all pass through changes such as these, differing, however, in detail. For example, only butterflies and moths develop caterpillars from the eggs. Many insects appear first as maggots, and in other forms. In this first stage, the caterpillar, or worm-like stage, the insect is called a *larva*, the word meaning in reality, a mask; because in this form, the insect is in a masked or disguised condition, there being little or no resemblance between this state and the adult form into which it will in time develop. In its sleeping state, the insect is called a pupa, the word meaning "baby" and given to the insect in this state because of a supposed resemblance between it and an infant dressed and tucked in its swaddling clothes. The pupa of a butterfly or moth is sometimes called a chrysalis, from a word meaning bright or golden, because many of them are of a brilliant hue. After escaping from its pupa case, the flying insect is known as an imago, because it is now the image, or full representative of its kind.

By way of further illustration, here is a larva or caterpillar, well known as the *potato worm*, on account of its ravenous liking for the potato plant.



Fig. 5. Caterpillar of Hawk Moth.

Is it not a lovely creature? In color it is green, with a number (usually seven or eight) of lightcolored stripes on its sides, running in an oblique direction, and a large, curved projection, like a sharp thorn on its tail. When full grown, it measures about three inches. This caterpillar is a huge feeder; and, indeed, eating and growing seem to be the chief business of all larvæ. They grow so fast, as a rule, that at short intervals the skin becomes too small; in which case they throw it off, as we would discard a worthless coat, and another covering of more convenient dimensions soon appears. Many insects pass a number of such moults before they reach the pupa state. The potato caterpillar or

ground when about to become a chrysalis. In this condition it is brown in color, with a long projection bent from the head to the breast, and looking not unlike a pitcher handle (Fig. 6).

Fig. 6. Chrysalis of Hawk Moth.

This handle-like projection is in fact the tongue-case, in which the proboscis of the future moth is developing. It remains buried in the ground during the winter, and many of the chrysalids may be found in spring, turned up by the plow. If not disturbed, however, the moth escapes from the case, in May or June, and comes to the surface as a full grown imago. (Fig. 7.)

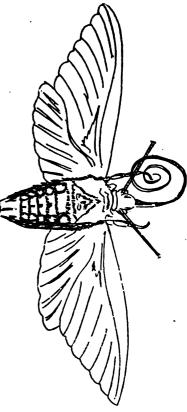


Fig. 7. Hawk Moth.

This is the common Hawk Moth, or as some people name it, the Humming-bird Moth. Its proper name, as recognized by entomologists, is the "Five-Spotted Sphynx." The insect may be seen on summer evenings darting from flower to flower, and hovering over the blossoms with a loud, humning sound, while it inserts its long proboscis, or tongue, and drains the nectar cup of the flowers.

wood above; and then to prevent the pupa state. The potato caterpillar or Here (Fig. 8.) is an illustration of escape of the moths when they Hawk Moth larva buries itself in the the eggs, larva, and imago of the



808

Tent Caterpillar Moth. In the cater- markings across the wings. There 14) is strange. The latter expands pillar stage, this insect has several | are also rows of blue spots. times ruined the fruit crop in different parts of Utah. The eggs are



Fig. 8. Tent Caterpillar Moth. *

deposited in clusters around the twigs and smaller branches of fruit trees, and are protected from injury by a water-proof covering. The caterpillars are beautiful creatures, in spite of their destructive pature. They spin for themselves a kind of web of silk, in which they rest at times, and this explains the name of Tent Caterpillar by which they are known. The moth measures about an inch and a half, with wings expanded; in color it is reddish brown, with two light-colored lines passing obliquely across the front wings.

Now let us glance at one of our common butterflies.



Fig, 9. Larva of Asterias Butterfly.

Figure 9 shows the larva of the dark-colored butterfly, called the Asterias. It is a pretty caterpillar; usually found on carrot, parsnip and celery plants. It is generally of a green color, with a band of yellow and black on each segment of its body. If disturbed, it has the power of emitting a disagreeable odor, which seems to emanate from a pair of orange-colored horns that protrude from the head, when the creature is touched.

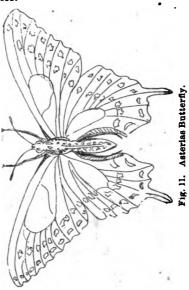
The chrysalis (Fig. 10) is strange. Instead of a cocoon, the caterpillar spins little more than a loop of silk, upon which it rests as if swung in a hammock, while developing into a pupa. The change is complete in a couple of weeks, when the imago issues. The butterfly itself, is almost black, with rows of yellow dots along the back, and similar

* Figures 8 and 15 are taken from "First Book of Nature," and therein by permission copied from St ele's Zoology.



Fig. 10. Pupa of Asterias.

This beautiful insect is known among the boys as the Black Warrior.



The hairy larva of the Salt Marsh Moth offers a marked contrast to the smooth-skinned caterpillars before described. In color it is a deep orange and black.

The pupa developed from this caterpillar is small and inconspicuous (Fig. 13) and the imago (Fig.

about two inches, with a mixture of

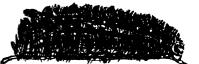


Fig. 12. Larva of Salt Marsh Moth. white and yellow on its body, and wings spotted with black.



Fig. 13. Pupa of Salt Marsh Moth.

Our well-known mosquito, undergoes many strange changes in the course of its life. The larvæ are the



Fig. 14. Salt Marsh Moth.

lively little creatures called wigglers or wiggletails, with which stagnant pon is often swarm in summer and autumn. They rest in the water with their heads hanging down, and breathe through tubes attached to the hind end of the body. As pupæ, they live at the surface of the water. "In a few days," says a noted naturalist, "the skin splits on the back, the winged insect appears, and after resting awhile on its empty skin as it floats upon the water, spreads its wings, and, humming its war-note, flies away in search of a victim whom it may pierce for blood."

The various changes are well shown in Figure 15.

Such are some of the strange stages, occurring in the course of an insect's life. Are they not as wonderful as any fairy tales of miracu-

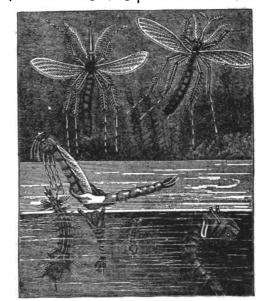


Fig. 15. The Moşquite.-Male, female, imago, pupa and larva.



lous changes? Scientific men call these processes the "Metamorphoses of Insects;" the big word meaning changes. Let us endeavor to observe the wonders of Nature, for, indeed, they are transpiring all about us day after day. And in contemplating these miracles of being, reverently think of the wisdom and might of Him, who made all such.

REGENERATION.

The conversation of the Re-Nicodemus, deemer with the Rabbi, recorded by John in his gospel, is concerning one of the most important subjects ever chosen for consideration. In it we learn that every man must experience a certain entire change, and that without this change no one can either see or enter the kingdom of heaven. We are also told how this all-important change takes place. This conversation can therefore be studied with a view of ascertaining whether or not we are in a condition to become members of this kingdom.

Although I have seen many "notes and commentaries" upon this passage, yet I do not remember ever to have heard or seen one that would give satisfaction in every re-spect. They have all been more or less successful attempts at fitting the wor is of Christ into the religious ideas of modern times, a fault too common among both theologians and laymen. It seems to be forgotten among many Bible students now-a-days that the expressions used had all their distinct significations at the time of our Savior. "The kingdom of God" or of "heaven," "The world to come" and "The heavenly Jerus lem," all signified in the Jewish theology the same thing, namely, the reign of the Messiah. To be "born again" was the description for becoming a proselyte or disciple. It is clear that an oversight of these facts must bring confusion and disturb the harmony of the questions and answers of which the conversation consists.

Two notorious errors have been supported by this passage. One teaches that the really regenerating power lies in the water of baptism, and that through this water man is "born agaid." From this view springs the practice of baptizing or sprinkling infants. They must be "born again," and can be so only through the water of baptism. Now, there is do doubt that this practice is anti-christian, and we may well conclude, too, that the doctrine on which it is founded is false, as an anti-christian practice cannot possibly grow out of a true doctrine.

The other error is that "regenera-tion" is a momentary act, synono-mous with conversion. This view is held by all pietists of all denomi-nations. They require that a re-generated person shall be at once totally changed. They claim to be so themselves. Hence their rigid judgments of their fellowmen, their intelerance and much of their The other error is that "regeneraintolerance and much of their "church discipline" which are

nothing but outbursts of spiritual ignorance and pride, ugly in their consequences and damnable in their essence. According to this view, regeneration ought really, as the Baptists maintain, to precede bap-tism, but the whole position is undefendable and must, as such, be given up.

THE KINGDOM OF HEAVEN.

At the time of our Lord the Jews At the time of our hour the state generally expected the appearance of the Messiah. The time set by Daniel was certainly up; for this prophet (chap. ix) clearly says that in seven weeks, i.e. forty-nine years— reckoning from the decree of Arta-xerxes, B. C. 457—the walls of Jerusalem were to be rebuilt; in sixty-two weeks (434 years) Christ should appear in His ministry and, in the middle of a week, after three years and a half, be cut off. Now this time was up, and every believing Jew waited for the appearance of the Messiah.

It was thought that when He came He would come a Deliverer. The Jews suffered under the bondage of the Romans. Their liberty W88 gone. They had even had to sub-mit to the interference of the Romans in their occlesiastical affairs inasmuch as these had put the old sinner, Hannas, out of his high-priestly office, and put in Caiaphas, an infidel, in his stead. oppressions of the Roma The oppressions of the Roman of-ficers were great and intolerable; and every Jew hoped and expected at this time that the long-promis d Messiah would come and cause a rising against the Romans, liberate the people, and establish His own kingdom on the ruins of the kingdoms of all the world. A kingdom was expected, the kingdom of hea-ven, or the kingdom of God, in which a "New Jerusalem," a "hea-

which a "New Jerusalem," a "hea-venly Jerusalem" was to be the glorious capital. Were not the Jews right in this expectation? Certainly; for of the Messiah it was predicted that He should be a King over the house of Jacob forever, and of His kingdom there should be no end. Christ never contradicted the Christ never contradicted the end. idea that He should be King, and reign. He explains that His king-dom was not of "the world," should not be originated from or by this world (ektou kosmon toutou, John 18: 36); and He says that the kingdom was not yet, at that time, to be established. The King must first depart into a far away country to receive the title or right to the government, in the same way as Herod had been in Rome to be confirmed in his office by the Emperor. While he was absent the citizens should he was absent the citizens should hate Him and lay plans for taking His crown away. In this, however, they should not succeed, but when the King came back, vested with full authority to reign, the enemies should be slain before His eyes. (Luke 19: 12-27). Here Christ very cearly declares that He should be a King to reign over a king dom with King, to reign over a kingdom, with the authority from heaven, and He teaches the truth that it was not to be established at His first presence here, but on His return.

Here was the only, but fatal, mis-

take of the Jews in relation to this question. They expected a Messiah who should come to reign, and not to suffer first. They overlooked and explained away all the passages which speak of a suffering, dying, and humiliated Messiah, and they expected one who could be exalted without previous humiliation. They had a one-sided view of the sub-ject, as in our days many Christians have got a one-sided view of the other side, looking only at the suf-fering and death of Christand forget-Řnt ting all about His exaltation. crude and one-sided as the ideas of the Jews then were, they the were interested in the subject, talked about it, and dicussed it with one It has even been asserted another. that a widespread plot had been laid by some of the Rabbis to establish the Messiahic kingdom, and that Jesus had been secretly asked to cooperate in the plot.

NICODEMUS.

Nicodemus was a great Rabbi, a teacher among the Jews. He was, as a member of "Sanhedrim", what you could call perhaps a Justice of the Supreme Court, a "ruler." This "Sanhedrim" consisted of seventy-two members, twenty-four of whom were priests and 24 elders; the rest were made up of the scribes of the people (see 1 Chronicles, 27. 32). This great body had power to pass sentence upon certain criminals and otherwise act in a judicial capacity otherwise act in a judicial capacity among the Jews. It is not known whether Nicodemus became a convert openly or not, but as we find him at the death of Christ bringing his liberal gifts for the embalming of the body, the inference is that in heart he was a disciple, and it is to be hoped that he did not give his vote to the death sentence of our Lord. Perhaps he was not present the sentence was prowhen nounced.

This Nicodemus, then, paid our Savior a visit in the evening, in order to have a long, quiet talk with Him concerning the subject dear to the heart of every true Jew and much discussed the expected Kingdom of God.

TO "SEE" THE KINGDOM.

In the very first sentence uttered by Christ upon the subject, we find Him laying down a principle, strange and humiliating, to a great Jewish Rabbi, particularly: "Except a man be born again, he cannot see the Kingdom of \cdot God." The Jews thought that they as born Jews were certainly in a fit condition for the foundation of the kingdom. But Christ says that every one must be born again. It does not matter who he is by birth, Jew or Gentile, man or woman; everyone must actually be "born again," become new from head to foot, before he or she can "see" the Kingdom.

To "see" the Kingdom of God I take to mean to live in it, under its laws and regulations. For what laws and regulations. For what else can "see" a kingdom mean? It cannot mean to see with the bodily eye, since that organ by no known means can be made to see a kingdom unless upon a piece of paper. It must therefore signify to perceive its nature, laws, and opera-



tions. Thus we "see," I suppose, any kingdom. By observations, studies, experience, we form our pic-tures, as it were, of monarchies, republics, etc. So also with the King-dom of God: It must be studied in its various organizations to be "seen" or perceived; and a true per-ception of it, its nature, laws, operations no one can have who is not a new man.

This declaration startled Nicodemus. For a Gentile to become "born mus. For a Genuie w occurs on a again, "i.e., to become a proselyte and thus fit for the perception of the kingdom Nicodemus could understand, but Christ uses a word that includes everybody. Even that includes everybody. Even the Jews, the Pharisees, nay, Nicodemus himself, would have to be "born again" before they could "see" the kingdom. All their talk about the Kingdom, before they had been born again, was thus much nonsense. It was the talk of blind monsense. It was the tark of offind men concerning colors of deaf men concerning music. To what, then, had the Jews to be "born again?" What could they embrace more than they had? Was not Abraham their father, Moses their lawgiver and Jehovah their God? Had they not the temple and the altar and the sacrifices and the circumcision, and all? What could they be made and all? What could they be made to embrace more? The idea became so absurd to Nicodemus that he threw it away altogether. Jesus, he thought, could not have used the word "born again" in the usual secondary meaning He must secondary meaning He must have used it in its primitive meaning, or in some mystical sense. Hence the question of Nicodemus,

"How can a man be born when he is old?" It was a foregone conclusion that as a Jew it was a foregoine condu-sion that as a Jew it was a moral impossibility to be "born again" in the same meaning as a "sinner" or a Gentile could be "born." It was a physical impossibility "to enter the second time into his mother's womb," and thus be born again. This was the great puzzle.

TO ENTER THE KINGDOM.

But this difficulty Jesus removes by stating that the question is not of entering into the womb to thus be born, but of entering into the Kingdom of Heaven and to be born therefrom. "Except a man be born of water and of the spirit, he cannot enter the Kingdom of God." That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

In the Kingdom of heaven the same rule holds good as that which we daily see applied to the kingdom of nature. In order to see this physical nature we must enter it. As long as we were only spirits we could have no just ideas of this physical nature. We had to enter it, and the entrance was effected through the operations of the same physical nature which we were to enter and to

We were born in nature and see. by nature, that we might be able to perceive nature. So here. We must be born in the Kingdom of God, and by that Kingdom in order that we may see it. What is born of flesh is for this physical kingdom of nature. What is born by spirit is for the Kingdom of God.

WATER AND SPIRIT.

Christ further mentions two means, one visible and one invisible, through which we enter the Kingdom of God, the water of baptism and the Spirit of God. Through means of these ve enter the kingdom. In this kingdom we are, as the embryo in the womb, prepared through the power of God for the coming day, when as fullgrown men and women we can fill our several places in the great spiritual coming day, kingdom of heaven, "see" the kingdom; and the process or several processes by which this is effected, including our trials, sufferings, temptations-all are the regeneration here spoken of.

The teaching of Christ is this: Everybody is, by nature, outside of the Kingdom of God. Everybody who will perceive this

kingdom must be born of it. He must enter it and be born of its lifegiving bosom.

The entrance is through water and spirit.

When a man has thus entered the kingdom and is born of it, then can he first perceive it.

REGENERATION

Regeneration'is thus not the act of baptizing, any more than putting the grain into the soil is the same as the ripening of the fruit for the harvest. It is the work of a minute to baptize, to enter the kingdom; but then come the real regenerating powers in operation. These powers are faith in the crucified Savior (John iii:14-15), the Word of God (i Peter 23), and the Holy Spirit with all His gifts and graces.

Nor is regeneration previous to baptism anymore than harvest is previous to sowing, or the birth to conception. It commences at baptism, when we enter the kingdom, and it is completed when we shall be prepared to leave all that belongs only to the earth and live in a highonly to the earth and live in a high-er sphere; for in this sense our Sav-ior used the word *palingenesia*—re-generation: "Verily I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the the set Uli show a shall sit in Me, in the the Son of the Son of Man snall site in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." By the time here spoken of the twelve would have been "born again" and entered upon the highest duties incumbent upon them in the kingdom of heaven. The act of preparation for such duties is regeneration in the true sense of that word.

J. M. S.

A. P. RICHARDS' FUNERAL

At ten minutes past six o'clock on the evening of Saturday, June 8th, the body of Elder Alma P. Richards, which has been exhumed in Mississippi and brought home for re-interment, arrived at Morgan, Morgan County, on the U. P. Railway. At the Weber depot a large throng, consisting of about one-half the population of the county, was waiting to receive the remains, and accom-pany them to the family residence in Littleton. The vehicle in which

the body was placed wassupplied by the Thirth-fifth Quorum of Seventies, of which the deceased was a member. The people formed in order of procession and proceeded to Littleton.

Next day (Sunday) a large con-course met at the Richards' family residence at half-past 12 o'clock and organized into a procession. The hearse was drawn by four black horses, at the head of each of which was a young man leading. Immediately following the body were the mourners-immediate family and relatives of the deceased-followed by the Presidency of Morgan Stake, then the presidency and members of the Thirty-fifth Quorum of Seventies, then all the officers and members of the Mutual Improvement Associations. The line of march was taken up to the Stake meeting house, arriving at which the services began at 2 o'clock.

with The stand was adorned mourning insignia, floral decorations, etc., everything being beauti-tiful and artistic. During the en-tire services the aged mother sat close to the casket which contained the body of her son.

The speakers on the occasion were Elders Abraham H. Cannon, J. W. Summerhays and Elder Parry the last Parry, the last named having labored in the missionary field with Eljer Richards. The remarks of these brethren were consoling and instructive, being strictly appropri-ate to the occasion.

In addition, by special request of the father of the deceased, (who is known in Welsh circles as Owellen Canad) Jesse C. Little spoke a short time.

The procession from the meetinghouse to the grave was about the same as from the residence to the Stake building, with the exception that the hearse was preceded by the Morgan City brass band, which dismorgan City brass band, which dis-coursed funereal music on the march. The earthly remains of Brother Richards were interred in the Littleton cemetery, in the family lot, in which he buried a child only the day previous to big dependence to fill the mission to his departure to fill the mission to which he had been called and from which he seemed fated never to return alive.

The deceased was, a faithful and in every way an exemplary young man. He was a teacher in Milton Ward, and superintendent of the Young Men's Mutual Improvement Association and of the Sunday School of Littleton. Much sym-pathy is felt for his bereaved wife and children.

Father Richards desires that the thanks of himself and relatives of his deceased son generally be expressed to one and all who have exhibited sympathy in many ways in the trying ordeal through which they have passed.

A dispatch announces that at the War Department it is said there is

THE DESERET WEEKLY.

Deseret Weekly. The

806

THE DESERET NEWS COMPANY. SALT LAKE CITY, UTAH.

SUBSCRIPTION PRIOR: Per Year, of Fifty-two Numbers, \$2.50. Per Volume, of Twenty-six Numbers, 1.50- IN ADVANCE.			
CHARLES W. PENR	osi, · iditor.		
Saturday, -	• June 22, 1889.		
"MORMON	" STANDARDS.		

WHEN discussing "Mormonism" its opponents frequently invent peculiar notions and advance them as part of the "Mormon" creed, and occasionally quote disjointed and garbled extracts from the writings of men connected with the "Mormon" Church, which are foisted upon the public as authorized expositions of its articles of faith. This is very unfair and misleading. There is in it more or less of a desire to deceive and to prejudice the public mind.

The proper way to oppose any principle or tenet alleged to be false, is to state it fairly and fully as it is entertained by those who advance it. And it is wrong to attribute to a society or organized body of any kind, ideas entertained by some individual which are not endorsed by the association of which he may be a member.

In assailing "Mormonism,"either from the pulpit or the press, it is seldom if ever that its authorized articles of faith or recognized standards are cited, or if they are, that they are given as they stand, without interpolation and without mutilation. What is pretended to be "Mormonism" is not "Mormonism," and that which is ridiculed, or controverted, or held up for detestation, is simply something manufactured for the occasion or so great a burlesque, or exaggeration, or distortion of the truth as to be closely akin to wilful falsehood.

The published standards of the Church of Jesus Christ of Latterday Saints are the Bible, the Book of Mormon, the Doctrine and Covenants and the Articles of Faith. They are accepted and recognized by the body. Revelations received by the head of the Church on earth and accepted as such by the body, may be classed in the same category. But the opinions, theories, arguments, illustrations and contentions of men connected with the Church by it, are not to be cited as author- whose right it is to reign," the get to the "headquarters of Zion" in and not passed upon and endorsed

ized, particularly when out of harmony with its written standards.

There is no embargo placed upon the thoughts of men in this Church, nor upon the expression thereof. Many things have been published by men connected with the Church which the body would not approve if they were presented for its action. Wide circulation has been given to theories and opinions of men holding prominent places in the Church. which have been publicly declared by its President to be "no guide for the Latter-day Saints." Yet these are frequently cited as "Mormon" doctrine, and applied in a manner not intended even by their authors. When they are fairly quoted, however, while they are not to be held as expositions of the "Mormon" creed, blame cannot be justly cast upon those who cite them as such, as it may when they are misquoted and garbled and misapplied.

There is nothing in the recognized creed of the Latter-day Saints which infringes upon human liberty or is incompatible with a republican form of government. does not attempt to suppress freedom of thought or of action, providing the latter does not pass the line of the liberty of others. It does not seek to subvert the force of Constitutional law or the authority of any recognized human government. It teaches that man should be obedient in all things to his Maker, but does not put any person in the place of Deity to be worshipped, adored or submitted to as God. When God reveals anything through the man appointed as His mouthpiece to the Church, the members may determine whether they will receive it as "the word of the Lord," and they nave free agency to obey or disobey it and take the consequence of their own acts. There is no compulsion attending it, and if they believe and bow to it.their faith and obedience are in and to God and not to man. If Moses, or Isaiah, or Peter or John wrote "the word of the Lord," those who are led by it are not worshippers of either of those men but of God who spake by them. So with any modern revelation.

The Kingdom of God is to come, and the will of God is to be done on earth as it is done in heaven; so the Latter-day Saints believe in their hearts, as many other people profess to believe with their lips. When Christ appears he will be the recognized Head of that Kingdom on the earth. "Until He comes

Saints are commanded by Divine revelation to "be subject to the powers that be;" that is, to the governments established wherever they reside. That is "Mormonism." So is this, in the Articles of Faith: "We believe in heing subject to kings, presidents, rulers and magistrates, in honoring, obeying and sustaining the law." And so is this, in the Doctrine and Covenants: "It is not right that man should be in bondage one to another." Any theory, or hypothesis, or philosophcal disquisition opposed to these is not "Mormonism," hy whomsoever promulged, and is not to be cited as "the Mormon creed."

We believe that true religion will influence a true believer in all the affairs of life. Also that members of the Church of Christ should be mutually helpful in everything that pertains to their well being in time and eternity. Also that they have the right, under the constitution and laws of this country, to combine and unite for self-defense and selfpreservation, for good government and the prevention of bad government, in all things spiritually and temporally, so long as they do not violate law nor infringe upon the rights of other people.

Our enemies may twist and distort and misstate these propositions as they please. They may quote sentences culled from the writings of individual theorists and tack them together for the purpose of ''the Mormon misrepresenting creed," but the facts remain as we have stated them, and the recognized standards of "Mormon" doctrine stand as the authorized exponents of our faith and discipline. They are our guide so far as books can be, and the spirit of the living God, which is the light and life of all things, is within the reach of those who seek for it in the appointed way. The revelations of heaven, and not the opinions and reasonings of men, are the standard of faith of the Latter-day Saints.

A GOOD EXAMPLE.

"THE English Mormons, 182 in number, who arrived here on Wednesday from Liverpool, were quite as good-looking as the other immi-grants who landed from the steamer *Wisconsin.* They did not look as Wisconsin. They did not look as proud as the English upper class or as solid as the English middle class, but looked like plain, hard-working people of the English lower class; and in the faces of some of them were the signs of that enthusiasm which stirred the Mormons of other

. Digitized by GOOGLE

the Territory of Utah, though they were fully aware of the changes that have been brought about there within the past few years. The Mormons still maintain missionary The stations in England as well as in other parts of the world, but there are few converts to their faith now, and the body of them that arrived at this port on Wednesday is the largest that has come here within recent times."

The foregoing is clipped from the columns of the New York Sun. It contrasts favorably with the comments made by other papers on the same subject. We seldom have cause to complain of the Sun in its treatment of the "Mormon" question. Like other journals, it is misled sometimes by the vile falsehoods which are frequently sent over the wires from this city to deceive press and the the country, but, as a rule, aims to be fair and to state facts briefly and to the point. This is where the New York Sun excels and by which it maintains its high position as a newspaper.

In the leading editorial of the same paper from which we make this extract, the policy of the Sun is declared in regard to its reporters. The inquiry is not made as to whether they are college bred; their fitness to chronicle facts as they occur is the needed qualification. Their opinions are not wanted, but actual occurrences on which the editor may base his own conclusions. Some reporters, the Sun explains, are anxious to surprise and dazzle folks with their learning and their genius. To curb their ambition, assistant editors are employed to cut out, remorselessly, their fine writing and keep the exuberant young fellows down to reality. If the Sun's example in that respect were followed in this neighborhood, the public would appreciate the change.

The Sun's report of the latest company of "Mormon" immigrants will be endorsed by those who know the facts and are applicable to other companies that come across the Atlantic. But the funny and foolish reporters, who imagine that anything concerning the "Mormons" must be burlesqued or exaggerated. usually draw upon their imagination, and make up items about the immigrants which are as void of truth as they are of wit and merit. This remark applies to educated idiots nearer home than New York City.

If the press of this country would confine their statements and comments on "Mormon" matters to facts and legitimate deductions therefrom, we would have no cause might appear. What we object to | ing the Saints who are anxious to are the vile falsehoods and unfair join their co-religionists and worconclusions which continually appear in otherwise respectable journals in the United States.

A FALSEHOOD REVIVED.

THE San Francisco Chronicle is a live paper for news. But it is very rabid and unreliable on the"Mormon" question. It is a sort of echo of a much meaner paper nearer home. It will aid in the spread of any scandal, however false and ridiculous, that trenches on "Mormon" ground. Here is an editorial paragraph from its columns that shows how it will copy and endorse foolish and groundless anti-"Mormon" stories:

"A party of Mormon missionaries in Illinois appears to be carrying on what they regard as a good work in that State. This is nothing in that State. less than the breaking up of fam-ilies and the enticing or young girls to follow them to Utah. It is notorious that even an institu-Normon Church fluds many con-verts if it sends out persuasive preachers, and the worst feature of the success of the Mormon Elders is that they capture the very class that through ignorance and want of means is unable to get free when once brought under Mormon con-trol."

The San Francisco Chronicle is not able to point to a single instance of the "enticing of young girls" to Utah by "Mormon" missicnaries, nor indeed the "enticing" of anybody "to follow them" or accompany them "to Utah." No missionaries are engaged in any such work either in Illinois or elsewhere. Neither is there any difficulty in getting away from Utah when people wish to leave. Such stories as these are too stale for the times. They smell of the mouldiness of a quarter of a century ago, or more, before railroads crossed the continent and tourists visited and learned the truth about this defamed Territory.

If the design of "Mormon" missionary work was to "entice" people to come to Utah, all they would need as means for the purpose would be money to pay the passage of those who would flock to this city. Men and women could be gathered by the thousands from all parts of the world with very little "enticing." They could be had by hundreds from the city where the Chronicle is published. "Mormon" missionaries are not engaged in any

ship God in these mountains; that is all.

The Chronicle may think it fun to publish such stories, but they have led to murder and outrages of the blackest kind. People are incited by them to dee is of violence, and the blood of innocent men bespatters the skirts of libelious journals that have invented and copied such foul falsehoods as that we have quoted. And that blood will not out, but will be a swift witness against the libellers in the great day of account.

THE AFFLICTED TOWNS.

THERE will be a general, not to say universal, endorsement, aside from the unanimous vote of the mammoth audience in the Tabernacle at the concert, of the motion made by Governor Thomas to make a proportionate division of the proceeds of the great concert vetween the survivors of the Johnstown flood and the sufferers by the Seattle fire.

A question may be raised by some on the equitableness of the allotment. It may be considered that one-fourth to Seattle and three-fourths to the Pennsylvania unfortunates is too favorable to the former when the character and extent of the disasters are compared.

As a matter of course the Johnstown affair pushes that of Seattle into the realm of comparative insignificance, but the relative magnitude of the two calamities is the base of Governor not Thomas' motion 1.0**r** of the action sustaining it of upon the audience of last evening. Popular attention regarding the Washington Territory disaster is drowned under the flood of national sentiment bestowed upon the sufferers by the Pennsylvania affair. This concentration of feeling is necessarily followed by a flow of substantial benevolence for the relief of the people who have been driven into sudden misfortune by the breaking of the Johnstown dam, while comparatively nothing is being done for the ruined unfortunates of Seattle.

It should be remembered also that the latter city is a portion of the particular section of the country to which this Territory belongs. And while benevolence and sympathy such business. They preach the should not be confined to narof complaint however severe they Gospel and sometimes aid in gather- row limits, they necessarily, in

the nature of things, radiate from original centres.

The amount contributed by Salt Lake for the noble purpose of relieving men, women and children who have been plunged into sudden distress may be small compared with the large sums given by the populous and wealthy cities of the east, but the proportionate tribute will compare favorably with that of other parts of the Republic, and, "every little helps."

THE CRONIN TRAGEDY.

THE latest act in the Cronin tragedy is the arrest, by direction of the coroner who held the inquest, of Alexander Sullivan, ex-president American-Irish Land of the League. A long line of evidence adduced at the inquisition seemed to attach to him as the probable instigator of the murder-the head and front of the conspiracy out of which it evolved.

The jury naturally sought for a reason for the dark deed. The only feasible one appeared to be that Cronin had incurred the implacable hate of Sullivan because the latter had been by the deceased exposed to grave suspicion of having acted crookedly in handling the funds of the society known as the Clanna-Gael. Drs. Cronin and Mc-Cahey had signed a minority report of an investigating committee which alleged the dishonesty.

It seems clear that Sullivan had exhibited intense hostility toward the murdered man, and that Cronin expected an attempt to be made upon his life in consequence. A great many facts point in the direction of Sullivan which make his connection with the horrible and cowardly deed feasib e. Doubtless the popular belief leans towards the theory of his guilt. But it should be remembered that all the evidence, so far as made public, is purely circumstantial, and the accused man should be esteemed as innocent pending his triai. It is more than probable that in course of time the mystery will be solved and the guilty conspirators brought to light.

So far as the popular mind is concerned many of the papers areproviding he be innocent-doing Sullivan much injustice aside from the publication of any alleged facts connected with the tragedy. They are presenting to the public what purports to be a likeness of the accused man. We hope that it is not a faithful presentment of the subject. If it could be proved that it judicial decree or by marriage with this being a nickname applied to

is, while this fact would not prove beyond a reasonable doubt that Sullivan killed Cronin, it would go a long way toward making many people believe that he is quite capable of inspiring and directing the execution of the bloody transaction. Fortunately for the victims of the pictorial press it has come to be understood that even a philanthropist possessing a benign countenance is apt to be represented as something that suggests the finding of Darwin's "missing link."

WOMEN AS "PERSONS."

A DISPATCH from Helena, Montana, on the 8th inst., announces that a decision had been rendered by Judge Blake in the District Court, denying the right of a woman to act as constable or notary public. Several ladies had been appointed as notaries by Governor White, and this decision makes void their commissions.

It appears that the Legislature of Montana, at its last session, passed a law in the face of strong opposition, making women eligible as lawyers. One lady. in whose interest the bill was prepared, had a case against the Northern Pacific Railroad Company, and she served a garnishee as constable, to secure payment of a judgment obtained by a woman to whom the company owed money. The court decided that the service was illegal.

The Montana statutes provide that women may be eligible for school offices. The court held that this excluded them from other offices This appears to be good law, and if the lady who has been admitted to the Montana bar is really a lawyer, it would seem that she ought to have known that, before a decision was rendered by a court.

The dispatch says Judge Black decided that. "a woman is not a person in the eyes of the law." We can scarcely credit this statement. There must be something connected with the case which would explain the meaning of the court. A woman is a person when the taxgatherer is about, and if she holds property must pay the taxes on it, just the same as a male person. A woman is also a person in the eyes of the law when she violates a statute, and is liable to prosecution and the penalties of the law on conviction. She is actually and legally a person, and if born in the United States or naturalized by a

a citizen, she is a citizen as much as any man that lives.

There may be a technical sense, in consequence of the wording and intent of a law providing for the qualifications of office-holders, in which a woman might be considered as not a person in that particular instance. But generally and philologically a "person" means any individual-man, woman or child, and any denial of this seems absurd.

If women desire to obtain their full political liberties as citizens of this government of the people, they should avoid any attempt to go beyond the limits of the laws that have been made for their benefit. Because a statute provides. that women may be practicing lawyers, it does not follow that they may hold the office of constable. And if the law authorizes women to act on school boards, it does not necessarily make them eligible to the position of notary public.

When woman try to push their way into positions for which they are not adapted, they create discriminations against their sex instead of removing their disabilities. Women may no doubt when with propriety qualified, act as clerks notaries, treasurers, school teachers, trustees and superintendents, and in other similar positions of trust or emolument. But there are other offices for which they are not fitted, and to which they would not be elected by sensible people of either sex if the suffrage was made equal, as in our opinion it ought to be And prominent women will only damage their own political cause when they strive to attain to unsuitable places.

The decision of the Montana court will be chiefly objectionable on account of its rendering void the lady appointments made by the Governon, and its construction of the legal meaning of the word person. Otherwise we cannot see why it should make any great sensation or invoke the wrath of either male or female citizens.

TWO OF A KIND.

EVANSTON correspondence that has appeared in the NEWS has given details of the recent drowning of a man in Bear River near that town, and the subsequent finding of the The deceased and Ernest body. Williamson were crossing the river on horseback when the casualty occurred. The man who was drowned was known as "Cole Younger,"

him by his fellow prisoners in the Utah penitentiary when he was serving a term in that institution for grand larceny. He was a singular character and apparently worthless. He made two breaks from the penitentiary, and on one of these occasions, succeeded in getting as far south as Sevier County, where he was captured, and was brought back. At the time of the other break he was shot at and wounded by the pursuing guards, who tracked him to the brush in the foothills southeast of this city.

Williamson was also in the penitentiary for horse stealing, and was pardoned in the early part of this year by Governor West.

It is safe to presume that these two unsavory characters were on a stolen horse when the drowning occurred. This theory is supported by the fact that they were fording the river only a short distance from a point where the stream is spanned by a bridge.

The real name of the man who was drowned was Wartrin-not Watson, as stated by our corespondent.

NOT AN EXODUS.

ALL sorts of absurd rumors are afloat about another "Mormon" exodus. This time it is from Utah into Canada. Both the Canadian and American press are aiding in the spread of the story. The Mexican and Sandwich Islands yarns are laid aside for awhile to give this new fabrication a chance.

This time there is a little thread of truth in the garment of fiction woven upon the "Mormon" question. A few farmers have found that the soil of Alberta in Canada is suited for easier cultivation than the lands needing irrigation where they have been living, so they have either pulled up stakes and transplanted them over the Canadian border, or they have determined to try the relative advantages of both places.

The number is inconsiderable. There is no wholesale migration of "Mormons" to Canada, nor indeed to any point outside of this Territory. All the reports of such movements are either gross exaggerations or whole-clot fabrications. Utah is good enough for the Latterday Saints, and they propose to stay here and "grow up with the country." Occasionally a few persons find spots where they can make a living easier or in a more con- Jesus Christ of Latter-day Saints."

Territory, and they move there. This gives occasion for Dame Rumor to wag her unbridled tongue, and anything said about the "Mormons" seems to be supplied with extra wrongs and to be magnified as it flies.

All the comments of our contemporaries about this "Mormon" movement upon Canada is founded on a fallacy, and while they may serve to fill up a corner or to keep up agitation on the "Mormon" question, they will not add to the sum of useful knowledge or advance in any way the diffusion of truth.

A MEEK AND LOWLY MAN.

THE Albany Journal states that the Rev. W. S. Hawkes was in that city recently on his way to Saratoga. He announced himself 88 hailing from Salt Lake, and is superintendent of Congregational home missions for Utah, Montana, Wyoming and Idaho.

Of course he had something to say upon the "Mormon" question. What he said was anything but creditable to him. His point of view was defective, his averments untrue, and his expressed hopes unjust.

He jubilated over the re-appointment of Judge Zane on account of the latter's opposition, in a judicial capacity, to "Mormons," and because when formerly in office "the United States Supreme Court had always upheld his decisions."

The reverend gentleman is either a parsimonious economizer of truth or an expert exhibitor of ignorance. He can take which horn of the dilemma he chooses. It is a notorious fact that a decision of Judge Zane's caused the wholesale illegal imprisonment of Latter-day Saints. The extra-judicial process was unanimously decided by the Supreme Court to be unlawful and wrongful. How such a conspicuous fact as this could escape the hawk eye of this professed follower of the great Teacher and Exemplar of truth would be passing strange, were it not a common practice with a certain class of the opponents of "Mormonism" not to use a fact when its opposite will better subserve their purpose.

Mr. Hawkes also strikes out, according to the Journal, in a political direction, and expresses the hope that Congress will "disfranchise every member of the Church of genial way, in an adjacent State or The ground for this hope 1s, we pre- masons, carpenters, plasterers, paint-

sume, that the victims of his animus differ from him religiously.

It is probable that the "Mormons" could relieve themselves from this terrible anticipatory desire in the mind of the clerical Hawkes by turning a sharp corner and becoming Congregationalists.

They will probably not do that this year.

Why should a man professing Christianity in theory assume the practical attitude of a religious bird of prey?

THE NEED OF THE HOUR.

IT is evident from the report of the registration officer of this county that the population of this city has increased considerably during the past year. But the increase in the number of registered voters does not furnish a reliable guide to the ascertainment of the increase in population.

Many residents of former years have become citizens during the year, and their names are added to the registration lists. Other who were not of age have reached their majority, and still others, who had all the other qualifications for voting, have for the first time become registered voters. It is also a question whether all persons whose names have been added to the lists are bona fide permanent residents of this city. This remains to be determined before very long.

But we do not dispute the fact that the population of Salt Lake is increasing with as much rapidity as its welfare will warrant. A sudden influx of population without avenues for their employment would be a calamity. It would be an injury both to the new comers and to working people already here. This is bound to be a big city. We hope, however, that its growth will be gradual, and that with the growth of its population there will be a corresponding growth of manufacturing and other interests, which will provide labor for the additional hands and food for the additional mouths.

This city has reached that stage in its development when manufac, tures are absolutely necessary to its permanent welfare. Capital will have to be invested in such enterprises as will furnish employment to artisans and laborers, male and female. A few factories here would make a wonderful difference in our affairs. The people employed would want houses, food and clothing. This would create work for brickmakers,

810

ers, haulers, millers, bakers, tailors, dressmakers, shoemakers, hatters, etc., and make business brisk for merchants and others. The establishment of factories here would give life to every branch of trade and industry and to every profession.

If our home moneyed men will not engage in this work and cooperate in the manufacturing interest, outside capital will come in and do it, when the advantages are made clear and the persistent misrepresentation of the majority of the inhabitants is stopped. It cannot be expected that financial giants at a distance will put cash into Utah ventures of the desired kind, while the false idea is diligently fostered that the people are hostile to everything in the way of progress and improvement.

But, whether from inside or outside sources, money is needed for investment in manufactures. Every man who employs others and gives them fair remuneration for their labor becomes a public benefactor, for the reasons we have named. And men of financial ability, who confine their efforts to enterprises that simply promote the exchange of commodities, or that are merely commercial or financial in their character, will find that without something productive behind their business affairs, profits will begin to decline and speculation be brought to a low level.

More people with plenty of work, means more general prosperity. Increase of population with no increase of employment, means disaster, suffering, stagnation of trade and a general decline. We have a few institutions that produce something and find work for hands that would otherwise be idle, and they are of much more public benefit than appears on the surface. We need more of them. Where are the men of money, brain and soul who will lead out in this absolutely necessary direction and benefit the community as well as themselves?

FLOWERS AND WATER.

Some time since Hon. Roswell P. Flowers paid this city a brief visit. He has been stuffing Pacific Coast reporters with anti-"Mormon" pabulum, having, as a matter of course, taken in the situation here with one glance of his eagle eye. He is credited with telling a San Francisco Chronicle representative that all the water in this vicinity flows exclusively into the gardens of the "Mor-

poor, meek, thirsty Gentiles are not frozen out, but are placed under the parching process.

To those unfortunate non-"Mormons" who gaze from the windows of their homes upon their fresh verdant lawns and beautiful flower beds this statement will be sur-Will they not begin to prising. wonder whether these natural adornments have been produced by the dry-earth process? Mr. Flowers did not say whether those who are not "Mormons" are permitted to obtain a drink of water occasionally, or whether they are compelled exclusively to "wash down their wittles" with bad whisky and execrable lager.

It is a pity that men like Mr. Flowers, presumed to possess at least an average understanding of matters and things, should be so far left to themselves as to shut their eyes when confronted with any Really progressive and question. inquiring minds open the windows through which knowledge passes to their interior wherever they go. Thus they are enabled to exhale among their fellowmen the fragrance of truth. Unfortunately this country contains too many human flowers of the Roswell variety. They are strewn all over, and when they lift their heads in a locality against a section of whose people they have previously passed judgment, they inhale only that portion of the atmosphere congenial to their narrowed condition. When they go hence they emit and spread the noxious effluvium of error.

If people who come here would make proper use of their faculties and be honest and truthful they would not give out such rubbish as the gentleman referred to dumped into the capacious and willing ears of an asinine coast reporter about the exclusive use of water by "Mormons" in this city.

We hope to see Roswell P. here again. He might on the next visit be enabled to view the water queetion in its true light, and give valuable assistance in increasing its quantity and providing for its more equitable distribution.

TROUBLES OF THE TIMES.

THIS is an extraordinary year for great calamities. The elements seem to be under a malefic influence. In addition to the horrors of flood and fire, railroad and other accidents attending travel, murders, suicides its dazzled votaries into the swamps mons" and to the effect that the and personal mishaps startle the of discomfiture and disappointment

world with their frequency, and atmospheric disturbances are peculiar and unusual. This is noticeable by persons of different views and notions. A feeling of uneasiness pervades the world. People are looking for further disasters and wondering what will come next. It is a time of singular and unwonted agitation.

To the people who settled and built up this Territory these events are not unexpected. They have been looking for them for years. They have every reason to believe that troubles and calamities will increase in the world. If it were not so, one of the evidences of the truth of the work in which they are engaged, and of the prophetic mission of its founder, would be lacking. The judgments of the latter days have been proclaimed ever since the organization of this Church, whereever its missionaries have penetrated. And the warning of the world of impending woes has formed one of their prominent duties, connected with the preaching of the Gospel.

People who have no faith in ancient or modern revelation are looking for some natural cause or causes for these commotions and calamities. And even they who believe implicitly in the predictions of the prophets concerning these things, and who look for their fulfillment in and through the operations of nature, understanding that God works by and through His own laws, are cogitating upon the philosophy of these occurrences. Some, like the heathen kings of old, call for the astrologers and soothsayers to explain the phenomena. But the masses move along without more than a passing interest occasioned by each shocking catastrophe, which forms less than even a nine days' wonder.

Astrology has tried its hand at figuring out the influences of the planets under certain combinations at given dates. Its prognostications, while appearing to bear a grain or two of truth, abound with errors and form neither a guide to coming events nor an explanation of the causes of the troubles which afflict mankind and appear to be impending. Even if astrology were founded on correct principles, there are conditions and influences in the astral universe of which it gives no particulars, and on which it cannot calculate. It is, therefore, unreliable and delusive, and usually leads

If the solar system is so organized that each member affects the others and the beings who inhabit them, are there not other systems to which this is subordinate? While the planets with their moons revolve around the sun, does not the whole system revolve around greater luminaries and move through space as a family of worlds, coming into other conditions and under other influences with the procession of the ages? And may not these stronger stellar powers counteract the alleged forces of the planets and derange the influences they are supposed to exercise upon each other? It will not do to depend on the theories of socalled astral science, whether ancient or modern, even if they contain germs of truth, while the order of the universe is so imperfectly comprehended by the best astronomers and by the star-gazers whom they treat with derision.

Joseph Smith, the seer of this century, like Enoch and Abraham of old, was permitted by the Great Architect of the heavens to gaze upon the worlds on high and learn something of their relations as to To time, magnitude and space. him was also revealed many things concerning coming events, some of which have already happened and others are now occurring. The calamities of the times were foreshadowed to him, and those manifestations harmonized with those of prophetic minds of old. The Book of Mormon and the Doctrine and Covenants abound in warnings of these disasters. Both of these books came to us through him, but their inspiration flowed from the same source and through the same channel as the Divine light and knowledge revealed to the ancients.

In the preface to the Covenants and Commandments, the troubles of the latter times are predicted and the cause is explained in the fact that "the anger of the Lord is kindled," and the Lord, "knowing the calamity which should come upon the inhabitants of the earth, called upon His servant Joseph Smith," and revealed to him the Book of Mormon and the commandments afterwards given to him for the world, that all people might be warned of judgments to come. In sending out the Elders for this purpose the Lord said, December 27th, 1832:

"And after your testimony cometh wrath and indignation upon the people;

For after your testimony cometh the testimony of earthquakes, that

of her, and men shall fall upon the ground, and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."—(Doctrine and Covenants, sec. lxxxviii, v. 88-91.)

In September of the same year He said :

"For I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness:

And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness."—(Ibid, sec. lxxxiv, v. 96-7.)

Here is another reference to the calamities of the period:

"How oft have I called upon you by the mouth of my servaus, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but not?" (Sec. xliii v. 25.) would ye

In the revelation concerning the civil war, given Dec. 25, 1832, and which has been partly fulfilled, we are told:

"And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine and plague, and earthquakes, and the thunder of heaven, and the flerce and vivid lightnings also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the con-sumption decreed, hath made a full end of all nations." (Sec. Ixxxvii v. 6).

The Book of Mormon is very plain in predictions concerning the latterday calamities and in giving the reasons for their infliction. Mormon, himself, describes the situation of the world when the book should come forth from the dust, in this wise:

"And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness;

Yea, it shall come in a day when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts; yea, even in a day when leaders of churches, and and shall cause groanings in the midst teachers, in the pride of their hearts, | ings and sentiments of human be-

even to the envying of them who belong to their churches;

Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapor of smoke in foreign lands;

And there shall also be heard of wars, rumors of wars, and earthquakes in divers places;

Yea, it shail come in a day when there shall be great pollutions upon the face of the earth; there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, do this, or do that, and it mat-tereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bit-terness, and in the bonds of in-iquity." (Chap. vii, v. 27-31.)

Nephi prophesied as follows:

"But behold, in the last days, or in the days of the Gentiles; yea, behold, all the nations of the Gentiles. and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, upon all the lands of the earth; behold they will be drunken with iniquity and all manner of abominations.

"And when that day shall come they shall be visited of the Lord of Hosts, with thunder, and with earthquakes. and with a great noise, and with storm, and with tempest, and with the flame of devouring fire." (II Nephi, chap. xxvii: v. 1, 2.) "And they that kill the prophets,

and the saints, the depths of the earth shall swallow them up, saith the Lord of Hosts; and mountains shall carry them away, and buildings shall fall upon them, and crush them to pieces and grind them to powder;

powder; And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of de-structions. for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts." (Chap. xxvi, v.5, 6.) of Hosts." (Chap. xxvi, v. 5, 6.)

Many other quotations might be given, showing that these troubles have been forefold, and that the reason for them is the wickedness of mankind and their rejection of the message sent from God to the generation. This may not explain the matter in such sequence of cause and effect as will satisfy minds that claim to be "scientific." The idea that the Supreme Being takes any practical part in the affairs of men, they repudiate with lofty scorn. Some time it will dawn upon them that The Creator is an important factor in all scientific problems, an i that casting him out confuses all great questions concerning the universe and its inhabitants.

But is it not reasonable to believe that the material elements in nature are affected by the actions and feel-

ings? Is it not a fact which may be said to be demonstrated, that atmospheric and other material conditions affect the feelings, emotions, temperament and actions of mankind, particularly of those who are supersensitive? If the inward nature of men is so affected by outward forces that murder, suicide, passion, tumult and crime of various kinds are some extent attributable to to their influence upon the mind, is it not probable that those elements from which such forces proceed are affected by the mental and spiritual conditions of mankind, and that thus the effects produced are reciprocal?

We believe that the material is primarily affected by the spiritual. for the spirit of things is their life. Wickedness of spirit, intent and desire, culminating in evil deeds, has its effect upon surrounding elements and produces or fosters malefic conditions. This is an evil and perverse generation. The spread of intelligence has not been accompanied by a corresponding spread of righteous ness. But the power of evil has been increased with the acquisition of knowledge. The more light the greater sin, when deeds of darkness are done. That wickedness is increasing in the world at a rapid rate, all but optimists who blind their eyes to facts which disfavor their theories, admit. Here is an extract from The Churchman, an organ of the American Episcopal Church:

"The present is a critical time in the history of religion and of morals. The Christian faith is assailed as never before on the ground of alleged conclusions of science, and of a criticism which is almost wholly destructive. The mind of the people at large is affected by a preva-lent spirit of indifference and unbe-The church itself is subtly inhef. fected by worldliness and mammonworship. Society is given up to a flerce pursuit of wealth and pleasure. The nation is shamed by a depravation of public morals, which could hardly exist without a terrible lowering of the standard of pri-vate morality. The foundation of society, the family, is daily loosened by false theories which are but reduced to practice. too easily The whole is threatened by systems of social-ism and communism, and even of anarchism, which are openly preached and eagerly received by the masses of the people. Patriots as well as Christians find good grounds- not for despair, nor even for too gloomy forebodings, but for the most earnest consideration of the problems of this present time and of the fast coming future."

These are facts which cannot be tion to the business which these imdenied and ought not to be ignored. pertinent fellows pretend to be upon. disadvantages and even dangers of Corruption is spreading, religion is It is none of their business whether such a course, they doubtless mean

derided, God is rejected, disbelief prevails, and the judgments beginning to come as the consequence, make no impression upon a world drifting to its doom. When the Johnstown flood was bursting upon its victims, they had three hours warning but heeded it not. On a small scale it was like the Noachean deluge. As it was in days of Noah so it will the The voice of be in the last days. warning will be uttered in vain except to a few. Infatuated, they will smile at the "enthusiasts" who utter it, while the more depraved will treat with violence, even unto murder, the heralds and evangelists who sound the alarm.

As sure as God lives, we are nearing the time of the great consummation. The signs in heaven and on earth are those given by the Savior as tokens of the approaching "end." Their gradual manifestation is such that the boasting, deflant, skeptical world make light of them and say they were always suffered, not perceiving the coincidence of so many calamitles with the preaching of "the Gospel of the Kingdom as a witness to all nations," and the fulfillment of other sayings of the Savior which were to be sure harbingers of His advent.

Now let the Latter-day Saints give heed to the word of the Lord and "stand in holy places, that they may not be moved" when God shall "shake terribly the earth." Let sympathy and help go out to the afflicted. It does not follow that they who suffer most are greater The sinners than their fellows. troubles impending invoke solemn reflections and sad feelings, which are only relieved by the Savior's injunction to his Saints: "When ye see these things, lift up your heads and rejoice for your redemption draweth nigh." And when the evil-minded mock and ruffians revile, remember the saying of Daniel concerning the time of the end: "The wicked shall lo wickedly; and none of the wicked shall understand; but the wise shall understand."

YOU NEED NOT ANSWER.

COMPLAINTS come to us from all parts of the city of impudent alleged canvassers for a Directory, who ask people, especially women when their husbands are absent all sorts of questions that have no relation to the business which these impertinent fellows pretend to be upon. It is none of their business whether

the occupants of any house are "Mormons," whether they are citizens, whether they are registered or not, or anything of this character. Without advising any one to be rude, we say, treat these prying persons with silence and refuse to answer their queries. If they misbehave themselves further, send for the po lice or some able bodied neighbor, or enter complaint before a Justice of the Peace. This "Liberal" scheme should be stopped now and that effectually.

A REGRETABLE EXCESS.

No right thinking person in the community can avoid being impressed with a feeling of deep in witnessing the concern popular disposition togrowing the pursuit of pleasward ure. The appetite for whirl and excitement seems to grow on that . upon which it is fed. An unnatural and decidedly "Frenchy" condition in that respect seems to be gaining an ascendancy that cannot be otherwise viewed than with regret, not only because of immediate effects. but on account of subsequent results, especially upon the rising generation, who are, to an inexcusable de gree, led into pleasure-seeking excesses by the example and encouragement of older but evidently not wiser heads.

It is admitted with sadness that the public journals, which are flooded with applications to "boom" parties on pleasure bent, contribute their quota in swelling the dangerous trend of the times. In this way the hunt for excitement and pleasure is kept constantly afloat before the public gaze, until the infirm of mind and unstable of purpose, who are ruled by the external conditions that surround them, imagine that they must join with the crowd and take part in the race.

Among the existing phases of this peculiarity of the times in this city is the formation of clubs by young people of both sexes for the express purpose of providing for the gratification of the desires of its members to engage in fleeting pleasures, to indulge in which this community now presents so many opportunities. These organizations solicit among their acquaintances for members, and thus are additions drawn into the whirl of the worldly maelstrom. Their minds not being thoughtful and matured, and not being able to grasp in advance the disadvantages and even dangers of

other.

The genius of the disposition now referred to and its indulgence wean the mind away from religion, without which a man or woman is at a great disadvantage in this life, as relates to the eternal future. A moment's reflection ought to convince an intelligent youth that time is the most precious of all possessions, and should not be squandered in ministering selfishly to the momentary pleasures of the present, a course that never did and never will lead to greatness, goodness or usefulness. So says history from the beginning of the world.

The bent is in opposition to moral safety, as numerous instances of human wrecks produced by stranding and breaking upon the rock of pleasure-seeking prove. Young women frequently become a prey to human vultures, the latest instance that has come to light being that of the villain Price, who encompassed the ruin of the girl Angell, who is but a child.

One of the most hideous features of this pleasure-seeking rage which is now rampant and increasing is the indifference which many youths of both sexes exhibit toward loving and solicitous parents. Fathers and mothers whose affections are entwined around their offspring are often pained excruciatingly by the course taken by those who should be guided by their wise counsel. How often have many of them, knowing what over indulgence in the pursuit of pleasure so frequently leads to, passed sleepless hours with their heads throbbing and hearts aching over absent members of the family who remain out to improper times of the night. Yet those young people have been in the whirl and maze of worldly amusement, hilariously passing the hours away, selfishly heedless of the sufferings they were inflicting upon those who brought them into being. We set it down as an incontrovertible position, that no youth who has a spark of true manhood in his composition, and no girl who has the instincts of a genuine woman will be guilty of such inhumanity when the enormity of the offense is brought to their attention.

Example is contagious, and young people, whose parents are not in easy circumstances, are thoughtlessly adopting expensive methods of conduct and dress, thus involving their guardians in inextricable perplexity. When remonstrated with able rings adorning them.

no harm, but the result is bound to they point to the ways and methods be damaging in one form or an- of the children of neighbors, ignoring the fact that the temporal conditions bear no comparison. Instead of young men preparing themselves, by a course of economy, to assume the grave responsibilities of life, some of them pay no heed to anything but the transient gratification of the desires of the moment. All of these indications are inimical to the weal of the commonwealth.

Our advice to the young would not be to cast aside all efforts at pleasure-seeking, but to be conservative in that direction. Seek to build up character by endeavoring to adorn the mind. Read the examples of the good and great of history and emulate their virtues. Be unselfish and devoted to the wellbeing of others. Infinitely more true happiness is derived from the pursuit of that course than from that of a thoughtless human moth, fluttering around the flame of destruction.

ITS LIGHTS AND SHADES.

BUT few, if any, incidents that have transpired in the history of this country have presented more intensely dramatic constituents than has the Johnstown flood. Its occurrence horrified the nation and the wave of this sentiment traveled to the utmost bounds of the civilized world.

The gloom of this deep shadow was relieved by a wave of benevolence whose activity was exhibited by streams of substantial relief in aid of a stricken and afflicted people. Added to this redeeming phase of the visitation were the many deeds of self-sacrificing heroism that occurred in the hour of peril. The tears of the nation, shed over the catastrophe had scarcely dried on the cheek of the Republic, when they burst out afresh from the fountain of joy as the recitals of brave deeds were perused. Courage when exercised for the relief of those in peril has a powerful moving force upon the tender-hearted. It causes them to form a higher estimate of the human race.

Scarcely had this brighter sentiment spread, when the clouds again gathered, and the darker deeds of men caused the full horror of the situation to resume. Depraved wretches set to work robbing the dead, wrenching bracelets from the wrists of delicate ladies who had been drowned and fingers were severed from their hands that human vultures might secure valu-

This brought upon the perpetrators of those acts, to describe which no language is adequate, the rage of the people cognizant of them. The result was the beating, shooting or hanging of the thieves.

That all the stories relating incidents of this character were absolutely true, we are not prepared to believe, yet numbers of cases of the kind were probably never discovered nor told. It is a notable fact that most of the accused parties were Huns, Italians or Negroes. The intense popular hatred existing against those races in some districts would necessarily lead to false accusations. How easy for an unscrupulous ruffian to shoot a man down at such a time for a special or personal reason and cover the crime of deliberate murder by shouting to the populace, "I found him plundering the dead." This trial, judgment and execution would at once be accepted by a people laboring under the excitement of the catastrophe. Even the undertakers, entrusted with the preparation of the bodies of the victims for burial, were caught pilfering the corpses.

And now the statement comes that large sums of money subscribed for the relief of the sufferers has been pocketed by members of alleged relief committees. This was to be expected, however. At the beginning, when flurry usurped the place of wisdom, many of the fellows sent to work in the capacity of relievers, acted as loafers, lolling lazily about and feeding upon the supplies forwarded for the benefit of the helpless survivors of the flood. Such men would be capable of robbery. Doubtless these cormorant are being, if they have not already been, gradually eliminated.

One of the most sinister features connected with the darker phases of the great disaster was the advent of a number of she-devils in the form of procuresses. These depraved creatures appeared on the scene in search of orphan girls and young women who had been left unprotected and homeless by the calamity. Their purpose was, by hellish and deceptive devices to which they resort, to lead their victims away to a life of immorality and shame. Perhaps this phase of the dramatic occurrence was the most damnable of all.

While those blacker conditions must be considered in the contemplation of the painful subject as an entirety, they are naturally turned from, as they are viewed, with a feeling of unutterable disgust.

Take the picture as a whole, it is a gloomy one, with here and there glint of sunlight. It strikes a. the beholder with terror, thrills him with admiration and inspires him with loathing. Certain it is that the light and shadow in striking contrast-the extreme phases of human nobility and depravityhave met at Johnstown and engaged in a struggle for mastery. It is a drama of extraordinary intensity. In these days of disruption and violence, what will be the next occurrence of magnitude? may be justly deemed a question appropriate to the character of the times.

THE PRESIDENT'S POLICY.

THE New York Times of June 10th contains particulars of the removal of Judge Sandford because his judicial course in Utah did not correspond with the policy of the President. The Times is a leading Republican paper, and, though leaning strongly in the direction of mugwumpery, wields a powerful influence in the country, as its ability is marked and it is widely read and its opinions are valued by prominent people of both parties. It gives the substance of the correspondence between the Attorney General and the Judge, explains the situation correctly, and after clearly stating the facts makes the following comments, which will produce a profound impression in legal and judicial circles and will not be without effect in the political arena;

"It is disclosed in this correspondence that in the opinion of the President a judge may with pro-priety carry out, in the discharge of his duties on the bench, a 'policy' defined by the head of the executive branch of the government, and by that head regarded as proper to be pursued;' that if a judge does not carry out that 'policy,' whatever it may be, the President can with propriety remove him and appoint in his place a judge who will make the 'policy' his own. It seems to us that this is a new and rather start-ling doctrine as to the duty of a judge and the powers of a President. It has commonly been held that the duty of a judge is to interpret the law and dispense justice in accordance with its provisions. A 'pelicy' may be embodied in new legislation, but it is not the duty of a judge to pur-sue any 'policy' that is not set forth in the laws that he finds to be in force and with respect to which he acts.

We are not informed as to the na-

cases he has not exacted the maximum penalty permitted by the laws. It will be noticed, however, that he was not removed on account of these complaints, but because the Presi-dent has become satisfied, without reference to them, that his adminis-tration was not in harmony with a "policy" defined at the White House. This correspondence will be carefully considered by the Sen-ate when it is asked to confirm the nomination of Judgé Zane.'

The New York Post also makes some caustic remarks on this matter. After stating the particulars of the case the Post says editorially, concerning the Attorney General's letter to Judge Sandford:

"This is an extraordinary letter to come from such a source. In the first place it contains a reflection upon the judge's judicial character, which either ought not to have been made at all, or ought to have been stated more specifically. In fact, it is no sooner stated than it is abandoned as not being the real cause for removal, and that cause is then said to be that the judge's administration was "not in harmony with the policy" which the President wishes to have pursued in Utah. The judge was quick to see the weak spot in this statement, and used it with telling force as follows:

Judge Sandford's reply is then given, and the Post adds:

"If the Attorney-General cannot do better than this when he is pressed for an excuse for making a removal without cause, he will be much wiser to attempt no excuse whatever, but say simply, what was obviously the truth in this instance, that the removal was ordered be-cause the President desired the place for somebody else."

The Chicago Times is another leading journal that discusses this question from the standpoint of the naked facts, which it briefly but pointedly relates and then remarks:

"The right of the President to appoint judges with the design of using judicial power to further an executive policy will be challenged. It does not exist. The attempt to employ it is a gross usurpation of executive power. Judge Sandford's reply was unanswerable." "This probably is the first instance in the history of the United States

that the executive has intimated a right to color and control the action of a federal judge. Its impropriety and illegality are too glaringly ob-vious to require particular comment."

The Omaha Herald of the 12th inst. is another of the influential papers that animadvert on the removal of Judge Sandford and the pecullar manner of it. 'The Herald has for some time been strongly anti-"Mormon," even bitter in its

on this matter are through any leaning to our side of the question. The Herald gives full particulars of the correspondence between Judge Sandford and the Attorney-General and 89. ye:

"The remarkable character of this correspondence is sufficient apology for reproducing it here at length. It is remarkable in that it claims for the President a Utah policy to while the judiciary of the Territory must be subservient. This astounding assertion, boldly put forth, must give good citizens pause. It is the true theory that the judge on the bench is there to administer the law, above the coercion or dictation law, above the coercient or discussion of any "policy." If the holding of a seat on the bench is to be made conditional to the political manipulations of the President then the courts are no longer a safeguard to the people. The constitution of the United States makes the judiciary a distinct and independent arm of the government. President Harrison in trenching upon its prerogatives has subjected himself to impeachment."

Of course there is not the slightest bability of any action such as the Omaha Herald suggests. But its remarks concerning the constitutional independence of the judiciary are beyond refutation.

The following sharp editorial paragraph appears in that very conservative journal, the Philadelphia Ledger:

"Mr. President, either your attorney-general has made a mistake or you have been led into error-if the published correspondence between the department of justice. and Justice Sandford, of Utah, be true. The judge comes out of that correspondence with far the better credit; so that if there is anything behind of a nature to help the executive—it had better be brought promptly to the front."

The Wilmington, Del., Journal, of the 12th inst., also relates the facts in the case, and remarks:

"The question is, what particular policy should the President have concerning Utah to which a justice of the Supreme Court must comply to hold his position? If there wer any charges affecting the honor of Judge Sandford, they should have been published; if there were none he should not have been dismissed. This is certainly a novel idea introduced by Mr. Harrison."

And the Boston Herald of the same date has the following editorial, headed "A Poor Excuse," which needs no comment of ours:

"It is only natural that the letter of Attorney-General Miller in removing Chief Justice Sandford of Utah from his position on the su-preme bench of that Territory should ture of the complaints against Judge Sandford that have been sent to Washington. Possibly they are to the effect that in certain Mormon that the comments which it makes

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814

mony with the policy he deemed proper to be pursued with reference to Utah affairs, and for this reason he desired to make a change." This was not a discreet remark, and it was upfortunate, both for Mr. Miller and the administra-tion with which he is connected, that discretion is not one of his that discretion is not one of his strong characteristics. The functions of a judge are not to have a policy, or to assist in carrying out a policy, but to fearlessly and im-partially administer the law. If Judge Saudford has been derelict in his duty, his resignation should not have been demanded, but he should have been peremptorily discharged. and that, too, not on a question of policy, but because of the necessities of good government. There are some excuses that are worse than confessions, and this one made by Attorney-General Miller may be classed in that category.

VOLUME ONE.

THE present number completes the first volume of the DESERET WEEKLY, or the thirty-eighth volume of the weekly edition of the DESERET NEWS, and 18 accompanied b▼ an index. From the many tavorable comments we have heard respecting this new form of the DES-ERET WEEKLY NEWS, we are convinced that it is very much appreciated. The nature of its contents, and the convenient form for binding, in which they are printed, render them 'extremely valuable. In years to come they will be esteemed even more highly than at present.

It has been deemed advisable to divide the year into two volumes, for the reason that twenty.six numbers when bound, make a book of a size as large as is convenient for handling; but this division has no relation to the subscription price, which is \$2.50 per year, or \$1.50 per half year.

It will be the aim to improve the contents of the magazine, especially in regard to the quantity and quality of original matter appearing in it, as fast as circumstances will permit; but an examination of the volume now closing, will show it to contain an amount of matter remarkable for variety, interest, quantity, and present and permanent value, its price being considered.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Sunday, June 16, 1889, commencing at 2 p. m; President Angus M. Cannon, presiding.

The choir and congregation sang: Arise, my soul, arise,

Shake off thy guilty fears.

Prayer by Elder Karl G. Maeser. The choir sang:

Farewell, all earthly honors;

I bid you all adieu.

The Priesthood of the Sixteenth Ward officiated in the administration of the Sacrament.

ELDER WM. M. PALMER

was called to address the congregation. He read from the Doctrine and Covenants, section 133, as follows:

Hearken, O ye -people of my church, saith the Lord your God, and hear the word of the Lord concerning you; The Lord who shall suddenly

come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy

arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

While reflecting on the situation of the Saints, on the hatred manifested against them, and the pres-sure brought to bear in opposition to the Word of God, these words had come to his mind. It should be anparent to all believers in the Bible that there is a God in the great work of the Latter-day Saints. It is a marvel that men cannot see the hand of our Father in this work, for He has told it so plainly through His Prophets, and their prophecies are recorded in the Scriptures. Christendom today does not teach the doctrines taught by Christ; in fact they declare that those things which He said were necessary are done away. As John Wesley said, the reason they are done away is As John Wesley said, because professing Christians have The signs become heathen again. do not follow because the people do not believe. Men say this is an enlightened age, but whence comes the light? It is because God has poured out revelation upon the world, in preparing for the accom-plishment of His work, but the world will not acknowledge Him as the source of light. Whenever He has sent messengers to mankind they have sought to destroy those messengers. This has been the history of the world, many times repeated. As it was in ancient days so is it at the present time; when the Gospel is preached the servants of God are subjected unto persecution by an unbelieving world. This is because of the wickedness of men, who are not willing to let others exercise their free agency.

The Apostle says that God has set in the Church certain officers. Who has the right to remove them? The Lord did not withdraw His action, The but men have departed from His Word. Where these officers do not exist. there the Church is not. The word. Where the Church is not. The church of Christ is not without Prophets and the gifts of the Spirit. In this age, when this doctrine is proclaimed in the world, those who teach it are persecuted. The reason teach it are persecuted. The reason of tongues; for this is given by the Savior, "If ye were of the world the world pretation of languages and of divers would love you; but ye are not of kinds of tongues.

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the world, therefore the world hates you.'

you." In order to obtain salvation it is necessary for us to take upon us a new life, through faith, repentance and baptism, and to receive the Holy Ghost. We must walk in the path in which our Lord walked. This will bring us persecution, but that is the lot of those who walk godly in Christ Jesus. The Saints have accepted the Gospel, and obeyed its ordinances. Upon them came the spirit of gathering, and they assembled together. The world saw this and endeavored to break up the Church. They are ac-tuated by the same spirit that produced the persecutions anciently. In this age the Lord will not allow the work to destroy His work, but He will suddenly come to His temple, and bring judg-ment with Him. He will pour out His wrath upon those who hate Him. The judgment of the Almighty is being poured out on the pations to day as constald by on the nations to-day, as foretold by His prophets. These things between the near approach of the second coming of Christ. The judgments of the Lord will continue to rest upon the inhabitants of the earth, and upon those who are ungodly yet profess to be Saints.

There is a day coming when the Lord will make bare his arm in the deliverance of His people. Zion never saw a better day than the present, for the Lord pours out upon his faithful Saints the choice blessings of heaven. He answers the prayers of those who are consistent Saints, who observe and keep His laws. The time is drawing nigh for the coming of our Savior. We know it by the signs that we are receiving. May we be faithful and prepare ourselves for that great event.

PRESIDENT GEORGE Q. CANNON

said: The remarks of Brother Palmer concerning certain spiritual gifts brought to my mind the words of an ancient Prophet:

And again I exhort you, my breth-ren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestation of the Spirit of God unto men, to profit them;

For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; And to another, that he may teach the word of knowledge by the

same Spirit;

And to another, exceeding great faith; and to another, the gifts of healing by the same Spirit;

And again, to another, And again, w another; may work mighty miracles; in the another that he that he

And again, to another that he may prophesy concerning all things; And again, to another, the be-holding of angels and ministering

spirits;

And again, to another all kinds



And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

And I would exhort you, my beloved brethren, that you remember that every good gift cometh of Christ.

And I would exhort you, my beloved brethren, that we remember that he is the same yesterday, today, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity. And, except ye have charity, ye can in no wise be saved in the king-

And, except ye have charity, ye can in no wise be saved in the kingof God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope;

And if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity.

And Christ truly said unto our fathers, If ye have faith, ye can do all things which is expedient unto me.

And now I speak unto all the endsof the earth, That if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the word of Christ, and I lie not.

In the words of this Prophet we have clearly revealed to us the causes which shall bring about the withdrawal of those gifts to which reference has been made. He says that if they are ever drawn away from among the children of men it will be because of their unbelief. He also informs us that it is the design of God that they should continue among the children of men as long as the earth shall stand. And why should not this be the case? We have had reasoning upon this effect this afternoon, and this reasoning is consistent—that if one generation needs the spirit of God, another generation which needs salvation, and which stands in need of the assistance which these gifts bring, should likewise have them bestowed upon them.

It is the greatest folly, it is a fallacy of the worst, and, I might say, of the most damning character to assert that one generation needs these gifts and that another generation can be saved without them. Such a statement is the refuge of those who have no faith, or who do not believe that God is "the same yesterday, today and forever;" that He does not deal with His children

justly under all circumstances and in every generation alike.

Now this is a cardinal principle in the Gospel of the Church of Jesus Christ. I would not give a fig for a religion that did not possess there powers and gifts. I do not consider a Church a Church of Christ unto which Christ does not communicate His mini and will. I would not consider this the Church of Christ if there were not communications from Christ, if He did not direct it, if He did not guide it, if He did not in all things control its affairs, and make plain the path that it should pursue. It is this which constitutes the Church of Christ. If man were to govern the Church, then it is the church of man. If a church be named after man, and he be the head of that church, then it is not the Church of Jesus Christ.

But the Savior, in laying the foundation of His Church, gave to it His name; His Apostles were called by His name. They were the Apostles of the Lord Jesus Christ. They went forth proclaiming His name as the only name under heaven whereby man can be saved. When they went forth with this authority—authorized and empowered by Him—the promises which they made unto the children of men were literally fulfilled. If this were not the case today, then this would not be the Church of Christ.

But there is this grand feature about the Gospel as it has been restored in our day: The men who go forth claiming the authority of heaven to administer the ordinances of salvation unto their fellow-men do not depend upon the credulity of those whom they address. They do not appeal to them without having good ground for belief that they will have the evidences given to them from heaven that they are the servants of God. In every land wherever the Elders of this Church go they are accompanied by the power of God and they make promises unto the inhabitants of the earth which no human being could fulfil of himself. It is this which constitutes the strength of the Church today. When a man goes forth, he says unto his fellow-men: "If you will believe in Jesus Christ, if you will repent of your sins, if you will in sincerity go forward and b. baptized for the remission of your sins, you shall receive the gift of the Holy Ghost."

Now this is a great and grand promise. It is a promise which no human being can fulfil. It would be an impossibility for any man of himself to fulfil such a promise as this. Therefore, when that promise is fulfilled it is an evidence to the person who receives its fulfilment that the man who made it is a servant of God, because God would not lend Himself to any deception; He would not bestow a gift upon a man because some other man said he should receive it, unless that man had the right from God to make that promise and He was bound by His own promise to fulfil it.

It is in this manner that the Gospel has been preached in our day as in ancient days. It has not been preached by scholarly men, by men who have been trained in schools or seminaries of learning and theology; but God has used His own instruments as in ancient days. The Savior chose the humblest men of the land of Palestine—fishermen and others who were not of a literary turn; He gave them the authority; He laid His hands upon them and ordained them. They went forth empowered by Him, and wherever they went they had these blessings upon them. They came back rejoicing, and said to their Master, "Even the devils are subject to us." They laid their hands on the sick and they recovered, and did many mighty works; and after His death they bestowed the gift of the Holy Ghost on all upon whom they laid their hands, thus witnessing by the bestowal of this blessing that they were His chosen servants.

In this way there was a great Church built up—a Church which would suffer all the persecutions to which reference has just been made, without faltering. Its members had received a testimony from on high. It was not man—it was not Peter, nor James, nor Johu, nor any of the Apostles who had converted them and given them a testimony. But it was the Almighty power of our God. It was by the opening of the heavens and the outpouring of the Spirit of God upon them, a testimony which they received from heaven that convinced them that they had obeyed the Gospel of the Son of God. Therefore when persecution came they were sustained by that knowledge. They could go to prison, they could go to death, and suffer all manner of hardships and afflictions, supported by the knowledge which God had given them and which they had not derived from man. There can be no C hurch of Christ unless this is the case.

As I have already said, it is folly for man to claim that there is such a Church on the earth if Christ does not recognize it—if it has not obtained spiritual gifts and bleasings to distinguish it from those who are not of the Church of Christ. If there were no distinguishing features between the Church of Christ and the churches of men, what efficacy would there be in the Gospel of the Lord? None. But there are distinguishing features; there are powers, there are heavenly gifts, there are blessings, and they are bestowed upon the children of men according to their faith. Some may have faith to receive one gift and some another, and these gifts are distributed according to the good pleasure of our God upon His people. There is one blessing, however, that everyone who enters into the Church of Christ can claim and will receive, if they enter it in sincerity and humility, repenting of their sins—the gift of the Holy Ghost.

If you do not, as Latter-day Saints, possess these gifts, remember it is because of unbelief, for God

as promised them unto you and I who will obey His Gospel in neerity and singleness of purpose; nd when you receive these gifts u can be strengthened, sustained, id upheld, because you will have le living testimony within you at you have done that which God as required at your hands. He is placed His seal of acceptance oon you, and upon your acts, by stowing upon you these gifts and avenly blessings. This is avenly enly blessings. This is testimony which everyone e ould receive and cherish, and ithout these things there would be) Church of Christ upon the earth. y brethren and sisters, these are iportant truths to us.

We are living in the last days. here is every indication that the ords of the Lord are being fulled concerning judgments and lamities, wars and destructions. rese things must come, and they ill not be poured out without use. God never punishes a people

ithout first sending some message warning to them. He never did ancient days. Even Nineveh, uilty as it was, had the Prophet nah sent to it to warn the inhabints of their wickedness and ex-int them to turn to God, and rough their humiliation and rentance, humbling themselves bere Him, clothing themselves, id even their animals, with ckcloth, and by sitting in ashes, e Lord averted the destruction e Lord averted the destruction e had threatened, and they caped for that time. He has sent is messengers now to the nations the earth; they have been going out for nearly sixty years pro-aiming the near approach of the .y of the Lord. 'I'hat day is com-g and the judgments will be ured out. But will they be poured t without cause? No, they will ot. It is because men reject God; is because they will not accept is because they will not accept e salvation that He proffers to em; it is because they will harden eir hearts an l reject the testimons they might receive-it is on is account that these calamities ill come. Yet when they do come ose who witness them will not rceive in them the hand of God, d they will ask for signs. This as the characteristic of the gene-tion in which the Savior lived. ney wanted a sign. Although He as going among the people per-rming great and mighty works, ey asked him for a sign, and when e hung upon the cross, in almost imortal agony, they said, "If Thou the Son of God save Thyself; me down from the cross." They ey asked him for a sign; and when ocked at Him, and said, "He has ved others; Himself He cannot ve." They derided the King of lory, they derided the God of saven because He would not do me mighty work in their sight in der to convince them that He was

is a most stupendous miracle being wrought out in the gathering to-gether of this people from the na-tions of the earth. The concentration of the Latter-day Saints in tion of the Latter-day Saints in these mountains is without a parallel in sacred history; there is nothing comparable with it in profane history. It is true, Moses gathered out the children of Israel from the land of Egypt and led them to the land of Canaan; but they inherited a tradition from their fathers, the promise which had been made to Abraham and also to been made to Abraham and also to the other patriarchs, Jacob and Jo-seph, that God would visit them at some time; and Joseph commanded them to carry his body with them when they should leave the land of Ergypt; for said he the time yould Egypt; for, said he, the time would come when God would visit them and lead them out to the land which had been promland which had been prom-ised to their great ancestor, Abra-ham. Moses did this with mighty power; but this was one nation which had inhoritant to diverge nam. Moses that this with highly power; but this was one nation which had inherited traitions of this character for a long period of time, and they knew by these that the day would come when they would be visited.

How is it in our day? Here are gathered together people from nearly all the nations of the earth. I have myself stood on the decks at Liverpool and seen as many as eleven different nationalities, Liverpool and seen as many as eleven different nationalities, speaking eleven different lan-guages, embarking on one vessel to come to Zion. If a man could un-derstand every word they said he would have heard them singing in their own tongues prases to God, and saying they were going up to Zion in fulfilment of the words of Isaiah and Micah. Isaiah and Micah.

These Prophets plainly predicted that there should be such a gatherthat there should be such a gauna-ing in the last days, that the people should go to the tops of the moun-tains to be taught in the ways of the Lord and to walk in H s paths, and that they should come from all nations. These prophecies and predictions are being plainly fulfilled in the eyes of nations in a most miraculous manner, if men would open their eyes to see. Where has open their eyes to see. Where has anything ever occurred in the his-tory of our race like it? Nowhere, and it has no parallel. Yet this is done by the preaching of the Word of God, by the declar-ing of the Gospel, by the message of relation such to them reach.

salvation sent to these people. They hear it in their own lands, and their hearts are quickened and filled with loy by the testimony of the servants of God. Though they may never have dreamed of forsaking their native land previous to hearing the Gospel, yet after receiving it a desire sprang up in their hearts to gather with the Saints of God. The love they had before entertained for der to convince them that He was be Being whom He professed to be. So it is always. Men ask for signs, ad yet there are the greatest me. If they would but open ier eyes to see and their hearts understand they might perceive iat the words of the Prophets are sing fulfilled. To my mind there their ancestral homes and for the

ing until they heard of them from the Elders. Then they had the testimony of the Spirit of God in their hearts. From the various states of the United States, from Canada, from the islands of the sea, from the various continents have the people come in this manner, traveling in various ways, for the purpose of being taught in the ways of the Lord, as the Prophet said they would in the last days.

To me this is a most stupendous work; it is a great miracle; for I see nothing like it among the children of men; I read of nothing having taken place like it. Then when I witness the grand results and see these people from the different na tions — with their various habits and forms of education—coming here as they have done and dwelling to gether in love and unity, I say it is most wonderful. What power could have accomplished this but that of God the Eternal Father? What is there to bind people together as this people are bound? What is it that makes this people so united and so full of love for each other? You may ask them in every settlerou may ask them in every settle-ment and every ward throughout these mountains where their af-fections are, and they will tell you they are bound to the Saints of God. They may have friends else-where — fathers and mothers, but how they are bound to the whom they brothers and sisters-to whom they were formerly attached by the dearest ties; but since embracing the Gospel, their love has been with their fellow-believers, and they have been drawn to them by a strength of love which they had never felt before and could not ex-plain, except that it was the love of God which had come into their hearts.

This has taken place in the eyes of all the world, and yet people say this is delusion—that the men who accomplish it are knaves and trying to deceive them. Then if it is trying to deceive them. Then if it is by the strength of "delusion" that all this is done, how wonderful a work does this "delusion" accomplish.

If this is delusion, where is the touth? Where are the true servants of God if this be delusion? Where Where are the true servants are the works which correspond with truth if this be delusion?

How is it that The Maories in New Zealand, the natives of the Sandwich Islands, and of the Navigator Islands · are "deluded" as these other people are, that they also have a desire in their hearts to leave the land of their nativity and come and mingle with the Saints of God in these mountains?

of God in these mountains? I remember, in the Sandwich Islands, how attached the natives were to the soil on which they were born; they loved it; there was no other place in their affections like their one hanau and the genial climate, the food to which they were accustomed and the feeling which they had, almost that of dis-gust, for our forms of living and of food. But all these feelings dis-appeared under the influence of the Gospel, and they yearn with an un-

We hear from New Zealand that the same spirit rests upon the natives there; so that this feeling is not confined to one race. It is not confined to one locality; it is not confined to one land; but wherever the Gospel has been carried throughout the wide world—throughout the en-tire habitable globe—this spirit accompanies it and descends accompanies it and descends upon the people who receive the testimony of the Elders. They are impelled by this unconquerable are imperied by this unconquerable feeling, which continues to grow and increase until fully gratified, and they have the opportunity of coming to join the Saints of God in the gathering-place which God has appointed for His people to assemble jn.

• Who can explain this, unless it be who can explain this, times it co accounted for in the way I have described—by the outpouring of the Spirit of God, of that holy influence which God has promised, by which the hearts of the children of men are to be united in one. And if this Spirit would spread it would make the inhabitants of the earth one. It would not be confined to these mountains and valleys, but would spread like the light from east to west, until it enveloped the whole world. Then the inhabitants of the earth would be as one family, and we should see the ushering in of that glory of which the A postles and Prophets have spoken.

This is the beginning of that work. It is a small work, apparently, now. But few have joined in it, comparatively speaking, but it will spread, because God has spoken, and the time will come when all the inhabitants of the earth will receive this Gospel and this spirit of oneness and love, and dwell together in union and peace.

But before that day shall come, judgments and calamities will go forth, until wickedness will be des-troyed from the face of the earth and righteousness be assured. God help us who are here today and all who desire righteousness in their hearts, in every land, to be prepared for that time, so that when it does come we may take part in it and be acknowledged of our Lord as His, which I ask in the name of Jesus, Amen.

The choir sang the anthem: Lord of our Life.

Benediction by Elder H. P. Rich-

ards.

CURRENT EVENTS.

Edmunds Law Prosecutions.

The following occurred in the Territorial Supreme Court on June 15:

F. S. Richards called up the petition of Wm. H. Maughn, for a writ of habeas corpus. He stated that there were two points of differ-ence from the Barton case, these being that Bishop Maughn has served a term for unlawful cohabitation, and that the alleged adultery was within the period mentioned in the unlawful cohabitation charge. Mr. Richards said

case would reach as far as the circumstances of the Maughn case.

Judge Judd inquired – Do you say, Mr. Richards, that he has been punished for unlawful cohabitation?

Mr. Richards-He was sentenced on Dec. 3, 1888, and has served a six months' term and paid the fine and costs.

Judge Judd-And the adultery was within the time covered by the other charge?

Mr. Richards-The unlawful cohabitation was from January 1,1886, to Nov. 23, 1858, and the adultery with the plural wife is alleged on October 1, 1887. The record shows that.

The court consulted for a few minutes, and Judge Judd said, "What have you to say, Brother Hiles?"

Mr. Hiles-The record does not show that the defendant pleaded a former conviction.

Judge Zane-You mean the

Judge Zane-You mean the record in this particular case? Mr. Hiles-Yes, the record. Mr. Richards-The record shows as I have stated. The applicant has been punished for the time when this offense was alleged to have been committed.

Mr. Hiles-Counsel knows very well that the decision in the Barton case fully covers the Maughu case. There is no----

Judge Judd — Wait a minute, Brother Hiles.

The judges consulted briefly, and Judge Zane announced "You may take the writ, Mr. Richards, and the hearing will be set for Friday morning next, at 9 o'clock." F. S. Richards asked for a rever-sal of the judgment of the First Untrief Court in the case of the

District Court in the case of the United States vs. John W. Gardner. United States vs. John W. Gardner. The defendant was sentenced in September, 1888, to a term for un-lawful cohabitation. In March, 1889, he was placed on trial on a charge of adultery with his plural wife, and pleaded a former convic-tion. He was triad however and tion. He was tried, however, and found guilty, and the court sen-tenced him to 125 days in the penitentiary. Mr. Richards' motion to reverse the judgment of the court below was granted, as the United States Supreme decision in the Nielsen case covered the ground. The adultery charge against Mr. Gardner will therefore be set aside.

Proceedings before Judge Henderson at Ogden June 17:

Isaac Zundel was arraigned on a charge of unlawful cohabitation and pleaded guilty to the indict-ment. He was sentenced to four months' imprisonment, the pay-ment of a \$100 five and costs amounting to \$28.

In the case of the United States vs. Jonah Eváns, unlawful cohabi-tation, seutence was postponed until June 25th.

In the case of the United States vs. Frank Whitehead, unlawful co-habitation, defendant was arraigned for sentence and given three months in the penitentiary, and the pay-ment of \$57 costs.

In the case of the United States vs. Andrew Stratford, unlawful cohe would like to know from the habitation, sentence was postponed court if the decision in the Barton until June 25th.

In the case of the United States vs. Wm. McNell, unlawful cohabi-tation, defendant was sentenced to three months' imprisonment and to pay a fine of \$100 and costs, the lat-ter amounting to \$65.

ter amounting to \$65. The following United States cases were dismissed, owing to the rul-ing of the United States Su-preme Court in the Neilson case, that no indictment for adultery can be found within a period covered by a former conviction of unlawful cohabitation: Adul-tery—John Girard, Phineas Cook, Peter Swenson, Kanute Emerston. Peter Swenson, Kanute Emerston, Thomas Bullock, Joseph Hull, Jep-Ba Jeppson, James Keller, Andrew Stratford, Stephen Nye, S. Ander-son, P. Anderson, Charles B. Helm, M. B. Wheelwright. Fornication-M. B. Wheelwright. Fornication-Johanna M. Anderson, Charlette Girard, Catharine Wheelright, Mary Larsen, Johanna C. Paulson, Amelia N. Saunders, Christina Jensen, Christina Jeppson, Rachel Wood-land, Alice Simmonds, Catharine E. Graehl and Jane Helm.

Bishop Black Arrested.

This place was thrown into considerable excitement about 10 o'clock last evening by the appearance of three deputy marshals, each driving a cart. They surrounded the Bishop's house and made a thorough search, but without success, They subpoenaed three pessons and left for the night.

This morning, about 9 o'clock, they resumed the rail, with better results to themselves, and subpensed a number of individuals. They found the Bishop and invited him to which he promised to do. One used very bad language, but the Bishop reprimanded him and he apologized. DESERETER.

DESERET, June 10, 1889.

Released From Prison.

On June 12 George Manwaring was released, having served four months on a charge of unlawful cohabitation.

Theodore Dedrickson, of Spanish Fork, was liberated from the peni-tentiary on June 14. He had served a sentence of sixty-five days for unlawful cohabitation and an additional month for non-payment of the costs.

Preston Lewis, of Big Cotton-wood, was liberated from the penientiary on June 15, after serving a term of 100 days for unlawful cohabitation. He was detained for 30 days longer for non-payment of fine and costs, which amounted to \$100.

David A. Sanders, of Farmington, also left the "pen." that day on the expiration of his sentence of 100 days. The fine in his case was \$150, for which he served out an additional 30 days.

Wm. Ball and Wm. Gurney, of Lehi, and Anthony Heiner, of Morgan City, were also released from their confinement for living with more than one wife. They paid the fines assessed against them.

June 17 the following "Mormons" were released from the penitentiary:



Senjamin Perkins, Rabbit Valley; Indrew Anderson, Grass Valley; ohn T. Covingtou, Orderville; Jornelius McRevy, Washington; as. H. Langford, Circle Valley; Jarl Olsen, Mayfield; Soren Jacob-en Bountiful, and Charles Frampon. Fillmore. The first five reon, Fillmore. The first five reeived the full sentence for unlaw-ul cohabitation, that being the harge on which all were confined xcept the last named, who was rosecuted for adultery with his lural wife, and was sent to prison or nine months.

The Church Farm.

The following was done in the 'erritorial Supreme Court on June 5:

United States vs. the Church of lesus Christ of Latter-day Saints. Upon consideration of the matter f renting the "Church Farm," now n the hands of the receiver, it is the rder of the court that he advertise rder of the court that he advertise or bids for seven days, in the Salt take newspapers, said bids to close n June 22d, and the farm will e rented to the highest re-ponsible bidder. Said renting vill run to April 1st, 1890, subject to ermination November 1st, 1859, by he order of this court. A report will be made by the receiver to this vill be made by the receiver to this ourt at 2 o'clock on Saturday, une 22.

It will be remembered by It will be remembered by ur readers that the farm-was let few days ago to Bishop John R. Vinder, for \$225 per month, the ther bidders, J. C. C. Glanfield nd White & Son, offerings less ental. The receiver had solicited neee bids, but had not publicly ad-ertised for them. The court's ac-on, therefore, opens the field anew) those who desire to compete.

'he Receiver and Deseret Telegraph Stock.

June 15 was the date set for ne biennial election of the of-cers of the Deseret Telegraph ompany.

In February last Receiver F. H. yer addressed the following com-unication to the Territorial Sureme Court:

o the Honorable Supreme Court:

In addition to my regular month-report, I desire to direct the espereport, I desire to direct the espe-al attention of the court to the ct that I hold as receiver of the hurch of Jesus Christ of Latter-iy Saints, 4,732 shares of the capi-l stock of the Descret Telegraph ompany, and that there are about xty-eight shares held by indivi-ials. als. The election of officers occurred

me time previous to the turning ver of this stock to me, and I am formed that the annual election officers will take place on the 15th next June. I desire to state to e court that, in view of the fact hold this stock as receiver, and am >t authorized to transfer any part

and of course could elect whomso-ever I pleased. It would, however, be impossible for the parties elected to qualify.

I would, therefore, respectfully ask the court for some special order or direction in this matter.

Respectfully submitted

FRANK H. DYER, Receiver.

Salt Lake City, February, 1889. Under date of June 11, the receiver sent the following:

I respectfully hand you herewith I respectfully hand you herewith copies of the annual statements of business transacted by the Deseret Telegraph Company for the years ending December 31, 1885-86-87-88, which I have just ob-tained from Mr. W. B. Dougall, the manager of said company, all of which is respectfully submitted for your consideration your consideration.

FRANK H. DYER, Receiver C. J. C. L. D. S.

DESERT TELEGRAPH MEMORANDUM.

	Year.	Receipts.	Disbmts.	Loss.	Gain
ļ		\$14,787.76			
	1886 1887	14, 81.21 15.816.24	16,662.54 15,623.81		\$191.43
	1868	. 13,976.15	14,984 16	1,008.01	

It was expected that the court would have taken some action that morning but it did not. The stockholders' meeting was held, but no election took place. The receiver holds the majority of the stock, which was seized with other Church property, and if he had voted it could have elected a board could have elected a board of officers from among the stock-holders, but this would have left the control of the company in the hands of the actual owners of the property. But the receiver, as shown by his communication to the court, wants a board of his own making. This is a board of his own making. This is not possible unless the court orders the stock transferred to those who have no title to it whatever.

The stockholders object to this proceeding, as, in the event of the stock being returned to its proper owners by the Supreme Court of the United States, there would be for two years a elected set of officers who were not stockof officers who were not stock-holders, thus working a grave injustice. A proposition was submitted to the receiver to let the matter go till next December, by which time the Supreme Court will probably give its decision, and then a special election can be held without causing the injury that would be brought about by the placing in office of men who were not bona fide owners of stock. The not bona fide owners of stock. The meeting then adjourned for ten days —till June 25—that the receiver might consider what course he will pursue.

Latter-Day Saints' College.

The circular of the Latter-day Saints' College, formerly known as the Salt Lake Stake Academy, is out for the academic year 1889-1890.

cember 21, 1889, and ends January 5, 1890.

All formal exercises will be suspended on legal holidays, and during conferences of the Church, and of the Salt Lake Stake of Zion. The following compose the faculty:

James E. Talmage, D. S. D., Principal, Natural and Physical Science, and Phonography; Willard Done, Secretary, Intermediate De-partment ond English; Joseph Nelson, Librarian, Academ-ic Department and Mathematics; Newton Noyes, Assistant Librarian, Associate Instructor in Intermedi Newton Noyes, Assistant Librarian, Associate Instructor in Intermedi-ate Department; Willard Croxall, Assistant Instructor; Mrs. Camilla Cobb, Lady Superintendent; F. Beesley, Instructor in Vocal Music. The following have been secured as lecturers:

M. H. Hardy, M. D., Sanitary Science; Mattie P. Hughes, M. D., Personal Hygiene for Ladies; Hon. F. S. Richards, Political Science; J. H. Moyle, LL. B., Commercial Law; Don C. Young, C. E., Architecture.

It will be observed from the following schedule that the tuition charges have been very greatly re-duced since the last school year, in accordance with the recommendations of the General Board of Education.

The charges are:

Intermediate Department-Five weeks, \$2.50; ten weeks, \$4.50; fif-teen weeks. \$6.50; twenty weeks, \$8.

Academic Department — Five weeks, \$3.50; ten weeks, \$6.50; fif-teen weeks, \$9.50; twenty weeks, \$12.

A full and complete curriculum for each grade has been adopted, and provision has been made for the awarding certificates of effici-ency as graduates to those students who pass successful examinations in

who pass successful examinations in any one or more of six prominent branches of learning. The college is fully equipped with necessary apparatus to make it an efficient educational institution, one of whose leading features is the imparting of instruction in the principles of true theology. It is an institution to which Latter-day Saints can safely entrust their children, as there they will not only be taught in the various branches of secular learning, but in moral ethics and correct religion.

All communications should be addressed to Dr. J. E. Talmage, P. O. Box 1047, Salt Lake City.

A Returned Missionary.

Elder A. L. Stewart, of Kanab, Kane County, arrived in the city June 12 upon his return from a mission. He departed from Utah on May 31st, 1887, for New Zea-land, and from the time of his ar-rival in that country until April 7th in the following Year he labored in in the following year he labored in the districts of Poverty Bay and Mahai. Thence he proceeded to New South Wales, the remainder of his mission being passed between Sydney and Victoria. At the pres-ent time there are two priselongies it, for the purpose of electing such rectors as I may see fit, I am aced in an awkward position, as I mnot transfer any of the stock to e persons whom I night see fit elect as directors, while I hold warly all the stock and can vote it,

Wales. Elder Stewart did not meet with very much encouragement in his several fields of labor. There was very little inquiry concerning the Gospel, although the meetings were generally fairly attended, and the people were kind and hospitable towards the missionaries. On one or two occasions the latter met with some little opposition, and once they were threatened with violence, once but left the neighborhood while the mobbers were organizing, in order to avoid a disturbance. During his absence Elder Stewart officiated at three baptisms. He left Sydney on the homeward journey on May 15th, in the steamship *New Zealander*, and was secon papied to Uta by Brether was accompanied to Utah by Brother Myers and his three children, from Victoria, Sister McDonald and her four children, from New Zealand, Brother James Nicholls, from Syd-ney, and Peter Cooke, a boy of 14, a convert, from Sydney.

The ocean trip was a most enjoy-able one, and Elder Stewart and party are in excellent health and spirits.

Increased Registration.

The June revisions of the reg-tration in this city during the past three years show as follows:

PROCINCT.	1887	1888	1889
First	534	657	1010
Second	1008	1182	1699
Third	511	606	911
Fourth	420	490	654
Fifth	646	798	12:20
Totals	3119	3723	5494

This shows a gain of 1602 over the last registration, in September, 1888, and 1771 over June, 1888.

Railroad Accident in Ireland.

On June 11th, a railroad train was wrecked near Armagh, Ireland, said to be the worst railroad disaster that ever occurred in that country. On the 12th, all the shops in Armagh were closed and the people were in mourning. The train was loaded with children excursionists. The engineer, fireman and guard of the train, and the traffic manager's clerk, were summoned before a magistrate and remanded on я charge of being responsible for the accident.

The shrieks of the children were horrible. Many were mangled beyond recognition. There is scarcely a family that has not some one dead, and in many cases whole families were killed. The embankment on which the accident occurred is seventy feet high. Before starting on the fatal excursion, the children had paraded the rough streets of Armagh with flags and banners. The townsfolks turned out almost en masse to wish them a happy holiday. The train consisted of fifteen carriages, and the children were in the front portion of the train. About a dozen children were killed. A majority of the victims are about ten years of age. They were in the last carriage, which was completely smashed. All the bodies have now been taken from the wreck. The total killed is 72, of whom 64 have been identified

sengers. Many of these are certain to succumb to the effects of their injuries.

The Relief Movement.

The grand concert, held in the Tabernacle in this city, June 11th, for the benefit of the Johnstown sufferers, was a splendid success in every respect.

At a juncture in the programme, Governor Thomas came to the front, and in a neat speech ex-plained the need of help for the sufferers from the Seattle fire as well as those from the Pennsylvania floods, and in response to his proposition a unanimous vote was given to devote twenty-five per cent of the proceeds of the concert to the fermer purpose, leaving the balance for the latter. On June 17 the committee having

in charge the collection of funds for the Johnstown and Seattle suffer-ers, met at the Chamber of Com-merce building. The secretary read the following report of deposits:

• •			
Hills, Webber and Rowe	\$ 948	25	
Dooly and Wells	652	00	1
Scarff and Burton	457	50	1
T. R. Jones	92	00	,
Simon and Daly	560	40	
Grant and Jennings	761	50	
Walker and Mackintosh	487	50	
McCornick, Glendinning and Auer-		- 1	
bach	2,096	25	
Ladies' committee per Mrs. Wick-	-	- 1	1
ersham	363	70	
Secretary Hollister	999		
Famous Base Ball Club		00	
George Ranscha, Frisco,	2	50	
From Spanish Fork,		00]	į
From Lehi	104	00	
Total			
T () 681	\$1,0 4 2	60	,
Treasurer Hills reported that	it th	at	

was the total amount deposited. The following telegram was read:

SEATTLE, W. T., June 17, 1889.

To Arthur L. Thomas, Governor of Utah:

A careful review of our situation discloses this. "Our loss will be fully \$12,000,000, but our business will recover without assistance. Thousands of our laborers are without lodgings without houses, house goods, cloth-ing, bedding and provisions. The demands are large upon us and will continue for some time. Lodgings are being furnished in tents and many families are housed in tents. We are receiving and using liberal contributions and of necessity must continue to do so at present. Labor is largely dependent on the city but rebuilding is commenced and we hope soon to have labor organized. We can well use any contributions you may make and will thankfully receive the same. J. R. LEWIS, Chairman Belief Committee.

It was decided to send 25 per cent. of the amount on hand to Seattle, and the remainder to Piltsburg.

The following report was adopted,

and the meeting adjourned: In closing the labors assigned them by their fellow citizens at the chamber of commerce meeting of June 6th inst., the committees de-sire to say that the general and en-thusiastic co-operation of the people The number injured is about one-third of the entire number of pas- made these labors easy, pleasant and buried alive.

successful. All who could in any manner render aid have freely done so. If we had been obliged to pay for everything our receipts would have been perhaps 20 per cent. less. No one has charged us a dollar or willing to accent the been willing to accept any pay whatever.

For the relief of the survivors of the terrific flooding of the Conne-maugh valley, you have raised through a concert at the tabernacle and by contributions, \$7.542.03. Of this sum the committee has instructed the chairman. in accordance with the vote taken at the concert, to remit 25 per cent to Mr. J. R. ewis, chairman of the Seattle Relief Committee, and the remainder to Mr. William McCreer, chairman of the Pittsburg (Johnstown) Relief Committee. This will be done to-morrow. The city is to be congraiulated on the possession of such a structure so well adapted to such use as the Tabernacle. The evening of as the Tabernacle. The evening of the concert saw 4400 persons com-forvably seated, about four-fifths of them in the body of the house, with 400 singers and musicians on 400 singers and musicians on the stage, and the mammoth organ in the background. The use of the house and its appurtenances, fittel up and lighted, was tendered free of charge by the President of the Mormon Church. The evening of the concert was pleasantly cool, the sky was unclouded, the moon at the full, and so the assemblage was blessed with an exquisite night and appendix pleas to which the a splendid place in which to consummate its humane act. From the ar-tistic standpoint the concert, from the overture to the last number, was a credit to the city. Probably our citizens never before passed a week citizens never before passed a week af such unstinted giving and work-ing in a benevolent cause. They are the better, the happier, and the richer for the experience. "It is more blessed to give than to receive." JOHNSTOWN RELIEF COMMITTEE. ARTHUR L. THOMAS, Chairman

Chairman.

O. J. HOLLISTER,

Secretary. Salt Lake, June 17, 1889.

Narrow escapes from being buried alive have been remarkably frequent of late. John Stephens, an old man who lived at Nanticoke, Pa., has had a remarkable experience. On Saturday he was found appar-ently dead in the house of John Alexander. The physicians stated that he was dead. The body was that he was dead. The body was put in a rough coffin and placed in an outhouse until next morning, when the coffin was placed in a wagon and was carried off for the poorhouse, where interment was to be made. The wagon had not gove far when the driver was startled by hearing groans from the coffin and the noise of someone struggling. He halted the wag-on, wrenched open the box on, wrenched open the box and found Stephens alive and perfectly conscious. He says he was conscious most of the time, and remembers being placed in the coffin and carried to the outhouse, but not about lying in the outhouse for thirty-six hours. He says he suffered terribly from fear of being

THE GREAT FLOOD.

It is now known that the Sambria Iron Works are not damiged as badly as was feared. Half a nillion dollars will cover the loss.

A young lad named Eddie Firshir. whose mother and five brothers and dsters had lost their lives, commit-ed suicide June 7 while in a fit of lespondency by hurling himself rom the top of a building.

THE DAM WAS DEFECTIVE.

A. M. Wellington and F. P. Burt, associate editors of the Engineering News of New York, have completed an examination of he dam which caused the great lisaster.

Wellington states that the dam Wellington states that the dam was in every respect of very infer-or construction and of the kind wholly unwarranted by the good ingineering practices of thirty years igo. Both the original and recon-tructed dams were of earth only, with no heart wall, and but only ip-rapped on the slopes. The ori-inal dam however was made in inal dam, however, was made iu ammed and watered layers, which till show distinctly in the wrecked places. The new end merely added o its stability; but it was to all ap-earance simply dumped in like or-linary railroad fill, or, if rammed, hows no evidence or good effect rom it. Much of the old is standing ntact, while adjacent parts of the new works are wholly carried off. There was no central wall of buddle or masonry either in the old or new dam. It had been an invariable practice of engineers thirty »r forty years ago to use one or the sther in building high dams of earth. The reconstructed dam also bears he marks of great carelessness in laving been made two feet lower in he middle than at the mda. It should rather been downed in 1870 the niddle, which would have concen-rated the overflow, if it should ocur, at the ends instead of in the entre. Had the break begun at the entre. Had the oreak begun at the inds, the cut of the water would have been so gradual that little or to harm might have resulted. Had he dam been at once cut at the ends he dam been at once cut at the ends when the water began running over he centre, the sudden breaking of he dam would at least have been greatly diminished, possibly pro-onged, so that little harm might have resulted. The crest of the old lam had not been raised in the recontruction of 1881. The old overflow hannel through the rock still re-nains at the end, but owing to the ag of the crest in the middle of the lam having only 5½ feet of water in t instead of 7 feet, it was necessary o run the waterway over the crest, ind the rock spill-way, narrow at vest, had been further contracted y close grating to prevent the es-spe of fish. Capped by good-ized lumber and in some slight legree also by the trestle at the fort I the bridge, the original discharge lipes at the foot of the dam had been permanently closed when re-constructed, and this, while a minor natter compared to others men-

rate of maximum discharge. The net effect of all these differences of the condition was that the dam as it stood was not more safe against successive floods, from its inferior conwould have been with a crest only three and a half to four feet high above the bottom of the rock spill-way, instead of seven feet. A large amount of the old riprapping and sloped wall still remains intact, and is of excellent quality. It does not appear that there was any great amount of leakage through the dam before it broke. The destruction came from water flowing over the top. Wellington said that no engineer of known and good standing for such work could possibly have been engaged on it, since, in the particulars mentioned, it violated the most elementary and universally understood requirements of good practice.

Estimates of the original dam indicate that it was to be made about half of earth and half of rock, but if so, there was little evidence of it in the broken dam. The riprapping was merely a skin on each face, with more or less loose spauls mixed with the earth. The dam was twelve feet above the water, twenty-one feet inside the slope and twenty feet wide on top. The rock throughout was about one foot be-low the surface. The earth was pretty good material for such a dam, if it was to be built of it at all, being of a clay nature. To this fact its standing intact since 1881 must be ascribed, as no engineer of standing would have ever tried to so construct it. The fact that the dam was a reconstructed one after over twenty years of abandonment made it especially hard on the older part of the dam to withstand the pressure of the water.

Eight thousand men were at work June 7 clearing out the debris, but truth compels the statement that the undertaking had not yet been fairly started. Fires were burning up and down the valley as far as the eye could reach, and the air was thick with smoke, and yet people familiar with the situation, and aware of the efforts of this army of earnest workmen, es-timated that it would take 20,000men for weeks to clear out the heaps of ruin piled up for miles between the hills and up and down the course of the river.

A correspondent, writing at Johnstown June 7, says:

"An hour ago the writer completed a tour of the mighty wreck in this vicinity. Dozens of human beings and animals were to be seen on the surface, charred and blackened by fire, and in such decomposition that the strongest men could not more than glance at them. Eighty-six men from Altoona, under orders of the sanitary officials, are scattering disinfectors over a core of the disinfectants over acres of the wreckage that the railroad bridge stopped. Mr. Kirk declares thousauds of bodies will yet be found in this territory alone. The great trou-ble thus far experienced at the bridge natter compared to others men-ioned, further reduced the possible telegraph wire that reaches across usually good, notwithstanding re-

the various spans through which the water had passed. Line repair men are badly needed to help in renov-ing the wires, and Kirk says as soon as they are gone he will hustle the debris through by the acre.

"The problem of the hour is the disposal of the debris about the i'ennsylvania railroad bridge. Unless it is soon got rid of the stench will be so overpowering that no human being can withstand it.

"The pneumonia scourge grows alarmingly, notwithstanding the statements of Dr. Groff, of the State Health Board. Dr. Sweet, a member of Dr. Groff's staff, came down from Cambria tonight with a startling report. Fo an Associated Press correspondent Dr. Sweet said: 'Prospect Hill is full of pneumonia with some diphtheria and measles. The hospital is full to overflowing, and there are forty-two cases out side. They were almost all severe pneumonia. There is every con-dition needed for the spread of the disease, and I fear an epidemic.'

"Dr. Carrington also reported sev-eral cases of pneumonia, he having found them on the hill near Moveville.

"A pair of human feet was noticed sticking out of the sand on the river bank near Kernville today. gang of men soon unearthed the bodies of two men and one girl, all

in a good state of preservation. "The community is in the wildest excitement as a result of the recent flood. The blame for the entire affair has been placed on the South Fork Fishing Club, and so angry are some people in this city that peril is feared for W. S. Boyer, superintendent at the cottages on the lake. One of the pretty villas has been broken into and the furniture broken. One of the boats owned by the club was stolen in daylight, and reduced to kindling wood by an infuriated crowd. A liquor-crazed fellow, who broke into the cottages, was not dis-covered. It was evident that robbery was not his intent. Affairs at present are assuming an aspect that is dangerous. The cor-oner's jury, that has been in session all day at Nineveh, terminated its labors today. Their verdict is fully prepared, and only lacks the signatures of the jury before it is given publicity. It is understood that after reviewing at length the care-less breaks of the past years, it de-clares the executive committee of the South Fork Fishing Club guilty of gross if not criminal neglect."

A trap was laid for the undertaker who was robbing bodies in the Fourth Ward morgue. A female was brought, and before it was dressed for burial a diamond ring was placed on one of her fingers and the undertaker was sesigned to faka the undertaker was assigned to take care of the body. He was detected in the act of stealing jewelry and promptly arrested by the police, who immediately took him to Pittsburg.

A dispatch dated Johnstown June 9 says:

ports of the threatened epidemic. The following bulletin has been issued by the State Board of Health, and speaks for itself. It was posted today in every conspicuous place:

today in every conspicuous place: 'Health bulletin. The general health of Johnstown and vicinity is excellent. No epidemic disease of any kind prevnils, nor is it expected that any will arise. The whole region has been divided into districts, and each place is under a competent sanitarian. The state board of health is prepared to meet all emergencies as they arise. The air is wholesome, and the water generally pure. If the good people of the devastated district will go on as they have so nobly done for the past week, in their efforts to clean up the wreckage, the good health will certainly be maintained."

(Signed) GEORGE J. GROFF.' "

Miss Walk and Miss Ely, of the Northern Home for Friendless Children, returned to Philadelphia June 8, and took with them the Hoffman family cf nine children. These little ones were found in an utterly destitute condition, as both parents and the eldest sister were drowned in the flood. The ladies will return to assist in the work of aiding the children, who have lost all. Miss Hinckley, head of the Children's Aid Society of Philadelphia at the headquarters of the Fourth ward morgue, is one of the busiest young women in the valley. The applications for chil-dren thus far exceeds the number of buildren thus far exceeds the number of children thus far provided for. Miss Hinckley says the object of her society is to unite parents and children rather than send them away from Johnstown, although the little ones will be provided for if their parents are not found. There are plenty of Johnstown people who will adopt these children and bring them up as citizens of Johnstown, instead of sending them outside. Miss Maggie Brooks, the only resident member of this society who was not drowned, is a school teacher here. She spends her time in hunt-ing every house for miles around for parents and children. ety is to unite parents and children around for parents and children. When a child is found it is sent to headquarters, and note and descrip-tion made of it. When any of the child's relatives or parents are found they are sent to headquarters, and in this way many families have been re-united. The object of the Western Pennsylvania Society is to furnish temporary as well as permanent homes for the orphans.

A dispatch from Johnstown dated June 9 says:

"The work of the registration of the surv vors of the flood is going steadily on. Up to this evening there were about 21,000 registered, and the list is still increasing. The number lost is now placed at 5000 by those who held it would reach 10,000 a week ago. The conservative estimate is between 3500 and 4000. Up to date there have been 1500 bodies recovered."

The dispatches sent out from something from the flood as it rolled to guide us in our teaching and are struction to the people, as we ever telegraph message was sent out, so that the people of Johns- moving debris, recovering bodies,

administering relief, etc. Up to the latest advices there has been remarkably conflicting estimates of the number of lives lost. Figures from 3000 to 12000 have been given. It will be a long time probably before an approximately correct estimate can be male.

The Pittsburg Commercial prints the following account of the breaking of the dam, from the lips of John G. Parke, Jr., a civil engineer, who was engaged on the grounds of the South Fork Club:

"On Thursday night the dam was in perfect condition, and the water was not within seven feet of the top. At that stage the lake is nearly three miles long. It rained very hard Thursday night, I am told, for I slept too soundly myself to hear it, but when I got up Friday morning I could see there was a flood, for the water was over the drive in front of the clubhouse, and the level of the water in the lake had risen until it was only four feet below the top of the dam. I rode up to the head of the lake and saw that the woods were boiling full of water. South Fork and Muddy Run, which emptied into the lake were fetching down trees, logs, cut timber, and stuff from a sawmill that was up in the woods in that direction. This was about 7:30 o'clock. When I returned, Col. Unger, the president of the club, hired twenty-two Italians, and a number of farmers joined in to work on the dam. Altogether thirty men were at work. A plough was run along the top of the dam, and earth was thrown in the face of the dam to strengthen it. At the same time a channel was dug on the west end of the dam to make a sluice-way there. There were about three feet of slate rock through which it was possible to cut, but then we struck bed-rock that was impossible to get into without blasting. When we got the channel opened the water soon scoured down to the bed-rock, and a stream twenty feet wide and three deep rushed out on that end of the dam, while the weir was letting out an enormous quantity on the other end. Notwithstanding these outlets the water kept rising at the rate of about ten inches an hour.

"By 11:80 I had made up my mind that it was impossible to save the dam, and getting on my horse I galloped down the road to South Fork to warn the people of their danger. The telegraph tower is a mile from the town, and I sent two men there to have messages sent to Johnstown and other points below. I heard that the lady operator fainted when she had sent off the news and had to be carried off. The people of South Fork had ample time to get to the high grounds and they were able to move their furniture, too. In fact only one person was drowned at South Fork, and he while attempting to fish something from the flood as it rolled by. It was just 12 o'clock when the telegraph message was sent out, so that the people of Johnstown had over there theurs' warning

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"As I rode back to the dam I expected almost every moment to mee the lake coming down on me, but the dam was still intact, although the water had reached the top. At about one o'clock I walked over the dam; at that time the water was three inches deep on it, and was gradually eating away the earth on the outer face. As the stream rolled down the outer face it kept waring down the edge of the embankment, and I saw it was merely a question of time. I then went up to the club-house and got dinner, and when I returned I saw that a good deal more of the dam had crumbled away.

"The dam did uot give way. At a rough guess I should say that here were sixty millions of tons of water in that lake, and the pressure of that mass of water was increased by floods from two streams pouring into it, but the dam would have stood it could the level of the lake have been kept below the top of the dam. But the friction of the water pouring over the dam gradually wore it away from the outer faceuntil the top became so thin that it gave way.

"The break took place at three o'clock. It was about ten feet wide at first and shallow, but now that the flood had made a gap it grew wider with increasing rapidity, and the lake went roaring down the valley. That three miles of water was drained out in forty-five minutes. The downfall of those millions of tons was simply irresistible. Stones from the dam and boulders in the river bed were carried for miles. 'Trees went down like you may cut a mullein stalk with a swish of your cane. It was a terrible sight to see that avalanche of water go down that valley already choked with floods. Col. Unger was completely prostrated by it and was laid up at the club-house sick from his experiences."

REMARKS

By President Wilford Woodruff, a the Sanpete • Stake Conference, held at Manti, Sunday and Monday, May 19 and 20, 1889.

REPORTED BY A. WINTER.

After an absence of five yeas, through the providence of God we are again permitted to meet with our friends in Sanpete. This is a privilege that we greatly prise. It is a great blessing to be able to come here as free men, and to have the opportunity of opening our moutes and teaching the people as we are moved upon by the Spirit of the Lord. I have no right to say that it has been so long since we preached to the people that we have forgotten how; but I have a right to say that upon the Lord for His Holy Spiri, to guide us in our teaching and in struction to the people, as we ever were. And in order for us to enjoy this blessing, we need the faith and prayers of the Latter-day Sains

822

who assemble to be taught. Every nan in the Church of God on the arth should be able to speak as he s moved upon by the Holy Ghost. Then his words are the word of the Lord, the mind of the Lord, the vill of the Lord, and they are cripture.

Of all people that have ever lived, he Latter-day Saints have the reatest reason to be thankful to the ord. We possess the fulness of the sopel and are members of the hurch of Jesus Christ. We oc-upy a place in that land which vas given to Joseph by his father-he land of America. We have reived the organization of the great Kingdom of our God—that king-lom which was spoken of by Adam, by Daniel, and by all the ancient prophets whose eyes have been upon by Daniel, and by all the ancient rophets whose eyes have been upon his age of the world. We are uilding up Zion in the very place and on the very continent which he Lord designed. Therefore, why hould we not be happy? Why hould we not be united together to arry out the purposes of the Lord? We should be. There is no man who has received this Gospel and injoys the Holy Ghost but can re-oice and be thankful, and be wil-ing to pass through whatever trials or afflictions he may be called upon o endure for the Gospel's sake. I eel to rejoice myself at this time hat we have the privilege of meet-ing together in peace. When I con-emplate our position as Lat-ierday Saints, and the re-ponsibilities that we are under, feel that our hearts and our souls hould be drawn out in therefore. feel that our hearts and our souls hould be drawn out in thanksgivnotid be drawn out in thanksgiv-ng to God. We should labor for he building up of the Kingdom of Hod and for the establishment of Lis work; for we have been called f God and appointed to take this ingdom in the latter days and bear t off. We have promises given into us that no ether dispensation r generation of men ever had. It as been promised us that we shall as been promised us that we shall cossess the kingdom and the great-less of the kingdom, and it will rever be overthrown, but will re-hain until Jesus Christ, the great awgiver to Israel, comes to reign over His people. Therefore, we reed not think that we have nothng to do. We have a great work efore us, and it will require all our exertions and all our talents and bility to perform it. We must seek or the Spirit of God to assist us; or without this Spirit we can acomplish but very little.

There is a subject pressing upon ay mind at the present time which want to speak upon. I refer to the reatment of animals. My soul has een pained a great deal by the reatment which man extends to the easts of the field. Before the ailroad was built across this contient I crossed the plains several imes, and the abuse of animals which I then witnessed gave me reat pain. The Lord has given into us horses and cattle and other nimals for our benefit. Not one of hese animals can talk to us, and I herefore look upon their ill-treat-

of small consequence for the President of a church to talk about. I have not done it heretofore, but I am going to do it now. We all admire a fine horse. It is

one of the noblest of animals. It is also one of the most useful of ani-The treatment that we exmals. tend to horses, in many instances, is unjust and unrighteous. I have seen men take a young horse that had men take a young norse that had never had a harness on. They have harnessed it, and they have taken a black-snake whip, and before it was ever put to a wagon or any-thing of the kind they have whipped it almost to death. I have seen young men in these valleys do that. Does that horse know why he is thus abused? The man who does this abused? The man who does this commits a sin. When you harness a young horse for the first time, he knows nothing about it and does not know what to do. That horseshould be treated kindly, no matter whether he kicks, or jumps, or bites. He don't understand why that harness is put on him, and the man who has any kindness about him will treat that animal kindly. If you do this, the horse will very soon learn what you want of him, and when he learns that, he will do it. Treat your ani-mals kindly and they will treat you kindly; they will do all you ask of them.

Here is a young heifer. She has a calf. A young man goes to milk her. She has never been milked before. She kicks and won't stand still. What does that young man do? He gets a club or something of the kind and goes to thrashing her. Now, whoever does that ought to be thrashed himself. Treat that animal kindly. In a little while she will understand what is wanted of her and will then act all right.

I want to see a change, especially with the Latter-day Saints, in their treatment of the beasts of the field. They have been given to us for our use. They are a great blessing to us, and we should treat them gently and with consideration. It is wrong to exercise tyranny over anything. When I was a boy and went to school, the schoolmaster used to come with a bundle of sticks about eight feet long, and one of the first things we expected was to get a first things we expected was to get a whipping. For anything that was not pleasing to him we would get a terrible thrashing. What whipping I got then did not do me any good. I have always felt that ill-treatment either of chil dren or animals is all wrong. Kindness, gentleness and mercy are better every way. I would like this principle instilled into the minds of our young men, that they may carry it out in all their acts in life. carry it out in all their acts in life. Tyranny is not good, whether it be exercised by kings, by presidents, or by the servants of God. Kind words are far better than harsh words. If, when we have diffi-culties one with another, we would be kind and affable to each other, we would asycourselves a great deal of would save ourselves a great deal of trouble.

I wonder if there is a man here who ever gained anything by scold-

a man treats his wife and children kindly, and you will find that they will treat him in the same way. Complaints reach me of the treatment of men to their wives. They do not provide for them. They do not treat them kindly. All this pains me. These things should not be. Here is a man who has a wife or wives. They have been given unto him of the Lord. They have placed themselves under his direc-This man is held responsible tion. by his Creator for the course which he pursues toward these women. He should be kind to them; and in their affliction he should not tyrannize over them, or scold them, or pain their hearts. We should be kind to one another, do good to one another, and labor to promote the welfare, the interest and the happiness of each other, especially those of our own households. The man stands at the head of the family. He is the patriarch of his house-hold. I have attended meetings in this Church where one man has had almost a congregation of sons and daughters. There is no more beauti-ful sight on earth than to see a man stand at the head of his family and teach them righteous principles and give them good counsel. These children honor their father, and they take consolation and joy in having a father who is a righteous man.

Our sisters, also, have their duties to perform to their husbands. They should consider his position and his circumstances. Many of our breth-ren have gone to prison, for the Gos-pel's sake. This has created a degree pel's sake. This has created a degree of trial, affliction and sorrow in their families. As a general thing, as Brother George Q. Cannon has said, it has a tendency to draw their wives and their children closer to them. Every wife should be kind to her husbaud. She should comfort him and do what good she can for him, under all circumstances in life. When all the family are united together, they enjoy a heavenly spirit here on the earth. This is how it should be; for when a man in this Church takes unto himself a wife he expects to remain with her through all time and eternity. In the morning of the first resurrection he expects to have that wife and his he expects to have that wife and his children with him in a family or-ganization, to remain in that condi-tion forever and forever. What a glorious thought that is! I have felt if, when I get through this world, where I have passed through many tribulations on a finite many tribulations and afflictions with my wives and children, I can only have them with me in the next world, in their immortal bodies, to stand with me in the presence of God and of the Savior, and of the old patriarchs and prophets, it will pay me for all my labors if I should live to be as old as Methusaleh. And I have no doubt that all of you feel the same.

There is another thing I wish to refer to here. I have heard that in Zion there are some men who entertain the idea that they inherit the body and spirit of Moses, or Abra-ham, or David, or Noah, or someherefore look upon their ill-treat-ing or beating his wife or his chil-bedy other than themselves. I hope a matter which the world consider i from it. You go into a family where i thing of this kind, because it is a

most foolish, nonsensical and false doctrine. You gaze upon a man who professes to have inherited the body or spirit of Moses, or any those I have named, and I think you will conclude that his appear-ance does not indicate that such is the case; at any rate, it certainly has not improved him. Brother Woodnot improved him. Brother Wood-ruff, Brother Cannon, Brother Smith, Brother Lorenzo Snow, or any of the brethren, will never in-herit anyone's body or spirit but their own, in time or in eternity, unless the devil gets into them. It is Satan who inspires men to believe in such absurf things. He delights is satan who inspires men to believe in such absurd things. He delights in having any of the brethren en-tertain false ideas, no matter what they are. I tell you that whoever sees me in time or eternity will see Wilford Woodruff, not Noah, nor Abraham, nor Eucoch. Every man has his own identity, and he never Abraham, nor Enoch. Every man has his own identity, and he never will lose that identity. Therefore, when you hear such doctrine as that advanced, do not believe it. There are a good many things Satan would like us to believe; but we must guard against these. The Latterday Sainta need in-

The Latter-day Saints need in-struction; they need preaching to; and we esteem it a great blessing to be able to mingle with you, to speak to you and to bear our testimony unto you. I say to the Latter-day Saints that the visions of our minds are open, the revelations of God rest upon us, and the voice of God to us is that the day has come when we, as shepherds in Israel, holding the Apostleship and keys of the kingdom of God, should stand in the midst of this people and call them to repentance, call them to open their eyes to see, and their ears to hear, and to prepare themselves for the great events the God of Israel is about to bring to pass in the earth.

We live in a very important day. Father Adam, three years previous to his death, called his soustogether -Seth; Enos, Jared, Canaan, Ma-ha aleel, Enoch and Methusaleh, with the residue of his posterity -into the valley of Adam-Ondi - Ahman, and there he with the residue of his posterity —into the valley of Adam-Ondi - Ahman, and there he blessed his posterity. The power of God rested upon him and he told the people what should be-fail them until the latest generation. These things are all written in the Book of Enoch, which will be re-vealed in the due time of the vealed in the due time of the Lord. Since then there have been Enoch, Noah, Abraham, Isaac and Jacob, and other patriarchs and prophets. All of them saw, by vision and revelation, this day and this people. They proclaimed our history from the beginning to the end. Where are these men today? end. Where are these men today? They stand, in their immortal bodies, in the presence of God and They are watching over the Lamb. They are watching over us. We are their children and we are fulfilling the mission of the last dispensation of the fulness of times. the hearts and feelings of the people who have embraced this work? It is a glorious work, a grand work. The Prophet Isaiah, in speaking of Zion, says:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. * * *

And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

One hundred and fifty thousand of those Gentiles that Isaiah saw have gathered to these valleys of the mountains, in obedience to the Gospel of Christ. Is not that Gospel as true today as it ever was? Are not the revelations of the Almighty as true today as they were in the days of Adam, and Enoch, and Moses, and Christ and His Apostles? They are. And we have been reserved in the spirit world for thousands of years, to stard in the flesh in the latter days, and to take God's kingdom and build it up. Understanding these things then, what are we, as Latter-day Saints, thinking about? We have got a great warfare to fight. Lucifer, the son of the morning, and all his hosts, are united against us. We are but a little handful, compared with the inhabitants of the earth. There never were but few men and women, in any age of the world, who were independent enough to reject evil and to serve the Lord. But we have been counted worthy to be numbered as His people. It is time. therefore, that we arose, this time awoke, and that, clothed upon with the power of God and the Holy Priesthood, we should magnify this Priesthood and obtain the blessings belonging thereto. This people have power to contend with the heavens, and to control the heavens, in a measure. With this Priesthood resting upon them, this peeple have power that when their prayers shall ascend into the ears of the God of Israel, they shall be heard and ans-wered upon their heads. Shall we desert the Lord? Shall we desert His cause? God forbid. There is no mistake about this work. The Lord the same eternal and everlasting Priesthood that God has kept in the heavens for eighteen hundred years. Will you tell me that we have not of God? If you do, you tell me that which is not true. The God of heaven has given us all needful power, if we will only rise up and magnify it before the heavens and the earth. We have no time to contend or quarrel over water ditches. We should be united together and magnify our callings be-fore the Lord; for I tell you there is no time to spare. The Almighty is going to cut short His work in righteousness, or no flesh could be saved. The heavens are full of judgments, and all those who re-main in Babylon, God will not spare; they will be burned with the wicked. We are responsible for the we keed. We are responsible for the use which we make of the power God has given us. I tell you the devil has no power, the Gentiles have no power over the Latter-day Saints when they do their duty and are united. It is not ordained for the wicked to have power to bring to pass evil upon us, if we are united. Zion shall not be moved out of her place, saith the Lord. But the day has come when the Lord calls upon Zion to arise, and upon these Apos-tles and these Elders of Israel to feed the flock of Christ. We should the vision it contains is his only in

teach them the words of life and salvation, and the Latter-day Saints should hear us and lay these things to heart. They should fulfil the commandments of God. We are commandments of God. We are here only upon a short mission. We are the messengers of the God of Israel, messengers of life and salvation. And if we will do our duty God, we shall accomplish all that the Lord expects us to do.

the Lord expects us to do. Brethren and sisters, do not quarrel one with another; do not contend about water or anything of that kind. I tell you that the man who, rather than quarrel with his neighbor, will say, "Take my water; I won't contend with you," that man will get a good deal more wheat than the one who fights and quarrels and goes to law about his water. He will be blessed of the Lord and justified before Him. Let Lord and justified before Him. Let us put all these things aside and call upon the Lord in mighty prayer, asking that His blessings may be upon us, and that His revelations may be fulfilled upon our heads; that Zion may be purified and the Saints of God be united together.

This is the way we, as the Presidency of the Church and as A postles, feel. I want you to understand that God is with us, that the keys of the Kingdom of God are here, and that Zion is here, and they have all Zion is here, and they have all come to stay. I rejoice in this; I rejoice in the Gospel of Christ, in which there is no change from eternity to eternity.

Brethren and sisters, let us try to brethren and sisters, let us try to live our religion and sanctify our-selves before the Lord. Seek for the Holy Spirit; pray for it; and labor for visions, for dreams, for revela-tions and for the gifts of the Gospel of Christ, that they may strengthen of Christ, that they may strengthen us in the good work. I pray God to bless you and those who preside bless you and those who preside over you, as well as those who labor in this Temple in Manti, and in all other Temples in Zion. They are performing a glorious work in these Temples. And when we get through our work here, I trust we will be together in the Kingdom of God on the other side of the yeil. This is the other side of the veil. This is my prayer and desize, in the name of Jesus Christ. Amen.

THE APOCALYPSE.

During several days of pleas-ant intercourse with Brother F. F. Hintze in the Holy Land, through part of which coun-try we traveled together, sharing the varied experiences of a journey in a strange land, many an hour was pleasantly and profitably spent in studying the prophecies of holy writ. While conversing upon such themes, the visions of John on Pat-mos were more than once devotionmos were more than once devotionally contemplated by us. Before we separated, I was earnestly asked to give publicity to some of the thoughts expressed in our conversations, a request with which I now readily comply.

WHAT THE REVELATION IS.



a secondary meaning. It is really a revelation to Jesus Christ. Accord-ing to the first verse of the book it is a revelation which God gave to Jesus Christ in order to show the servants of Christ what should soon come to pass, and through an angel it was communicated to John, who was permitted to publish it to the Saints. The title of the book might very properly be "The Revelation of Christ" rather than that of John.

. It is a book profitable to study, for, in its own language, "Blessed is he that readeth and they that hear the that readeting and they that hear the words of this prophecy and keep those things which are written therein; for the time is at hand." (Rev. 1: 3.) It certainly belongs to that "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn a dark place, until the day dawn and the day star arise in your hearts." (2 Peter i: 19.) Being published especially for the instruc-tion and enlightenment of the servants of Christ, there can be no truth in the assertion that the revelation is impossible to understand.

WHEN WRITTEN.

The revelation is generally sup-posed to have been written by John during his exile on Patmos, about the year 96 A. D. The early fathers Irenœus and Eusebius refer the book to the time of the Emperor Domitian; and the earliest traditions sup-port the view that John, during the time of this emperor, was exiled to time of this emperor, was exiled to Patmos. Many, however, give a much earlier date to the book, supposing that the exile of John happened during the reign of the Emperor Nero, 67 or 68 A. D. Although this early date cannot be proved beyond doubt, yet the probability is very strong in favor of it. The very language of the book indicates an author who was not yet accus-tomed to the Greek tongue. The frequent references to the temple. frequent references to the temple, the altar, and the sacrifices, strong-ly favor the supposition that it was written before the destruction of Jerusalem, consequently before Domitian.

THE FIRST PRINTED EDITION.

It appears that the powers of darkness have been very anxious to when the first edition was printed it was impossible to find a Greek copy which was not more or less spurious or even incomplete. The last chapters were nowhere to be found, and so the editor had to translate the lacking part from the Latin, by means of which a very poor text was obtained. Besides, there is a notable peculiarity in the book. The author, when seeing an object in a vision and describing it, often disregards the grammatical gender, and makes his adjective or participle agree, not with the word but rather with the idea present in his mind at the time. Some of the early copyists, in transcribing the texts, ap-parently thought it their duty to correct these apparent anomalies, thereby producing a very spurious text. At present, however, not less than 93 manuscripts of this book prehend them.

are known, some of which are very ancient, and by means of these scholars have been able to purify the text and give it to us, on the whole, as it was originally written by John. It must be admitted that, in its original form, ungrammatical though it be, it cannot be surpassed in dignity and sublimity of composition.

DIVISION OF THE BOOK.

Stated briefly, the book is divided as follows:

Part 1, relating to "the things which are," at the time of the writing. This part contains the seven letters to the seven churches, recorded in chap. 1, 3.

Part 2 is the proper prophetical part of the book, and relates to "the things which shall be hereafter." (Rev. 1, 19). This part contains the visions of

1. Seven seals.

2. Seven trumpets.

3. Three enemies, Satan, the beast and the false prophet warring against God.

4. Seven vials.

5. The three enemies overthrown. 6. The final triumph of Christ and the new or heavenly Jerusalem

The whole has, by the best com-mentators, always been considered as one continuous chain of events, although some 'are, as is natural in all historical narratives, synchronological. With the central objects, seals, trumpets, vials, Satan, the beast, the false prophet, other visions are interwoven as introductory and concluding scenes, several of which relate to the Church and the Kingdom of God.

DIFFICULTIES OF INTERPRETATION.

On all sides it is admitted that the Revelation is a most difficult book to interpret Its language is chiefly symbolical, and when we open its symbolical, and when we open he pages we are met by a number of figure-angels, books, beasts, rivers, cities, mountains. All this seems to be as intelligible as a set of Egyptian hieroglyphics. Indeed, the pro-phetic language generally is hieroglyphical, or, more properly still, it is picture writing, with the pictures spelled out in words instead of painted or engraved. This creates the difficulties. A knowledge of this fact furnish may also the right key to the interpretation; for if it is found that the prophets invariably use the figures to repreinterpretation; sent the similiar events, as they indeed do, and if it be understood that prophetical figures sometimes are interpreted by the angels, by the seers themselves, or by the events fulfilling them, then we know where to look for a true and reliable interpretation. Clearly remaile interpretation. Clearly enough, if we, for instance, in a prophetical book, meet with the figure of a beast, and find that this in Daniel means an or woman, 8 and empire this that this elsewhere means his Father's throne, that a virgin should conceive—all these were im-penetrable mysteries, as profound as any of those of the revelation to us.

The gift of prophecy is one of the blessed gifts that has been again restored to the Church of God through the everlasting Gospel. The pro-phetical writings should therefore no longer be sealed books. And they are not. Through diligent study of the prophetical language in general, careful attention to the events recorded in history, and with the help of the "Key" revealed through Joseph Smith, the Apoca-lypse ought to be made quite as legible as any part of the Word of God.

INTERPRETATIONS.

A few instances how the Word of God is its own and best interpreter

In Revelations, chap. 4, we read that round about the throne of God were seen four "beasts" which continually glorified God, together with the elders. The first was like a lion, the second like a calf, the third like a man and the fourth like this vision with 4 Mosiah 2, where the camp of Israel is dewhere the camp of Israel is de-scribed, we find a striking resem-blance, and feel assured that the two—the vision of John and the formation of the camp of Israel— had one pattern. Here in the wilderness we find round about the Tabarmache to the cast three titles Tabernacle, to the east three tribes, Tabernacle, to the east three tribes, headed by Judah, whose banner was a *kion*; to the south three tribes, headed by Reuben, whose banner represented a *calf*; to the west three tribes, headed by Ephraim, whose banner represented a *human face*, and to the north three tribes, headed by Den whose banner had a flying by Dan, whose banner had a flying eagle. Upon turther inquiry into the significance of this arrangement observed by Moses in the wilderness, and seen in the heavenly visions on and seen in the heavenly visions on Patmos, we are told, Doctrine and Covenants, section 77, 8: "They represent the glory of classes of be-ings in their destined order or sphere of creation, in the enjoy-ment of their eternal felicity." In the wilderness the four beasts, or rather "living creatures," reprerather "Hyng creatures," repre-sented the people of God "marching on to glory;" in the vision of John they represent glory already ob-tained. How instructive, the two put together! What the people of the dull become in charity they God shall become in eternity they

must already commence to be here. In Revelation, chapter 6, we read that there was a great earthquake; the sun, moon and stars were affected and the heaven departed as a scroll, while every mountain and island were removed out of their places. Now, to apply this, as has sometimes been done, literally, and thereby understand a complete destruction of the universe, is con-"stars" fall to the "earth;" the heaven "departs," and yet the mountains are only "removed" out mountains are only "removed" out of their place; and after these things four angels stand on the earth and the events go on as be-fore. Clearly, by the figures em-ployed, something else is represent-ed, and what is that? In Isaiah, chapter xiii: 9, 10, 13, we find al-most the same expressions: "For "For most the same expressions: It requires a prophetic spirit to com-prehend them.



shall be darkened at his rising and the moon shall not give her light. Therefore shall I let the heavens shake and the earth shall be moved out of her place." This sublime figurative language is descriptive of the fall of the great Babylonian empire (verse 1). Similarly, Hosea, chapter x, describes the fall of Samaria: "They shall cry to the moun-tains, cover us, and to the hills, fall over us." The prophets abound in this mode of expression, and it always signifies the fall of always signifies the some great power, God's judg-ment of some nation or nations. It is therefore no more con-jecture to say that the passage in Revelation refers to the overthrow of the then existing Roman empire. By the concussion of the heavenly By the concussion of the heavenly bodies is the idea conveyed that the events predicted could be effected only by God. Hence the time in which such events take place are al-ways called the "day of the Lord" or the "coming of the Lord." Com-pare Matthew 24: 3, where the dis-ciples speak of the destruction of Jerusalem as the "coming" of the Lord and the end of the era (Greek *dia*, not world). aion, not world).

The two witnesses (Rev. 11,) are by way of revelation said to be "two olive trees and two candlesticks, standing before God." All these expressions become clear when compared with other parts of Scripture. In Zachariah, chap. 3, we see Joshua and Zerubabel represented as two olive trees, dropping their oll into the candlestick, setting forth how, by the Spirit of the Lord resting upon these two prophets of God, the temple should be completed without eternal help (v. 6) and against all opposition (v. 7). Two olive trees are therefore two prophets of God Compared of God. Compare Doctrine and of God. Compare Doctrine and Covenants, Section 77:15. But there are also two candlesticks, which mean churches, accord-ing to Revelations 1-20, set-ting forth therefore the twofold work of the last dispensation, the gathering together into a church, "first the Gentiles and then the Jews." These two churches, then, and these two prophets, "stand be-fore the Lord," an expression which always means "to serve" the Lord. The expression is applied to the priest who officiated in the Temple, and Elijah's "Thus saith the Lord, before Whose face I stand," is well known. Two churches, then, and two prophets clothed with the holy, priesthood is what the passage meens,

Thus all the principal symbols of the book can be traced and their meaning ascertained. Yet their right application is a work which no one can undertake without the aid of the Divine Spirit of prophecy and much minute inquiry.

Dean Woodhouse, among others, adopts the principle of interpretation of the Apocaly set that the language and symbols, with rare exceptions, apply to the history and development of the church from the apostolic age to the end of time.

to the affairs of the world. The dead "Saints") and idols of gold, Revelation is thought to possess the same peculiarities. This, however, is a great mistake. In the Book of Daniel we find the history of the world in outline as it were, and the history of the people of God as this nigory of the people of God as this people comes in contact with the world. The Apocalypse may be considered a continuation of the prophecies of . Daniel, developing more fully many of the events briefly touched upon in Daniel. Besides, are not all the nations of the earth in the hands of God? Should not prophe y depict it all, as far as necessary, to a right under-standing of the history of the church? Certainly. And this is exactly what is done in the Apocalypse.

HISTORICAL EVENTS.

If we examine the second or prophetical part of the book, that which sets forth "the things that shall be" (Rev. 1:19), the things which were yet future at the date of the writing, we will find many events recorded with the clearness of history

The volume in the hand of God is opened by the Lamb, and as that awful record is unrolled we read of successive judgments upon the ragan Roman empire, until during the sixth seal its "sun and its moon and stars" are darkened and its earth trembles, that is, until the whole of its ancient religion is completely crushed by Constantine the Great. (Chap. 6.)

Then follow (chap. 7) preparations for the preservation of the everlastiug Gospel, that it should not be lost during the following long period of thick darkness, but be ready at the time appointed by God to be sounded unto all the earth. (Compare Doc-trine and Covenants, Sec. 77:10-11.) How instructive to contemplate that centuries ago, when the apostolical church was on the eve of her departure, those servants of God were sealed who in this dispensation should "be ordained to bring as many as will come to the church of the first born." (Doctrine and Covenants, Sec. 77:11.)

Covenants, arec. 77:11.) In nature around us, when the cold snow storms sweep over the fields. we see how the rich ver-dure fades, the flowers drop their heads and die. And yet they live. The life-giving power is still extant and active, and the first rays of the sun will call the life forth again in all its formet forth again in all its former glory and beauty. The work of devastation in the cold autumn is only so to speak, the first preparatory step to a newly-awakened life in spring. So here, when the church of God was apparently about to leave the earth, preparations were already completed for her re-appearance at the end of time, in more than her first glory.

After this the judgments are poured out upon the Roman power now in name Christian, but really idolatrous as before. The remark-able invasions of the Goths, the Vandals, the Huns, the Saracens and the Turks follow, but "the rest of men which were not killed by It is argued that the Bible, as a these plagues yet repented not of scenes of this dispensation. whole, refers generally to the peo-ple of God, and only accidentally should not worship demons, (that is, crowded. In chapter xi we see the

and silver, and of brass, and stone, and of wood, which neither can see, nor hear, nor walk. Neither re-pented they of their murders, nor of their sorceries, nor of their fornicatheir sorceries, nor of their fornica-tion, nor of their thefts." (Rev. 9, 20-21.) Anyone who will consider the Christian world today will, I think, find this statement of the prophet literally true. No wars, no calamities of any kind have been able to cleanse the "Christian" world—with Rome at its head—from their idolatry and abortinable size their idolatry and abominable sins.

THE LITTLE BOOK.

Particularly remarkable is the vision in which the restoration of the Gospel through Joseph Smith is set forth. This vision falls under the sixth trumpet, that is, while the Turkish empire (described the Turkish empire (described chapter 9: 15—19) still holds its seat in Europe, thus giving an approxi-mate date to this joyful event.

John saw a mighty angel, or messenger, come down from heaven. θľ In his hand he holds a little book, open. He sets one foot on the earth and one on the sea, thus showing that the whole earth was concerned in the message. His voice was as strong as that of a roaring lion, indicating that he should be heard everywhere. When he had spoken, seven thunders, the usual concomitants of the presence of God, were heard, and the contents of the message were these: "That there should be time no longer, but in the days of the voice of the seventh angel, when he shall begin to sound angel, when he shall begin to sound the mystery of God (that is, the work of bringing the gentiles into the covenant, Eph. 2, chap. 3: 3-61) should be finished, as He has de-clared to His servants, the prophets." (Rev. 10: 5-7.) The angel who delivered this message is the prophet Elias (Doc. and Cov. 77: 14), and the little book the con-tents of which we have just read is the mission given is John to once is the mission given to John to once more "prophesy before many peo-ples, and nations, and tongues, and kings." (Rev. x: 11), which mis-sion commenced when he, together with Peter and James, were sent to confirm the apostleahip on the spe-cial messengers of God to this gen-eration. (Doc. and Cov. Sec. vii: 12 13).

Could anything be clearer? have here a statement as plain as prophetical language can well make it, that a time should come when John should again appear as a messenger to men; that the message should be contained in a little book that the contents of this book should be a declaration that the winding up of the times of the Gentiles "was at hand;" and that all this should take place before the four princes from the regions of the Euphrates (Rev. ix: 14); that is, before the Turks had left their capital seat in Europe. What event during the whole of the sixth trumpet answers all these characteristics? There is one, and one only—the event of Joseph Smith appearing as a mes-senger of God to open the closing scenes of t is dispensation. that the contents of this book should scenes of this dispensation.

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826

re-establishing of the temple service, the testimony and works of the two witnesses, the overthrow of the "Christian" systems of religion the resurrection, judgment and final appearance of the glory of God.

THE APOSTOLIC CHURCH.

The Prophet, having mentioned all these briefly in chapter 12, de-scribes a vision relating to the aposscribes a vision relating to the apos-tolic church and her fate, thereby giving us to know beyond the possi-bility of doubt, if we are willing to know, what befel her in the carly age of her existence. It may be stated that the history of the church during the first five hundred years more than confirms the prophetic vision.

The apostolic church is represented as a woman clothed with the sun, brilliant in her array of righteousness, having the moon, the ordinances of the old covenant, under her feet, and upon her head a crown of stars, the Twelve Apostles. She is seen in heaven, for her origin is not the earth. She is also bringing forth a child, the destiny of which is to rule supreme over all the earth. But a great red dragon, the devil, represented by Pagan Rome, stood ready to devour the child and to kill the church. God, therefore, took the child up to heaven, and for the church a room was prepared in the wilderness, where she should be kept for 1260 days, *i.e.* years. The ascension of the child, the whole priesthood, happened, I thinky very soon after the Apostles had been martyred. Still the church remained for a time, perhaps to the year 570 or thereabout; for there was a long struggle between the dragon and Michael (Rev.xii: 7-12) concerning this, and when the dragon was cast out he commenced his persecution of the church, upon which she fled to her hiding place. The priesthood had now been taken away, the church had field. Then the dragon poured a stream of false doctrines stream of this document swallowed the stream. The false doctrines only affected the dominion of the dragon, not the hidden church; and from this time the war commenced between the dragon and the "remnant" of the seed of the church (Rev. xii: 17).

This last expression is very impor-tant for a right understanding of the true position of the people in our own dispensation. On the basis of the word of God, we assert that the church had disappeared for 1260 years. But we do not understand this to mean that there was no piety, no righteousness, no faith, nothing good on the earth during all this time, as our opponents believe we hold. On the contrary, there were many men and women on this earth of whom it can be said that they were a remnant of the seed of the church, and that they kept the comchurch, and that they kept the com-mandments of God to a certain ex-tent; indeed, as far as they could be kept without the holy priest-hood, and also that testimony con-cerning Jesus, for the were wit-nesses. Many such men could be mentioned. But that this "rem-phemous pretensions, usurpation of nant" of the seed of the church was divine prerogatives, opposition

the church herself cannot be asserted, unless a remnant can be said to be the thing of which it is only a remnant. A church of Christ is an organization, and where the organization is not the church organization, and where the organization is not the church is not, although people may exist who still have, to a large extent, the same faith which the members of the church had. It was the one great object of the apostolic church to leave such "seed" in the world when she fled, and against this remnant, the dragon, through his representatives, has waged an awful war. I take Bishop Newton's statement for it that sixty millions of martyrs have been slaughtered in this warfare. How wonderfully true and exact is the word of God!

I have pointed out the year 570 as the one in which the church disap-peared. About this time we loose peared. About this time we loose almost every trace of a pure aposto-lical organization. The ordinandes of our Lord had already been per-verted, the celibacy of the clergy preached, the virgin adored, and so on. The way had been prepared, so op of Rome could claim the title of universal Bisher that shortly after this time the Bishof universal Bishop, thus pro-claiming the ascendancy of Papacy on the throne. In the year 571 Mo-hammed was born, the man who by his doctrines should inspire the hordes that were destined to inflict awful punishment upon an apostate world. Is it not reasonable to suppose that the scourge of God should have prepared immediately when the church had been compelled to flee? It is also remarkable that Gregory the Great, who lived at this time (died 604) is by common consent among historians considered to be the last churchfather.

If we, then, take 570 as the year of the disappearence of the church, and to it add 1260 years during which she should be in the wilderness, we arrive at the year 1830 as the date of ber reappearance.

THE ANTI-CHRIST.

The next vision (chapter xiii) represents the rise and reign of the great anti-christian power, the man This power rises out of the of sin. sea-out of the commotions of the nations-and is clearly meant to represent a great world ruling power. It is followed by a second beast having the resemblance of the Lamb, which caused an image to be made in the likeness of the first beast.

This vision forms one of the most prominent parts of the Apocalypse, and has already oc-cupied the attention of Daniel and of Paul (II Thessalonians ii: 3, 8-10; I Timothy iv: 1, 2). In the Revelation it is further referred to (chapters xvii: 2-5; xviii: 3-5; xix: 2). All agree that these passages refer to anti-Christ.

His marks are. 1st, eminent cor-ruption of religion, which corrup-tion, by fraud as well as force, it

against God and persecution of His people. 4th, great wealth, magni-ficence and luxury. 5th, reliance upon the support of worldly powers, whose tyranny he sanctions and upholds.

Such is the picture drawn. When we look around for its original we cannot be mis-taken. When we find a pro-fessed church – eminent for its gross corruption of the doctrines of Christ-compulsory celibacy and uncommended austerities, con-tinued with meretricious splendor and a counterfeit of Jewish ritual, blasphemous assumptions of divine titles and honors, claims of infalli-bility and supreme authority over the conscience, dispensations and absolutions of sins, pretended prophecies and miracles, oppression and persecution, carried on with the help of earthly rulers—all thèse marks have been exhibited in the "church," whose dominions extend almost everywhere, and whose seat is Rome. Commentators have therefore not hesitated to designate the first beast as the Roman church, the second as the Roman priesthood, and the image as the Pope himself.

CLOSING SCENES.

These are not, however, the clos-ing scenes. The works of the servants of God follow in chapter 14. The judgments of antichrist form the visions of chapters 15-18, and the book closes with a representation of the final triumph of the Church of Jesus Christ. The fearful errors of apostacy are swept away. The "wicked" or "lawless ones" the Lord consumes with the spirit of His mouth." (2 Thess. ii: 8.) He that His mouth." (2 Thess. II: 3.) He that did corrupt the earth is judged (Rev. xix: 2). This great event, which will cause mourning to those on earth, whose names are not written in the Lamb's Book of life, causes the greatest joy in heaven. The rethe greatest joy in heaven. the greatest joy in neaven. The re-deemed again and again, and again shout "Alleluia," and all the ends of the earth are summoned to join the songs of praise. J. M. S.

"JUNIUS" ON RELIGION.

Frederick Harrison says that the question of questions, the great problem of the present day, is: "Can religion become one with our bichert priore about the World and highest science about the world and nignest science about the world and about man? And can this religious science, or this scientific religion, directly inspire our activity on earth? He further asks which of the many creeds, and the many philosophers, has duly solved the question?" He says: "It is the chief and precious qual-

"It is the chief and precious quality of our modern culture that it is nothing if not historical, complete, comprehensive. It insists that every age and phase of man's manifold civilization shall be sifted, under-stood, seen at its best. We will have nothing left out, nothing trampled on. The bigots, the pedants, the iconoclasts, the levelerss all not rob us of any single work or quality of ghteous as t and blas-urpation of opposition cal, sympathetic, many-sided, just.

We are sadly endeavoring to undo the passionate errors of centuries, especially of the last century or two; and if we had no very dis-tinct faith of our own, we decline to commit ourselves irretrievably to any exclusive creed, or to any militant school. We hold on, obstinate if somewhat hopeless, to toleration, to a general unwillingness to let go any substantive element in human nature. We feel that theology has much that all the evolutionists and materialists cannot give us; and that they can never, in fact, take away. On the other hand, we feel that science has swept round the intellectual bases of theology till they are crumbling in mere impotence; useless solitary relics. So, too, we feel that our modern industrial life has a great deal that is very cruel, and a great deal that is very cruel, and yet a great deal that is quite indis-pensable. Let us face the facts. Religion, industry, morality, sci-ence do not work hand in hand to-gether; indeed, they often work at cross purposes, each ignoring the other. And yet this age has not lost its faith in any one of these. Is it not plain that the want of this age is that which can reconcile them is that which can reconcile themsome common term which can ex-press them all?"

Mr. Harnson also says that Catho-lic, Protestant, Trinitarian, Uni-tarian, Calvinist, Jesuit and Evan-gelical are all obsolete, and are in our day absurdities or anachronisms. They merely extol and magnify one epoch of human history; they ideal-ize one personage, use one book, or parts of one literature.

"From all the rest of human story, the rich and glorious roll of man's conquest over nature and his progress in knowledge, in worth, from all this they turn with a frown or a sigh. To all the theological creeds, the earlier systems of life as creeds, the earlier systems of life as well as all later phases of develop-ment are naught—vanity, the cor-ruption of nature; if not devilish and worldly, tall of self-glory and self-indulgence; at most blind stum-bling in the dark, wasted life; so that even to Dante the sublimest herces and geniuses were all lost souls, sadly conscious that the best was not for them. Theology is was not for them. Theology is bound to pass by Th disdalin or silence all that was great and beauti-ful in the vast ages which believed in many Gods; the polytheisms and the theocracies; the heroic growth of Rome, the thought and grace of Hellas, the complex civilization of Helias, the complex civilization of Egypt; all that the Assyrian, Per-sian, Indian or Chinese teachers and prophets ever gave to to the countless myraids who rose into civilized life beneath their care!"

He says that this one-sidedness is not confined to the alleged Christnot confined to the alleged Christ-ian theolegian, to the narrow ortho-doxist, or to the pharasaic pietist. "All the purely revolutionary schools, whether they issue from a materialistic or from metaphysical types of free thought, are even more one-sided, more blind to all but the one phase of human na-ture, or of history, that they se-lect. Progress in their mouths does not mean the curve which is being lect. Progress in their mouths does not mean the curve which is being traced in the entire course of man's civilization. Evolution with them

obliterates the past. The Dark Ages with their genius of beauty, their passionate self-devotion, their The Dark strength in obedience, fellowship, discipline are to these modern evolutionists a cause of offense, a shameful blot in man's history, best quieted with disdain."

Thus he says this age stands with its retrograde theology, dwarfing man's nature and confining man's light to one epoch on the one side; on the other side "with a revolutionary self-contained criticism; which is ready to solve every social and spiritual problem out of its own head, treating the vast series of phases in civilization as waste pa-per; and between the two the coutinuity in human life, its oneness is lost sight of."

What this age wants, what the deeper hearts are silently and sadly deeper hearts are silently and sadly yearning for is this—a key to man's whole life, complete being its entire history. In these few words Mr. Harrison puts in a nutshell the needs of the age, the relations of man and the world with religion and science. And it is here the student of what is called "Mormon-ism?" much peuge and ack biogener ism" must pause and ask himself" series of questions. The theology or philosophy of this creed is not touched on by Mr. Harrison. Though he speaks of all creeds he refers to those which centre about the Nazareth epoch. It is evident that he has never investigated "Mormonism."

But the next question is in how far does "Mormonism" go to supply the deficiency of the age as Mr. Harrison defines this deficiency. Does it ignore history? Does it ig-nore science? Does it ignore God-Does it ignore progress? Does it ignore the intelligence of the past? Does it confine itself to the epoch of Moses? Is it content with the epoch of Jesus? Is it fenced in with a barbed wire bastion like Calvinism or Lutheranism? Is it like material-Whe basicon fike carvinsh or Lutheranism? Is it like material-ism entirely oblivious of the past and indifferent to the future? To all of these questions the reply must come that "Mormonism" is what Mr. Harrison states to be the neces-city of the age: though the gentle sity of the age; though the gentle-man seems to be ignorant of its ex-istence. It is true "Mormonism" has also a fence, but it is one which takes in the whole human race, and takes in the whole human race, and in its orderly way finds a place and a method for every race and every matter. It does not condemn Dante to the hell of his own creation or imagination or religion. It does not hedge all its spirituality with St. Paul or St. Peter. It does not limit its theocracy to Moses. It does not sink its philosophy in Plato or Socrates, in Sjr Thomas More or in Frederick Harrison. And yet it does not ignore any. It holds yet it does not ignore any. It holds that all have performed their work, and that all were necessary to the enlightenment and progress of the present, and that it is itself the proud spire in the world's temple of spirit-uality and intellectuality in the human family.

apotheosized materiality. Genealogy is one of its pedestals, and it is the that it provides salvation for Dank and Plato alike, as well as for is own President or Keyholder. One critic of "Mormonism" whom I have read, after indulging in a

severe denunciation of the faith finally winds up as follows: "They believe that mind can travel and exert influence, even across the ocean. The locality allotted to the good and the bad after death or judgment is undecided; one tells you there is no hell but this each we live in; another that this each will then become heaven; while a third unconsciously, I suppose, fo-lowing Dante, assured me we should be distributed among the planets and their satellites. Nor are allow the Saints to be excluded from the heaven; everyone will be judged according to his works, and there who have never heard the Gospel preached, or have rejected it for mere dullness, will be admitted though in some inferior or even sevile position into the Kingdom of some of the Saints."

Though this writer or critic di-torts in a measure the tenets of the Saints, yet he speaks more cloquest-ly of "Mormonism" than he in-tended. He admits enough to show that this faith in a measure mess Frederick Harrison's demands.

Another critic speaking of "Mormonism" and Joseph Smith rather inclines to the view that "Mormoincines to the view that "Mormon-ism" is a necessity of the time. He says: "Now, other and more gener-ally esteemed men than Joseph Smith—men whom the world has accepted as philosophers, hav yearned, in these latter days to sup-ply the world which the world that the state ply the void which they felt to exist as a want in modern Christendon. Luther's reformation in Europe wa directly opposed to the mystical spirit which lies concealed in the bosom of all religious comme-nities, and which, though the great reformer sought to cr-tinguish it, continues still un-quenched to the present time, and or his bicom phy provide was not the quenched to the present time, and as his biography proves, was not ab-sent in his deeper modds from his own mental operations. The Chi-ingworth doctrine of "the Bible and the Bible alone being there ligion of Protestants,' had a ten-dency to substitute for the idolatry of the priest the idolatry of the book; and indeed it was a favorise tenet, and, strange as it may appear, the boast of the orthodor. that there the boast of the orthodox, that there was no vision in the land. The time for miraculous communication had passed forever. Emerson add of modern Protestant teaching that it was an equivalent to the admission. God is dead.'

"Against such teaching reason able men would revolt, and above all self-instructed men would peran sent-instructed men would per-ceive its fallacy. Hence the dere-opment of a Joseph Smith in some part of the Christian world would be a natural result. Bibliolitary musi first be destroyed. The infide in-validated Surintume antirals of validated Scriptures entirely, on the other hand philosophical relig-ionists classed the whole range of supprior literation of the second sec

to partake the honors of the first; and having thus divided the homand having thus divided the hom-age, and thereby weakened the idolatry, he prepared the way for the acceptance of new pretensions. A third Bible was now possible, which should record the origin, progress, and full establishment of a new dispensation entrusted to his

own personal conduct as a prophet." Of course I do not give these criti-cisms to show that their authors have formed a correct or incorrect estimate of "Mormonism;" but they will serve to illustrate the fact that a man may not be a member of the church and yet find something in "Mormonism" that harmonizes with the demands of the age, as they are formulated by such social scientists as Harrison, Spencer, Arnold, and others. Harrison is one of the deepest thinkers of England, and entirely impartial in his investiga-tion of religion as shown in his "Creeds: Old and New," from which the above quotations are taken. It is to be regretted that among the new he has not included "Mormonism." And yet perhaps it is better not; because without a personal investigation of this creed, he could not arrive at a proper es-timate. He never visited America, I believe.

Froude, Huxley, and some others equally distinguished, have touched on "Mormonism," and only in a superficial way, and more to taunt the retrogressive sects with the fact that "Mormonism" was a religion as worthy of belief as Romanism or Calvinism. They have not investi-Calvinism. They have not investi-gated it from the secular nor from the spiritual standpoint. They merely took it as it was presented by Newman and Cook, and then satir-ized the Cooks and Newmans with being pedestals for "Mormonism." An English writer named Bur-ton once travelled in Utab. He

ton once travelled in Utah. He has left a most elaborate analysis of "Mormonism." He says its tenets are spontaneous though apparantly oclectic. Chosen or selected he says, those tenets cannot be, because though they partake of Ancient Egypt, of Greece, Rome, Hebrew and Christian, yet they cannot be said to have been taken from these sources, for the simple reason that Joseph Smith was comparatively an uneducated man and not conversant with the systems and schools of ancient philosophy and religion. This certainly is a cogent reason.

Mr. Burton was a great traveler. Asia and Africa revealed to him many of their mysteries. His ana-lyses of "Mormonism" is florid, overdrawn, and written more to show his own comprehensiveness in inquiry, than to really present "Mormonism" in its true light and in words intelligible to the average reader. Why, his language is such, that I believe it would sur-prise the founder or rather the prophet of the faith to read it. I will give part of it here, just merely to show Frederick Harrison that there is in existence something wide enough to embrace all the past and its science, progress, theol- by revolutionary in its doctri ogy and spirituality. It may Mr. Burton was a man lead Mr. Harrison to investigate, wide knowledge, extensive and "Mormonism" will stand this search, and world-wide travel.

both from the secular, scientific and theological. Let us quote Mr. Bur-ton, merely for information, not for a correct estimate of the creed. He

says: "In the Tessaraki decalogue of Mormons we find syncretized Semitic Monotheism, Persian Dualism, Trinities of the Hindoos. The the Triads and and Egyptians Hebrews also have a personal 'Theos, the Buddhists avataras and incarnations, the Brahmins self-apotheosis of man by prayer and penance, and the east generally holds to quietism, a belief that repose is the only happiness, and to a vast complication of states in the world to be. The Mormons are like the Pythagoreans in their noursetion their procreation, transmigration, and exaltation of souls; like the followers of Leucippus and Democri-tus in their atomic materialism; like the Epicureans in their pure atomic theories, their summum bonum, and their sensuous speculations; and like the Platonists and Guostics in their belief of the Æon, of ideas and of moving principles in element. They are fetichists in their ghostly fan-cies, their evestra which become souls and spirits. They are Jews in their theocracy, their ideas of their theocracy, their ideas of angels, their hatred of Gentiles and their segregation from the great brotherhood of mankind. They are Christians inasmuch as they base their faith upon the Bible, and hold the divinity of Christ, fall of man the atonement to the regeneration. They and the are Arians inasmuch as they hold Christ to be the first of God's creatures, a perfect creature but still a creature. They are Moslems in their views of the inferior status of womankind, in their polygamy, and in their resurrection of the material body. They don't fear death because they have elaborated continuation. They take no leap in the dark; they spring from this sublunary stage into world; hence also their worship is eminently secular, their sermons are political or commercial, and their religion being part of their everyday life, the intervention of the Lord in their material affairs becomes natural and only to be expected. They resemble the Illuminate in their visions their visions, prophecies and dreams, miracles, etc., their mys-ticism that of the Druses, their millennium belief a compilation of that of the Apocaleptic sects. Masonry has evidently entered into their scheme; the Demiurgus which they worship is as good as Methodism, Swedenany other. borgism, transcendentalism are intermingled with the rest. Affinity of mind, sympathy of soul, etc., re-mind one of Meemer, the Rochester Rappers, and Poughkeepsie Seer."

Judging Mormonism by Mr. Burton's estimate of it, it would appear to be a religion comprehensive enough for any intellect or any phase of society. It appears that this critic does not behold anything entirely new, nor anything decided-ly revolutionary in its doctrines. Mr. Burton was a man of wide knowledge, extensive reof

Of course his estimate is not given as approaching anything like a just synopsis of the religion. He states that woman is held to be in-ferior, and that "Mormons" desire isolation. These are absolute un-truths. If isolation is desired, why the cry against Mormon mission-aries. If woman is held inferior on earth why has she such a conspic-uous place in the future. However, to Gentiles Mr. Burton's book is worth reading. if a Gentile is edu-cated enough to understand it. JUNIUS.

SALT LAKE CITY, May, 1889.

EUROPEAN TOPICS.

of the those Despite jeers who do not understand it, the truly who do not understand it, the truly grand exhibition commonly known as the "Wild West," under the di-rection of Col. Wm. F. Cody, or "Buffalo Bill," as he is usually termed, is imparting valuable in-struction to the natives of Europe. struction to the natives of Europe. After much delay a suitable place was obtained on a portion of the Champ de Mars, and Yankee in-dustry, under the direction of the chief engineer, Henry J. Wynne, soon transformed that region into quite an acceptable representation of American prairie land.

Here on the banks of the river Seine is shown to the nations of Europe those features of our na-tional life history that have from all time been most difficult for them to understand. It has been comparatively easy for Europeans to comprehend our immense manufacturing and commercial pro-gress, from the standpoint of our position as a civilized na-tion. But it has ever been difficult in the extreme to depict to them the rough pioneer elements which stand between our great in-dustrial States and the hordes of painted warriors who have receded before the advance of the white race. Scarcely a decade has passed since this same Col. W. F. Cody rendered the American government important military service on those vast plains whose wild scenes and rough life the "Wild West Exhibition" is now vividly portraying. In the arrangement of the wonder-

ful exhibition scarcely a detail has been omitted or a feature forgotten that will serve to picture the hard-ships of the struggle between civili-zation and barbarism. Here may be seen a camp of genuine cow-boys, a company of United States cavalry, a herd of the fast disappearing buf-falo, a number of trained horses, and an encampment of Indian warriors said to be among the finest representatives of American aborigines. Here also are shown a number of celebrated chieftains who have only surrendered their lands to the white settlers of America after long and bloody warfare. They are accom-panied by their squaws and children, and exhibit thrilling feats of arms, horsemanship and character-istic Indian life in mock conflict with gallant frontiersmen, whose scalps but a few years since they were hunting with all the grim seriousness of actual intent.

During the past month there has been published both in English and French two remarkable works which exhibit in bold relief the characters of two remarkable men in two different countries and two different ages. One of these works is entitled "The Life and Times of Phillip II. of Spain," the other is entitled "Religious Toleration in Russia," and exhibits M. Pobedonstzeff in any thing but an enviable position, at least to those who do not enjoy the least to those who do not enjoy the superior light and intelligence(?) which prevails in the Russian Church. The world has long ago given its verdict in regard to Phil-lip II. Even the i'ope remonstrat-ed with him for the cruelties he perpetrated by means of the In-quisition. The policy which drove from Spain some of her best and most intelligent subjects because of most intelligent subjects because of their religion was one of the causes of her decline. The great ('ardinal of her decline. The great Cardinal Richelieu, though by no means free from religious bigotry, describes the expulsion as "a great act of inhu-manity and a political blunder." He praises the King of France for the welcome he gave to the Spanish furthing of Moviek descritter fugitives of Moorish descent, and is evidently quite delighted with that monarch's ability in profiting by the mistakes of his still powerful neighbor. ln Seville alone the wool-carders decreased from 16,-000 to 400 during the reign of Phillip II. The 7,000,000 sheep which fed on the neighboring hills were re-duced to 200,000. The population decreased more than 2,000,000, and poverty and crime prevailed to an

alarming extent. The bands of fugitives that by thousands are daily crossing from Russia into Austria-Hungary indi-cate that Russia in her mad attempt at church unity is now pursuing a policy similar to that of Spain in former times.

It is quite evident that Russian ideas of toleration are quite differ-ent from those prevailing in other countries. According to recent statistics nearly one-half of the enormous population of Russia do not belong to the orthodox church, and as a consequence are more or less under police surveillance. In a country where the government is everything and where everything comes from the government, it is easy to comprehend the paramount advantage of belonging to the Czar's religion. Converts are attracted by promises of allotments of land and exemption from taxations. Recompenses are offered not only to the converted, but also to the converters. Everyone who had brought to the national church a hundred converts is entitled to the cross of the Order of St. Andrew. The consequence of such a system is that it is easier to draw converts into the church than to keep them there. In many regions, even in the very centre of orthodox Russia, the inhabitants are only nominally Christians. For example, the inhabitants of Kazan, who have been inscribed on the rolls as Christians, only recently presented a petition to the Emperor to be allowed to return to Mohammedanism.

In Russia the right to proselyte

belongs exclusively to the Greek Church. Into this church all are free to enter, in fact, are sometimes compelled to enter; but, then, this is not called persecution, because in many instances where compulsion has been employed it has been found that their ancestors, more or less remote, had once been members of the Greek Church. It is contended that while ingress is lawful, egress is criminal, and the penalties against those who stray from the fold are of the severe it character. This, to western ideas, is something akin to persecution; but Russia, in many respects, is an Eastern State, with rather Asiatic than Euronean no rather Asiatic than European norather Asiatic than European no-tions. A soldier deserting his post, no matter how he may have been induced to enter the ranks, is liable to punishment by military law; and M. Pobedonostzeff regards relapsed converts as deserters from the spir-itual army and downright traitors into the bargain into the bargain.

The attitude of the German Emperor on the occasion of the recent strikes in Westphalia shows the possession of very considerable political tact. He did not refuse to receive the delegates of the strikers, and, while expressing his resolution to put down disturbances, promised to examine the subject personally. It has been hinted to the great em-ployers of labor in the districts inhabited by the strikers that concessions in their favor were expedient, and the hint seems to have been taken by some of the mining companies. In one case, at least, wages have been advanced 30 per cent, which is equivalent to a recognition of the claims of the strikers. The Emperor is much praised for this action and the circumstance deserves to be recorded on account of its rarity.

The postal arrangements of the Mahdi are evidently not of the most expeditious kind judging from the tone of his letters addressel to the Khedive of Egypt, Queen Victoria, and Sir E. Baring. These letters were written in the flush of victory, after the defeat and death of King John of Abyssinia. and have only just come to hand. The Mahdi exhorts his correspondents to embrace Mahdism, and threatens to invade Egypt and Great Britain in the event of refusal. Strangely enough the place from which the letters were written, Andurman, has since fallen into the hands of El Senoussi, a rival Mahdi, thus affording the "real original Mahdi," all others being counterfeit, an op-portunity of meditating on the instability of human greatness.

Those who have seen Vesuvius, well remember the slight depres-sion on the top of the mountain, commonly called the crater. Since the great anution of 1000 the great eruption of 1872, only a small portion in the centre of this crater has shown activity. Gradually the ashes thrown out have formed a hollow cone nearly 300 feet high. On May 7th a portion of this huge mass of ashes fell in and caused the boiling lava to rise to a higher level than usual, and, bursting through a weak place in the ashy wall, spread indictments is one and the same its flery flood in the direction of person. The petitioner alleges that Pompeii. The eruption was ac-{ the imprisonment is illegal and void

companied by terrific noises slight shocks of earthquake. and Of course tourists are considerably ėxcited, for it is not every day that they can see the cone of a volcano tumbling, or a mountain sending forth a stream of living fire. Pro fessor Palmieri, who spends the most of his time on the slopes of Vesuvius, gives it as his opinion that no disastrous eruption will take place in the near future. He has an instrument called a siemograph by which he is able to some extent to feel the pulse of the old volcano. and this instrument indicates that the greatest activity is past for the present. The stream of lava continues to flow but with lessened force. After descending the mountain some dis-tance it turned to the east and flowed into the ancient crater which is called "La Somnia." This is the very crater described by Plutarch in his life of Crasus, and where the gallant Spartacus and his handful of brave followers took refuge and defied the Romans sent against them. J. H. WABD.

EUROPE, May 27th, 1889.

ILLEGALLY IMPRISONED.

On June 11 a decision was rendered in the case of Peter Barton, now held in the penitentiary on a conheld in the penitentiary on a con-viction of adultery, after a convic-tion of unlawful cohabitation for the same time. The opinion of the court, refusing to issue a writ of habeas corpus, is as follows: Supreme Court, Territory of Utah. In the matter of the petition of Peter Barton, for a writ of habeas

corpus. HENDERSON, J. — The case as stated in the petition is, that the April, 1888, twice indicted by the grand jury of the Third District Court; that both indictments were and presented at the found time; that the names same each endorsed on 88 wit that one nesses were the same; charged him with the crime of adultery, alleged to have been com-mitted with one Mary Beesley; that the other charged him with the crime of unlawful cohabitation, alleged to have been committed by living with Mary Barton and Mary Beesley as his wives; that the in-dictment for adultery alleged the crime to have been committed withby in the period of time covered by the indictment for unlawful cohabitation;that on the 6th day of February, 1889, the petitioner was arraigned before the court on the charge of unlawful cohabitation and pleaded guilty; that thereupon the court suspended sentence upon that charge; that immediately there-after he was arraigned upon the charge of adultery and plead guilty, and thereupon he was sentenced by the court to imprisonment for the term of fifteen months upon that charge, and that he is now imprisoned in the penitentiary thereon. The petitioner avers that the Mary Beesley named in the two

in this, "that the court had no jurisdiction to pass judgment against your petitioner on the indictment for adultery, for the reason that the offense charged is the same as that contained and set out in the action, indictment and records for unlawful cohabitation; that the prosecution and conviction for unlawful cohabitation barred any further prosecu-tion or proceedings, and that the court had no jurisdiction or power to take any action upon the indict-ment for adultery." The petition concludes with a prayer that a writ of habeas corpus issue to the end that he may be discharged from imprisonment.

The district attorney has appeared upon this application, and denies the petitioner's right to the writ. It will readily be seen from the foregoing statement that the peti-

tioner was regularly indicted, convicted and sentenced for the crime of adultery, and that there is no illegality appearing upon the record thereof, but that the petitioner is seeking to impeach or destroy this record by alleging and showing the existence of another, made in another case, and which is entirely separate and distinct; and which, if the facts set out in his petition are true, might have constituted a good defense to the charge of adultery, if interposed by plea of former con-viction in the trial court; and the question presented to us is whether the defense of a former conviction upon a prior prosecution can be made available for the first time on an application for a writ of habeas corpus in this court after conviction it, or in any way calling it to the attention of the trial court.

The code of criminal procedure of this Territory provides as follows: "Sec. 201.—There are four kinds

of pleas to an indictment. A plea of

"1-Guilty. "2-Not guilty. "3-A former judgment of conviction or acquittal of the offense charged, which may be pleaded either with or without the plea of not guilty.

"4 -Once in jeopardy."

Sec. 202 prescribes the form of each of these pleas. "Sec. 205.—All

-All matters of fact tending to establish a defense other than that specified in the third subdivision of Sec. 201 may be given in evidence under the plea of not guilty."

"Sec. 216.—An issue of fact arises:

"1-Upon a plea of not guilty. "Upon a plea of former convic-

tion or acquittal of the same ofense.

"3-Upon a plea of once in jeop-

ardy." "Sec. 217.—Issues of fact must be of both parties, expressed in open court and entered in its minutes. 2 Compiled Laws, 1888, pp. 697, 698 and 700.

of fact and is for trial by jury. (1 Archibald's Criminal Pl. and Pr., (1 348, Note 1.)

The petition relies upon the cases of *ex parte* Snow, 120 U. S. 274, and *ex parte* Nielsen, lately decided by the Supreme Court of the United States in the Nielsen case. Nielsen had been convicted of unlawful cohabitation and sentenced to the habitation and sentenced to the penitentiary. After his term of im-prisonment had expired he was again prosecuted upon a charge of adultery, alleged to have been com-mitted within the period covered by the charge of unlawful cohabitation, and with one of the same women with whom he was charged to have unlawfully cohabited. To the charge of adultery he pleaded the for-mer conviction setting up the record fully, and avering the identity of the two charges. To this plea the government demurred. The demurrer was sustained by the court, and he was put upon trial on his plea of not guilty, before the jury, and was convicted and sentenced. The Supreme Court of the United States held that the charge of adultery was included in the charge of unlawful cohabitation, and that the demurrer to his plea of former conviction was improperly sus-tained, and that he should be discharged. His former conviction was a part of the record of his conviction for adultery. He had plead it. The demurrer to his plea adit. mitted its truth the same as though it had been found by the verdict of a jury. A fact had thus been estab-lished which cleared him of the charge, and the court had no jurisdiction to proceed further. But. nevertheless, he was put upon a trial of his plea of not guilty, and con-victed and sentenced. All this ap-peared in the record of his convic-In the Snow case, supra, the tion. record was the same.

The petitioner claimed that the court had no jurisdiction over the offense of adultery charged against him because, as he avers, he had been convicted of the same identical offense before; and he cites the Con-stitution of the United States to the effect that no person shall be twice put in jeopardy. The courts, how-ever, are the properly constituted tribunals to determine the tribunals to determine the question as to whether a party has once been in jeopardy, and the district court in which the petitioner was con-victed had jurisdiction to determine that question. It is equally clear that courts have no jurisdiction to imprison a person unless he has committed some crime, but they have jurisdiction to determine the fact as to whether the crime has been committed, and to proceed with the inquiry until it is deter-mined. If it is found that no crime has been committed, the jurisdiction be waived in criminal cases not tion to inflict the punishment. amounting to felony, by the consent Church on habins around the felony is the consent of both parties. of the court ceases; but if it has Church on habsas corpus, sections 223, 366; exparte Bogant, 2 Sawyer 396

When a person is charged with a crime before a court having juris-These provisions substantially diction to determine his guilt or in- other, but must possess that dogged follow the common law. The plan nocence, and he claims immunity perseverance and invincible per-of former conviction raises an issue by reason of a former conviction or tinacity of purpose that shows

acquittal, the burden is upon him to plead if in answer to the charge, and to establish it by his evidence; and if he does fot do so it is waived. Bishop's Criminal procedure, sec. 806;1 Wharton's Criminal Law, sec. 338 et seq.; ex parte Bogart, 2 Saw-yer, 396; State vs Webb, 74 Mo., 333. The question of a former conviction was a matter of defense, and was a question for the determina-tion of the court having jurisdiction to try the charge. It involves a question of fact—the identity of the offenses charged, the existence and priority of the record relied uponand on habeas corpus this court cannot try such an issue. Ex parte Bogart, supra; State vs. Webb, supra; Church on habeas corpus, sec. 366.

It is also claimed that the judgment was void because it was passed in less than six hours after the plea of guilty was entered, and was therefore in violation of the statute. The copy of the record attached to the petition shows that the petitioner was arraigned and pleaded guilty, "and requests that sentence be now passed upon him." On the same day sentence was imposed. The plea and sentence are separate en-tries on the journal. It is claimed that this shows that less than six hours intervened between the plen and sentence. We do not think this is a necessary inference, but if it was it would be but a mere irregularity which could not be reviewed on habeas corpus. Hurd on habeas corpus, 331 et seq.; ex parte Smith, 2 Nev. 338.

An order should be entered deny-

ing the application. We concur: Zane, C. J.; Judd, J.; T. J. Anderson, Associate Justiće.

This closes the way to the release of Mr. Barton from his unlawful imprisonment unless, upon a showing of the facts, President Harrison chooses to grant a pardon.

The Maughn case, which was set for that day, and postponed till the next, is within the scope of the ruling, and he will also be kept in prison unless there should be relief from another source than the courts.

DOMESTIC ECONOMY.

I advance it is an un able proposition that there undeniare branches two separate of the financial power, each possess-ing marked and widely dif-ferent characteristics, and each requiring correspondingly different characters to evolve them. One of these branches is the producing and manufacturing, the other one is the trading and speculative. verv little experience and reflection will enable one to determine the relative qualifications requisite for the rep-resentatives of the two branches. While each should possess energy and vim, and be thoroughly imbued with the spirit of his work, the one may be of slower thought than the

also surrender. He must no possess to a marked genee the vir-tue of patience which will enable him to watch the slow developing of experiment, and which, if he does not reach success at one trial, will inspire him to look forward hopefully through a whole year awaiting an opportunity to try again; and this in contradistinction to the more mercurial disposition of the other, who, in the fever of excitement, is often too restless and impatient to wait longer than over night to realize the execution and fruition of his plans.

This latter character, before he will take the trouble to examine into a producing or manufacturing business, requires that it shall be laid out before him perfect and be-decked with ribbons like a prize beast at a fair, while the other char-acter is willing to breed the calf. then nurture it prudently, tend it thoroughly and watch over it carefully, until it attains a condition of perfection worthy to compete for the prize awarded. The one party prize awarded. The one party is willing to take some risk of obtaining possible or probable benefits to be developed by time; the other takes as little risk as possible and wants to get a hold on two-thirds of his neighbor's jack-knife, while he gives a hold on only one-third of ĥis own.

While both branches are indis-pensable and honorable, the one, that of production and manufac-ture, is susceptible of much greater good to a community than the other. The same amount of capital will retain a much larger amount of money for circulation and will give a very much greater per centage of a very much greater per centage of employment, and by its excess of these two powerful elements it dif-fuses benefits to the many while its ruses benents to the many while its kindred branch benefit only the few. An illustration of the prin-ciple is seen by analyzing and com-paring Z. C. M. I., one of the noblest and most praiseworthy institutions of the trading branch, with some of the manufacturing establishments in our community in our community.

Z. C. M. I., with a capital of one million dollars sells three and onefourth millions of goods a year; of this amount there is kept here for circulation, \$200,000 for wagee, \$100,000 for dividend, and prob-ably \$50,000 more for reor re-\$350,serve fund; in all, say, \$350,-000. The remainder, nearly three millions, is shoveled out of the Territory just as fast and as completely as it can possibly be done. This money goes to pay operatives 2000 or 3000 miles away for doing things, many of which some of our unemployed member if memory are unemployed people, if properly or-ganized could, and would be glad to do; and with this capital this institution employs only one hand to each \$800, pays out wages equal to only twenty per cent. of its capital; and earns, including its reserve fund, only about fifteen nor cent. earns, including its reserve fund, only about fifteen per cent.; while the shoe shop and tannery, occupy-ing only one-eighth as much capital, saves for circulation, one-half as much money as Z. C. M. I. mercan-tile department does; pays out for wages an amount equal to fifty per cent. of its capital, and employs

two hands to the \$1000, or sixteen times as many hands as Z. C. M. I. does to the \$8,000-\$1000; yet this shoeshop is capable of sup-plying this people only one pair of shoes each every sixteen months, thusshowing ample room for four or five more factories. Thus it can be seen that Z. C. M. I. is doing nearly as much good to the community with its one manufacturing offspring with one-eighth of its capital as it is doing with the other seven-eighths in the mercantile department, and it is a matter worthy of comment and germain to my argument that this one issue together with a small branch for making overalls and jumpers occupying all told perhaps \$125,000 of capital, is its only manufacturing development in twenty years of its existence. I mention this to show that the class of men necessary to manage successfully a mercantile institution like Z. C. M. I. cannot be expected to evolve from the crude elements the productions upon which the employment of labor and the true prosperity and tangible wealth of the people depend.

Another striking illustration of the principle I wish to substantiate is found in the establishment of the Utah Commercial Bank last week. Capital to the amount of \$200,000 was subscribed at short notice for this undertaking, but what benefit will it be to the people? That \$200,will it be to the people? That \$200,-000 will employ not to exceed five or six men; that would be one hand to \$35,000 or \$40,000 which means the shoe shop industry will employ 70 to 80 times as many hands to the same amount of capital as the bank will, and just as long as the spirit of banking and industry security of the same and the same and the same and the same and the same security of the same security of the same security of the same security to the same security the same security to the same securety to the same securety to the same securety to the same secur banking and kindred speculation prevails there will be plenty of money to advance the interests of the few while it looks as though the devil may have the many. Banks are necessary and convenient insti-tutions, but from what source do they make their money? They produce nothing, they manufacture nothing, but they simply take their profits out of other people's earn-ings by lending A's money to B and

keeping to themselves the interest B pays for the use of it. It is indispensable that such insti-tutions as Z. C. M. I. and other kindred financial concerns should origin the them one proceeding exist, and that they are represented and manipulated by men of noble probity and marked intelligence is a source of congratulation to this community, but that they exist in so notable preponderance over the producing and manufacturing branch of the financial power is a palpable evidence of faulty utilization of the principles of political and domestic economy. There can ex-ist no reasonable doubt in the mind ist no reasonable coubt in the mind of any statesman, having the true interest of his people in view, that there is great superiority in the ben-eficent policy of legislating and planning for the benefit of the many while preserving an 1 protect-ing the right of the form

of the sugar industry, when he said, "I cannot grasp the details of a pro-ducing and manufacturing busi-ness, but if you will make your sugar I'll buy it and sell it." This expression showing the absence of interestin and comprehension of anything pertaining to the producing interest, seemed to voice the senti-ments of the whole committee and gave tone to their report which recommended a disastrous delay, whereas a few drops of the vivifying elixir, without which the producing ensir, without which the producing and manufacturing branch of the financial power would ever be a failure, would have inspired a searching inquiry, elicited attrac-tive information, and engendered an interest that woul i have culminated in a thorough investigation and given us the fruition of the enter-prise some time earlier. How true it is that the safe conservatism that declines to move lest it fail, is the dry rot of life. It certainly should be readily con-

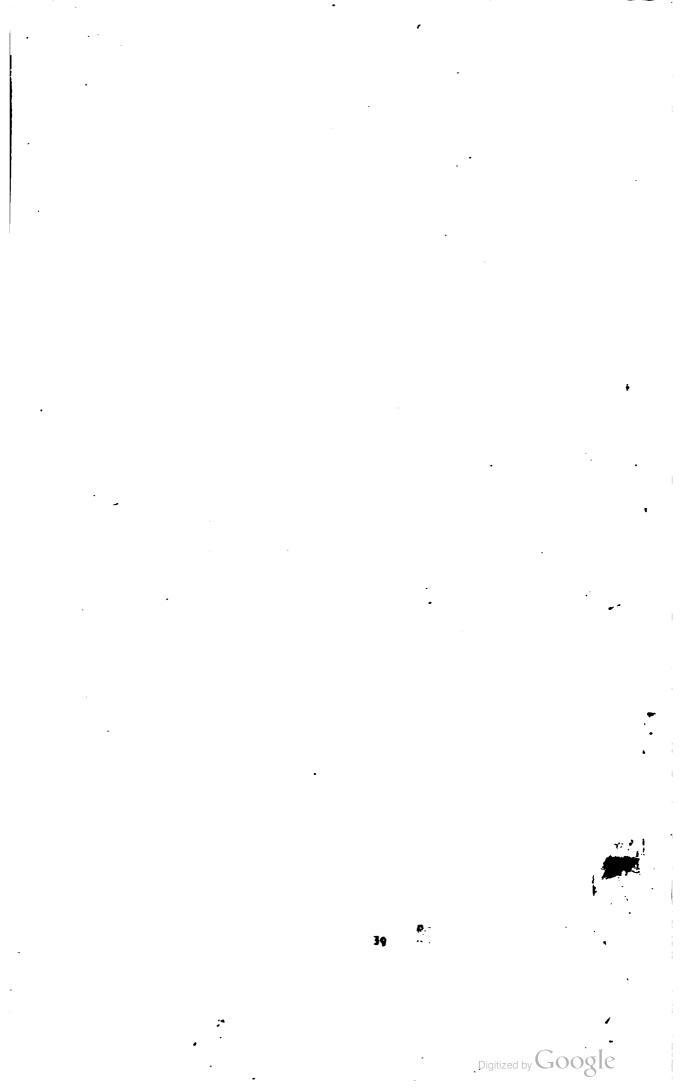
ceded that one of the most valuable aids to the solid and tangible prosperity of a community is the motive that inspires one not only to run some risk but to be willing to make some sacrifice for the development of the crude resources of the country, and the evolution of industries in which great prospective good lies dormant. In the introduction of all new producing and manufacturing enterprises, no matter how skilfully managed nor what prestige they may bear upon their front, there is a feature of adventure or apparent risk which calls for nerve and good judgment, the offspring of motives born of unselfishness. Between the inception and consummation of any enterprise de-signed for the transformation of the crude elements into the practical and material necessaries and comforts of life, there exists a hiatus, in the bridging of which many a valuable and well inten-tioned design dies the death of inanition, so many there are who use just sufficient fuel to make the water hot but withhold the last few bushels of coal necessary to raise the steam to a working pressure. The steam to a working pressure. The "one more day" for which Columbus contended with his mutinous and ignorant crew prevented the loss of his entire undertaking and gave to the world the fulfillment of

gave to the world the fulfillment of the Almighty's purpose. The industry which it is my earnest desire to inaugurate amongst this people possesses all the salient points of a successful and attractive home institution, and the slowness of its development is not due to its inherent weakness but to the fact that the momentum of its merits has that the recognition of its merits has been to a large extent submitted to men belonging to the trading and speculative branch. There is not speculative branch. There is not however the least doubt on my mind that the in justry will be satis-factorily, permanently, and profita-bly established and all the benefits claimed for it will be realized, and it will become the head and front and most potent factor of the producing and manufacturing branch of the financial power.

ARTHUR STAYNER. SALT LAKE CITY, June 4th, 1889.

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